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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Jan. 3, 1893.

No. 1.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 59,  
Huntingdon, Pa.

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### HUNTINGDON BIBLE TERM.

As there are still some inquiries about the time of the opening of the Bible Session, also terms, etc., we state once more, that it will open, no Providence preventing, on Tuesday, Jan. 31, and continue four weeks. For good room and boarding \$3.00 per week will be charged. Tuition is free. A program of the work will be sent to all on application. Those intending to come, will please write at once, that the necessary arrangements may be made for accommodation, etc. Address: H. B. Brumbaugh, Huntingdon, Pa.

### OLD AND NEW.

ONE of the strangest things in human experience is life,—our own life. As we look at it, there is a continual receding from us, and the more diligently we push our investigation, the more rapidly it passes from us. Then, too, as the years roll on, there are continual changes looming up, so that our theories are unbottomed, before we are able to make the practical application. In our retrospecting, we lose sight of the living present.

We have just awakened from a season of meditation and we have come to about this conclusion,—that we, of ourselves, can never learn to know ourselves. Our life is a book of new reve-

lation. Page after page is turned, as our days open and shadow away, unfolding new truths, giving new aspirations and telling that an end,—a consummation,—is surely approaching.

Did you ever watch the hour-glass as the sands fall, and not experience a feeling for which you had no words to express? How slowly, at first, sinks the diminishing bulk, but as one mark after another is passed, more rapidly fall the sands, and all at once it is gone, and, unchanged, time is no more!

So is life. In the early dawn we have the bird songs,—the brightening light, the trickling dew and the lifting fogs. But soon all this passes away and the realities push up before us. Our eyes open, and we "see men as trees walking." These settle down to the normal, and duties sledge in upon us until we are made to feel that our allotted time is much less than our allotments. Hours, days, weeks, months and years get on the down grade, and we find ourselves aside of a "Nisgarian rapid, wondering whether or not the life is in the rapids or ourself.

As we sit here, a thinking being, on the verge between the old and the new, the thought comes with more force than ever before: What is life? What is our own life as it has been lived,—is being lived! Are we awake, or, after all, are we only dreaming? Is this a sample of the life, or are we only looking through a glass darkly? We are not sure that we know or ever shall know. The Psalmist tells us that "we spend our years as a tale that is told." And as is our interpretation of this truth, such is our life.

But to-day it is still the old. A few more swingings of the pendulum of the old family clock,—tick, tick,—and the old will be gone to give place to the new. Not yet are we ready for the parting, and to say *eighteen hundred and ninety-two* no more. No, to us it has been a dear old friend, and with its aging has come another year to our own life. What has the old year been to us,—to all of us,—to the church, and to the world? A year of blessings it has truly been. Not all sunshine and joy; many sorrows, much disappointment,—full of burning tears. The grim monster, Death,—has been at work. But has not even death, in the Christ, lost his sting, and the grave its victory? Thank God for this truth!

Could we recount the blessings that have been brought to us during the year, that is now passing away, would we not find much to be grateful for? Surely, our feet have been placed at the foot of the "Mount of Blessing." But as they were expressed through nature, by the providences of the Beneficent Father, unlike Israel of old, we failed to give the hearty "Amen." As we, from day to day, pursue Bible History, we are sometimes made to cry out, "O wretched man, how base is thy ingratitude!" The leading cloud of fire, the falling manna, the "Loving Presence, the victories given, and the land literal-

ly flowing with milk and honey, with olive-yards, vineyards and ready-built cities thrown in, were not enough to satisfy the favored of God. And yet, how much better are we? The sin of ingratitude is, indeed, the sin of the world.

Among the kingdoms of the world, eighteen hundred and ninety-two has been a year of comparative peace, with the usual strifes and upheavals. In our own country there has been a remarkable political revolution, but as the change came through the expression of the people, we ought to hope that the change will be for the better, and that the right of sovereignty will continue to be maintained. From our own land, the hand of physical pestilence has been stayed, and no special indications of the Father's displeasure have been made manifest toward us. We have enjoyed the early and the latter rains, so that our fields have brought forth abundant harvests. Our barns and store-houses are well filled with the good of the land, and a reasonable prosperity is apparent anywhere within our borders. We have not only had enough, but some to spare, and the hearts of other nations have been made to rejoice at our munificence and good will.

As to the church, the year has been one of quietness, peace and activity to some extent, and encouraging prosperity. All of our working apparatus has been moving along rather encouragingly, and it seems to us that on every hand we have the evidence of favors and blessings being showered upon us.

Perhaps, taking the optimistic view of things,—and yet we believe, not too much so,—let us, for a moment, look at the church, as she stands to-day! Poor enough, weak and small enough she is, we admit, but are we not going forward? Through the force of the truth, the Holy Spirit, and the developing forces that have been brought to bear upon her, the moral, intellectual and spiritual standard of the membership has been raised, and, in proportion, we have additional power for the accomplishing of good within and without. Through our Sunday-schools, Bible classes and prayer-meetings, our young brethren and sisters have been given new fields for labor, and in this way they have been encouraged to develop their talents for the Master's work.

Our ministry has wonderfully advanced in efficiency and power, as well as in devotedness and consecration. Our "Bible Terms" and "Ministerial Meetings" are telling for good. Wider Christian culture, enlarged Scriptural interpretations, a deeper and sweeter liberality, and a more united effort for the organic unity of the whole Brotherhood, are signs of the times in the best and most hopeful sense.

Our educational work, though wisely conservative, is growing wider and deeper into the hearts and lives of our people, and an encouraging pros-

(Concluded on Page 5.)



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### TURNING OVER THE NEW LEAF.

THE year begins. I turn a leaf  
All over with good resolves;  
Each to fulfill will be in chief  
My aim while earth its round revolves;  
How many a leaf I've turned before,  
And tried to make the record true;  
Each year a wreck on time's dull shore,  
Proved much I dared, but little knew.  
Ah, bright resolve! How high you bear  
The future's hopeful standard on;  
How brave you start; how poor you wear!  
How soon are faith and courage gone,  
You point to deeds of sacrifice,  
You shun the path of careless ease;  
Lentils and wooden shoes? Is this  
The fare a human soul to please?

What wonder, then, if men do fall,  
Where good is ever all austere;  
While vice is fair and pleasant all,  
And turns the leaf to lead the year?  
Yet still once more I turn the leaf,  
And mean to walk the better way;  
I struggle with old unbelief,  
And strive to reach the perfect day.

Why should the road that leads to heaven  
Be all one reach of sterile sand?  
Why not, just here and there, be given  
A rose to deck the dreary land?  
But why repine? Others have trod,  
With sootier feet and heavier sins,  
Their painful pathway toward God—  
My pilgrimage anew begins.

Failure and failure, hitherto,  
Has time inscribed upon my leaves;  
I wandered many a harvest through,  
And never yet have gathered sheaves.  
Yet once again the leaf I turn,  
Hope against hope for one success;  
One merit mark, at least, to earn,  
One sunbeam in the wilderness.

—Selected.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

BY A. W. REESE.

#### Faith.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11: 6.

#### Part Four.

If Noah had lacked *faith* in the warning of God, he would not have struck the first lick on the ark, and he and all his family would have been drowned in the flood, along with the rest of the unbelieving world. Thus we see that genuine *faith* goes right along, hand in hand, with *works*. We must sincerely believe that our crucified Savior made a full and complete atonement for the sins of the whole world. We fully believe, in the light of his Word, that there is no son or daughter of Adam, upon whose ears the blessed sound of the Gospel ever has or ever shall fall, but that can be saved.

"Jesus paid it all,  
All to him I owe."

And yet, it is not an *unconditional* salvation. There are certain requirements laid down in the New Testament, a compliance with which is absolutely necessary to man's pardon and acceptance with God. These conditions are *faith*, *repentance* and *baptism*, and, we think, in the *order* in which they are named. *Faith* is the prime mover in the great work. Without *faith* a man will not,—indeed cannot,—take the first step towards the

kingdom of God. Why should he? What motive could induce an *unbeliever* to repent, be baptized, or do anything else commanded in the Word of God?

An *unbeliever* neither loves, fears, or respects God. Why should he? What motive could he have to do so? "He that cometh to God must believe that he is." The *unbeliever* really *denies* the *existence* of a Supreme Being. He does not believe there is any God. What sort of a spectacle would such a person present, in affecting to *obey* the commands of a purely *imaginative* Being?

On the other hand, the *believer* accepts the idea of God, as presented in the Word of Divine Truth. *Faith* recognizes the God of the Bible as the Supreme Ruler of the universe,—the Creator of all things,—the Framer of our bodies and the Father of our spirits. *Faith* unhesitatingly accepts and relies upon his Word. *Faith* is a simple, confiding *trust* in that Word. *Faith* finds its only possible manifest expression in an implicit obedience to all the requirements of that Word.

It is impossible that *faith* can be *divorced* from *works*, from *obedience* to the commands of God. How else can *faith* be shown? "Show me thy *faith* without thy *works*, and I will show thee my *faith* by my *works*." James 2: 18. What more sensible proposition than that! "Faith without *works* is dead, being alone," says the Apostle James, 2: 26.

*Faith*, then, is not some subtle, intangible thing, some shadowy, indefinable essence, which the mind cannot comprehend, or grasp, and which cannot be described or explained, but, like Egyptian darkness, must be *felt*; but on the other hand, is an active, living power, a vital principle, a spiritual force, permeating man's being, and influencing his conduct and life.

*Faith*, then, instead of the mysterious thing, *somewhat repressed*, is, after all, a very simple thing. It might not be inaptly defined, as just taking God at his word. *Unbelief* demands a reason, wants proof. When God speaks, *faith* does not stop to reason,—accepts without asking further evidence, believes because God says so.

Noah set to work on the ark without stopping to reason about the case. Indeed, all the deductions of human reason, all the resources of human science, all the experience of mankind, were against the *possibility* of the coming flood. It was a problem more difficult of solution than the fabled riddle of the sphinx. But Noah did not attempt its solution. He went immediately to work, to prepare for the coming day of evil. By this conduct, this expression of *faith*, "he condemned the world, and became heir of the righteousness which is by *faith*." Heb. 11: 7. The conduct of Moses, in refusing the sceptre of Egypt, and casting in his lot with that of his despised countrymen, in their bitter and hopeless bondage, was the quintessence of folly, in the eye of human reason.

As the son of Pharaoh's daughter, what a brilliant and magnificent future was before him! Worldly honors,—such as few men have ever had showered upon them, unlimited power,—vast and inconceivable wealth,—beyond that, even, of Croesus, King of Lydia. A court of unrivaled pomp and splendor, such was the prospective grandeur which Moses refused to accept. Furthermore, at death, as the King of Egypt, his body would have been preserved, through countless cycles of time, by a process so subtle, an art so sublime, that the mouldering finger of decay should have no power to mar its beauty, or crumble it to dust. And what a *funeral pageant* would have accompanied his sacred remains to their final resting place on earth! Lastly, his name would have been recorded among the demi-gods of Egypt,

and placed side by side, with those of Isis and Osiris, the ancient deities of that wonderful land.

What brilliant prospects, what glittering temptations were these! And what did Moses receive in exchange for these things, for the loss of that fame, whose fumes are said to be frankincense to human thought? What reward for this marvelous exhibition of self-abnegation unparalleled in the annals of the world? This is what Moses received in exchange: A life of thankless toil, of anxiety, responsibility and care. A life of privation,—self-denial-privation,—of worry, vexation and strife with a peevish, ungrateful, discontented, repining people. It was his lot to carry all this burden through life, and, at last, to die an exile from that "promised land" whose soil his feet were forbidden to tread. And yet, sad as is this picture of the after-life of this remarkable man, Moses was honored both in life and death as no other man ever has been honored. He was the companion of God. He talked with Jehovah day by day; through him God talked to the children of Israel, and at the hands of Moses gave them his law. No other man ever reached the terminus of a long life, beside Moses, free from the infirmities of old age, his eye undimmed, and his strength unabated. He reached the end of life's journey at a good old age. He died in the full exercise of the faculties, both of his body and mind, and was honored, in his death, as no other man ever has been, for *God buried Moses*.

There have been many grand funeral pageants on the earth. Kings have been borne, on the shoulders of other kings, to their last, long, dreamless sleep. The Duke of Wellington,

"England's greatest son,  
Who fought an hundred fights,  
And never lost an English gun!"

Was laid away in Westminster Abbey, among British kings, and men of high renown, with all the costly woe of a mighty nation, heaping its highest honors, with lavish hands, upon the bier of its illustrious dead.

"Bury the great Duke with an Empire's lamentation!"

The world, perhaps, never witnessed a grander, a more imposing funeral pageant than that which attended the ceremonies of removing the remains of Napoleon Bonaparte from the Island of St. Helena. The streets of Paris were draped in black. Vast crowds of people, suffused with grief, thronged the sidewalks. The gorgeous hearse, containing the body of the Emperor, drawn by twelve sable steeds, crowned by tall, nodding plumes of deepest black, presented an impressive scene. Behind these came the Imperial troops, with reversed arms; the long, interminable line of costly carriages, glittering with silver, and draped in deep funeral black, the sad strains of martial music, the muffled drums, the mournful cadence of the "Dead March," the measured, stately, solemn tread of dense files of infantry, the gorgeous cavalry, the grim batteries of light field artillery, all combined to form one of the most imposing spectacles on earth. It is said that Sergeant Hubert, one of the devoted soldiers, who shared Napoleon's exile, watched by the lonely grave of his great leader, on that sterile, rock-ribbed island, for *nineteen years*.

What a spectacle of devotion was that! The splendor of Gen. Grant's funeral cortege has never been equaled on the Continent of America. But the death and burial of Moses, in grandeur and majesty, surpassed all others since creation's dawn. No pageant of earthly glory ever equaled this. The hands that framed the universe hallowed out his unknown grave. His pall-bearer was the King of kings and the Lord of lords. God Almighty, Jehovah himself, laid the body of



Moses, his honored servant in the grave. No human foot has ever profaned that sacred spot. The eternal eye of God alone watches, through the drifting years, the hallowed tomb where Moses sleeps.

These illustrious examples, set forth in Holy Writ, show us, "in these last days," the nature and the operation of *faith*. They were written for our ensamples. There are many things contained in the Scriptures of Divine Truth, which the finite mind cannot grasp. There are many things, set forth therein, which we cannot comprehend, which no human reason can fathom.

*National Military Home, Kans.*

#### CONVERSION.

BY DAVID E. CRIFE.

"When thou art converted, strengthen thy brethren."—*Luke 22: 32.*

PETER had left his home, his boats and nets, and, for several years, faithfully followed his wonderful Master. He himself had preached to the lost sheep of the house of Israel, that the kingdom of heaven was at hand, and in his Master's name, had performed miracles. He had walked with Jesus over the hills and through the valleys of Judea, and listened, enraptured, to the teaching of him who spake as never man spake. He was one of the favored three, admitted into the silent chamber of death, where Jairus' daughter lay in slumber so deep that her friends mourned her for dead, and there he heard the thrilling tones of his Master, which called her back to life again. He was also one of the three whom Jesus took with him up into the mountain, to see the overpowering glory of the transfiguration. He was the only one whose zeal and devotion were not awed into silence by that sublime spectacle. He was the first of the disciples to exclaim, "Thou art the Christ, the Son of the living God," and "Thou hast the words of eternal life." To him alone, of all the apostles, were promised the keys of the kingdom of heaven.

In view of all these things, one would surely think that Peter was a converted man, but the language of Jesus makes it clear that he was not. "When thou art converted" proves that a time was coming when Peter would be converted, but that time was still in the future. There is also evidence in the life of Peter to show that he was not a converted man at the time this language was used, which occurred just before Jesus was betrayed into the hands of sinners. He had long been a follower of Jesus, but had not yet learned the nature of the kingdom he had come to establish, much less partaken of the spirit which rules that kingdom. He still looked on him who could open the eyes of those who were born blind, and raise the dead to life again, as an earthly king, who had come to re-establish the kingdom of ancient Israel, with glory and magnificence, surpassing even that of the reigns of David and Solomon. He believed it should be a kingdom in which physical strength and power would rule, and one which could never be subdued or pass away. He still retained this view when he drew his sword to defend his Master from the soldiers. He had desired to be one of the greatest in that kingdom, or, at least, was offended because others wished to be greater than he.

Peter's loud boasts, in time of apparent security, were no evidence of his conversion. Jesus knew that it was easy to say, "Though all men be offended because of thee, yet will I not be offended," *Matt. 26: 33*, and "I am ready to go with thee to prison and to death." *Luke 22: 33*. In spite of these promises, the soldiers had no sooner led Jesus away, than Peter, who had ever fol-

lowed close on his Master's steps, followed afar off. When he reached the high-priest's palace, he sat with servants and common people, trying to appear as one of them, so that he could see what they would do with his Master, and yet not endanger himself. When they accused him of being a follower of Jesus, he denied it,—denied it three times,—said he did not know the man, and cursed and swore. If he had been a converted man, he would never have thought of cursing and swearing.

All these things plainly prove that Peter was not at this time a converted man, although he had followed Jesus for many years. But when the tender, reproachful eyes rested upon him, after he had loudly denied him, he remembered that Jesus had said unto him, "Before the cock crow, thou shalt deny me thrice." Then he went out and wept bitterly. The look which Jesus gave him, brought him to himself and made him repent of what he had done, and caused him to weep bitterly, and this weeping opened his eyes to his real condition, and brought on the conversion of his heart, which made him a changed man.

That the Son of God was willing to leave the shining courts of heaven and come down on this low ground of sorrow, and live and suffer and die that sinners might be reconciled to God, is the greatest example of unselfish love, of pure unselfishness, that even God could conceive. This self-denial, this unselfishness, this forgetting of all self and self-interest for the good of others, is the very ground-work on which all true religion is based. Indeed, the life and teachings of Christ exemplify this more than anything else. To be converted to Christ is to become like him in this humble self-denial, and having regard for the welfare of others.

To bring about this true conversion, it is necessary that the spirit of selfishness be driven out of the heart, its chambers swept and garnished, and the spirit of Christ taken in its stead. If we have the spirit of Christ within us, it will lead us in the same path of humility, love and kindness that it led him. Peter's after-life and preaching proves that he was then continually led by the same spirit that ever led his Master.

From this text we learn that it is possible that we may have faith in Christ, obey his commandments and follow him in his ordinances, or even preach him as Peter did, and yet not be converted ourselves. The question, then, should come home to each one of us, "Am I really converted?" Do we, by our lives and actions, deny Jesus? If we do, we are not converted. Do we associate with the world, and, by our conversation and appearance, endeavor to be just like them, so that they may never suspect that we are disciples of Jesus? If we do, we are not converted, for the true Christian will let his light shine wherever he may be. Do we follow him afar off, as Peter did, trying to keep so far away that no one will suspect that we are following him, and yet have a vague desire of getting where he is? If so, we are only stragglers, and not truly converted soldiers of Christ.

Do we desire to be great, to win fame and honor, and would we rather see the cause of Christ suffer than to let any one else become greater, stronger in the Lord and more useful than we? If we do, then we have not driven out the spirit of self and taken in the spirit of Christ, and therefore we cannot be truly converted. Sometimes those, who have been set apart to minister in holy things, so far forget their high calling that, instead of preaching Christ and his Gospel, which is able to make men wise unto salvation, they preach about themselves, what great things they have done and can do. Then we think of how Peter boasted when there was no danger visible, and how fittingly the words of Jesus apply

to them: When thou art converted, strengthen thy brethren.

If we examine ourselves and find that we, like Peter, have been following Jesus and yet are not thoroughly converted, we, too, should turn away from the world and weep bitterly "with a godly sorrow that worketh repentance to salvation not to be repented of." *2 Cor. 7: 10.*

*Akron, Ind.*

#### THE TWO THOROUGHFARES.—*Matt. 7: 13, 14.*

BY W. I. T. HOOVER.

THERE are many highways to-day. Many thoroughfares center in every city. City is joined to city, country to country, and nations are crossed in every direction with prominent highways.

The Appian Way, leading south-east from Rome, was 350 miles long, 24 feet wide, and paved with hexagonal blocks. Upon it were expended the treasures of a whole empire.

But these two thoroughfares, over which the entire human family must pass, are vastly greater than all earthly ones combined. Their cost is incalculable.

The way that leads to the *left* was built by a false architect at the cost of untold misery, incomprehensible suffering, and the loss of life eternal.

But the way that leads to the *right* was built by Christ, our Savior. It was hewn from the "Rock of Ages" and "cemented with the blood of Calvary."

Both of these ways take their beginning at the same place, but where they end, they are as far apart as the East from the West, and there is a fixed and impassable gulf between them.

Each way is broad enough and ample enough for all, yet men have it within their own power to decide which they desire, and they are doing it.

This divergence of the ways begins at the age of accountability. Thus far they have been one, the way that leads to the *right*. Youth is innocent, joyous and pleasant. But, while passing along life's way, we soon come to where there are two ways, and we must decide which we will choose for our life's journey. Here we behold two signs. One says, "THE ONLY WAY TO THE LAND OF BEulah." The other is, "THE ONLY WAY TO THE LAND OF PLEASURE AND OF WONDER. Here are, also, two angels, one of light and one of darkness. They explain the meaning of the signs. The angel of light says the way that leads to the *right* has a "strait gate" and is a "narrow way," but promises divine comfort, divine direction, divine protection, triumph in death, and "a home beyond the tide."

The angel of darkness quickly speaks thus, "This has a 'wide gate' and is a 'broad way.' There are plenty of pleasure resorts and wayside parks,—go where you please, do what you please, and there is always plenty of jubilee music to entertain the travelers." And then, if he hesitates in deciding, the angel of darkness adds, "Both ways lead to the same place,—DEATH!" But, ah, how deceiving! To the one death is a transforming power from a life of toil to a life of everlasting joy, peace, and happiness, while to the other traveler it is a transforming power from a dying life into a living death.

Let the reader now picture to himself a traveler as he enters upon the *left* way. How timid at first, then how careless and frivolous, next, his company, then his real fight with conscience. At first conscience smites him so hard that he feels sorry he ever engaged in such a contest, but it is not a "Godly sorrow that worketh repentance." The contest grows fiercer as the journey continues until he makes a final stand, and in the



fierce combat conscience is knocked down and trampled. Then, in the flush of victory, he stabs his victim, and waving the blood-stained dagger above his head, he proclaims himself victor. Then all restraint is gone and he rushes heedlessly forward until he comes to a precipice, over which he leaps into the dark, and is gone.

Other travelers are often more concerned about their welfare, and in their musings they behold a great mansion. On it, in glowing letters, is painted, "FULL PARTICULARS OF THE GREAT BEYOND." It is the home of philosophers.

But learned men have often lectured on the composition of the stars and swept the celestial domes with their telescopes and have not found the "Bright and Morning Star." Mathematicians have solved the mysteries of the ancients and computed the distance from sun to sun, yet have failed to count "What doth it profit a man if he gain the whole world and lose his own soul?" Many have read the best literature, studied it critically, even the Bible, yet have failed to "read their title clear to mansions in the skies." Botanists have analyzed flowers from shore to shore, but have not found the true "Rose of Sharon and Lily of the Valley." As the Spaniards sought in the Southern States the fountain of youth, so do men to-day, but miss the "Bread and Water of Life." They have sought for a talisman and have not found the "doors of heaven." Many have traveled the African jungle and climbed the steep ascent of Mt. Blanc, but have not gone through the Garden of Gethsemane and triumphed upon Mt. Calvary. They have worked marvelous cures, but have not raised themselves from the dead. They have hovered about the earth, but have not, on the quietness and stillness of the morning, lifted themselves from this sinful earth into those celestial regions from whose bourne no traveler has ever returned to tell of its mysteries.

Many ways lead out from this house, some of which are Skepticism, Infidelity, Agnosticism, Positivism, Pantheism, Materialism, and a host of other "isms," but all lead to the river of death, far below the angelic ferry. And this ferry can never be reached from this place. Death is the reservoir of the past.

Now behold the splendor of the way that leads to the right. Let me show it you by the St. Bernard Pass in the Alps. It goes over deep chasms, on bridges where the dizzy height causes one to hold his breath in wonder and amazement. It leads under the projecting rock, by the steep precipice, and through tunnels adrip with the melting glaciers, and then opens out in a beautiful view of the lovely valleys, clothed with flowers, showing traces of the Divine brush.

This is, indeed, a magnificent way. It was built by the King's Son, our Redeemer, who paid for it himself on Calvary's rugged brow. To the pilgrims passing over this way, Divine direction is given in passing the by-ways that lead to the left,—Divine protection in passing by "Doubting Castle" and "Giant Despair." Divine comfort helps us over the "Slough of Despond" and divine grace at the river of death.

If one departs from this way, he must return by the valley of humiliation and repentance. But there is no danger of such departure if he will but continue looking at the Great Light at the end of the way. Every one knows that in going toward a light his pathway is lighted, but as soon as he turns his back to the light, he walks in his own shadow and is liable to fall.

This light might be compared to the lighthouse which stands upon a rocky reef, to warn the sailors of rocks in the time of storm and fog. Many hear the ringing of the fog-bells, the beating of the surge, and roaring of the breakers, yet

they heed them not. Oh, my unconverted friend, "harden not your heart," for "the night cometh when no man can work."

The reader can now very easily compare the two ways and the multitudes passing over each. The one is a noisome crowd, — we hear the shouting, beating of drums, blowing of horns, fighting, gambling, racing and rushing forward, pell-mell into the yawning gulf at the left hand of God. The other is a meek and quiet company, charitable and willing to help the weak and faltering.

Beloved, be faithful, so that at the last day we may be permitted to wear a robe of pure white, and a crown of gold, to wave the palm of victory, and shout the triumphant chorus,—the song of Zion,—as we sweep through the gates into the Golden City.

Greencastle, Ind.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### The Bible Normal Course, McPherson College, Kans.

THE extraordinary interest manifested in this course during the past two years, and the eager desire of those to return again, who have been with us, have encouraged us to put forth additional efforts to make this year's Bible instruction more effective than ever before. The course has been extended and additional instructors engaged. It will embrace the following topics:

#### I. Old Testament Studies.

1. "Geography of the Bible."
2. "Land of the Bible."
3. "History of the Bible."
4. "The Bible from God."
5. "How to Study the Bible."

#### II. New Testament Studies.

1. The Four Gospels.
2. The Life of Christ in Seven Periods, embracing
  - (a) Preparation.
  - (b) Preliminary work.
  - (c) His main work.
  - (d) His closing work.
  - (e) His trial.
  - (f) Death.
  - (g) Resurrection and ascension.

#### III. Sunday-school Teachers' Course.

1. "Teachers' Qualifications."
2. "Teachers' Preparation."
3. "Principles of Instruction."
4. "Methods of Instruction."

#### IV. Principles of Reading as Applied to the Bible and Hymn Book.

#### V. Miscellaneous. — Sunday-school and church work.

#### VI. Sermons and Lectures.—The following is a partial list of topics:

1. Conversion.
2. The Office of the Holy Spirit.
3. Church Ordinances.
  - (a) Subject and Design of Baptism.
  - (b) Mode of Baptism.
  - (c) Feet-washing, etc.

#### 4. The Church.

- (a) Place, (1) local; (2) general; (3) militant.
- (b) The Ministry, (1) Call and preparation; (2) Relation of the minister to the church; (3) to the Sunday-school; (4) Ministers' inner life; (5) Ministers' outer life, etc.

#### 5. Church Government.

#### 6. The Testimony of Science to the Truth of the Bible.

By an arrangement made between Mt. Morris College and the College at McPherson, Eld. Daniel Vaniman will give a series of discourses at Mt. Morris, and Eld. J. G. Royer will labor at McPherson. Eld. I. D. Parker has also been secured as one of the speakers, besides the instructors from the College.

The instruction will be given free. Furnished rooms and boarding in the vicinity will be \$3 per week. Make your arrangements in time to come. Do not think you are not prepared to come. Write for a place of boarding to our business manager, J. H. Peck, or S. Z. Sharp, Pres.

### A Voice from the West.

DEC. 3, I met with the members of Fredonia in church-meeting. Bro. John Wise and I were called to assist the church in settling some difficulties, and considerable business came before the meeting, but everything was disposed of in a Christian spirit, and, we trust, for the peace and prosperity of the church. Sunday afternoon, Dec. 4, I went to the Independence church to solicit funds for the maintenance of the "Aged Persons, Infirm and Orphans' Home." I preached Sunday evening to a large congregation of attentive hearers. We also had meetings on Monday and Tuesday evenings. Three came out from the world and expressed a desire to walk with the people of God. One was baptized Tuesday, and the other two were to be baptized on Wednesday.

Bro. Caleb Fogle closed a series of meetings on Sunday, Dec. 4, south of Havana, in Chatauqua County. Two were added to the faithful by baptism at this place, making six added to the Independence church within a month. Two others desired to come, but I was informed that their parents objected.

The brethren and sisters seem to be much interested in the success of the "Home," as far as I have been in soliciting. I think our brethren and sisters, who are able, should endow the "Home" with some of their means, which God has entrusted to them. "He that giveth to the poor, lendeth to the Lord," and, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." "The poor you have always with you, and whosoever ye will, ye may do them good." Could we but realize the comfort and enjoyment we may afford our aged and infirm fathers and mothers, who have fought a good fight, and have borne heavy burdens, we would freely supply their earthly needs. I am fully persuaded our Home would be amply provided for.

No preventing Providence I expect to visit and solicit as many of the churches and members of South-eastern Kansas as possible, and hope that our dear brethren and sisters will be ready to respond liberally to this noble enterprise. Let all give endowment notes who can.

CHAS. M. YEABOULT.

Westphalia, Kans., Dec. 11.

From Locke, Ind.

THE Union Center church assembled in council Dec. 10, and disposed of its business in love and harmony. At the close of the services three bright young sisters, all in their teens, presented themselves for baptism. This caused much rejoicing. These sisters were surrounded with good influence at home and enjoyed the benefits of Sunday-school and church, from childhood. As a consequence the allurements of the world did not satisfy them, and without any special effort for their conversion, they came and made manifest the longings of their hearts. Why is this



not the case with thousands more of our Brethren's children? Can you tell? J. R. MILLER.

Dec. 13.

REMARKS.—This question certainly deserves attention. We cannot solve the problem to our own satisfaction, though we have a few thoughts of our own. Are there not those of large experience, who could aid parents with their counsel? —Ed.

From Nebraska.

By order of the District Mission Board I left home Nov. 2 for Crawford. From there I was taken twelve miles North-west into Sioux County, where there is a little band of the Father's children, without a resident minister. They have been assembling in prayer-meetings, but are dependent on the Mission Board for preaching. I held five pleasant meetings here, and then proceeded eastward as far as Rushville. Here I made a short visit with the Rush Valley church. They have two resident ministers. We enjoyed several meetings with the dear members at that point. Winter being near at hand, I hurried on to Crookston, in Cherry County, where I arrived Nov. 15, and found the lambs of this little fold (five in number), all well, and enjoying their short membership in the church very much. Here we thanked God and took courage. Last July the first sheaves were gathered in here. Now there are five, and a good prospect for a further extension of the borders in the future. We enjoyed eight meetings with the members, and the kind neighbors, and feel assured that our labors were not all in vain.

From here I proceeded eastward again, as far as Bassett, in Rock County, where there is still a remnant of what was once a well-organized church, but a number moved away, and death removed some, so that only a few remain, with Bro. W. L. Boyd for their minister. They are isolated, and had not been visited by any members for two years, so, when they heard of my coming, they looked forward for a love-feast to be held, while I should remain. But that was not convenient, as they are considerably scattered and winter has now set in with considerable rigor.

From exposure in traveling I had taken a severe cold, so, on Friday morning, Nov. 25, I was taken to the railroad in a severe snow-storm, and at 8:30 I started homeward. By eleven o'clock at night I arrived at home, having traveled just 300 miles since I left Bassett. After traveling about 150 miles, we appeared to outride the snow-storm, and the ground was clear and the weather pleasant.

It would be very desirable to have several ministers locate in this North-western country, for, besides Crawford and Crookston, where there are no resident ministers, there is also a little band of eight or ten members left without a minister, in, what was once, the Niobrara church, about twenty miles south of Hay Springs, in Sheridan County.

These points are quite distant from the main body of the Brethren in Nebraska, and to visit these isolated parts, takes considerable time and incurs quite an expense on the Mission treasury, and to neglect them, is to expose them to the inroads of the adversary, and the lambs, for whom Jesus died, will fall a prey to the enemy again. Truly, "the harvest is great and the laborers few."

JESSE Y. HECKLER

From the Greenland Church, Grant Co., W. Va.

Our feast was held Oct. 15 and 16. Brethren D. B. Arnold, Tobias and Jonas Fike, Isaac Abernathy, R. Baker, and Frank Nine were the min-

isters present. One hundred and twenty-five members communed. We had one of the most enjoyable feasts we ever attended. One dear sister was received by baptism.

Brethren Tobias and Jonas Fike held a series of meetings about two and one-half miles west of the church, and four dear members were received by baptism during the week following our feast. Bro. Tobias left during the meetings for another field of labor. Oct. 23 Bro. Jonas Fike commenced preaching at the Jordan's Run school-house. During that meeting Bro. Tobias returned, and they labored earnestly for several days, with four applicants for baptism. Just when the interest was growing, they were called home to attend the funeral of their only earthly sister, who died very suddenly during their meeting. Three of these applicants were baptized by Bro. J. P. Cosner on the fourth Sunday in October.

The members were unwilling to have the results of the Brethren's labors lost, and asked them to return and complete the work. Accordingly, on Nov. 26, brethren Tobias Fike and R. Baker began a series of meetings at the same place, and continued until Dec. 1, with seven applicants for membership, who were received into the church Dec. 2. At the same time four, who had wandered from the fold, were received as members. During these meetings quite a gloom was cast over the community by the death of Bro. Thomas Burgess. Our brethren preached his funeral Dec. 1. Bro. Burgess was one of our staunch members whose loss will be felt. Dec. 2 these same brethren began preaching at the Burgess school-house, and preached four sermons. Two dear souls were received by baptism. This adds twenty-one souls to our fold since our feast. Our Brethren then left us. May God reward them for their labors among us! They labored very earnestly and zealously for us. Others are considering very seriously whether it is profitable to remain out in the cold world. We hope to report other additions soon. Brethren, pray for us! DENNIS CLARK.

Maysville, W. Va.

From the Brothers' Valley Congregation, Pa.

We had our quarterly council on Easter Monday, April 18. At this meeting we received two brethren back to the fold again, who had strayed off with the Holsinger faction. After that we elected a corps of officers for the year. It was determined at this meeting to hold a love-feast at the Grove church on Sunday evening, May 8, at 4 P. M. We had our church meeting on Saturday, April 30. The visiting brethren reported all in love and union, with one exception. A sister, formerly belonging to the Reformed church, made application for membership and was baptized.

On Saturday, the eighth, two more sisters were received by confession and baptism. The love-feast was largely attended by surrounding congregations. Ministerial assistance was ample. Eld. Silas Hoover officiated.

Oct. 1 we had a church meeting preparatory to our fall love-feast. The church was reported as being in love and union. At this meeting a brother was received by baptism.

A love-feast was held Oct. 10, at 4 P. M. with a fair representation of members. The order about the house was not so good as on former occasions. Eld. Valentine Blough officiated. Dec. 10 we had another quarterly church meeting. A sister was admitted into the church by confession and baptism. She was, at one time, a member of the Lutheran church. J. J. BLAUCH.

Berlin, Pa., Dec. 12.

From Washington, D. C.

A FEW days ago I received a message from a friend living within a square and a half of my place, stating that I should call upon him at my earliest convenience, as he was an invalid and could not call on me. I went at once, and, no doubt, it will prove as interesting and surprising to most of the GOSPEL MESSENGER family as it was to me, to learn that this gentleman is a grandson of Alexander Mack, Jun. He has writings in his possession, containing the signatures of Alexander Mack, Sen., and Alexander Mack, Jun. He and his wife both seem to manifest quite an interest in the "German Baptist Church" and made many inquiries as to the present condition and practice of the church. They are members of the Episcopal church. The work here is moving along, I think, as well as could be expected, all things considered, but it will take considerable time to bring about desired results. The membership here is small,—much less than I had expected,—but under the blessings of God, we trust that we may be able, at no distant period, to see a favorable growth. I will have more to report soon. Brethren, pray for us! W. M. LYON.

308 Sixth St., Dec. 13.

## OLD AND NEW.

(Concluded from First Page.)

perity has attended all of our schools, so that they are slowly, but surely, growing to be a power for good. As these grow and are felt, they become harbingers for other forces, needed in the great work of saving a sin-ridden world.

The Mission Work is not only growing, but it is being greatly blessed, and thus being blessed, is blessing the world more profusely with the light of the Gospel. New churches are being organized, houses built, and souls gathered into the fold. The Lord, through the instrumentalities of man, is opening the hearts of our people, and donations and endowments are pouring in from all the churches, so that the small stone, started only a few years ago, has been rolling and gathering as it rolls. Let us keep it going!

The same may be said of the Tract Work, sending its white-winged messages of truth, and as a Baptist, to prepare the minds and hearts of the people, to hear and accept the living messages, as they go to gather in the sheaves. Has not the Lord been doing wonderful things for his people during the year that is now passing,—gone? Yes, truly, it has been a year of blessings!

But we are not done yet. Another child has been born into a more active life. Look at the Homes for the Orphans and the Aged that are now looming up as altars for acceptable sacrifices unto the Lord, north and south, east and west. The Ark may move slowly, but if we are humble and faithful, it will surely move onward.

Yes, a loving farewell to the old year, eighteen hundred and ninety-two, and the Lord forgive our short-comings, and bless the work we have done! Fare thee well!

To the new year we extend a most hearty welcome, and as it comes, we pray that, with it, may come the richest blessings of the Master. As we go forth, may we accept the words of Joshua to his people, "Be strong and very courageous for there is yet much land to conquer." With our enlarging possibilities, still greater responsibilities are weighing down upon us, and only by a grasping faith and unflinching trust can we meet them. And with this we extend to one and to all our New Year's greeting. God bless you!



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8:12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☛ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☛ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☛ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☛ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☛ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### MISSIONARY WORK.

BY SADIE BRALLIER NOFFSINGER.

THERE are many avenues open for missionary labor. I wish, however, to call attention to the importance of missionary work at home. Our country is called a Christian nation, but is it such? Do we, indeed, belong to a nation which is in subjection to the spirit and will of Christ? On all sides of us we behold gambling dens, saloons and houses of ill-fame. Is it not high time that we become aroused to the great need of missionary work at home? We need not go to India and China and Africa to convert transgressors to the Living God. We can find them in our own nation; indeed we can find them in our immediate neighborhoods.

It is appalling to meditate upon the vast amount of sin, even in one large city. Our minds can scarcely comprehend its awful magnitude. Slums in the heart of the city, slums in the outskirts, slums almost everywhere. Thousands are being enticed, young men and young women are falling, and souls are daily drifting to eternal ruin. Brother and sister, what are we doing to stay this vast increase of sin? What are we doing towards bringing about a reformation in the hearts and morals of our fellow-citizens? This is a momentous question. Let it go home to each one of us; and God grant that it may meet with a willing response from every heart!

I am glad to know that there are at least some Christian men and women,—however few,—to whose hearts the missionary cause is very dear. There are some, at least, who strive not to reveal their work by vain ostentation or display, but quietly, though determinedly, toil, and if needs be, suffer to accomplish missionary work at home. I am glad there are those,—and let us bid them God-speed in their high endeavor,—who are laboring so devotedly to elevate the lost women of our nation,—seeking to convert them to God, striving to unlock to them the door of respectability, that they may be admitted to honorable employment and earn for themselves an honest livelihood. Right here, my sister, is a grand avenue open to us for missionary work. It may be that, in this respect, we can accomplish more than our brothers. Will we accept the work, or

shall the fallen of our sex continue their course in the dark road of depravity, to stop only at the great judgment bar of God, where, alas, they may arise and condemn us?

It is a mistaken idea that this subject should not be discussed amongst us,—a sadly mistaken, though prevalent one. If our clergy and our literature would speak more plainly and more frequently in regard to fallen women, and fallen men as well, the great probability is, there would be less need of missionary work among such, for the cases of ruined characters would, no doubt, be fewer. The modesty which prevents men and women from speaking against the sin of impurity is a false modesty, and should, by no means, be encouraged among Christian people. Only the pure men and virtuous women, devote time and efforts to raise the fallen, and it only proves that they are pure, that they are honorable, that they are virtuous in such a superior degree that they do not desire to have the law of chastity violated and desecrated. Let us blush and be ashamed that there is need of such work among us, but of performing the work, NEVER!

I speak of the fallen women more particularly because they are almost universally despised and trodden upon; whilst our young men can sin, and yet retain the respect of their friends and keep their place in society. Even professed Christians will condemn the woman and forgive the man. This is a gross injustice and it is high time that a revolution were effected. It is a strange, as well as a sad truth, that in her own sex, fallen woman finds her bitterest enemy. As a rule, man is more relenting toward her than woman is.

Let the pure and high regard, which we have for our own sex, call us to the vilest of our fallen sisters, and let the love which we should have for souls, strengthen us to lift them from the haunts of shame and lead them heavenward.

It is surprising how much missionary work can be accomplished among these poor, despised, forsaken ones, if we only set about it with willing hearts and in the proper way. I want to relate a little circumstance which occurred in this town. I am well acquainted with the missionary to whom I shall refer, and can therefore vouch for the truth of the story. I mention this case only to show that we need not go outside our own cities to find missionary work to do.

A lady, to whose heart the mission cause is of much concern, walked out on an errand of mercy. Having learned that one of the inmates of a house of ill-fame was ill, she visited her. She found the woman very sick and very much agitated, because of her unsaved condition. So this missionary ventured to talk to her about Christ and heaven and eternal life. But the woman ward her off with a frantic gesture and cried: "I tell you that neither the blood of Christ nor all the fire of hell can cleanse my soul of its dark stain. Talk to others if you will. But as for me, I am lost beyond all hope of pardon." But this missionary stayed by her and talked with her, and read to her and prayed for her, and at last succeeded in gaining the woman's confidence, and she related to her the history of her sins, the nature of which was so utterly vile, that this missionary was completely overwhelmed and amazed that a woman could fall so low; and so sincere and deep was her pity for the wretched sinner that, while listening to the dark tale of woe, she wept the saddest tears her eyes had ever shed. She took that poor woman's hand in hers and said, "My dear sister, by the authority of Heaven, I declare to you that there is virtue enough in the blood of Christ to drown the vilest sins that ever stained the human heart." Then she read to her the divine promise: "Though thy sins are as scarlet, they shall be whiter than snow." The

next day she found the sick woman repentant and trusting. A few days later, on approaching the house, she saw crape on the door. They told her she had died, rejoicing in the hope of heaven, and praying God to bless the dear lady who had been her good angel.

Thus souls are perishing on every side. If we do not know just where to find them, let us ask our Father, and I am sure he will reveal to us the way.

But to accomplish good in this direction, we must get our hearts into the work and rid ourselves of the egotistic feeling of "I am holier than thou." Let us pray for the spirit of him who said to the adulteress, "I forgive thee," and to the harlot, "Go and sin no more."

Johnstown, Pa.

### EMERGENCIES.

BY J. S. FLORY.

OWING to the conditions of society, the material changes taking place, and questions of practical importance confronting us on every side, it behooves the church to be wide-awake to any emergency,—that we do not affiliate ourselves with the unscriptural modes and manners of the religious world.

Of late years there seems to be a more general union of sentiment in evangelistic work, so-called, by the various denominations, and now the united efforts of the young people of the professing world are assuming such a magnitude that, unless due caution is used, we may unconsciously be drawn into a position of questionable right. On the surface, at a glance, it may seem all is proper, but, by a careful investigation, we may discover a hidden snag. Union, in sentiment, with the general movements of the religious world, will ultimately culminate in an abandonment of our Christ-ordained doctrine, "Be not unequally yoked together," and of bounding into the arena of the "faith-alone" religious show. Evangelists, Christian Alliances, Christian Endeavor societies, and kindred movements, work on the line of salvation through simply a faith in Christ, regardless of the essentials necessary for faith to embrace. They do not seem to distinguish between a moral reformation and salvation of the soul from sin.

The emergency is forced upon us. In some places already trouble has arisen because of our church-houses being opened to meetings of some of those societies, and our members taking part and uniting with them. Shall we abandon the strong position that the church is all sufficient for the needs of Christian work? We hope not. To unite with any other society, no matter how plausible the excuse, is virtually saying, "The church is not complete in its requirements. There must be something else added by the ingenuity of man."

We cannot afford to sanction such an advance movement, but, as the emergency is pressing upon us, what shall we do? In this, as in all ecclesiastical concerns, let wisdom and prudence dictate. There is no limitation in regard to the church's work, only that she keep within the bounds of true Christianity. We know of no barrier that would hinder our members from working together, individually or collectively, for the upbuilding of each other and for them going out, through organized efforts, to bring in the wandering, lost sinners. But to do this, we see no excuse to leave the borders of the church ground.

Christ, as the individual representative of the divine goodness of God, worked on a line of his own identity, while on earth. Now, if his church is his body,—he so says it is,—let the church



stand on its own identity in all its work. Is it consistent to join in alliance with other bodies? We say, No. We know of congregations where the young members of the church meet together in "Young People's Devotional Meetings," and encourage each other and inspire a feeling to help others. What more can be gained by affiliating in organizations with other bodies? Even where advantages are claimed, we fear the dangers outweigh the probable advantages. We advocate aggressive work, but let it be done in the line of safety. Obedience is better than sacrifice. Zeal is a good thing when directed aright, but an evil thing when prosecuted in the wrong.

Lordsburg, Cal.

### INFLUENCE.

BY CARRIE M. KESSLER.

DID you ever stop to think or grasp the full meaning of this word, and the responsibility of it?

There is not a person living who does not, in some way, either consciously or unconsciously have a power or influence over another. No matter how low our station in life, we each one, individually, have a weight or effect on some one.

This fact agreed on, the question arises: What is my influence over others? Our lives govern our influence. If our lives be good, our influence will be for good.

Consider a few traits of character and how contagious they are. Look at the cheerful person! Often several persons in a room may be quietly working in a monotonous, wearisome, gloomy way, when, upon the entrance of a bright, cheerfully-disposed one, at once the gloom and monotony give place to cheerfulness and the room seems so bright, the work less arduous and life brighter. Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. To brighten the lives of those less fortunate than ourselves, is something to live for, and well worth cultivating.

Look on the reverse scene. The people assembled may be bright, joyous, merry folks, but the appearance of a dull, cloudy nature casts a gloom over all. You see both have their influence.

Another trait of character, which has so much to do with others, too, is selfishness. Did you ever see a person who was willing to admit he was selfish? They will, in some cases, grant they are close or selfish in some things, but claim to be liberal in others, and that this atones for all else. Is it unselfishness to yield or give something, no matter what amount or value, that does not cost us a sacrifice or a pang? There is truly no unselfishness that does not comprise self-denial. What can have a worse influence than selfishness,—the conduct of a person whose first thought is self? Can a selfish person be a Christian? A Christian is one who loves and follows Christ. Can we be followers of one who not only gave his time and pleasure, but even his life, and be unwilling to deny ourselves for the good of others? The Bible tells us we must die daily,—dethrone self daily, if we would live in Christ Jesus.

Selfishness surely is a vice; it causes quite as much unhappiness as some of the so-called vices, and its influence is quite as plainly and painfully felt. This, then, is surely a trait to avoid. On the other hand, how many homes are made truly happy ones by the example and influence of the unselfish ones in it!

Seeing, then, how the lives of others are so closely allied to our own, how great is our responsibility for their happiness, and not only their happiness here, but their happiness hereafter! Rom. 14: 7 tells us plainly, "For none of us liveth to himself, and no man dieth to him-

self." The wise man tells us, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

"If you know what torch to light,  
Guiding others through the night,  
Light it."

Spurgeon says, "The serene, silent beauty of a holy life is the most powerful influence in the world, next to the almightiness of the Spirit of God."

Each human being on this earth  
Some influence is wielding  
Upon the rest, though small his worth;  
It is a law unyielding,  
And there are some whose virtues make  
Their merit's shining samples,  
While others must their places take  
As horrible examples.

Philadelphia, Pa.

### THOMAS.

BY ELIZABETH H. DELP.

A SPIRIT of religious incredulity, if followed, leads to "broad views" and "honest doubts." It destroys inward peace, and, with serpentine windings of reasoning, and bitter thought, conflicts will, at the end, substitute a God of "law," of "force," of "system," for our "Father who art in heaven."

Thomas had "honest doubts" upon the subject of Christ's resurrection. The latent Sadduceism of his nature sprung into life, and he was a skeptic at a time when the other disciples were filled with the joy and peace that is born of faith and trust. The nature of Thomas was cautious and critical. The other disciples would not believe the reports of the resurrection, given by the Galilean women, but when Peter added his testimony, they believed, before they had seen him with their own eyes. Thomas, however, will not believe. He liked to sift the evidence and get down to real facts, before he would accept them as truths. He would not be swayed about by "every wind of doctrine." A matter must be made clear and logical to his mind, before he would subscribe to it. Idealization would be a difficult task for him. He accepted and believed things which lay within the circle of his own observation.

Nor was there any religious indifference to which we can ascribe his skepticism. When the Master, at the call of the sisters of Lazarus, said to his disciples, "Let us go into Judea again," the disciples feared, for they knew that the life of Jesus was in danger. They ventured to reason with Christ. "Master," they say unto him, "the Jews of late sought to stone thee, and goest thou thither again?" But he would not be dissuaded. Then spake Thomas, "Let us also go, that we may die with him." He warmly and generously offers to lay down his life for Jesus. But we can readily see, that, in proportion as his love for the Master would impel him to make this supreme sacrifice, so the blow of the crucifixion would fall with stunning force; as eager as his hopes had been, so would be the darkness of his despair.

After arguing the subject of Christ's resurrection with the other disciples, with ingenious casuistry, he at length declares, that the grounds upon which they base their belief are not sufficient for him. He says, "Except I shall not only see in his hands the print of the nails, but shall put my finger into the print of the nails, and thrust my hand into his side, I will not believe." The mental character of infidelity is warped and narrow, but when the Lord revealed himself unto Thomas, there was a rebound from the misery of antagonism and doubt, to a faith, purified and strengthened. Sometimes "honest

doubts" are the reaching out of the soul unto God. On the ruins of his skepticism, there rises a faith, adoring, full and complete; he falls at the feet of Jesus, saying, "My Lord and my God."

The Gospel has often been defined as glad tidings. It is infinitely more than this. It is a living force, a power great and wonderful, which will envelop the soul and save it. It is a fact that it contains "mysteries," but we are commanded to "have faith," and happy are we, if we fully trust the great "I AM." The mysteries of the Gospel harmonize with those of nature. The creation and destiny of the world have engrossed the attention of scientists of all ages. Do we fully understand this to-day? Let the words come into your heart and mine, with startling, blessed significance, "Only believe; all things are possible to him who believes." Let us be strong in faith, for Christianity, without the vivifying influence of a perfect faith in God, is dead,—a mere formalism. A faith that can sing in the prison, remembering only the celestial mansions beyond, will also uphold us when the dearest hopes of our life lie dead. A faith in the eternal God, that will not question his divine behests, will also enable us to walk close to him in the darkness, feeling and knowing that he is guiding us, and that sometime we may lie prostrate at his feet, and re-echo the adoring cry of Thomas, "My Lord and my God."

Mainland, Pa.

### MINISTERIAL MEETING OF THE SOUTHERN DISTRICT OF INDIANA.

THE Ministerial Meeting for the Southern District of Indiana met at the Upper Fall Creek church Dec. 6, 1892. While there was a good attendance, it was not all we hoped for, there being only about one-third of the ministers present. In the session of three days, the discussions were, for the most part, spirited, and many good lessons were imparted. The sermons of the night sessions were of a high order, and no mistake in their adaptation. Bro. G. L. Studebaker, on "True Gospel Conversion," struck the key-note of the Gospel, while Bro. L. W. Teeter, on "Trine Immersion," was especially strong. All points were of a high order and new to the hearers. Bro. Goshorn, on the text, "Thou gavest me no kiss," on the last night, gave us many strong reasons why Christians should not disobey the grand institution of the holy kiss.

At the close of the meeting the following brethren were chosen as the next Executive Committee: L. T. Holsinger, L. W. Teeter, Solomon Blickenstaff, D. F. Hoover and G. V. Goshorn. Calls for the next meeting were: White church, Summit, Middle Fork and Nettle Creek. The Committee will probably meet at the District Meeting, and program, time and place of meeting selected.

D. F. Hoover, Sec.

"EVERY new need of ours is God's new opportunity of love in our behalf; and God never misses an opportunity. If we have had a new need, God has put a new blessing at our disposal. If we see what that blessing is, let us lay hold of it rejoicingly; if we have so far failed to perceive it, let us look for it with the eye of faith. It may not yet be too late for us to make it our own by a hearty acceptance and appropriation."

"If we wait until we have more than we want before beginning to give, we shall die without giving. But if we give out of our scanty portion to those whose need is greater than ours, we shall live as givers, and shall enjoy living. The man who only gives from his surplus never knows the real joy of giving."



# The Gospel Messenger,

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☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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Mount Morris, Ill., . . . . . Jan. 3, 1893.

For the want of room, much church news, intended for this issue, will have to lay over until next week.

We mail this issue a little in advance, so as to have it reach all the subscribers by the beginning of the new year.

BRO. I. D. PARKER is booked for a series of meetings at the South Union house, Union Center congregation, Elkhart County, Ind.

WRITING from McPherson, Kansas, Bro. Sharp says: "One student was baptized last Sunday, another came out on the Lord's side to-day, Dec. 19."

IN numbering Bro. Miller's letters, we take up the old number, where he left off last year, and continue the numbering consecutively. Hence the letter in this issue is No. 25 instead of No. 3.

FROM the daily press we learn that the business part of Cerro Gordo, Ill., suffered a severe loss by fire last week. We have not learned whether any of our Brethren were among the losers.

ANY of our readers knowing of members' children, or others, favorable to our people, living in Washington City, will send their names and addresses to Bro. W. M. Lyon, 308 Sixth St., S. E. Washington, D. C.

WE are favored with a copy of the Minutes of the District Meeting of North-eastern Ohio. Considerable business came before the Meeting, but no queries were sent to the Annual Meeting. Bro. Noah Longanecker represents the District on the Standing Committee.

BRO. L. A. NEFF reports a sad case of death from hydrophobia at Syracuse, Ind. About thirteen months ago young Bro. Robert Cory was bitten on the wrist and arm by a dog supposed to have been rabid. A few days ago he went into convulsions and died after thirty-six hours. The case was indeed a sad one. The funeral was preached by Bro. Davis Younce.

THE Franklin Grove church, Lee Co., Ill., recently raised over \$46 for the purpose of sending the GOSPEL MESSENGER to the poor.

SOME articles, intended for Christmas reading, did not reach us until the last issue was printed, hence will have to be declined on account of being too late, as this issue will not be mailed till after Christmas.

BRO. HUTCHISON's health has improved sufficiently to permit him to be on duty again. He remains at Garrison, Iowa, until the middle of this week, then comes to Mt. Morris, to be present at the Bible Term.

SOME one who signs himself "A lover of the Truth" sends a very interesting report of a meeting held in Dauphin County, Pa., but the article can not be published without the writer's name as a guarantee of good faith.

BRO. I. W. LEATHERMAN, of Conway Springs, Kans., is now at Keuka, Fla., with a view of seeing how he likes the Sunny South. He thinks of spending the winter in the State, and do some preaching in different localities.

THE Arnold's Grove church, Northern Illinois, has decided to hold the Ministerial Meeting, as well as the District Meeting, next spring, in the Brethren's meeting-house, in the City of Mt. Carroll. This will make it quite convenient in case of bad weather.

UNDER date of Dec. 10 Bro. S. F. Sanger writes: "We are now holding a series of meetings at Mill Creek, Va. Six have come forward to enter the Lord's army. The meetings are to continue a few days longer." Since receiving the above we learn that the meetings closed with eight additions.

THE members of the South English church, Iowa, are now rejoicing over nine additions to the church as the result of a series of meetings recently held at the North church by Michael Flory. He is now engaged in another series of meetings at the South church, with fifteen additions in all when last heard from.

THE Minutes of the District Meeting of Northern Indiana have just been received. The District is composed of thirty-seven congregations, and all but two were represented at the Meeting. No queries were sent to the Annual Meeting. Bro. W. R. Deeter was elected member of the Standing Committee.

IN the Far West is a little band of members without a resident minister. Since last spring eleven have accepted Christ and obeyed the Gospel. If this much can be accomplished by visiting ministers, what might be the result if an active, consecrated preacher could go in and out among the members? Surely, there are many openings for faithful ministers who are willing to spend and be spent for the cause of Christ.

THE daily press reports that starvation is threatened in large districts of Russia. The famishing peasants ate the grain that was furnished last spring for seed, consequently they have raised no crop and must starve unless they are provided for by the Government, or the charitable of other lands. The crop of the country is unequal to this demand. This condition of things ought to have been foreseen and provided for by the Government. The nation that can send men to Siberia by the thousand for alleged treason, ought surely to have the means and the power to put its starving citizens in the way of providing their sustenance, especially when the whole world is willing to aid the humane work.

WE find it necessary to issue a supplement this week. In addition to Bro. Miller's first letter, which is republished in order that we may get it into the hands of thousands who have not yet seen it, the supplement contains much other matter of interest. Do not fail to examine it with care. It will be found about as interesting as any other part of the MESSENGER.

BRO. SAMUEL H. BAKER, of Lyddington, Wis., met with a very serious accident last month. He fell from the top of a new house, on which he was working, onto the hard, frozen ground, a distance of about fifteen feet, dislocating the left wrist, and fracturing the upper bone just above the wrist. He also greatly injured his back. While he is improving and able to go around by the aid of a cane, he nevertheless craves an interest in the prayers of the faithful.

THE electric lights in a church in Cambridge recently went out when the minister was in the midst of an interesting sermon. He went right on with his sermon, and the large congregation kept their seats and listened to the discourse, sitting in darkness twenty minutes. The circumstance has prompted some one to say, "Then the people that sat in darkness saw a great light." The preacher who can thus continue his discourse, light or no light, is more fortunate than the one who was greatly interrupted because a puff of wind happened to blow a few pages of his manuscript out of the window. The minister who has his sermon well-prepared and stored away in his heart and head, need not be disturbed by either darkness or wind.

SOME of our brethren are writing strong articles against secret societies. We have on the hook a forcible production on that subject from the pen of Bro. H. C. Early. That is right, brethren. Our people cannot afford to slacken their earnest efforts against oath-bound societies. To-day they are robbing the churches and families of our land. Thousands of men walk past the open doors of the churches, where their wives and daughters are praying, to enter the lodge with its barred doors and covered windows. Here they spend the time, money and talent to which their families and the church are justly entitled. When the lodge takes men from their families and their churches, and takes from their pockets the money that should go to the church and family, it is most assuredly robbing the church and family, and every active church worker in the land knows it. Certainly our people do not want to encourage, or even tolerate an institution that is robbing the church of her men and money.

IN a letter Bro. Samuel Murray says: "Is it right for Brethren, in writing about the doctrine of the church of Christ, to say, 'The doctrine of the Brethren'? Have the Brethren a doctrine apart and different from the doctrine of Christ or the Gospel? If they have a doctrine differing from that taught by Christ in the Gospel, would it be right to contend for it? I think not. If we have only the doctrine of Christ and the Gospel, would it not be better to call it that in our preaching and writing? We might say, 'The doctrine of Christ as believed, accepted and practiced by the Brethren.' I would rather not hear so much about the 'doctrine of the Brethren.' It looks as though we have a doctrine of our own, separate and apart from the doctrine of Christ." Bro. Murray reasons correctly. We should call Bible things by Bible names as much as possible. As a people we have accepted the doctrine taught by Christ, and the more we can speak and write of the doctrine as coming from Jesus, the more confidence, it would seem, we have in his Word.



THE Brethren recently held five meetings in the City of St. Joseph, Mo., and baptized two, the first ever baptized in the place by our people. The prospects are that more will follow. The congregations were small on account of a report being circulated that the public would not be allowed at these meetings. For city work of this kind it will be found very beneficial to distribute a little circular or a neatly-printed card, announcing the meetings and the subjects, and invite the people to attend.

ELSEWHERE in this issue Bro. Lyon relates how he was happily surprised by finding in Washington City a grandson of Alexander Mack, Jr. It would be interesting, indeed, to learn more of the descendants of our ancient brother, and yet it is sad to think that many of them are not now identified with the church. Within the last month we have learned much concerning many of the descendants of Eld. Christopher Sower, few, if any of whom are now in the church. In an early day they drifted from the religion of their fathers. We lost sight of them and they of us. We trust that more of them may be found and their attention called to the doctrine held by the church, and the condition of the Brotherhood. To them, as well as their kindred, a knowledge of us may prove both interesting and profitable.

THE home ministers near Daleville, Va., recently held a series of meetings at the Franklin meeting-house, and on Dec. 10, led thirty-one persons into the water and baptized them. This is the largest number we have heard of this season being immersed in one day. The congregation here referred to is near Roanoke, and it will be a great satisfaction to our readers to learn that the church is so greatly prospering in that part of Virginia. Bro. B. F. Moomaw, who has lived in this congregation for more than a generation, writes us that the scene was witnessed by a very large assembly of people with the very best of order. The thirty-one were immersed in sixty-four minutes. He further adds, "We are greatly encouraged to continue the work in other parts of our church district, and ask your prayers in our behalf."

A CABLEGRAM from Bro. D. L. Miller informs us of the safe arrival of himself and Bro. Lahman at Cairo, Egypt, Dec. 22. They were well, and seem to have had a pleasant voyage from Italy across the Mediterranean Sea. At this writing they are in the land of Egypt, visiting the ruins of that once mighty kingdom where the children of Israel were held as slaves, and where Joseph and Moses arose from bondage to high political stations in life. We may expect some interesting letters concerning this, one of the most remarkable places on the globe. In addition to the letter, now in this issue, we have two others on the hook. Those who have not yet subscribed and wish to read all these interesting letters, should see that their names are sent in at once.

#### A LOOK INTO THE FUTURE.

WHILE Bro. H. B. B., in his editorial on first page, takes a last look at the old year, we turn with much interest towards the new year, and the field that lies before us.

With this issue commences a new volume of the MESSENGER. We need say but little concerning our intentions or purposes for the future. The paper has been before the Brotherhood long enough to give all necessary confidence, and our policy, as well as our principles, are known. Judging from the past our readers will know

about what to expect of us in the future. We are "set for the defense of the Gospel," and if there be any perceptible change in our policy it will be to adhere still more closely to the teachings of the Great Founder of Christian religion. His doctrine is our doctrine. His teachings and examples constitute our rule of faith and practice. The writings and teachings of the apostles are our creed. It is our purpose not only to respect, but to maintain in our practice, and defend in the paper, the ancient landmarks which they have set. In doing so we shall show all due respect to our Brethren and their distinctive features, believing that their faith and practice is clearly set forth in the Scriptures.

We realize, however, that we have a great work before us, and need not only their counsel and prayers, but the patronage and support of the general Brotherhood. Our people have a great responsibility resting upon them. To them have been intrusted the words of life, and it is their duty to make them known to others. In this present confused state of Christendom we have a most important mission,—one that will require all of our energies and strength to execute. Popular Christianity has seen proper to remove the apostolic landmarks. It is our mission to restore them, and show by our example, self-denial and consecration, that they can be maintained, and are essential to Primitive Christianity.

On every hand we are surrounded by great mission fields now ready for the Gospel seed. There is not a State in the Union where we could not use a score of active evangelists to good advantage. For our local ministers, there is an abundance of work all around them. There is no excuse for idle ministers in any of our congregations. Nor is there a lack of work for the laity, from the least to the greatest. Every member may become a missionary for Jesus by a proper use of our tracts and the MESSENGER. Remember, that a little tract, like a bomb-shell, may be thrown over walls whose gates are closed. A great temperance lecturer once said of a certain State, that it had to be literally covered with prohibition tracts and papers before the saloons were driven out. We may yet have to cover this land with Christian literature before much can be accomplished. Our tracts should be pushed into every corner to make openings for the truth. There ought to be thousands of MESSENGERS going into as many families, paving the way for the preachers.

Then every member ought to become a living epistle, known and read of all men. Nothing could possibly advance the cause of Christianity more than this. A living, walking epistle, moving among the children of men, would make impressions more lasting and forcible than eloquence or polished literature. We have thousands of living epistles, but some of them are not known as such outside of their own circle of acquaintances.

Possibly our people ought to become more earnest in their belief and acceptance of what the Bible teaches. We need to cultivate a steadfastness that will be recognized by the world as well as the church. We ought to show by our zeal and strict adherence to Gospel principles, that we really do believe them. If there was ever a time when our people should be intensely in earnest about our distinctive features, it is now, and we trust that each one will enter upon the duties of the new year with this feeling, and labor more earnestly for the spread of the Gospel and the maintenance of the New Testament form of worship and religious conduct, than we have ever done in any former period.

J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 25.—Genoa and its Campo Santo.—Pisa's Leaning Tower and Ancient Baptistery.—On to Rome.

WE closed our last letter at Genoa, one of the most important commercial cities of Italy, with a permanent population of two hundred and ten thousand. It is beautifully situated on the hills around about the bay into which more than sixteen thousand ships, from the different parts of the world, enter annually. It also has the distinction of having been, at one time, the home of Columbus, the discoverer of America, the four hundredth anniversary of which event was recently celebrated in the United States. The house, in which this distinguished navigator lived, is pointed out to travelers. The city has many handsome houses and villas, the homes of the Genoese nobility, which gives one a very good idea of the architecture of the past centuries.

We spent one day in Genoa before going on to Rome by way of Pisa. The change from our own home life to that of Italy is a marked one. Language, dress, manners and customs are all so entirely different from what we are used to that we are reminded on every hand that we are in a foreign land, that we have indeed left our own country and are in the Old World. It is not entirely new to the writer, but to Bro. Lahman it has all the novelty of a first experience, which, unfortunately, we can only fully enjoy once in this world.

We start out to see something of our new surroundings, and as we leave the door of our hotel, we are at once accosted by several of the natives, who have picked up a smattering of the English, and who are anxious to serve us in the capacity of guides and interpreters. They press their claims in a mixture of English and Italian which is wholly unintelligible to us. One who spoke English fairly well, followed us a considerable distance, insisting that he was a good "guida" and spoke "inglese vara well." We put together part of what he said, and here it is as it sounded to us: "Me speka vara good inglese, vara good guida. Vill show you ze palais of ze great Cristofolo Colombo; vill show you ze whole Genova; only four francs." We concluded to risk our own very limited knowledge of the Italian, and so dismissed our would-be guide with a polite No, and a wave of the hand.

It is remarkable how well one can get along in a foreign land if he is acquainted with but a few words of the language spoken. The following incident will illustrate this point. Bro. Lahman wanted to purchase a trunk strap. Passing along the street we came to a shop where the desired article was seen. We walked in, pointed to the strap, and remarked to the shop-keeper, "Quanto" (how much)? He replied, "Tre franco" (three francs). We paid the money, took the strap, and went our way.

Only three words were used in this transaction, and these were all that were needed. How many words we waste in this world! Words are only valuable as they express ideas, and the most effective expression, as a rule, comes from the fewest words, paying due deference to clearness. Ministers and writers make a great mistake when they fill in with words instead of ideas, and how apt we are to fall into this very common error! The reason is not hard to find; ideas are scarce, words are plenty.



The Campo Santo, literally, the Camp of the Saints, as the Genoese call their cemetery, is one of the attractions of the city. The name is beautiful and fitting when applied to the last resting-place of the people of God, but as this is the one great burial-place of Genoa we doubted the appropriateness of the name.

The entire ground is surrounded by a high wall, on the inner side of which is a double row of corridors, formed by columns which support the arched roof. The corridors are wide enough for double rows of graves and open out upon the cemetery proper. Judging from the rich and lavish display of decorations, only the wealthy find a resting-place in the vaults beneath the pavements of the corridors. The poor are laid to rest in the ground enclosed by the walls.

The most profuse display in sculptured marble, much of it in bad taste, so it seemed to us, adorns the corridors from end to end. It is placed in niches in the wall and between the columns, and gives the interior the appearance of great galleries of sculpture. A description of a single group will give an idea of the realistic character of the work and show the taste displayed. In one of the large circular spaces a large sarcophagus of black marble, beautifully polished, is placed on a platform. On top of it stands a life-size figure of the dead husband and father, cut from pure, white marble. At one end of the coffin is the kneeling figure of the wife and mother; at the other end, that of the son, a young man of about twenty years. Both are life-size and life-like. Their faces are the very pictures of grief. On the mother's eyelid trembles a tear-drop. Her modern dress, with her widow's lace cap and her lace collar are all exquisitely cut in the white marble. The son is represented in a fashionable dress suit; his left hand thrown behind him holds his round, derby hat. The work was done by a master hand, but it seemed to us an unseemly display, and the details of the dress, so carefully worked out, were not in keeping with the sorrow-stricken faces.

There are hundreds of pieces of statuary in the corridors, of a similar character, some of which are even more inharmonious than the one described. Altogether the Campo Santo of Genoa is one among the most remarkable modern cemeteries in Europe.

From Genoa we journey to Rome by railroad, a distance of some three hundred miles. On the way we pass through Pisa where we stop long enough to visit the Leaning Tower and the celebrated Baptistery, both objects of considerable interest to travelers.

The Baptistery was built about 1150 A. D., and was constructed especially for the administration of the rite of Christian baptism. The building is circular in form and is built entirely of marble. It is one hundred feet in diameter and a hundred and ninety feet to the top of the conical-shaped dome which covers it. Below it is surrounded with fine marble columns and is decorated with statuary. In the interior, exactly in the center, beneath the dome, is the pool with fountains for baptism. The pool is made large enough for immersion, and deep enough to immerse the candidate in a kneeling posture. It is a fact so well known that we need scarcely refer to it, that, until about the beginning of the fourteenth century, the Roman church followed the commission given by Christ, and baptized by trine immersion. This was the almost universal practice up to the foregoing date. And here, in this old Baptistery at

Pisa, the rite was performed in that way until the change was made to sprinkling and pouring.

The church of Rome claims the right to make changes of this kind when, in the judgment of the Pope and his counselors, it is proper to do so. In 1854 the dogma of the immaculate conception of the Virgin Mary was promulgated, and in 1870 the doctrine of the infallibility of the Pope was made an article of the Roman Catholic faith. Just as these new doctrines were set forth by the authority of the Pope and the council, so the change was made from trine immersion to sprinkling and pouring. Luther, in his reformation, made an effort to re-establish trine immersion, but failed, because he did not wholly free himself from the Roman practice of sprinkling. All the Protestant churches that practice sprinkling are following the mandates of Rome. John Wesley recognized this and prepared to baptize by trine immersion, according to the commission given by Christ. In proof of this we quote as follows: "When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the person would submit to it, judging this to be the apostolic method of baptizing." (Moore's Life of Wesley, Vol. I, p. 425)

The pool and fonts in the Baptistery at Pisa are beautifully constructed of marble, highly polished and inlaid with various colored stones. It is an octagon in shape, and each of its eight sides is decorated with figures in bas-relief. It is a fine piece of work and shows great artistic taste in its construction. The building is also remarkable for its wonderful echo. The attendant sang a few notes in a deep, rich tone, and by the watch, the sound was heard twelve seconds, echoing and re-echoing softer and softer until it died away in a whisper in the top of the lofty dome. A pulpit, constructed in the eleventh century, stands at one side of the Baptistery. It is also of marble, and is a fine piece of work. Owing to the echo, we concluded that it would be a difficult place in which to preach a sermon.

The leaning Tower of Pisa, about which every school-boy has read, is in its way, one of the wonders of the world. It is 179 feet high, and its inclination is thirteen feet from the perpendicular. It is ascended by a winding stairway of 294 steps. We climbed to the top and experienced a very peculiar sensation. The slant is a regular one, and in walking up and around the tower, we could not free ourselves from the feeling that it might fall over. The top is flat and is surrounded by an iron railing. The slant is quite marked on top, and very few persons care to walk to the lower side and look over. A plumb, dropped from this side at the top, would strike the ground thirteen feet from the base line of the foundation. Looking over the railing at the lower side, the sense of insecurity is so strong that we start back, feeling that the addition of our weight to the overhanging wall may cause it to topple over. It was here that Galileo made his celebrated experiments regarding the laws of gravitation.

From Pisa to Rome we journeyed by night, reaching the "Eternal City" at midnight. Our first day in Rome, Sunday, Nov. 27, was partly spent in trying to find a church where we might hear English preaching. We secured a cab and driver,—cab fares are very cheap here, twenty cents for two persons for a drive anywhere within the city walls,—and gave him instructions where to drive. After a long drive he stopped and pointed to a doorway. We entered and found a

Baptist church, with services conducted in Italian. Of course we were disappointed. We spent several hours in walking through the winding streets before we reached our hotel again.

Rome and its Christian Antiquities will be the subject of several letters to follow this. We are now in one of the cities of the Bible. Here it was that "Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Here he labored in word and doctrine, and here he gave to the cause of Christ. This has been especially impressed upon our minds today, as Bro. Lahman and the writer passed out of one of the gates of the city and, walking out to the fourth mile-stone, we saw the spot where it is said the great apostle to the Gentiles was beheaded. At this writing, Dec. 1, 1892, we are both in the enjoyment of excellent health. The Lord be praised for his goodness to us! D. L. M.

#### THE WORK AT ALTOONA, PA.

We had the pleasure of attending the love-feast held in Altoona, Pa., Saturday evening, Nov. 19. Elders J. W. and G. W. Brumbaugh were present. The services were largely attended in the evening, and on Sabbath morning and evening. Bro. J. W. Wilt is the only resident minister. He is a merchant and preacher, and considering the difficulties attending his business, he is surely doing all for the church that could be expected. He preaches twice each Sunday with no time for preparation except what little he can take from his business. Then, too, he has no time to visit the members and look after the interests of the church in a general way, all of which is so essential in building up a church in a city. Those who have no experience in town and city work, often look on with critical eyes, and, because things are not just as they have them in the country churches, find fault, not realizing that the circumstances and surroundings are very different.

We remained, after the love-feast, two weeks, and labored as best we could. During this time we tried to get into the homes of all our people, but as many of the brethren labor in the shops, we did not have the pleasure of meeting them with their families. This is one of the difficulties in doing pastoral work in a place like Altoona. We found some who had once been members of the church, but had fallen back, and others again who were members, nominally, but had lost their first love. By frequent visits, earnest teaching and encouraging words, many might be revived; but this would require time and persistent effort. There are, perhaps, few cities where there are so many persons who were, at one time, in some way, connected with our people. There are large numbers of our Brethren's children living in Altoona, and we were surprised to find how very indifferent to the church many of them are. This made us think a little as to the cause.

We know that this state of things is generally attributed to the surrounding influences, but we are inclined to lay it, partly at least, to the home training. Where children are properly instructed in the doctrines of the church, and a proper example of Christian living is set before them, they are not so likely to drift away from the church. Parents give the matter of church relation too little attention. Their first consideration, in too



many instances, is their financial good, and if the sons and daughters can only marry well and get good homes, they seem to be satisfied. Is not the church relation the great consideration? It seems to us that no parent who believes in the church and loves it, can overlook this matter. Further, parents, who have children living in cities, should manifest some concern; they should write to the minister about them, and then, too, they should urge their children to attend the services.

A young man, whose parents were members of the church, came to the city, and for awhile attended the services. At a certain time he was under conviction, and it was thought would unite with the church, but, all at once, he went to another church and united with it. This young man said he wrote home to his father for advice on the subject, but his father had no advice to give. If the young man made a correct statement, the father certainly did not have very much zeal for his church. Another young man, whose mother was a member of the church, is now wholly given to making money, and is an attendant with his wife at the Catholic church. And so we might go on giving instances of this kind.

Parents sometimes blame the church; they say the church is not right. This may be so, but where will you find a church that is right? We have never seen a faultless church, and never expect to see one. There cannot be faultless churches until there are faultless people, and it might be a good thing for parents to give their children a little teaching along this line. Of course, the church should be a shining, attractive church; it should hold up Christ in its discipline and doctrines, but at the same time it cannot be perfect, as its Head is perfect. Parents who are always finding fault with the church, and are holding up those faults, and even magnify them before their children, may expect to see the fruits of such a course ere long. They will be ready to see the faults of the church and make them a cloak to hide their own sins.

Amid all the discouragements, Altoona is a promising field. If some one could give all his time to the work, and were diligent in looking after the membership, and others in different parts of the city, we believe a much greater work could be done. As it is, we think the church is in a better condition, and the outlook more hopeful than it has been in times gone by. There is more unity of feeling among the members, and whatever else may be the faults of a church, we regard this as a hopeful sign. Where there is discord, there can be but little progress. It maintains a Sunday-school of over one hundred and fifty, and the young people have a prayer-meeting every Sunday evening before the regular church service. This is well attended and seems to be awakening quite an interest. There are other points in the city at which missions should be started. Other denominations are at work in this way, and we should do likewise. The trouble is, we do not have the necessary funds. By way of illustration, the Baptists have built in one of the suburbs of the city a neat little chapel, at a cost of about nine hundred dollars. The lot cost two thousand or more. Here they have a thriving Sunday-school, and will soon build up a congregation. This is an efficient way of working, but it costs money. Our people want to rent a room, but this is hard to do in a suitable

locality, and then, too, the rents are high. In short, our two weeks' sojourn in Altoona has impressed us more than ever with the fact, that to build up churches in the cities requires money, persistence, and judicious effort. J. B. D.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Mississinewa Church, Ind.

THE Mississinewa church held a short series of meetings at the Union Grove church-house, commencing on the evening of Nov. 27, and lasting until the evening of Dec. 4. The preaching was done by the home ministers, Eld. Jacob Rarick and G. L. Studebaker. The immediate result of the meetings was the addition of one by baptism on Sunday, Dec. 4. The meetings closed on account of the Ministerial Meeting held in the adjoining church on Tuesday following. The meetings closed with good interest, and the brethren were insisted upon to continue the meetings, so great was the interest. It is our opinion that home preachers can hold some of the best meetings if they try.

On Saturday, Dec. 3, was our quarterly church council. Everything passed off pleasantly. A committee was appointed to sell the old meeting-house, and arrangements were made to build another in the near future. It is in the bounds of the Mississinewa church that the next Annual Meeting will be held, at Muncie, the city of natural gas. This one thing, natural gas, we expect to bring hundreds, if not thousands, of people to our country. The committee of arrangements are making preparations to accommodate the greatest number of people that has been at any previous Annual Meeting. The committee on lodging has been selected, and is composed of the following brethren: Jacob W. Rarick, Geo. L. Studebaker and Isaac Branson. The names of these brethren are a sufficient guarantee that ample arrangements will be made for lodging.

Muncie is a prosperous city of about 16,000 inhabitants; but five years ago it had only between 5,000 and 6,000 inhabitants. It has three good, first-class railroads, viz., L. E. W., Big Four, and Ft. W., Cin. & L. CALVIN W. HOOKE.

New Corner, Ind., Dec. 7.

From Rome, Italy.

BRO. MILLER and I are now in our rooms after a day's hard work of sight-seeing and study of the "City on the Seven Hills." I shall not give much in detail by the way of facts, leaving that to Bro. Miller's regular letters, as we continue our journey of investigation.

One day in Rome is sufficient already to induce me to invite all the present readers of the MESSENGER and as many more as wish to get the full benefit of the letters, that will appear regularly, to begin with the commencement and read regularly and carefully, all that may be written.

To-day our trip took us across the River Tiber, on the new bridge, to the Cathedral of St. Peter. This is a church of vast dimensions. In the center we look up to the top of the dome, nearly 500 feet above us. To-morrow we hope to go up and look down. We saw marble statues of wonderful proportions, representing the Fathers. We also saw statues of ancient Kings, and Popes of more recent date. The history of all these would fill

volumes. Those immense paintings call up in the mind thoughts of the Bible. We also visited the Coliseum, now in ruins. Here Christians were torn to pieces by wild beasts, while the throng looked down upon the scene with approval, to satisfy the desire of a lustful mind. Their heinous crimes and games are too horrible to think of as emanating from human beings. From such thoughts we shrink in disgust. The dens may yet be seen, from which the beasts came, in maddened rage, upon their victims.

Pro. Miller and I are as lone pilgrims in the Roman city. We enter into each other's feelings, and think of the friends and dear ones far away, at all times, whether on the rolling ocean or upon the smooth waters of the great Mediterranean Sea. We remember our friends with grateful hearts to God who has so far been very gracious and good in affording excellent weather and good health, for which we give him all praise. We hope and pray that God's blessings may continue on our further journey, that we may attain to the object of the mission of investigation for the good of all the readers of the MESSENGER, and sustain, by actual proof, the divine truths of the Bible.

J. C. LAHMANN.

Nov. 28, 1892.

From Sabetha, Kans.

"Go and teach all nations," was the command of our Savior, to the disciples. I am glad that the effort is being made to spread the Gospel to other nations, but is there not danger of neglecting some localities near home?

In August we were called to hold meetings over Sunday, at Highland Station, a little town about 40 miles from Sabetha, in the hill country of the Missouri River,—a point at which the doctrine of the Brethren had never been preached. I held two meetings, at which two were baptized, with several more applicants. We arranged that regular meetings might be held once a month. Since that time, six more have been added to the number by baptism. This point is in the bounds of the Wolf River congregation,—a little band of members of about thirty, without a resident minister. There have been eleven added to this little band since spring. The appointments are filled by the Sabetha brethren. C. J. HOOVER.

Dec. 12, 1892.

The Three Thousand Baptized in One Day.

I NOTICE in GOSPEL MESSENGER No. 47 that eight persons were baptized by true immersion in the Keokuk church, Iowa, in twelve minutes. If this is true, then I am made to wonder at what noted men call impossibilities.

Some time ago, while on the train, going to a certain place, I fell in conversation with a noted professor of the Methodist church. Talking on the subject of baptism, he made the strong assertion that it was impossible to baptize three thousand persons in one day by threefold immersion. The figures below should settle the question for ever.

It is possible that the seventy, appointed by Christ and the twelve apostles, were present on the day of Pentecost. Now, then, if it only required twelve minutes to immerse eight persons in Iowa, it would only require seventy-five administrators to immerse three thousand persons in one hour's time. But we will be more liberal with the doubter. As it is an easy matter to immerse twenty persons in one hour, we don't want you to give us seventy-five administrators to do this work in one day, but give us twenty-five persons authorized to baptize and we will immerse three thousand in six hours. Let this settle the question in dispute for ever. J. S. KULP.

Dunlap, Ind., Dec. 6.



## Ministerial Meeting of Middle Iowa.

We are in receipt of two accounts of the Ministerial Meeting held in Iowa River church, Dec. 5. The representation from Middle Iowa was good. There were also some present from the Northern District. We make the following extract from the letter sent by Bro. H. R. Taylor:

The meeting was opened with the usual devotional exercises by Eld. A. M. Dickey, after which the meeting proceeded to a permanent organization by electing Eld. J. C. Seibert, Moderator, and H. R. Taylor, Secretary. Next followed an opening address by the Moderator, regarding the object of the meeting. The different topics were then taken up and discussed.

As to how well the brethren and sisters did in their deliberations, is best realized by those who heard them. Aside from our meetings for discussions, we had preaching on Monday evening by Bro. S. O. Miller, from the text, "And of His fullness have all we received and grace for grace." John 1:16. We had all our meals but breakfast at the meeting-house. Tuesday evening, about four o'clock, we adjourned for supper. At about six P. M. we met for song service and then had a talk from brethren H. R. Taylor and S. M. Goughnour from the words, "And without controversy, great is the mystery of godliness. God was manifest in the flesh." 1 Tim. 3:16. At seven P. M. was our missionary meeting. Eld. John Zuck read the Scripture: "And he said unto them, Go ye into all the world and preach the Gospel to every creature," Mark 16:15, and in connection Acts 13, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." He then addressed the meeting, followed by Eld. R. F. McCune. As a parting hymn we sang No. 683. Many thanks to the dear brethren and sisters of the Iowa River church for the Christian manner in which they treated us while with them. Our next Ministerial Meeting, God willing, will be held in the Indian Creek church, Polk Co., October, 1893. Further notice will be given of time. H. R. TAYLOR

Deep River, Iowa

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Walnut Creek Church, Mo.—The Walnut Creek church had a good meeting on Thanksgiving Day. The sum of \$3.05 was collected for home mission work. Nov. 20 one more precious soul was added to our number by baptism, making four additions since Bro. Hops commenced preaching for us in November.—*Esther Cripe, Knobnoster, Mo., Dec. 10.*

Portage Church, Ohio.—Bro. Henry Frantz came to us Dec. 10 and expects to remain with us over two Sundays. He is dealing out the Bread of Life in his plain manner of talk to the edifying of all. Good attendance and good attention were paid to the Word preached. At this writing we have had three sermons. Will write later and give a full report of the meeting.—*J. P. Krabill, Cloverdale, Ohio, Dec. 12.*

Secor, Ill.—Bro. D. E. Brubaker, of Mount Morris, came to us Nov. 30 to hold a series of meetings, but the rain and bad roads made our meetings small. No one united with the church, although the preaching was good. All the members were built up in the faith of the Gospel of Christ. The meetings closed last evening, and Bro. Brubaker left for home.—*G. W. Gish, Dec. 12.*

Cornell, Ill.—We are in the midst of a well-conducted series of meetings. Bro. D. B. Gibson is doing the preaching. By his efforts both saints and sinners were edified. Up to this writing one has been reclaimed and brought back into the fold.—*D. Heckman, Dec. 15.*

Kountz, Va.—Bro. S. H. Myers, of Timberville, Va., came to us Nov. 19 and began a series of meetings. Bro. E. L. Brower, of Waynesborough, Va., also came Dec. 22, and assisted Bro. Myers in preaching. Bro. Myers stayed with us until Dec. 28, and Bro. Brower continued the meetings until Dec. 3. Six dear souls came to Christ and we think others were almost persuaded to come.—*Geo. W. Painter, Dec. 10.*

Welsh Run Church, Pa.—Bro. T. F. Imbler, of Lancaster, Pa., commenced a series of meetings Nov. 25, which he continued until Dec. 10. He preached seventeen sermons. Dec. 11 he preached two sermons at the Clay Lick church. He labored faithfully in dealing out the Bread of Life. Four were baptized and one promised to come. Dec. 12 he preached one sermon in Mercersburg, at the United Brethren church.—*Eliab Zuck, Dec. 14.*

Rogue River, Oregon.—Since our last report one dear sister was made willing to accept Christ as her Savior. It seemed to arouse the people, and there was a crowded house at the meeting prior to baptism. Good attention was given to the Word. Our prayer is that more may follow the example of this dear sister. Health is generally good here. The evenings are long at present and the MESSENGER is good company.—*J. S. Root, Dec. 7.*

Sunfield Church, Mich.—Our love-feast, Oct. 5, was a very pleasant one. Eld. Fryogle held a few interesting meetings previous to the feast. One young brother made application to be baptized at the close of our meetings, which has been attended to since, at our quarterly council, Dec. 3. At that time two more were received by letter. Our council was a very pleasant one. All business was transacted with the best of feelings.—*John D. Birman.*

Newport, Va.—Bro. S. H. Myers, of Rockingham, came to this place Nov. 15. Bro. E. L. Brower, of Augusta, came a few days later, holding meetings for two weeks. Six were baptized. Bro. William Peters, of Cross Roads, came to the Brethren at Dry Run, Va., and held meetings for one week. His efforts resulted in three additions. The home ministers baptized twelve. This makes twenty-one souls baptized in Page, Va., this year.—*Martin Rothgeb.*

Shannon, Ill.—Our series of meetings at Shannon closed Dec. 6. We had, in all, fifteen meetings. Bro. Hollinger was with us at three meetings and spoke earnestly of the way of salvation. He gave us many good thoughts. We saw no immediate results, but trust that the Lord will call loudly unto some who know to do good and do it not. We hope to have more meetings in the near future, and hope we may have good roads and fine weather at that time.—*D. Rowland.*

Wichita, Kans.—We are doing what we can for the Master. We hold at least three services each Sunday, and as our ministers, except one, are all poor men, we feel that they are doing nobly, and pray God for the increase. We have an evergreen Sunday-school in the city, which is prospering fairly. Like all other churches in cities, we need a meeting-house, but are too few in numbers and too poor yet. Our council was harmonious and showed forth brotherly love and forbearance.—*W. A. Jacques, Dec. 5.*

Middletown, Ind.—We are now in the midst of a glorious series of meetings at the Upper Fall church, held by Bro. Bennett Trout, of Ohio. He preached the Word in its purity and truth. Our Ministerial Meeting passed off pleasantly, although the weather was inclement all the time. We formed many pleasant acquaintances.—*Florida J. Etter, Dec. 18.*

South English, Iowa.—Bro. Michael Flory, of Illinois, has been holding forth the Word with power, at the North church, for two weeks. Saints were nourished and sinners warned. Yesterday nine souls were buried with Christ in baptism. They were all young in years. The meetings continue a few nights yet, and will then change to the South church. We pray God to add his further blessings.—*Peter Brower, Dec. 12.*

Herington, Kans.—Bro. J. A. Root, of Ozawie, Kans., commenced a series of meetings in the Herington church, Nov. 25, and closed Dec. 4. There were no additions to the church, but we believe many good impressions were made. Much interest was manifested, for our dear brother preached the Word in its purity. Could we have more such meetings, we believe much good could be done. We feel much strengthened and pray the Lord to bless every good work.—*Sarah Shirk, Dec. 11.*

VanWert Church, Ohio.—Bro. B. F. Honeyman came to us Nov. 26 and staid until Dec. 4. He preached the Word with power. The members were much built up. Although there were no accessions to the church, there were some good impressions made. I pray the Word may be as bread cast on the water, to be gathered many days hence. Bro. Honeyman accompanied Bro. Heistand to the lower end of the congregation to hold a protracted effort. May God bless their labor by giving them souls for their hire!—*Sarah E. Long-anecker, Dec. 10.*

Lost Creek Church, Ohio.—Bro. W. Q. Calvert began to preach for us Nov. 13, and continued until the night of Dec. 4. There were no additions to the church at this meeting. Though there were some, who wanted to be with us, yet they could not get the consent of their minds. Since July 1, there have been five received by baptism, and the church seems to be in a healthy condition. A few weeks previous to the series of meetings, Bro. B. F. Filburn was elected to the ministry, and Calahil Weddle to the office of deacon. May the Lord bless them in their work!—*W. R. Murphy.*

Big Creek Church, Ill.—We commenced a series of meetings on Saturday night, Nov. 26. Bro. T. D. Lyon, of Hudson, Ill., held forth the Word in its power. There were no accessions to the church. On the first day of December Bro. John Harshbarger came to our assistance. Our quarterly council was on Friday. The church held a choice for a minister. The lot fell on Bro. Clayborn Forney. He was duly installed. Bro. Harshbarger left on Saturday for other places. Bro. Lyon continued the meeting until Monday night, when, on account of failing health, he had to close.—*J. M. Forney.*

Mill Creek, Va.—Our series of meetings commenced Nov. 27, and closed Dec. 12. Bro. Samuel F. Sanger, of Bridgewater, Va., did the preaching. The weather was about as good as could be desired during the entire services, and the roads were excellent, consequently the large house was well filled every night, by eager listeners. Bro. Samuel preached, in all, twenty-one sermons, two of them funeral discourses. The brethren and sisters are encouraged on their pilgrimage, while sinners were warned to flee the wrath to come. As an immediate result eight were received into the church by baptism.—*A. Flory, Friedens, Pa.*



Lordsburg, Cal.—Eld. D. Vaniman, of McPherson, Kans., has just closed a very refreshing series of meetings in the Lordsburg College Chapel. Many were the powerful appeals to the unconverted, but none responded. The congregations were large and attentive. We hope and pray that the good will manifest itself in time to come!—*J. F. Neher.*

Beaver Creek, Va.—Bro. Levi A. Wenger came to our Branch meeting-house Nov. 27, and commenced a series of meetings, which he continued till the following Sunday night. He preached the doctrine in a very plain and comprehensive way to an attentive audience. One was added to the fold. The meetings were then continued another week, and closed yesterday, with six more additions by baptism. There are still others not far off. Thus we see again the loss of labor and time, by closing the meetings too soon.—*G. W. Wine, Ottobine, Va., Dec. 12.*

Forgy, Ohio.—The meetings closed at Price's Creek, Ohio, on the evening of Dec. 8, with the very best of interest and attendance. During the meetings two precious souls were baptized into Christ. We trust they may be shining lights in the church. The church seemed to be built up in the most holy faith. One minister and three deacons were elected on that occasion. May they be zealous workers in their calling! After being at home part of a day and one night, wife and I set out, on the morning of Dec. 10, for Portage, Ohio, where we are at present, trying to hold forth the Word of Life to a dying world.—*Henry Frantz, Dec. 12.*

Woodbury Church, Pa.—The church met in council Nov. 19. All business before the meeting passed off pleasantly. Nov. 21, Eld. G. W. Brumbaugh began a series of meetings for us at the Replogle church, continuing until Dec 6. He was assisted by elders J. W. Brumbaugh and Jos. Snowberger, who dropped in during the progress of the meeting. There were in all seventeen sermons preached. Two precious souls came out on the Lord's side, and we hope more of the good seed sown may be gathered not many days hence. On Thanksgiving a collection was taken for the benefit of the "Home Mission," amounting to \$17.77.—*J. C. Slayter, Dec. 16.*

Bellefontaine, Ohio.—Bro. Jacob Witmore and wife, of Centre View, Mo., came to us and began a series of meetings Nov. 22, and closed Dec. 11. Bro. Witmore has an earnest way of presenting the Truth. Three were received by baptism, and two, that had wandered off, returned to the fold. Our regular quarterly council occurred Dec. 3. Bro. L. H. Dickey and wife, of Alvada, Ohio, were present and remained until the 6th. Bro. Dickey preached for us on Monday morning and evening. May these meetings mark a new era in the history of our church,—an era characterized by a greater activity in the spreading of the Gospel and an increased devotion to the cause of Christ!—*Effie Snyder, Dec. 12.*

Casttown, Ohio.—The love-feast at Mosquito Creek was held Nov. 5, at which time many of the old brethren were present. The elders with us were, Tobias Kreider, J. Katherman, Emanuel Hershey, J. L. Frantz, also Z. Annon, William Boggs, and others. They rendered good service. Many were made glad and encouraged to go on in the good cause. Bro. Z. Annon officiated. At this meeting an election for one deacon was held. The lot fell on Bro. Jacob Huber. May he prove an efficient worker! Bro. Annon remained and held a series of meetings which continued until Nov. 16. As a result the church was encouraged and strengthened, and some were near the kingdom.—*W. R. Murphy, Dec. 14.*

Daleville, Va.—To-day, Dec. 10, thirty-one were baptized here. A three weeks' reviving meeting was held at the Troutville house. The home ministers, Jonas Graybill, T. C. Denton, J. A. Dove, and D. N. Eller did the preaching. Home ministers may and do conduct successful meetings. The fruits of the Sunday-school are plainly seen in this regiment, just entering the holy army. The Lord is richly blessing his people in this large congregation, which greatly rejoices not only our aged elder, B. F. Moomaw, but all. Note this as another testimony in favor of home revivals.—*I. N. H. Beahm.*

North Manchester, Ind.—Wife and I had the privilege of meeting a few times with the Brethren at North Manchester, where Bro. Silas Gilbert is now holding forth the words of eternal life with great power. Dec. 18, when we left there, four young persons had already come out from the world, and cast in their lot with the Lord's people, while others seem to be near the kingdom. Those who had already enlisted in the Lord's cause, were much strengthened by the rich, spiritual food which was dealt out to them liberally. Surely, those who have the opportunity of attending such meetings and do not improve it, miss a great blessing,—a blessing they can ill afford to lose.—*D. E. Cripe, Akron, Ind., Dec. 16.*

Gonestoga, Pa.—This church has again had a season of refreshing from the Lord. Bro. J. M. Mohler, of Lewistown, Pa., preached two weeks for us in the meeting-house at Intercourse. This is a comparatively new territory for the Brethren, the house of worship having been purchased from the Methodists about a year ago. That the preaching was both interesting and instructive was shown by the well-filled and sometimes crowded house of intelligent persons. Although but two precious souls were made willing to accept Christ, yet we feel sure that the Brethren have gained a stronghold, and that their doctrine has been powerfully proclaimed unto this people. May the good Lord speed the work among us!—*Lizzie Meyer, Bareville, Pa., Dec. 9.*

Franklin Grove, Ill.—Bro. Keltner, of Sterling, came here Nov. 28, and labored earnestly for us nearly two weeks. We were all much encouraged through his efforts, and believe sinners were awakened to a sense of their duty. One signified her intention to walk with God's people and will be baptized in the near future. On Thanksgiving Day, after the usual services, we re-organized our Sunday-schools. Bro. John Baker was elected Superintendent of the Franklin Grove school, and Bro. S. Riddlebarger was re-elected Superintendent of the Emmert church school. Collections were also taken for the Tract Work and the GOSPEL MESSENGER poor fund. The former received \$26.85, and the latter over \$46.00. We trust the Lord may so bless it, that it may be the means of converting some soul.—*D. B. Senger.*

Round Mountain Church, Ark.—Eld. Wm. Harvey came to us Nov. 29, and the same evening commenced a series of meetings. He preached fifteen discourses for us up to the evening of Dec. 11, and very ably held forth the Word of the Lord. The members were much revived. One brother, who had been out of the church for several years, was restored. The same evening a young sister was baptized. After having applied for membership, we ascertained, upon inquiry, that she wished to be baptized the same night. So we repaired to the water, where we baptized her by lantern light. Thus we, for the first time, had the privilege of doing in the night, as Paul and Silas did with the jailer. Judging by appearances, there were some, like Felix of old,—almost persuaded.—*Samuel Weimer, Wyman, Ark.*

Paris, Ohio.—On the evening of Dec. 3 we had the pleasure of meeting at the home of Bro. Samuel Keller, four miles west of Alliance, where twenty-one members communed. Bro. Keller invited his neighbors and friends, so that several of his large rooms were well filled with spectators. The best of order prevailed during the meetings. Bro. J. J. Hoover officiated. We think many more such meetings should be held, especially for our aged members who are unable to leave their homes, to go any distance to meeting.—*S. B. Stuckey.*

Meyerhoeffer's Store, Va.—On the evening of Oct. 1, I began a series of meetings in the Myersdale church, Pa., which continued until the evening of the 12th of the same month. Within this time a love feast was held which was a very pleasant and, we trust, profitable meeting. A considerable number communed. As a manifest result of the meeting, seven were baptized. Bro. C. G. Lint is the elder in charge, and the wisdom of his eldership is to be seen in the condition of the Myersdale church and Sunday-school. Right here "Progression" began. H. R. Holsinger lived in this town when he began to give trouble, and here the "Progressives" claim one of their strongholds. Here their first church house was built in '81, before Mr. Holsinger was really expelled. Their membership here, I am told, is about 125. The principles of their church ruling make it difficult to administer proper church government.—*H. C. Early, Dec. 13.*

Battle Creek, Iowa.—The members of the Battle Creek congregation met on Saturday, Dec. 3, at Bro. Isenbarger's, to organize. Elders J. Trostle and John Early assisted us. Our election for minister resulted in the choice of Wesley Myler. For deacon Bro. William Isenbarger was chosen. Eld. Trostle was chosen as overseer of our church. We now number twenty members, with one minister and two deacons. The same evening Bro. John Early gave us an excellent sermon. On the following day, Dec. 4, Eld. Trostle preached the funeral sermon of the infant son of Bro. Cripe's. In the evening Bro. Early preached another interesting sermon. Bro. Trostle was with us a few days and preached several soul-inspiring sermons but, owing to the bad weather, he could give us only a few sermons. There was quite a goodly number present, and good attention was given to the Word of God, which our brother ministered unto us.—*Lona Cripe, Dec. 12.*

Overhill, W. Va.—The members of the Buchanan congregation held their love-feast at Sand Run Oct. 31. The meeting began on Friday night Oct. 28. Eld. W. A. Gaunt, from the Valley River church, Barbour Co., W. Va., was with us at our feast; also several brethren and sisters from the Goshen church. All seemed to greatly enjoy the meetings. Bro. Gaunt preached seven soul-cheering sermons, including the Communion services. There was one baptized and one reclaimed at the time of the meeting, to the joy of the church. One was also reclaimed since the meeting. There have been four baptized and two reclaimed here this season. The love-feast in the upper church house, at Indian Camp, was Nov. 6 and 7. The preaching was done by the home ministers. The Buchanan congregation is in a prosperous condition, and looking forward to a greater ingathering of souls. We have spent some time in the mission field this fall, in Braxton County, W. Va. Prospects are favorable towards building up a good church. There were two baptized and one reclaimed. There are now two applicants for baptism. The Braxton brethren intend to build a church-house next summer if they can get help from the General Mission Board.—*David J. Miller, Dec. 12.*



## Literary Notices.

"The Columbian Historical Novels." Vol. IV., Pocahontas, a Story of Virginia, 366 pp. By John R. Musick. Illustrated with full-page half-tone engravings and other illustrations. Cloth, 12mo, gold stamps, etc., \$1.50. New York, London, and Toronto: Funk & Wagnall Company.

Pocahontas is a name to conjure with on this continent, a name that strikes a sympathetic chord in every generous breast, a name which can hardly fail to awaken a passing regret that a race, capable of producing so noble a type of womanhood, should have been doomed to extinction in the inevitable struggle for race supremacy.

Our author has done wisely in selecting her as the heroine of the historic drama of that period; while historic truth demanded that she and that splendid type of heroic manhood from the Old World, Captain John Smith, should be assigned the leading parts. Our author has been pre-eminently successful in the delineation of the *humana personae*, calling up from the dead past the real men and women who figured so conspicuously in the thrilling events of that time; and while historic accuracy has been the chief aim, the romantic interest never flags,—the brilliant setting of the story fixes historic characters permanently in the reader's memory. As in the preceding volumes of this series, an Estevan plays an important part, the Estevan of "Pocahontas and Virginia" transferred to English soil becomes plain Philip Stevens. Young folks, particularly, will be delighted in the possession of a copy of this book, and it will not fail to instruct them in heroism and inspire patriotism.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

FOLTZ—HOFFMAN.—At the residence of Bro. David A. Hoffman, near Newport, Page Co., Va., Dec. 1, 1892, by the writer, Mr. Jacob Ashley Foltz and Miss Annie Hoffman.

HOFFMAN—STROLE.—At the residence of Bro. David A. Hoffman, near Newport, Page Co., Va., Dec. 1, 1892, by the writer, Bro. J. Frank Hoffman and Miss Alice Strole, all of Page County, Va. E. L. BRUNER.

MORE—WALDRON.—At the residence of the bride's parents, Nov. 24, 1892, by Rev. John O. Boone, Mr. Andrew J. More and Miss Bettie Waldron, all of Franklin County, Va.

TEAZELL—WALDRON.—At the residence of the bride's parents, Nov. 24, 1892, by Rev. John O. Boone, Mr. William G. Teazell and Miss Martha Waldron. G. F. LORE.

HARRISON—MINEELY.—Oct. 23, 1892, by the undersigned, Bro. Solomon Harrison and sister Samilla Mineely, all of Cambria County, Pa. DAVID HILDEBRAND.

DAVIDSON—LYTER.—At the residence of friend Abner Braden, near Brooklyn, Iowa, Nov. 24, 1892, by the writer, Mr. Thomas Davidson and sister Elizabeth Lyter, all of Poweshiek County, Iowa. B. F. CONNELL.

GROGG—BOON.—By the undersigned, at his residence, Roann, Ind. Dec. 11, 1892, Mr. Leander Grogg and Miss Libbie Boon, all of Miami County, Ind. DAVID SWIHART.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

LANDES.—In the Pine Creek church, Ogle Co., Ill., Nov. 14, 1892, Bro. Solomon Landes, aged 86 years, 10 months and 12 days. EDMUND FORNEY.

STEARNS.—At Fairmount, Ill., Jan. 20, 1892, of congestion of the lungs, Calvin Stearns, aged 71 years, 2 months and 22 days. He was only confined to his bed six days. He had been a member of the Brethren church for nearly forty years. CLARA STEARNS.

BOMAN.—In the Cole Creek congregation, — Boman, aged 81 years, 8 months and 2 days. He was born in Kentucky in 1811, and moved to North Carolina when six years old. He lived there in Tennessee until his marriage. A few years after his marriage he moved to Illinois, where he lived until death took him to his long home. He was no member of any church. Funeral occasion improved by Bro. Solomon Bucklew from Job 1: 1, 2. MATTHIAS LINGENFELTER.

SHAW.—In the Greene church, Iowa, Dec. 6, 1892, sister Florence Shaw, aged 38 years and 9 months. She, like many others, put off the one thing most needed until the very last. Then she was received into the church as far as her bodily strength would permit, and seemed to become reconciled in mind. Funeral occasion improved by the writer from Luke 8: 52 to all that were present. J. F. EIKENBERRY.

PETERS.—In the Cole Creek congregation, Ill., Nov. 27, 1892, Mrs. Peters, aged 67 years, 8 months and 7 days. Funeral by Bro. Solomon Bucklew from John 5: 25. She was a member of the Methodist church.

MATTHIAS LINGENFELTER.

AMICK.—In the Monticello church, Ind., Nov. 18, 1892, of erysipelas, William Amick, son of Isaac and Sarah Amick, aged 27 years, 11 months and 28 days. He leaves a sorrowing father and mother, and three younger brothers. Funeral services on his twenty-eighth birthday by Willard Tedford, of the Baptist church. D. A. MERTZ.

VARNER.—In the Johnstown church, Pa., Nov. 19, 1892, sister Catharine Varner, aged 69 years, 3 months and 10 days.

HORNER.—In the Johnstown church, Pa., Nov. 22, 1892, sister Sarah A. Horner, aged 73 years, 2 months and 14 days.

WISSINGER.—In the Johnstown church, Pa., Dec. 2, 1892, Bro. Jeremiah Wissinger, aged 63 years, 8 months and 17 days. DAVID HILDEBRAND.

KEEFER.—In the Broadfording congregation, Md., Nov. 28, 1892, Willis, son of Bro. Samuel and sister Mollie Keefe, aged 12 years, 5 months and 29 days. He was thrown from a horse, receiving severe wounds, and in a few days died from his injuries. He was a bright and interesting little boy, loved by his many associates. Services at the Broadfording church by the home ministers. D. VICTOR LONG.

MILLER.—In the Pine Creek church, Ind., Dec. 5, 1892, Laura Ellen, daughter of Jacob and sister Miller, aged 17 years, 11 months and 14 days. Funeral services by Bro. Jacob Hildebrand, assisted by Bro. John Appleman. CLARA L. HILDEBRAND.

LEAMAN.—In the Maple Grove church, Ashland Co., Ohio, at the residence of her son-in-law, Bro. D. Umbaugh, Sept. 29, 1892, of heart trouble, sister Margaret Leaman (nee Zaiger), aged 82 years, 6 months and 22 days. Deceased was born in Dauphin County, Pa., March 7, 1810, and was joined in matrimony to Jacob Leaman in 1827. She emigrated to Ohio in 1832, where she, with her husband, united with the Brethren church in 1834. July 4, 1855, her husband passed away, leaving her with seven children. She had the pleasure of seeing all of her children buried with Christ in baptism. Appropriate funeral services were conducted by Eld. D. N. Workman from Isa. 38: 1. MAGGIE A. DICKEY.

FULKER.—In the Willow Creek church, near Aberdeen, Brown Co., S. Dak., Nov. 20, 1892, of pleuro-pneumonia, B. O. Samuel Fulkner, aged 65 years, 3 months and 28 days. Bro. Fulkner was born in Maryland and moved to Ohio in 1838. He was married to Mary Ann Christian July 9, 1857. They moved to Missouri in 1870, and in 1884 they moved to Brown County, S. Dak. They raised a family of nine children,—six sons and three daughters. One daughter, sister Leedy, and one son preceded Bro. Fulkner to the grave. He lived a consistent member of the Brethren church for thirty years. The last twenty-one years of his life he served in the office of deacon. Funeral services by the writer and Eld. W. W. Horning, from Rev. 14: 12, 13. B. F. MILLER.

ECHARD.—In the Indian Creek church, Fayette Co., Pa., Nov. 13, 1892, Bro. David Echard, aged 77 years, 7 months and 7 days. Funeral services by Bro. F. F. Murray, assisted by the writer from 1 Cor. 15: 55. He was a member of the Brethren church for about fifty years. JEREMIAH FAUST.

SEASHOLS.—At the home of her parents, near Primrose, Williams Co., Ohio, Emma J. Seashols, aged 21 years, 10 months and 16 days. Funeral services by Eld. B. F. Sholtz. NOAH LONG.

CLINE.—In the same congregation, Nov. 14, 1892, Mary E. Cline, daughter of friend Wm. H. and sister Catharine J. Cline, aged 24 years, 4 months and 16 days. She leaves a father, mother, one sister, one brother and many sympathizing friends to mourn their loss. Funeral by Bro. Abram Flory. D. H. NICCUM.

PRICE.—In the Exeter church, Neb., Nov. 17, 1892, Irena R. Price, wife of Joseph Price, aged 24 years and 27 days. An infant preceded her four days, aged six days. Funeral services by Eld. G. W. Stambaugh, assisted by the writer, from Isa. 38: 1. D. B. HEINY.

ESHELMAN.—In Mt. Carroll, Ill., Nov. 24, 1892, sister Hannah Esheleman, aged 66 years, 6 months and 17 days. Disease, dropsy. She has been a member of the Brethren church since she was fifteen years of age. Funeral services by the writer from Heb. 2: 15. FRANKLIN MYERS.

SHIREMAN.—In the Eel River church, Kosciusko Co., Ind., Dec. 2, 1892, near Silver Lake, Mary Etta Shireman, aged 14 years, 5 months and 25 days. Services by Bro. John Stafford, assisted by the writer. EMANUEL LECKRONE.

BURKETT.—At Galt, Mich., Nov. 19, 1892, Little Leon, youngest child of D. F. and M. B. Burkett, aged 1 year, 7 months and 20 days. Services conducted at the house by Rev. J. Braggings. Remains interred in the Riverside cemetery. M. E. BURKETT.

MUMAH.—At Sand Lake, Mich., Dec. 1, 1892, of Bright's disease, Elias Mumah, aged 62 years, 8 months and 26 days. Bro. Mumah was born in Lancaster County, Pa. In after years he emigrated to Darke County, Ohio, where, in the year 1877, he was received into fellowship by the Union City church. In 1884 he moved to Sand Lake, Kent Co., Mich. He leaves a wife and three sons to mourn their loss. Funeral services conducted by the writer, from 2 Tim. 4: 6-8. JOHN M. SMITH.

WATSON.—Near Glyde, Washington Co., Pa., Nov. 26, 1892, Mrs. Martha Watson, wife of Mr. Henry Watson, aged 58 years and 10 months. Deceased was a member of the Baptist church. Funeral services Nov. 27, at the Ridge church by the writer. Subject, "Preparing for the Passage." Josh. 1: 11. N. B. CHRISTNER.

STOVER.—In the Falling Spring church, Franklin Co., Pa., Dec. 4, 1892, Christian Guy Stover, youngest son of Bro. John A. and sister Annie A. Stover, aged 10 months and 7 days. Funeral services by Eld. Silas Hoover, assisted by the writer, from John 11: 25. WM. C. KOONTZ.

NITCHER.—In the Pine Creek church, Marshall Co., Ind., Nov. 19, 1891, John Daniel, infant son of Bro. Simon and sister Caroline Nitcher, aged 6 months and 1 day. Funeral services by Jacob Hildebrand. CLARA L. HILDEBRAND.

STEESE.—In the Buffalo Valley church, Union Co., Pa., Dec. 1, 1892, Bro. Samuel Steese, aged 73 years and 24 days. J. L. BEAVER.

WEYBRIGHT.—At Double Pipe Creek, Carroll Co., Md., in the Monocacy congregation, Dec. 1, 1892, sister Susan, widow of John Weybright, aged 66 years, 11 months and 17 days. In one short year their daughter (sister Emma) is left to battle alone with life and to sorrow over her loss. Dec. 11, 1891, Bro. John was summoned home and now the mother is called to follow him. In their death the church has lost two faithful standard-bearers, whose places will not easily be filled. Funeral occasion improved by the writer, assisted by the home brethren and Dr. Fahrney, from Rev. 14: 5. The remains were laid away at the Rocky Ridge cemetery Dec. 3. E. W. STENER.

SMITH.—Oct. 15, 1892, sister Anna Smith, aged 82 years, 2 months and 18 days. She leaves seven children,—three sons and four daughters. She united with the Brethren church in 1837, and lived faithful until death. Her children are all in the church but one daughter. Funeral services by the writer from Rev. 14: 12, 13. HENRY L. FADELY.

BEER.—In the Rockton church, Clearfield Co., Pa., June 24, 1892, Bro. Peter Beer. He united with the Brethren church in 1859, was chosen to the ministry in 1860, and ordained elder in 1895. Funeral services by G. S. Raiford, of Johnstown, Pa. M. E. RAIFORD.

LINEBURG.—In the bounds of the Salem church, Frederick Co., Va., Annie Sarah Lineburg, youngest daughter of friend James and sister Maggie Lineburg, aged 3 years, 5 months and 21 days. Funeral services by the writer from John 13: 7. W. H. SPIGGLE.

## The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallible safe.

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If a few thousand members would invest one dollar each in this way, there is no telling how many they might be the means of converting. Some well-to-do brother might have the paper sent to five or ten persons. In this way they would get right into the family where the most good can be done. Then remember that this year the MESSENGER will contain some of the ablest articles in defense of Primitive Christianity that have ever appeared in our paper. We have engaged from our good writers over one hundred articles that will appear during the year. Every body ought to have the paper. Then think of the thousands upon thousands who would take great delight in reading Bro. Miller's letters from the Bible Lands.

THE Sunday-school is getting to be a power in the church. It has come to stay, and while all realize its great importance, not all are giving the work the careful study it deserves. Helps should be provided that fully explain the text, and that, too, in such a way, as to correspond with our belief as a church. In this respect our Brethren cannot be too careful. Perfect assurance may be had by providing your school with the Brethren's literature, the prices of which are given elsewhere. The *Brethren's Quarterly* for advanced scholars, and the *Juvenile Quarterly* for the younger portion of the school, furnishes all the help needed, outside of the Bible. The Sacred Volume should never be forgotten, but should be the text-book of the Sunday-school scholar. Those who would like to obtain a good, durable Bible, should correspond with us. We can save you money on whatever you may want in that line.

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Not all the members of our church have that perfect knowledge of our principles, that is so desirable. Others there are who are well acquainted with the church as it exists, but who would like to know something of her past history, as regards her gradual growth and development. In fact, all who are interested in the welfare of the church, that is so dear to all of us, should have access to a complete compilation, such as is found in the "Classified Minutes of Annual Meeting," with the appendix, containing the minutes up to the present date. We sell this work at only \$1.75 for cloth binding. Be sure to send for a copy while the supply is still on hand. Those who have the old edition of the "Classified Minutes," can have the "Appendix" in separate binding for 25 cents.

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"A NOBLE life is a poem of the Infinite," says a noted author. It is true and we are glad that our Brotherhood has men who, in the darkness all around, have shone out as bright stars on the firmament of truth. This is brought fresh to our minds in glancing through the pages of "Life and Sermons of Eld. James Quinter." No one can read an account of Bro. Quinter's life without feeling deeply and favorably impressed. The work shows how a poor orphan boy, by hard work, and faithfulness to his religious convictions, rose step by step, until he reached a field of usefulness and honor as broad as the nation itself. Though dead, his good deeds and the impressive examples in piety, learning and simplicity will follow him for generations to come. The Sermon Department contains many of his choice sermons, which will prove exceedingly interesting and profitable reading to all, and especially to our ministers and isolated members. We feel that this book will fill a long-felt want in our Brotherhood. Price, post-paid, \$1.25. Agents should send for special terms to introduce this work everywhere. The work contains 426 pages, and is well worth the small price asked for it.

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pleasant voyage has thus far been fully realized. The weather has been delightfully pleasant. Sunshine and clear skies, with warm, balmy breezes have been the order of the days as they have gone by. It has been altogether one of the finest of our five Atlantic voyages. For two days we had the swells of the ocean, caused by a great storm that passed north of us, and we were literally "rocked in the cradle of the deep." Judging from the great, heaving swells that bore down upon us, the storm to the North must have been very severe. We were glad to escape with only two days of rocking and rolling.

When the swells were heaviest, we were standing on deck, looking over the rail at the dark waters below. A number of passengers, ladies mostly, were sitting in steamer chairs, ranged along and fastened to the inner and upper side of the deck. The chairs are made on the principle of an invalid's extension chair so that, when sitting down, one is in a half-reclining posture. The passengers were enjoying the refreshing evening breeze, and were protected by having heavy shawls or traveling blankets thrown over the lower part of the body. Suddenly a mighty swell bore down upon the ship and she rolled over until the deck stood at an angle of at least forty-five degrees. As a result the luckless passengers slid from their chairs down the inclined deck and piled up at the ship's railing. A good deal of screaming was heard, but fortunately no one was injured. After this incident the deck was very soon deserted.

Bro. Lahman proves to be a good seaman, having suffered very little from seasickness and seems to enjoy his first ocean voyage quite well. Barring the sad incident referred to at the beginning of our voyage, our journey thus far has been as pleasant as could be hoped for under the circumstances. We thank the Lord for his protecting care over us, and trust to him for a continuance of the blessings which we have thus far enjoyed.

To-day we cast anchor in the open roadstead off the Rock of Gibraltar, and our Atlantic voyage is ended. We have a thousand miles or less to sail on the Mediterranean before reaching Genoa, where we shall land, but here we pass from the Atlantic Ocean and sail upon the blue waters of the "Great Sea." No sooner is the anchor down than our ship is surrounded by small boats laden with oranges, tangerines, figs and other semi-tropical fruits, and the vendors call out in a jargon of English, Italian and Spanish, the price of their commodities they have for sale. At first it was a question with us as to how they were to reach the passengers who stood twenty feet above them on the deck of the ship. But the problem was soon solved. A rope was thrown up and caught by the would-be purchaser, a basket was attached, and the means of communication were at once established. The purchaser put his money into the basket, the boatman replaced it with the articles desired, and in this way a brisk trade was kept up for several hours. The Rock of Gibraltar, the strongest natural fortress in the world, is an immense cliff, composed of limestone, dense grey marble, and red sandstone, some three miles in length, 1,430 feet high, and about six

miles in circumference. It fell into the hands of the English in 1704, and since then England has held the key to the Mediterranean Sea. In 1779 France and Spain besieged the Rock, and although they kept up the siege four years, were at last obliged to give it up. The garrison consists of five thousand men in times of peace, with quarters for a hundred thousand when necessity requires. A constant food supply for five years is stored away on the Rock. The hill-side is pierced with cave-like openings, from each of which the muzzle of a cannon is faintly discerned. On the highest point of the mountain is a battery of 100 ton guns. It requires 450 pounds of powder for a single charge for each of these monster implements of death and destruction.

On the west side the rock stands on a narrow plateau, and on this and the sloping hill-side the town of Gibraltar is built. To the east the cliffs rise like giant walls from the sea. The entire aspect of the place is that of solitude and inaccessibility. It stands like a huge sentinel, keeping everlasting watch over the waters of the sea, nature's own impregnable fortress.

Hoisting anchor, we sail through the Straits with the guns of the rock frowning down upon us. To the south from ten to twenty miles away is the clearly-outlined coast of Africa where the Atlas Mountains raise a natural bulwark against the sea. Turning the point of the rock we have the coast of Spain laid out in panoramic view before us. All day we coast along these beautiful shores. The snow-covered heights of the Sierras glisten like great domes of silver in the bright sunlight. The sky is marvelously clear, and its blue tint is deepened in contrast with the darker waters of the sea. A gentle breeze, warmed by "Africa's burning sand" is borne lazily to us from the South, breaking the waters into myriads of ripples, which sparkle in the clear light of the sun, as if the diamonds of the world were set in the crest of each tiny wavelet. On such a sea, with such surroundings, one might sail on forever, forgetting the storms which lash the waters to fury and bring swift destruction to many hapless mariners. But as we write the sun drops into the western sea, leaving a pathway of glory behind him. The light fades away, the hills of Spain are seen only in dim outline as the darkness comes down over land and sea, and our day-dream is ended.

Two days and a half we sail along the shores of Spain, France, and Italy; the sea as smooth as glass, the weather most delightful, and then we cast anchor in the beautiful harbor of "Genova La Superba" as the Italians call the City of Genoa. The boat of the health officer comes alongside, and, upon hearing that we have had a death on board, says he must send the doctor to examine us in the morning. We are quarantined for the night. They remember that there were rumors of cholera at New York and are extra careful. As we have a clean bill of health we shall land early in the morning.

Here, with the close of our sea voyage, we close this letter. From Genoa we go to Rome, where we will spend a few weeks and then hurry on to Egypt. Our next letter will be from the Eternal City. We thank God and go on trusting in him.

D. L. M.

#### NOTES FROM OUR CORRESPONDENTS.

**Solomon's Creek, Ind.**—Nov. 24 we held a thanksgiving and harvest meeting. Adjoining congregations were well represented and eleven ministers were present. Dec. 8 we met in quarterly council. Five letters were granted and all matters were disposed of in harmony. Bro. James Neff was chosen Sunday-school Superintendent. Bro. Daniel Shively is in the Camp Creek congregation, Marshall Co., Ind., holding a series of meetings.—*L. A. Neff, Dec. 9.*

**Dorrance Church, Kans.**—Bro. Moses Brubaker, of Lyons, Rice Co., Kans., came to us Nov. 26, and preached thirteen sermons. The meetings were very interesting, and the attendance and attention good. On Wednesday, Nov. 30, he preached the funeral sermon of Edward Keller, the son of Bro. Daniel and Sabina Keller. He died in New Mexico but his body was sent home and buried in the Wilson cemetery. On Friday, Dec. 2, we held our quarterly council. We held an election for a deacon. The lot fell on Bro. Joseph Long. May he ever prove faithful.—*Sarah E. Shenk, Dorrance, Kans., Dec. 11.*

**Alfred, Kans.**—The Washington Creek church met in quarterly council Dec. 10. All business was transacted in the spirit of love. One was received by letter and one letter was granted. Bro. H. S. Garst was elected clerk (the former clerk having moved away). The writer was appointed church correspondent. Donations were made for holding a series of meetings, part of which was given for the purpose of holding a series of meetings in Overbrook, in the western part of our district, in the near future. A poor sister in the western part of the State was remembered and the GOSPEL MESSENGER sent to her for one year. Bro. James Kinzie, from Appanoose, was present with a supply of the new Almanacs; he also obtained a good list of subscribers for the GOSPEL MESSENGER. I heard one sister say, "I want to send the GOSPEL MESSENGER to my children in the State of Washington." What a blessing it may prove to them!—*Isaac L. Hoover, Dec. 12.*

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EDITORIAL WANDERINGS IN THE OLD WORLD.

From New York to Gibraltar and Genoa.

Number Two.

SEA voyages have been described again and again, and descriptions will continue to multiply until there shall be no more sea. The great, restless ocean having upon its bosom the navies and the commerce of the world has always had an absorbing interest for humanity. To those who stand on the shore and listen to the dying murmurs of the waves as they lose themselves on the sands of the beach, it has a strange fascination that is always strong, and a deep interest that is ever new. To those who go down to the sea in great ships, there is an added concern. The change from sunshine to clouds, from calm to storm is watched with wonderful interest. Then, too, there is always present with the traveler a dim, vague sense of uncertainty as to what the sea has in store for him. Many of the works of the Lord and the wonders of the deep are revealed, and yet how many mysteries are buried beneath the blue waves, and how many secrets are covered by the restless waters never to be revealed until at the command of him who holds all things in his hands, the sea shall give up her dead.

And now we are off on our long journey. The great ship which is to bear us hence, moves out of her dock, swings around upon the bosom of the river, glides like a thing of life down the smooth water of the bay, passing the lower forts, bristling with cannon for the defense of the principal port of our country, and we are out upon the broad waters of the Atlantic Ocean. We stop a moment to drop our pilot, and the last connecting link with country, home, and loved ones is severed and we must now look for news from home on the other shore. In twelve days, if the Lord prosper our voyage, we hope to cast anchor and land at Genoa, Italy, four thousand, three hundred miles away.

Sailing out upon the great deep on this cloudy November day, we wonder what the sea has in store for us. Shall we be driven hither and thither, and tossed by the stormy wind? Shall we reach our desired haven in safety? The sea holds her own secrets, and the rippling waves whisper not of what she will bring to the wanderers, but hope ever singing in the heart says, "All will be well."

Though's like these doubtless came to each of the one hundred and five cabin passengers on board the "Kaiser Wilhelm" as we stood on deck, taking a last glimpse of our native land. In that company stood an unseen and unwelcome form. The angel of death brooded over the ship and marked one of our number for his own. Before we had been at sea ten hours, a young man, who had said farewell to father and mother at the dock in New York, had ended his earthly voyage. He had been sitting in one of the deck rooms, and at 10 o'clock he said: "I will go down to my room." When he reached the lower deck he sank down, and before the ship doctor reached him he was dead. Heart failure and hemorrhage were the immediate causes of his death. The

sudden and unexpected death cast a gloom over the ship's company and this was increased when, on Sunday morning, it was announced that the body would be buried at sea. As the sun sank behind the western clouds, bathing sea and sky with the tints of red and gold, preparations were made to give the lifeless form to the waves. A platform was fastened to the side of the ship, and all the arrangements were completed. It was sad to think of this burial, and of the stricken hearts in that far-away New England home when the news should reach them of the death and burial of their only son. At the last moment the efforts of some of the passengers were successful. They guaranteed the payment of all expenses, the body was embalmed and will be carried to Genoa, and then be sent back to New York.

This act of loving-kindness on the part of strangers makes our faith stronger in humanity. It is one of those acts so wholly unselfish and disinterested that comes only from a desire to obey the golden rule, and it shall in no wise lose its reward. And so, at the last moment, the sea was robbed of its prey, and the friends at home will have the sorrowful satisfaction of laying the body of their boy in the family tomb.

He was the only son and the only child; the joy of a mother's heart, the hope of a father's declining years, gone never to return again. In that home father and mother are waiting anxiously for news from their boy, and when the cable shall flash the news back from the shores of Spain, it will carry a sad, sad story, for to them

"The wind of the sea is the waft of death,  
The waves are singing a song of woe;  
By silent river, by moaning sea,  
Long and vain shall the watching be;  
Never again shall the sweet voice call,  
Never the white hand rise and fall!"

We turn away from this sad picture with heart-felt sympathy for the stricken home. But the impression made by the sudden appearance of death in our midst left an impression upon all that will not soon be forgotten. Surely, in the midst of life, we are in death!

By planning our present trip to the "Bible Lands," we aimed to take the most direct route from New York to Port Said, Egypt. Instead of going to Northern Europe, we took a more southerly course which will carry us by the Azores Islands to the Strait of Gibraltar. Heretofore we have landed at Bremen, Germany, 53° North Latitude. On this trip we shall catch our first glimpse of the Eastern Continent when we sight Cape St. Vincent, the southern point of Portugal, fifteen degrees south of Bremen.

Two points are gained in taking this southern route. We gain time. We are anxious to spend as much of the winter and spring in Egypt and Palestine as possible. The other point, not so important but not to be overlooked, is, that by taking the southern route we escape the heavy winter storms of the North Atlantic. Having had an experience last December, as to what a winter hurricane on the ocean means, we have no desire to try another. Our curiosity in that direction has been more than satisfied.

At this writing, Nov. 21, having been at sea nine days, we can say that our anticipation of a



# Gospel Messenger Supplement.

VOL. 31.

MT. MORRIS, ILL., AND HUNTINGDON, PA., JAN. 3, 1893.

No. 1.

## This Supplement.

At this season of the year we always receive more matter than it is possible to crowd into the first issue of the year, so we give some of it in this supplement. This will enable us to get the news to our readers at an early date. It also enables us to give Bro. Miller's first letter a wider circulation than it had in the former number, for of this issue we are printing a very large edition, hoping to reach as near as possible every family in the Brotherhood. We also give notice of many books to which we wish to call the attention of our readers. Do not fail to read all there is in the supplement, for it contains many items of interest, in addition to the business notes.

THE advertisement of the Hammock Cart Company, Polo, Ill., which appeared in last issue, deserves the especial attention of our readers.

MOSES is a hard man to down. Infidels have been at it for years. They buzz and fuss around him like so many little flies around a groat lamp. They are soon worn out and die, but the lamp burns on and on.

OUR Almanac for this year contains a biographical sketch of Eld. Geo. Wolfe, the first member baptized in Illinois, and probably the first elder ordained to the eldership west of the Wabash River.

SINGLE immersion was introduced by Ennomius about the year A. D. 360; but the backward action in baptism did not come in use until about 370 years ago. It is the youngest mode of baptism now in existence.

MEN who write and preach in defense of the higher criticism, will do well to bear in mind, that the higher criticism, up at the judgment seat of God, will find more errors in their heart than they ever dreamed of in the book.

WHAT better can you do than to have the MESSENGER sent as a present to your children living far away? It will serve as a weekly reminder of your interest in their spiritual welfare, and may also be the means of leading them to Christ.

EVERY elder should encourage each member in his congregation to take the MESSENGER regularly. It will not only keep them well posted on church work, but it will beget a greater interest in the affairs of the church. Members who read our church literature, as a rule, are always more active in every good work of the church, and are not so easily discouraged by adverse movements.

MANY brethren make it a point to have the MESSENGER sent one year as a gift to some earnest seeker after the truth. This is their way of doing missionary work. Who cannot be a missionary in this way?

LET our agents not fail to call on every family in the community and solicit their subscription to the MESSENGER. Thousands who are not members would like to read the paper for the sake of Bro. Miller's letters.

IN order that Bro. Miller's first letter may get into the hands of thousands who have not yet had the pleasure of reading it, we reprint it in this supplement. Those who have the article in the closing issue of last year, will please hand this supplement to some one who is not now taking the MESSENGER.

TRINE immersion is the only form of baptism in the world, generally regarded as valid, by the leading denominations of Christendom. All other modes are held more or less in doubt. Trine immersion is in the baptism question, what gold is in the money market,—good the world over. It is the old reliable.

BRO. JAMES QUINTER'S "Life and Sermons" has had a large sale, and is still in good demand. Bro. Quinter was a noble man, well-beloved from one end of the nation to the other, and his life is read by thousands who rejoice that our Fraternity has been blessed with a man who has left such a commendable record.

By all means should our church put forth greater efforts to evangelize the people in America. Ours has long been the home of the free, but unless the Christian churches put forth extraordinary efforts, it will not always remain such. The inroads being made by the Catholics would astonish our readers if they only knew the facts.

JOSEPHUS, the most renowned Jewish historian who ever lived, was born at Jerusalem only a few years after the death of Christ. He was a boy at the time the apostles were preaching in that city. He doubtless saw the apostles and often heard some of them preach. When Titus captured Jerusalem in the year A. D. 70, this Josephus was present and saved the lives of many of the Jews. After this he wrote his remarkable book, which will always remain a standard work. As a history of the creation, a history of the Jews, etc., it stands next to the Bible. It is a large, well-bound book of 1055 pages, and will be sent post-paid, in library sheep, for \$3.00.

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THE "Doctrine of the Brethren Defended," by Eld. R. H. Miller, is one of the best defenses of primitive Christianity now in circulation among us. It should be in the hands of all our members, and especially our ministers. Why not purchase the book and make your minister a present of it? See price and terms elsewhere.

LET everybody who is interested in the church and her work, assist and see if we cannot get the MESSENGER into every family in the Brotherhood. If possible, we do not want one family missed. In localities where we have agents we prefer that all names be handed to these agents. We desire to deal through agents as much as possible.

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SISTER LIZZIE MILLER, wife of Bro. D. L. Miller, is now writing for the *Young Disciple* a series of very interesting articles, describing her trip through Germany, Denmark, and the Land of Palestine. The little folks who read the *Young Disciple* are delighted with these letters. While her husband is traveling in the Bible Lands, sister Miller is remaining at her pleasant home in Mt. Morris, preparing these letters. The *Young Disciple* is printed and mailed weekly; price only 50 cents a year. Parents should order it for their children. Let the little folks have something good to read too,



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A cream of tartar baking powder. Highest of all in leavening strength.—*Latest U. S. Government Food Report.*  
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### Announcements.

#### LOVE-FEASTS.

Jan. 12, Alvin church, to be held in the new church-house, at Manvel, Brazoria Co., Texas.

### Farm for Sale!

A desirable 80 acre farm, three miles north and one-half mile west of Parsons, Labette Co., Kans., fairly well improved. For further particulars or plat of farm call on or address, J. V. ETLER, Cerro Gordo, Ill. 50tf

### For Sale!

Having a desire to devote more time to church work, I offer one quarter section of choice farm land for sale. This farm has a good house, barn, fences, well, and a nice spring. It is situated 2½ miles south of the Brethren's meeting-house in Shannon, Ill. It is also within one mile of a good creamery. I also offer 50 head of registered Short Horn Cattle, 15 males and 35 females, — choice individuals at a very low price. Address for particulars, D. Rowland, Lanark, Ill.

### Farm for Sale.

A desirable property located 1½ miles east of Mt. Morris, consisting of 185 acres of well-improved land. One of the finest country residences in Ogle County. For further particulars call on, or address,

ELIZABETH MIDDLEKAUFF.  
41tf Mt. Morris, Ill.

### Excursions to California.

Excursions in charge of M. M. Eshelman, Immigration Agent, will leave Chicago over the "Santa Fe Route" Tuesdays, and Kansas City Wednesdays, during the year 1893, on dates as follows:

Chicago, January 26, February 23, March 22, April 26, May 24, June 21, July 26, August 23, September 27, October 25, November 22, December 27.

Kansas City, January 27, February 24, March 23, April 27, May 25, June 29, July 27, August 24, September 28, October 26, November 23, December 28.

Parties wishing to avail themselves of the privileges of these excursions, should write M. M. Eshelman, Rochester, California, prior to the 15th of each month, and from the 15th to the end of the month, at 200 Union Avenue (opposite Union Depot), Kansas City, Mo., stating when and where they wish to join one of these excursions, and he will give them full information, and if desired will reserve berths in Tourist Sleeping Car for them. Do not fail to write him; he will do you good. The rates will be as low as the lowest made to the Pacific Coast.

GEORGE L. McDONOUGH,  
Traveling Agent.

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### A Fine Family Record!

Size, 16x22 Original made with a pen, worth \$150 Made especially for the Brethren's homes. Send 50 cents for a copy. A fine circular giving full description free. Write at once to G. E. WEAVER, Principal Art Department, Mt. Morris College, Mt. Morris, Ill.  
**Agents Wanted!**

The First Three Christian Centuries. By Islay Burns. Cloth, \$1.25.

The Bible the Sunday-school Text-book.—By Alfred Holborn. Cloth, 75 cents.

True Method of Searching the Scriptures.—By Talbot Fanning. Paper, 15 cents.

Faiths of the World.—A concise history of the great religious systems of the world. Cloth, 8vo, \$2.00.

### Alone with God.

This manual of devotions, by J. H. Garrison, comprises a series of meditations with forms of prayer for private devotions, family worship and special occasions. It is one of the most useful, most needed, and best adapted books of the year, and therefore it is not strange that it is proving one of the most popular. In work of this kind its distinguished, gifted, pious and beloved author is at his best. This book is helpful to every minister, church official, and Sunday-school superintendent, as well as every private member of the church in all ages. It has models of prayer, suitable for the service of the prayer-meeting, while its suggestions, meditations and instructions are pre-eminently calculated to be of service in preparation for the solemn duties that rest upon the active members. Cloth, 75 cents; morocco, \$1.25. Address this office.

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4. During the Bible Term, visitors at Mt. Morris can get full information from David Hollinger, Mt. Morris, Ill. 48tf

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### HAVE YOU SEEN ROSE JELLY?

If not you have not found out all the good things of this life. Send notes for a sample box, and a 12c present besides, to show your friends. Take the agency, there is 25¢ per week in it for you. Hundreds of poor ladies are living and supporting their families with it. No catch penny trash or humbug. People come to you for it. Everybody likes it. A million boxes sold. Here is what a poor lady did: She had been going out washing for \$17.00, Sept. 15, \$16.55, Oct. 12, \$15.50. She has sold hundreds of dollars worth, and earned a home. There is a home in it for you. Address, ROSE JELLY CO., 4916eew New Midway, Frederick Co., Md.

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I HAVE an extra fine lot of fall Pigs for sale; also several from last spring, either Sex. I invite correspondence, or come to my place. Prices may be ascertained by correspondence.

J. B. COLCLESSER,  
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### O Jerusalem! Jerusalem!

WHAT could be more beautiful and touching than a picture of Christ as he stood upon Olivet looking down over the beloved but sinful city, with tears trickling down over his cheeks, his lips parted as he cries, "O Jerusalem! Jerusalem!" We have such a picture 12x18 inches, beautifully executed in colors. No one can gaze upon it without being moved. Given free with a year's subscription to "What to Read" at 30 cents. An agent wanted in every church and neighborhood. Address, Jas. M. NEFF, Covington, Ohio



### A New Catalogue for '93,

And Guide to Poultry Rasters, containing 65 Pages 7x10, 8 fine colored Plates of Fowls, besides 40 other fine Engravings of Poultry, with full Description of each Variety, Plans for Poultry House, Symptoms of all Poultry Ailments and How to Cure. It is the most Complete and Comprehensive Work of the kind ever published, and we will mail you one for only ten cents in Silver or Postage Stamps. Ready for Distribution Jan. 15. Address, 481r C. C. SHOEMAKER, FREEPORT, ILL.



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Successfully treated by Dr. G. N. Boteler, of Waynesborough, Pa., where he has practiced for the last sixteen years. Dr. Boteler is a graduate of the University of Maryland, at Baltimore, Md. References given and correspondence solicited. Address, Dr. G. W. Boteler, Waynesborough, Pa. 9150

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Is a sure and quick cure for COUGHS and especially for croup. It will cure any case of croup that a doctor can cure and with one-tenth the expense. It contains no dangerous drugs such as morphia, opium, chloral, etc., and is perfectly harmless. It is highly endorsed for *La Grippe*. Our Cough and Croup Cure is second to none, and we sell it on the strong guarantee, "No cure, no pay." We allow one-half the contents of the bottle to be used and if the result are not satisfactory, return it to us or the agent of whom you purchased it. Your money will be refunded. It is highly endorsed for *La Grippe*. Our Cough and Croup Cure is second to none, and we sell it on the strong guarantee, "No cure, no pay." We allow one-half the contents of the bottle to be used and if the result are not satisfactory, return it to us or the agent of whom you purchased it. Your money will be refunded. It is highly endorsed for *La Grippe*. 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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Jan. 10, 1893.

No. 2

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 50,  
Huntingdon, Pa.

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### ON EARTH PEACE.

Substance of a Recent Sermon by W. B. Stover.

CHRISTMAS day, celebrating the birth of Christ, ought to be the most joyful of all the days of the year. Let the children everywhere rejoice and be happy in the many gifts they receive of their parents and friends; then, when they become men and women, they can all the more celebrate this day, and appreciate God's gift to us,—his only Son. And while we are rejoicing, we may increase our joy if we recall the fact that just 179 years ago to-day six persons, the first fruits of America to us, were baptized yonder in the Wisashickon Creek.

"Glory to God in the highest, on earth peace, good will toward men." In Luke 2: 14 these words are recorded as the song of the angels. Imagine, if you can, a throng in heaven gathered about the throne. The eternal Father stands before them, giving instruction,—heaven's singing class and heaven's Teacher. The lesson learned they hasten quickly to the earth to chant the glad refrain unto the sons of men. It is the announcement of the divine will. In the midst of it is the divine proclamation for universal peace. "On earth peace." The angels have learned the Father's wish and now they tell it to men just as well as they know how. They wish it, too, since the Father wishes it.

All heaven is for peace and the great principles of peace. It is the Father's will. The Son commands it. The Holy Ghost requires it. The angels wish it.

This is heaven's way, "Resist not evil." This is earth's way, "Self-defence is the first law of nature." The one says, "Love your enemies;" the other says, "Destroy them." The one says, "Do them good;" the other says, "Do them harm;" the upper says, "Pray for them;" the lower says, "Bring them to terms;" the upper says, "Thou shalt not kill;" the lower says, "You may in case of necessity."

Again, the Divine mind is this: "If thine enemy hunger, feed him; if he thirst, give him drink;" but it is the spirit of evil which says, "Now is your time, let his necessity be your opportunity." Again, we cannot help but notice a strangely deep significance of the words of Job, "A soft answer turneth away wrath," when we think of them in connection with the three peace words of the Sermon on the Mount, or the three peace words of the angel chorus.

I am glad the history of our church is so clear on this great doctrine. Did you ever study the growth of any doctrine? There is nothing in this line that I enjoy more. There is no big, that will give you, but the same amount of time and labor, so clear and commendable ideas as simply the study of the growth of doctrine. How did we come to our present belief? Do we believe because our fathers did? Do we believe what they did? Take for instance the doctrine of baptism, or, rather, the design of baptism. Consider the doctrines of the Lord's Supper and the Communion. Get the history of opinions concerning separation from the world. Study the growth of any doctrine, and the time so spent is well spent.

Our principles of "peace on earth" have, too, their history. We did not find them. They were given to us. But the record is always so clearly defined. One tall brother would rather hang by his thumb and toe than to enlist in Frederick William's army of giants, and thus violate his conscience. One of our first bishops, if not the first, cut off the first four letters of his name that he might not bear the name of a warrior. He said he was a man of peace and it was not good usage for a man of peace to have a name which always sounded war-like. He preferred to have a name that did not signify anything, to one that was in open opposition to his espoused principles. The fact is not much in itself, but it shows how deep-seated was the peace principle in the lives and characters of those early men.

Our early fathers, too, were men of excellent education. They ranked high in social positions. They met opposition and were equal to it because they were prepared for it. But there came a time that proved unfortunate. There were two classes, the belligerent and the non-belligerent Christians, or, the fighting and the non-fighting Christians. The Friends, and the Donkers, and the Moravians, and the Mennonites, and the Schwencckfelders, and others, believed in non-resistance and practiced it. When the Indians came to them they treated them civilly. But if an Indian did

an unkind thing to the man of warlike mind, the next Indian was shot by him.

Soon Indians were hostile and the non-resistant government and idea of William Penn got all the blame, though it was not entitled to any of it. Then came, through the efforts of a certain preacher, who was hostile to the non-resistant idea, a large sum of money to establish schools. This money went into the hands of the belligerent Christians. This placed the schools in the hands of belligerent Christians, and quickly the non-belligerent Christians perceived the unfair scheme of making proselytes of their children, and so they said every-where, rather than have their children taught principles of hostility, they would keep them from the schools, and so they did. Does the term "Pennsylvania Dutch" in the minds of some signify ignorance? Here is the cause for it. In the minds of others that same term signifies *even more fully* religion. See those old fathers contending for their faith! See them sacrificing privilege for principle! O, I sometimes fear that in our efforts, in behalf of some other things, probably of less importance, this great theme of heaven may receive but minor recognition!

Do we look forward to universal peace? What given told that Christ's Sermon on the Mount was but ideal, that the song of the angels was but a poem, that such a hope is fanciful. There is a way to reach that point, and but one way. "Resist not evil." That means me. Peace on earth cannot be established by the State. It cannot be established by the nation. It cannot be established even, probably, by the church. There is but *one* way it can come. That way is by the individual.

You will remember an oft-told story of a certain town that had such dirty streets. For a long time their great men were discussing that grave question. No solution was found till one day some one luckily remarked, "Let every man clean up before his own house." The thing was settled. The city was cleansed. There never was any trouble after that. This is the solution of the whole matter. Peace on earth must be upheld by the individual. It is the only reasonable conclusion.

Look beyond our great Atlantic. There are, in the European countries to-day, nine millions of men in arms for war. That does not look much like peace. Nine million men! Prepare for war to keep the peace! It takes no more to support a man in idleness at home than it does to support him in work away from home. Let this vast army of warriors be converted. Let them be fighting for heaven instead of fighting for earth. Let them throw away their musty muskets and rusty sabers, and go forth to battle for the Lord. Let their feet be shod with the preparation of the Gospel of peace, and their weapon be the Sword of the Spirit, and their defense be the breastplate of righteousness. There are yet eight years until this century shall be closed. There are a thousand million souls to whom the Gospel has never yet been preached! Let this host go forth to these lost ones, and each man should have eight

(Concluded on Page 21.)



## ESSAYS

"Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### A THOUGHT.

BY SADIE BRALLIER NOFFSINGER.

ALL faint and wretched, sad and lone,  
I wrestled 'neath a hard decree;  
And mused and wondered, when a thought  
Burst in upon my reverie.  
It nestled deep within my heart,  
And whispered: "Surely thou art blind  
Or thou wouldst see that God is good  
And all his judgments wise and kind."  
I, listening, marveled at the power  
Which bade me rise from pain released,  
And pondered o'er the wondrous hush  
That calmed me, ere the voice had ceased.  
Full long, full deep I pondered, till  
More sweet, more radiant, seemed the thought;  
And more profound the wondrous hush;  
And more divine the change it wrought.

"Oh heart!" I cried, "Thy night is past.  
Oh thought! my soul shall cleave to thee.  
Uphold my spirit with thy breath,  
And evermore abide with me."

"Breathe on, and let my fears be calmed.  
Breathe on, breathe on eternally.  
Breathe light in darkness, strength in pain,  
And peace in woe's extremity."

"Thus shall my joy be full, complete."  
It sank within my spirit's core,  
And, blinded by its radiance,  
I only marveled more and more.

Days dawned, days vanished. But anon  
When sorrows rose to fret my mind,  
It whispered: "Know that God is good,  
And all his judgments wise and kind."

It came from deep within my heart of hearts  
I built a kingly, holy shrine,  
With sure foundations: dazzling fair,  
Whereon might dwell this thought divine.

Johnstown, Pa., Nov. 25.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

BY A. W. REESE.

#### Faith.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11: 6.

Part Five.

Who can understand what God is? Self-existent,—having neither beginning nor end, omnipotent, omniscient, omnipresent. Who can comprehend the Trinity, the Godhead, the three in one, the one in three? What human intelligence can solve, or grasp, the idea of the immaculate conception, the resurrection, the eternity, the final judgment? These are beyond the utmost stretch of the finite mind.

We accept these things, we believe them, not because we have even a remote, or shadowy conception of their infinite, mysterious meaning, but, simply, because God has declared them. We cannot reason on these things, we cannot understand them, but we must believe and accept them if we accept the Bible as the Word of God. We cannot choose what part of it we may receive, and what part we may reject, for "all Scripture is given by inspiration." "The prophecy came not, in old time, by the will of man, but holy men of old spake as they were moved by the Holy Ghost." We must accept it all, or none. The appeal to reason is futile, even in the seemingly simple phases of the Word.

Our Savior says, "He that believeth and is baptized shall be saved." But who can give any other reason for baptism, than that Christ commands it to be done? We are commanded to wash one another's feet; there is no command, inside the lids of the New Testament, any plainer than that, yet, aside from the purposes of personal cleanliness, human reason cannot explain the necessity for this ordinance of the church, and yet our Savior gives no such intimation of its purpose. On the other hand, it seems of such vital importance that our Lord declared to the reluctant Peter, "If I wash thee not, thou hast no part with me." Without obedience there can be no manifest evidence of faith. It is the infallible test of faith. We do not always discriminate between faith and knowledge. These are by no means synonymous terms. Indeed, they are seldom convertible terms! Not perceiving this fact, we are sometimes led to assert things which we cannot prove. The dilemma, in which we are thus placed, leaves us in the power of the opposition, and cannot but

"Make the judicious grieve."

For example, the skeptic denies certain things set forth in the Word of God, say, the immortality of the soul, and he demands the proof. He will be satisfied with nothing short of absolute demonstration. He wants bona fide evidence, he wants you to show up the matter on the same level plain by which you would demonstrate a problem in Euclid. Now this cannot be done, and if you undertake to do it, you will fall headlong into a pit.

You may not think so at the start, but you will before you get through. You may, perhaps, refer triumphantly, to the language of Paul: 2 Cor. 5: 1, "For we know that, if our earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens." But Paul had, really, no personal knowledge of this fact. He had never crossed "the silent river" and entered

"That undiscovered clime  
From whose bourne no traveler returns!"

The declaration of Paul, "For we know, etc., was not an assumption of actual, personal knowledge, but an expression of faith. It was the announcement of a faith so strong, in fact, that it amounted to an assurance,—a settled conviction of the truth. If we omit faith as a factor in the case we can prove very little contained in the Bible. The strongest evidence of its inspiration is the Book itself. The Brethren church accepts the Scriptures, both of the Old and the New Testament, as the Word of God. They believe these to be the only infallible rule of faith and practice. The Brethren believe all that is recorded in the Book.

They believe that God means just what he says, and says just what he means. They interpret the Word according to its plain and common sense meaning. When our Savior said to his disciples, "Ye ought to wash one another's feet," they believe that a very plain command, and they do it. They don't propose to substitute something else, as for instance, if you do for your brother some other humble thing, as to black his shoes, curry his horse, etc., will do just as well.

When the Scripture says, "Greet ALL the brethren with an holy kiss," they do not evade the command, and say, as do some, "O that was the common form of Christian salutation in that day, but if Paul had been living now, in this enlightened (?) day, he would have said, 'Just shake hands with your brother, that will do as well.' Just as if everybody now, saint and sinner alike, did not greet each other in that way! When the apostle says, 'Mind not high things,

but condescend to men of low estate," the Brethren try to obey that command instead of following the example of fashionable Christianity, which seems, in this respect, to have reversed the order of things.

The Brethren regard all the commandments, contained in God's Word, of vital importance. They insist on obedience to that Word as the only genuine test of Christian character. When the Scriptures declare a thing, they seek no further reason for accepting that thing. They believe that the Word of God, so far as it relates to the salvation of men, is within the comprehension of all. They do not much concern themselves about the mysterious purposes of God. They believe that Christ died for the sins of the whole world, and not for a select few.

They believe in the free agency of man,—that "whosoever will, may partake of the water of life freely." They believe that, in the offer of salvation to men, God was honest with his creatures, that he gives every man a chance for eternal life. In this age of spectacular devotion, the plain and simple worship of the Brethren church, forms a marked and striking contrast. In an age of worldly ostentation and display, their frugal style of living, their non-conformity to the world in dress, in manners, in their conversation, and habits of thought, cannot fail to mark them as "a peculiar people."

In view of all these things, that the Brethren are not in sympathy with the methods, the habits, and the customs of popular, worldly, and fashionable churches, cannot be a matter of surprise. How can such a people worship "the meek and lowly Jesus,"—born in a stable, and cradled in a manger, who was so poor that he "had not where to lay his head,"—in temples of more than Pagan splendor? The Brethren church recognizes, as the main, cardinal principle of the body,—that "to know and to do the will of God," is "the whole duty of man." Finally, the embodiment of their faith might be summed up in the language of our Lord and Master, "If ye know these things, happy are ye if ye do them."

National Military Home, Kans.

### EMPLOYMENT IN HEAVEN.

BY JAS. M. NEFF.

To my mind, the idea which so many people seem to have of heaven, that it is a place of hammocks and arm-chairs, and luxuries of every kind, a place to rest, eat and sleep in, is a false one. There is, I am glad to know, a rest that remaineth to the people of God. But that is the rest that comes from the removal of all care, uneasiness and anxiety, in the absence of the intrusion of evil, and in freedom from duties that are disagreeable and irksome. This, however, does not argue that all our work will be done when we get to heaven, and that God will have nothing more for us to do. On the other hand, I believe that then our work will only be begun.

I think of heaven, not as a place of quiet and inaction, but as a place of noise and activity. I imagine there is the hurrying to and fro of the saints and angels on their errands of love and service. I imagine I hear a great noise,—not the noise of commerce and the clamors of self-seeking men, not the commands of policemen and the shrieks of wretchedness and woe, but the flapping of white robes and the sweep of angels' wings; the shouts and songs of praise and redemption going up from the redeemed.

But what can be the nature of the work we will there have to do? I answer to serve God and help one another. I believe we will need one another's help over there. I believe we will



enter heaven at the same stage of spiritual development as that in which death finds us. There will be as many different degrees of this development there as there are among good people here.

For instance, Bro. A., while in this life, though perhaps just as pious and devoted as Bro. B., was so hindered by poverty and adverse circumstances, or perchance a dull intellect, that he did not attain to near so thorough a knowledge of the Scriptures as did Brother B. Now is it reasonable to suppose that Bro. A. can go to heaven and meet Adam and Enoch, Methuselah and Abraham, Isaac and Jacob, Moses and Miriam, David and Solomon, Elijah and Jonah, without desiring to know all about their history? And is it reasonable to suppose that he can know all this without learning it? No, no! He must learn there all that he did not learn here. Then a part of Bro. B's work will be to assist Bro. A. in the attainment of this divine knowledge.

Then there is Bro. C, who is a very good man, but he was never able to sing well. He seemed to enjoy the services of God's house, and was always punctual in his attendance there, but he could not sing. But there was sister D., who could sing like an angel. Her voice was so sweet and heavenly, and it seemed so easy for her to become proficient in music. Now, is it reasonable to suppose that Bro. C, would want to live forever amid the melodious harmony of angels' voices without joining in the choruses? No, no! Then it will be a part of sister D's. work to teach Bro. C. how to sing.

Then, too, I believe there will be a great many meetings in heaven. A praise meeting here, and a song service there, and these, perhaps, long distances apart. But distance there will not be as distance here, and work will not be toil. O, if I am so happy as to reach heaven, I shall want to attend all these meetings; for then we can go without tiring, and we can sing and the throat will not become dry. And I shall want to enter upon a course of Scriptural study, and a course of heavenly music, and continue until I have fathomed the deep things of God, and until I can sing like an angel.

But if Bro. A. gets to heaven with an imperfect knowledge, and Bro. C., with an imperfect skill, will their joy be complete? Are we to believe in perfect happiness in heaven? I answer Yes, and No. We will perfectly enjoy all that we have a capacity for enjoying, but there will be a difference in capacities, and as our capacities are enlarged, our happiness will increase. And the assistance we can render each other in enlarging these capacities will give work for all.

It is wrong, dear reader, to wish for a heaven where there is nothing to do. It indicates a selfish laziness, such as God will not give room to in heaven. I believe heaven is a condition in which all hindrances are removed, and our possibilities and opportunities for serving God will be infinitely enlarged. We shall serve God day and night in his temple. We shall be kings and priests unto God. We shall be rulers over cities. And if our hearts are right, if we love God as we should, our chief desire will not be for a heaven where we can live in everlasting idleness, but where we can serve our Loving Father perfectly.

Covington, Ohio.

#### HEALTH.

BY U. MILLER.

THE earthly dwelling place of our spirit is the body. The eyes are the windows of this residence. Health,—what is it? It is that condition of the human body, when both mind and body perform their duties in unison and without pain. It is

the absolute essential to the performance of man's proper duties. God has given us these bodies for our earthly use. When we disobey the laws of health, we sin against our Maker. Without health we cannot be useful to ourselves, our fellow-men, or our God. I believe it as much a duty to preserve our health as to love our neighbor. The Creator has given us many duties to perform, the performance of which depends on the possession of health or strength. If we break the laws of health, we destroy our ability to perform our God-given duties. Our forefathers were stronger and longer-lived than the generation of to-day. But they, by disobeying the laws of health, have, as a general rule, handed down to this generation weak constitutions, and hence, frail bodies.

Look around us to-day, and can we see a healthy person, one whose blood bounds through his veins, bearing health, whose lips are free from a fever's blight, whose sleep is sweet and whose days and nights are free from pain?

Ah no! People are not only physically weak, but mentally weak. A strong mind is found in a sound body. If we would try as hard to get health as we do the good things of this world, which, not unusually, are the bad ones, we certainly would be of greater use to both God and man.

In the libraries of our homes may be found books of all classes,—those with long treatises of diseases, with medicines to cure them, but nothing to prevent them. We eat unwholesome food, improper quantities and at improper times. We breathe impure air, and sleep in confined rooms, as though we regarded the pure air of heaven as dangerous. We get sick. Some think it a visitation of providence. Then it is drugs, drugs! Medicines are all right in their proper place, but their place is not often in the human stomach. Let us preserve our health, that we may perform our proper duties. 3 John 1: 2.

Mexico, Ind.

#### THE SOPHISTRY OF INGERSOLL.

BY JOHN M. STOVER.

In the November number of the *North American Review* appears a biography of the French philosopher, Renan, by Robert G. Ingersoll. In this article the colonel makes the statement, "The time has arrived when Jesus must become a myth or a man." In his treatment of Jesus as a man, he follows a course which is perfectly natural from such a standpoint, viz., that he was not perfect.

In proof of this theory he represents Jesus as passing through several stages or phases of religious development. First, as a devout Jew who endeavors to comply in all respects with the Old Law. This he tries to prove by quoting, or rather misquoting Matt. 5: 34, 35, "Swear not by heaven, because it is God's throne, nor by earth, for it is his footstool: nor by Jerusalem, for it is his holy city."

He gives this distorted quotation as a proof that Jesus was a consistent Jew. But the colonel, through mistake, ignorance, or a willful desire to pervert the Scriptures,—we leave our readers to judge which,—omitted the first clause of the quotation, "But I say unto you, Swear not at all," which makes the distinction between Jew and Christian. The Jew was to swear truthfully, in the name of God. Doubt 6: 13. The Christian is to abstain from swearing.

Further on Mr. Ingersoll says, "We find plenty of evidence that he wished to reform the religion of the Jews; to fulfill the law, not to abro-

gate it." "He has ceased his efforts to reform that religion, and has become a destroyer."

The sophistry of his first statement, we think, has been clearly shown. In the second and third there is no real distinction. To fulfill the law, was to abrogate it. The types and shadows of the law are but so many finger-boards, pointing to the great antitype, of which the law and the prophets were but the forerunners. Again, he says, "People who asserted that Christ was divine, that he was actually God, reached the conclusion without any laborious course of reasoning, that all he said and did was perfection. Now, if it is admitted that he was human, the conclusion that he was perfect, does not follow."

But the most astonishing imputation which Mr. Ingersoll makes against the perfection and divinity of Jesus, is this, "Christ imagined that the world was about to be destroyed or purified by fire. We know,—if we know anything,—that Jesus was mistaken about the coming of the end. Having made this mistake, having acted upon it, certainly we cannot now say that he was perfect in knowledge."

To give this imputation its death blow, we need but to quote Rev. 1: 8, "I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was, and which is to come." If the colonel were not blinded by his own fallacious theory, he would recognize Christ in his true character,—that of God and man. He was a man in flesh, but God in spirit. Philpp. 2: 6, 7, "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Now, as God is a spirit, and has not a physical form as man, the likeness of man is not a physical form, but a spiritual form, which would make Christ's spirit divine.

Now, if Christ "is to come," where is the foundation for the assertion, that "Christ imagined that the world was soon to be destroyed by fire."

Thus are brought to naught, one by one, the attacks of the skeptic. But, when Christ shall come, the mists shall roll from before our eyes like smoke before a gale, and all the cunning devices that have been invented by the skeptics, to rob God of his glory, and draw men from his great plan of salvation,—shall be scattered like chaff. Christ, who lived and died, that we might know how to live and die, and who returned again to his Father's throne to prepare a place for us, shall welcome each of his faithful ones with that glad welcome, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

Mt. Morris, Ill.

#### GOLDEN GLEANINGS.

"HE that excuses himself for sin on the plea of passion or disposition admits himself a slave. To serve his passion, we suppose, is pleasant, because his service is a willing service. If he willed to overcome his master, and liberate himself, he has the power given him to win the battle. The Word of God is the Emancipation Proclamation for every servant of sin."

\* \* \*

The following are rules of contentment, given to young people by an English Quakeress, many years ago:

1. Allow thyself to complain of nothing, not even the weather.
2. Never picture thyself to thyself under any circumstances in which thou art not.
3. Never compare thine own lot with that of another.



4. Never allow thyself to dwell on the wish that this or that had been or were otherwise than it was or is.

5. Never worry over the morrow; remember that is God's,—not thine. The heaviest part of sorrow is to look forward to it. The Lord will provide (if we only do our best and trust him for results).

## CORRESPONDENCE.

"Write what thou seest, and send it into the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertisement, and, if necessary, will issue supplements.

### Our Trip to Colorado and Return.

AFTER leaving the hospitable home of friend and sister Underhill we pursued our journey toward the East. Passing through Pueblo, a city of 40,000 inhabitants, we wondered whether among that number there were not some members, but receiving no request from there for our services, while we were at Monte Vista, we concluded there were none there, and so passed on, not knowing better until we arrived at Denver, where we received their letter, forwarded to us from Monte Vista. We regretted very much that the members at Pueblo did not write us before we left Monte Vista, so that we could have stopped with them and given them some meetings, which we would have cheerfully done. To return, after having passed beyond them about 150 miles, did not seem prudent.

My first stop, after leaving Canyon City, was Colorado Springs, a city of 18,000 population. Here, by diligent search, I found five members. They had also written me at Monte Vista, but, for some unaccountable reason, I failed to get their letter until I arrived at Denver; hence no arrangements were made for preaching. The members at Colorado Springs are sister Funk, and her son, Harry Funk, Bro. Barnhart and wife, and another sister whose name I cannot now recall. Having about a half a day's leisure, till train time, I devoted the time to viewing the natural scenery around the city.

Colorado Springs is a great resort for tourists from all parts of the east. The travel to this, and other noted points in the mountains, during the tourist's season, is simply immense. Hotels of the first magnitude abound on every side. The city is finely built, and abounds in wealth. Twenty-one millionaires live on one street, and how many more live on the other streets, we were not informed. Wealthy men, from England, live here in lordly style. Fine mansions, beautiful lawns and groves, and clear, rippling streams, ornament the city.

The natural scenery is grand. Here are the famous soda and iron springs, the waters of which are said to contain great curative properties, and thousands of bottles are shipped all over the land. Pike's Peak is close by, swathed in a mantle of clouds, and a head white with snow. Its base would fill an ordinary County, and its sides, spread out, several Counties more.

Not far away is the "Garden of the Gods," containing about fifty of those deaf and dumb and blind deities. The gods are simply detached rocks of all sizes and forms, scattered around promiscuously over, perhaps, ten thousand acres of barren land. They bear a faint resemblance to the object for which they are named. Here is the Lion, there the Tiger, the Dragon, the Elephant, the Crocodile, and so on, all over the Garden. The Gates to the Garden are red as blood, perhaps a hundred feet high, thin and broad, between

which is the passage into, and out of the Garden. They are nature's own work, and it seems marvellous that they have not, long since, been blown down.

J. S. MOHLER.

(To be continued.)

From Hagerstown, Ind.

Our meetings at the White Branch meeting-house in the Nettle Creek church, five miles north of Hagerstown Ind., began Dec. 10 and closed Dec. 26, with eight accessions by baptism and one applicant. The meeting was a very pleasant one. The Lord visited his people with such blessings as he alone can give. This church, under the care of Eld. L. W. Teeter, has a large membership and plenty of territory to keep them busy. They are giving it a thorough stirring this season. They have four church houses, about five miles apart and have now had a series of meetings in three of them in close succession, and will begin another at the Locust Grove house Dec. 29. This will be conducted by Eld. J. C. Murray, of Nappanee.

We begin a series of meetings in the Union Center church at a Union house, five miles northwest of Nappanee, Ind., this evening (Dec. 27).

I. D. PARKER

From the Osage Church, Kans.

We organized an evergreen Sunday-school for the winter term Dec. 3. We began long ago at Matt. 1: 1, and have been taking one chapter for a lesson ever since. We have now arrived at Philpp. 4: 1. Bro. Samuel Edgecomb gave us an interesting sermon a few Sundays ago. His theme was, "Usury, and other Unscriptural Practices. We have a difficult question in our next Sunday-school lesson, viz., Who was Paul's "true yoke-fellow" in Philpp. 4? We should be glad to have some information upon it.

Bro. Eli Wolf is now visiting and preaching in Indiana. There was but a small attendance at our Thanksgiving meeting on account of bad weather. Eld. J. H. Neher has been holding meetings at Olathe.

J. L. SWITZER.

McCune, Kans.

From Lower Stillwater, Ohio.

Last night closed a very interesting series of meetings in our lower house. Bro. David Filbrun, of Brandt, Ohio, came to us Dec. 2 and preached each night in the mild and persuasive way so characteristic of him. Some day meetings were also held but were not so well attended as the importance of the work should demand. Dec. 15 four,—a husband and wife, and two young sisters,—were buried into Christ by baptism, rising, we trust, to walk in newness of life. Yesterday four more sisters were added.

We feel that the reaping was only fairly beginning when the meetings closed, yet we trust that the good seed sown has fallen on good ground in many hearts and that we may yet reap some of the good results of the meeting, as it were "after many days."

L. A. BOOKWALTER.

Trotwood, Ohio, Dec. 19.

From the Good Hope Church, Colo.

Our dear brother, Archy Van Dyke, came to visit his two sons. He commenced meetings Nov. 26 and continued every night except one, until Dec. 7. Some of our good neighbors considered them the best sermons they heard for ten years.

There were no accessions to the church, yet great good was done. Our love-feast was held Dec. 8. It was an enjoyable one. Our number

at the Lord's table was only seventeen, but it was an excellent feast. We had the best of order and the congregation was large.

On Saturday the day of our love-feast, our dear young brother, A. C. Snowberger, came to us from the Rock Creek church in the San Luis Valley, Colo. Our meeting was much benefited by his presence. We held an election for deacon. The lot fell on our dear young brother, Allen B. Van Dyke. Our children's meeting was held on Sunday evening at 5 o'clock. The children were well entertained by brethren A. C. Snowberger, Jacob Zern and Archy Van Dyke. From here brethren Van Dyke and Snowberger went to Chase County, Nebr., to hold some meetings for the brethren who are somewhat isolated.

D. A. FICKEL.

Holyoke, Colo.

A Call for Preaching.

Dec. 3 Bro. Joseph Hylton and I made a visit to Patrick County, Virginia, on Smith's River, where we held a few meetings. We found three different denominations, all claiming Christ as their Leader, and some holding to morality only. The people were very kind to us, and we saw some good prospects for the future. We have only one brother here.

We next commenced a series of meetings at the Deskins school-house. At this place Bro. Jacob Hylton met us. We held eight meetings with a full house. Four lambs joined the church. The prospect is fair for more to come soon.

From here we went to the Union church council. We had four meetings at this point. Bro. Henry Sheets, of Ashe County, N. C., is with us, preaching. Bro. P. S. Miller, of Roanoke City, will be at the Brick church Jan. 1, to hold a series of meetings. I have never before seen the members of the church take such an interest in the cause of the Master as at this time. We have four churches in the County and the brethren and sisters are alive all along the line.

J. H. SLUSHER.

Dec. 22.

From Independence Church, Kans.

We had a very refreshing series of meetings commencing Nov. 13, the preaching being done by Bro. J. H. Neher, of McCune, Kans. He preached thirteen sermons in all. One was baptized. Bro. Chas. Yearout came shortly afterwards and preached three sermons, and baptized one more. Three more have made application, but have deferred being baptized. Bro. Neher is now laboring in Oklahoma.

Sometimes we wonder why our Brethren usually have such short revival meetings,—if we may be allowed that expression,—when others preach for weeks with no more encouragement!

It takes time at the present day to convince people as to the doctrine which is right, when there are so many different views promulgated.

DAVID BETTS.

Dec. 29.

From the Falling Spring Church, Franklin Co., Pa.

We arranged for a series of meetings at the Hade church, to commence Nov. 26, and called to assist us in the work, Bro. Silas Hoover, from Somerset County, Pa., but, owing to sickness, he did not arrive until Nov. 29. Meanwhile the meeting was commenced and carried on by the home ministers. Bro. Hoover preached, in all, nine excellent sermons. The congregations increased from night to night and quite an interest was awakened, but, as too often is the case, the meetings closed too soon. Four were baptized during the meetings and twelve since, with two



applicants for baptism, making eighteen in all, and many more near the fold. We have received by baptism, since Nov. 22, thirty-two, for which we give God the praise.

Bro. D. F. Stouffer, of Benevola, Md., commences a series at the Falling Spring church on the evening of Dec. 31. This is at one end of our congregation, at a place where we have but few members.

WM. A. ANTHONY.

Dec. 20.

#### From New Paris, Ind.

Dec. 3 the Brethren of Solomon's Creek church met in quarterly council. The business passed off very pleasantly. The writer then left for the Camp Creek church, near Etna Green, Ind., to hold some meetings. Here we met Eld. David Byers, of Ohio. He had already held a few meetings and gave us good assistance. Our meetings continued until Dec. 14 with considerable interest, considering dark nights, bad roads and three other meetings near by.

As a result of our labors, a Sunday-school was re-opened, to meet on the day of meeting only. A successful plan for winter Sunday-schools is to hold them in close connection with the meetings, with one opening prayer. The brethren in charge of the meeting, as well as those of the school, should be prompt. Two hours will be sufficient for both services. We had several good talks with the children. Three were baptized and one reclaimed. I distributed a number of tracts and gave advice to circulate freely the GOSPEL MESSENGER, as the best of all religious journals. This church is under the care of Eld. David Shively. His usefulness is mostly in the German, and therefore limited. He much desires help. Two young ministers, several aged and two very young deacons do the work in this field.

DANIEL SHIVELY.

#### Notes from our Correspondents.

Downsville, Md.—Our series of meetings is postponed, and will not commence until Jan. 29. This is by the request of Bro. H. C. Early who is to do the preaching. He desires to attend the Bible Term at Bridgewater, Va.—J. A. Bricker.

Union City, Ind.—I am here since Dec. 16, holding forth the Word of Life to large crowds with good interest. At this place this church is under the supervision of Eld. W. K. Simmons, and is in a prosperous condition.—Jos. Holder, Dec. 21.

Webster County, W. Va.—Bro. H. S. Claypool came to us Nov. 30, and preached five soul-cheering sermons. There are only two members here in this vicinity,—husband and I. We ask an interest in the prayers of all the brethren and sisters.—Harriet Bankhead.

Morrill, Kans.—Recently Bro. J. E. Young was called to hold a series of meetings in the North Morrill church. The interest was good and kept growing until a severe snow-storm blockaded the roads, and compelled us to discontinue the meetings for the time being. Two were added to the church. The meetings will be taken up again later on.—J. S. Mohler, Dec. 22.

Waldron, Mo.—We have just enjoyed a series of meetings by Bro. J. E. Ellenberger, of Plattsburgh, who presented to us our faith and practice, ably defending the doctrine. We had no additions to the church, but believe many were made to feel the importance of living up to the commandments of our Lord Jesus Christ. We have only three members at this point. We believe much good could be done here, had we regular preaching by the Brethren.—S. B. Stuckey, Dec. 20.

Clarion, Iowa.—Bro. Wm. Ikenberry, of Waterloo, came to us Dec. 3, and remained over Sunday. He held two meetings for us. He has the oversight of this, the Boone River church. Brethren, you do not know how much your isolated brethren and sisters appreciate your labors of love.—Jefferson Mathis, Dec. 20.

Laurel, Kans.—Nov. 19 Bro. Geo. E. Studebaker came to us and preached the Word faithfully until the evening of Dec. 4. There have been no additions to the church, although Bro. Studebaker discharged his duty faithfully. May the Lord break the fire aglow, that it may be as bread cast upon the water, to be gathered by and by. The Lord bless and keep us near the cross!—Tena Glathart.

Mt. Hope Church, Ok. Ter.—We have just closed an interesting series of meetings. Bro. A. W. Austin, of Texas, met with us Dec. 11, and remained until Dec. 19. He preached each evening, and also on Sunday while here. On Saturday, Dec. 17, we met in special council. Bro. Jacob Appleman, our elder, was with us. Some serious matters came before the meeting, but were disposed of satisfactorily. Bro. Appleman, with Bro. Austin, remained with us over Sunday.—J. H. Neher, Crescent, Ok. Ter., Dec. 21.

Aurelia, Iowa.—We cannot report as many additions to the church as some do, but we can report peace and good will among the members, which, in the sight of God is of great value. Sept. 24 Bro. M. Fowler came to us and preached one week prior to our love-feast, which was held Oct. 1. Our thanksgiving meeting was not well attended, owing to unpleasant weather, but the few that were present were moved with a missionary spirit and raised some funds for that work. At the close of our Sunday-school this fall, we organized a Bible class, which meets at the church every Thursday evening. During the fall two dear young sisters were baptized into the church.—Norman S. Eby, Dec. 16.

Gardner, Kans.—On the evening of Dec. 6, Bro. J. H. Neher, of McOna, Kans., commenced a series of meetings in the east end of our church, in the Bethel school-house, near Olathe, and preached nine able discourses. The members realized that it was good to be there, and sinners were made to exclaim, "What must we do?" Three were born into the family of God. Dec. 18 Bro. G. R. Eller, of Roanoke, Ill., preached at our church-house. The meetings will continue for some time after Dec. 22. We have the promise of Bro. John Sherfy, of Pomona, Kans., to continue the meetings. Our prayer is, that much good may be done. We rejoice to see so many good reports from the field, through the GOSPEL MESSENGER, especially as we made happy to learn of the large ingathering in North-eastern Kansas.—Isaac H. Crist.

Hickory Grove Church, Ohio.—Bro. A. G. Crosswhite came to us Nov. 19, and commenced a series of meetings in our Charleston house, and preached evening and morning until Thursday evening, Dec. 1. He preached, in all, twenty-two sermons. The interest was good. The evening services, especially, were well attended. Though we had no accessions, we feel many good impressions were made, especially at the children's meeting. As so often happens on such occasions, when sinners begin seriously to count the cost, the meetings had to close, owing to other appointments. We expect Bro. Wm. Boggs, of Covington, Ohio, to assist us in a series of meetings at the Grove house, beginning Jan. 19, 1893. May God help us to make it a matter of prayer and deep concern!—Jacob Coppock, Tippecanoe City, Ohio, Dec. 15.

#### ON EARTH PEACE.

(Continued from First Page.)

years to carry the Gospel to about one hundred eleven people; all the forces of the United States could be used only as assistants, and we should have the happy privilege of seeing the day in which the Gospel is preached to all the world, and with the dawn of the twentieth century might come the dawn of the Christ's millennium, when wars shall cease and peace and love shall reign supreme, and the redeemed ones,—sons of God,—shall occupy with their Redeemer!

But why cry out against war when there is no war? We instruct against war and the art of it, and of course nobody goes to war now. That is the spirit of the Gospel in time of war, but it's the latter only in times of peace. "The letter killeth, but the spirit giveth life." There is a greater significance. "Peace on earth" doesn't stop with refusal to go to war. We may say it begins there. Peace in the neighborhood! Peace in the church! Peace in the home! Peace in the heart! Peace every-where, with the individual, with peace and love as synonyms, and love the greatest thing in the world,—this is the peace that passeth understanding.

Heart-peace is peace with God. It is the knowledge that you and he are on good terms. It is knowing that you have been and are now doing that which he would have you do. It is basking in the sunlight of heaven. Beloved, we have a right to know that Christ is with us. He has promised that. Can we have a conviction of it,—a real, deep-seated conviction? O, I believe he is as near as this Book is near. He is just as much present in person as you are present before me in person; he is just as much present in person as I am present before you in person. He is not a breath. He is not a wind. He is not a shadow nor a fancy. He is a God, having not less of existence than each of us, but more. Devotion realizes God's eternal presence. Consecration realizes it. Happy is that peaceful soul to whom Christ's personality is a living presence.

Then a peaceful, Christian home, what is more desirable? The Christ-home is a miniature heaven. There is no name above the name of Jesus. There is no service above his service. There, around the altar of prayer, all daily gather. There doctrines are settled for eternity.

The church is, or ought to be, a great peace society. The community merges into the church when it is what it claims to be. See a church, say of twelve members; that is small, but it will serve the purpose. Each one is peculiarly his brother's keeper. Each one thinks his own opinion is the best, nor will he yield if the eleven others agree and ask him to. Each thinks all the others are not much interested in the welfare of the church. There is no spiritual warmth. There are no accessions. Even the members don't enjoy their own services.

See another church of twelve. Each thinks that he has all he can do to keep himself straight. Each has his opinion, but prefers the merits of another's. Each feels that he is not doing as much as he might. There is spiritual life. There is joy in service. Sacrifice is pleasure. God is love. Souls are centers of eternities. Which has the approval of heaven? Where Christ is, peace is. Where the devil is, there is always trouble.

O brother, to be in Christ is the Christian's life,—to think Christ-thoughts, to do Christ-deeds, to pray Christ-prayers, to speak Christ-words,—we must adorn our profession, and not seek to have it adorn us. Let peace reign over us! Let love lead us! Let joy possess our souls! We can live for him! We can work for him! We can read for him! We can tell of him! We can dream of him! Our lives can be a constant song,—the angel chorus, "Glory to God in the highest, on earth peace, good will toward men."

Germantown, Pa.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16: 2.

"Every man as he purpeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purpeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GABRIEL B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☛ All donations intended for Missionary Work should be sent to GABRIEL B. ROYER, Mt. Morris, Ill.

☛ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☛ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☛ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twelve a year for the Mission and Tract Work of the Church.

☛ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### GOOD NEWS COMES O'ER THE SEA.

Good news comes o'er the sea,  
And tells of victory there;  
The heathen bow the knee,  
In humble, fervent prayer.  
Long waited we to hear  
The glorious tidings come,  
Proclaiming victory there,  
Where darkness reigned alone.

The glorious Gospel Light,  
In splendor shines to-day,  
Where naught but darkest night  
Fell on the heathen's way.  
Brave Christians heard the cry  
That came across the sea,  
"Come, help us, ere we die,  
Come, help us to be free."

They bade adieu to home,  
To friends and loved ones dear;  
They crossed the ocean's foam,  
They landed safely there.  
They raised the banner bright  
On Africa's hostile shore,  
The heathen saw a light,  
Where darkness reigned before.

Oh see them coming home!  
The poor, degraded race!  
The Master bids them come  
To seek his saving grace.  
At Jesus' feet they fall;  
To heaven they lift their cry;  
He hears their simple call,—  
He saves them ere they die.

Awake! the sun is high;  
The Master's calling you!  
Why stand ye idly by?  
There's work for you to do!  
Your treasures, prayers, and tears,  
Go, lay at Jesus' feet;  
And soon we'll sing the song  
Of victory complete.

Selected by Emma J. Bowser.

Campville, Fla.

### MISSIONARY ITEMS.

The native lady from Jamaica, to whom reference was made some weeks ago, was baptized recently in the Philadelphia church.

Bro. W. B. Stover, 2029 N. 13 St., Philadelphia, Pa., whose desires are, in the near future, to be engaged in active mission work in India, would like to correspond with those whose secret desires are for the same work.

A missionary text—"Let us go over unto the other side of the lake." Luke 8: 22

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Two little silver cords come winding all the way through the Old Testament, to find a prominent place in the New. Brighter they are, and more distinct, than the two silk threads in each of our paper dollars. They are CHRIST our Savior, and MISSIONS our work.

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IN a recent lecture the statement was made, and it is undeniably true, for the pages of history bear record, that in 1870, when the decree of infallibility was proclaimed for the Pope of Rome, there was a significant coincidence. The high authorities of the church were all assembled in the great St. Peter's cathedral at Rome. The council had just passed that the Roman pontiff when officially acting "is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the church."

As he, the Pope, was about to read that decree, suddenly a fearful darkness came over the whole city. It was high noon, and even the street lamps had to be lighted, and in the assembly halls the lights, regularly supplied, were not sufficient. Lightnings played along the Tiber and three times struck the great cathedral in which the council was assembled, and a large painting of the virgin Mary had its frame so shattered that it had to be taken down. Amid that expression of heaven's approval, Pius IX read by candle-light, his own infallibility! It may be regarded as merely coincidental, but we cannot affirm that it meant no more.

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Robert Wilder, at Princeton, in 1851, gathered together a number of men who expected to enter the work of foreign missions. They were to help and encourage each other. They pledged themselves to the work as God should grant them grace. This was the beginning of a work with a great future. The Student Volunteer Movement for Foreign Missions has been growing ever since. In one sense it is an organization, in another it is not. All such persons who are willing and desirous to become foreign workers for the Lord are entitled to be counted as volunteers. Those who are counted as such, simply express their desire with these words: "I am willing and desirous, God permitting, to become a foreign missionary." These words are pledge, initiation fee, and all. The volunteer then is directed in his reading matter to mission literature, books, magazines, papers, etc. He is helped to a knowledge of the work, of the fields, and prepared to choose the field for work to which he is best suited. By the time he is ready to go, he is ready all around.

Since the beginning of the movement over 7,100 have signified their willingness for the work; about 1,000 of these in the last year, and of all denominations, including our own. Of these, 2,600 are now in schools, 700 are at the work, 400 are beginning it, 100 are now ready, 450 have backed out, 450 are unaccounted for, 250 were hindered, 60 have died, 50 were rejected by the mission boards, etc.; 4,340 are men, 1,860 are women. This is a vast army of young people, ready to die that the Gospel of Light may be carried to the nations of heathen darkness! A score of young people sail from New York harbor to-day (Dec. 14), to become missionaries. The ambition of Paul was to push to the front with the Gospel standard. We ought. We can. We will.

S. E.

## REASONS AGAINST SECRET ORDERS.

BY H. C. EARLY.

### Number Two.

THAT the secret order question is one of considerable moment, is proven by the fact that it is puzzling religious conferences, and, in a few instances, it is producing quite radical results. It is altogether proper, therefore, that the strong reasons against secret orders be kept before the public mind. In view of these things the following reasons are submitted:

1. Secrecy is in direct opposition to the spirit and genius of Christianity. The New Testament is a book of intense openness. Openness marked all the Master's teachings. When before Annas, his answer was, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." John 18: 20. This fully settles the attitude of Christ on secrecy. Openly he taught, and in secret he said nothing.

Now turn to Matt. 5: 14-16, and read what is said of Christians: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

God designs that the church shall reflect heaven's great light, dashing it into every nook and corner of the world, but secrecy designs that the light shall be shut in. The church is as a city set on a hill to be seen, but secrecy hides. When men light a candle, they use it to light men, but secrecy lights the candle and puts it under the bushel and bed; and if you wish to enjoy her light, you must get under the bushel and bed also. What violation of reason and common sense! We are commanded to let our light shine out, that it may do others good, but secrecy commands that her light be concealed. Will some one take the pains to reconcile these texts with the principles of secrecy, for I confess I cannot?

Moreover, secrecy is the product of evil. Why do men conceal? Because their works are good? Why did Adam, after the transgression, attempt to conceal himself? Because he had mightily vindicated God? Not quite. He made only the mistake of vindicating the devil. So it is still. When men do wrong, they attempt to cover it up. If a thing be good, why in the world cover it up? Why not let the good be seen? That's the way our Master did when he came to this world, to set up his system of morals and religion. Did he blunder? Why are the drinking saloons, gambling holes, immoral dens, etc., behind screens and curtains? Do the foul works of iniquity demand the curtain? Let the subjects of these institutions answer, for they fully understand the philosophy of secrecy. The introduction of sin into the world is the explanation of secrecy, for before then it was unknown to man.

2. Nearly all secret orders are oath-bound, and the first thing, therefore, to obtain membership in them is to violate a command of God, "But I say unto you, Swear not at all." Matt. 5: 34; Jas. 5: 12. Not at all. These words are the end of all strife on the question of oaths. Any institution that lives at the cost of God's commands, defies God and damns man. Jesus says, "Swear not," but the Lodge makes the oath a condition of membership,—the Lodge against God.

Not only so, but men are required to swear allegiance to what they do not understand. The secrets lie beyond the oath, and, therefore, to



know the secrets is to swallow the oath. Christ's order is, first to teach, and then to ask the taught to avow allegiance. In the Lodge it is allegiance first, and then learn to know, which not only reverses the Christian order, but ignores common sense.

3. The Lodge has no place, nor mission. It is simply an institution of morality and benevolence. It pretends to be nothing higher. These virtues are fully taught and exemplified by the church. They form a considerable part of her mission. Socially, morally, religiously and very largely intellectually, the church of God supplies every legitimate need of man's nature. It provides that men behave with all soberness and honesty, and that good be done to all men as there is need and opportunity. Tit. 2: 12; Gal. 6: 10; Rom. 12: 13; Mark 14: 7. The church is the dispenser of correct behavior and good will toward men in extending a helping hand to the helpless. The mission, claimed by the Lodge, belongs to the church, and is done by her so much better than it is possible to an institution merely moral and benevolent. The drunkard is taught not only to dismiss the whiskey cup, but to be a Christian, while the helpless is not only helped, but helped to help himself. This is real help.

4. The Lodge satisfies many at a point where the church cannot reach them, and Christ cannot save them. They become satisfied with the religion of the Lodge. Men that belong to the different popular churches and to the Lodge, divide their support between their church and Lodge, giving the Lodge the larger share. They walk right by the open church door to attend the Lodge. Even some men, who profess to be ministers of the Gospel, have been known to do this. This settles the question of attachment, for "where our treasure is, there will be our heart also." Morality and benevolence are good things, but they do not insure salvation, and to those that put the Lodge above the church, it becomes the door of hell. Through this gaping door many pass every year.

The Lodge is sucking the blood of the church and family. The vast amount of time, talent and money, given to the Lodge, rightly belongs to the church and family. What an inconceivable amount of good these three great powers would do every year, if they were concentrated on lines of converting and saving men! Why should an institution, that dares make a violation of God's command a condition of membership, and antagonize church and family prosperity, be allowed to live? Young man, stop! Think!

*Meyerhoeffer's Store, Va.*

### ARE WE ROBBERS OF GOD?

BY GALEN B. ROYER.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."—Mal. 3: 8.

ISRAEL had returned from her captivity in Babylon. Through the reproofs and earnest pleadings of Haggai and Zechariah, the Jews had been aroused to rebuild the temple and renew the true worship. Idolatry and superstition were no longer found within her borders. But sin was there. This time it was impiety and irreligion. The Israelites failed to present the required offerings before the Lord as an atonement for their sins. They neglected to give a due portion of their products to the treasures of the Lord, to keep up His holy temple. Yet the keeping of the temple and the daily bread of the Levites all depended upon these "tithes and offerings."

The people were to give of the first and best. But, because of indifference to their religion, they

defrauded the Levites either in giving the weakest and poorest, in offering that which was injured and of no profit to themselves, or in not making an offering at all. On account of this state of affairs, the prophet is made to declare that they have robbed God in "tithes and offerings" and are "cured with a curse." But Israel's day is past;—a new dispensation is here. In the change from the one to the other, have our duties, in serving God, been lessened and our responsibilities made lighter? The question, we believe, is a fair one and worthy our attention.

Under the old law, God's people were instructed to teach the way of salvation to their children, but not to the children of their heathen neighbors, and, making exception of the healing of Naaman, by Elisha, and Jonah's message to Nineveh, both of which are typical and prophetic of the church's great mission in the world, we have no account of such a departure until the apostles' time. God did not require it of Israel, but labored to keep her separate from the heathen nations. Israel's work, then, was entirely within her own land and among her own people. When she complied with Jehovah's requirements for the keeping up of the temple, and faithfully attended to all its services, she fully met the demands of God. Under such circumstances Israel was greatly blessed.

But Christ left us no such temple. He requires not the blood of bulls and goats. Because of this is the church of to-day to think she has no sacrifice to make, no work to do? Verily the church has a great work to do. The idea of that work is suggested in the "candle upon the candle stick," which is to give light to all in the room; in the "mustard seed" which grows until the fowls of the air and the beasts of the field find protection in it; in Christ's coming to this world to redeem fallen man. It is plainly commanded in Christ's last words, "Go ye into all the world and preach the Gospel to every creature." Unless the church is doing that to-day, she is not performing the work her Savior commanded her to do. If she is unable to do it to-day, she is clear of responsibility, but if she has been neglectful of her duty, it will not be well with her, for as in Israel's time a neglect brought a curse, so to-day an indifference to the great cause of making disciples of all men, will bring judgment against the church.

### PLENTY OF WORK.

BY JAMES B. GISH.

ON page 773, of the GOSPEL MESSENGER, I notice that the church at Covington, Ohio, expressed a great desire that the mission work be carried to heathen lands. Do you mean the fourteen million of souls south of the Mason and Dixon Line? While not heathens, they can nearly all understand and speak common English, yet very few, either white or black, have ever heard the Gospel preached in its purity. Ministers, come down, try your hand in this southern country! Start up some new churches! Why talk of going to Africa and the islands of the sea, while we have thousands almost in sight, that we are not willing to go and preach to? Think of the grand old State of Kentucky, with not one complete, organized church in it! Many other Southern States are equally unfortunate. When will we, as a people, wake up? I fear not until the last great trumpet sounds. Then it will be too late to do Southern mission work.

Then, again, we read of twenty-five preachers at one love-feast. How nicely they sing, "From Greenland's Icy Mountains!" Yes, good speeches, good articles, good sermons, good plans about missionary work, and about going to foreign lands! Yes, all this is nice, but what we want is

brethren that have the courage to go even where the smoke of their mother's chimney is not in sight,—brethren, who, trusting in God, go to work! Don't stop to ask, "How much will you give me?" Jesus says, "Go;" he will settle it with you. "Believest thou this?"

If any minister, in order and sympathy with the General Brotherhood, will come to Austin, Ark., and preach and take charge of the little church there, we will furnish a farm one year rent free, with house, stable, well, fruit trees, etc. This will give him a chance to try the country, climate, etc. This is twenty-five miles north of Little Rock, on the Great Iron Mountain R. R. For particulars address Bro. J. C. Valentine, Austin, Ark., with stamp. Your help is much needed. Hasten; night is coming when you cannot work. Love to all!

JAS. R. GISH.

Stuttgart, Ark.

### WHAT UNIFORM DO YOU WEAR?

[The following leaflet was distributed at the Young Peoples' Christian Endeavor Society, at their State Convention at Beatrice, Nebr.]

SOME time ago a young lady of the so-called Dunkard (Brethren) church started from Beatrice to go to Kansas. On the way the conductor of the train sat down opposite her and politely asked, "Why do you dress so plain?" She inquired what his motive was in asking this question so that she might answer him accordingly. He replied that his wife always talked about the necessity of women dressing plainly, whilst he did not see any reason for doing so. The young lady looked at him and said: "Why do you wear this special uniform?" He replied, "Because I serve the Rock Island company, and comply with its orders in wearing it." "So do I," was her quick reply, "I have joined the church of Christ, and am in the service of my Master, whose orders I must obey also in my dress, according to 1 Tim. 2: 9, where he says verbally that women shall adorn themselves in modest apparel."

Barbaric people are specially fond of gewgaws and ornaments. When they have hardly clothes enough to cover their nakedness, they will have bracelets, ear-rings, nose-jewels, anklets, feathers and beads in profusion. Savages will tattoo themselves in hideous style; but when they cease to be barbarians, more cultivated tastes prevail, and they learn to despise trinkets, gewgaws and ornaments.

While quietness and sobriety of apparel is the prevailing taste among educated and cultivated men, about the dress of women there still remains much of the gaudiness of other days. They still pierce their ears, bead their necks, adorn their fingers with rings, and deck themselves in all the colors of the rainbow, everywhere seeking new modes of making their garments uncomfortable, inconvenient, and needlessly expensive. In this undertaking Parisian harlots usually lead the way, and fashionable church-members follow. Christians, however, more and more cultivate quiet tastes, and endeavor to "adorn themselves in modest apparel," not with gold, or pearls, or costly array, but which becometh women professing godliness,—with good works."

If women would put away the hurtful fashions which they have so long followed, and live simply and healthfully, they would soon have little need of ornaments. Their eyes would flash brighter than diamonds, and their rosy cheeks, clear complexions, and beaming countenances would need neither cosmetics nor jewels, and they could well dispense with the feathers of dead birds, and all the rest of those gaudy and barbaric trinkets which are so fashionable among many of the uncultured people of to-day.



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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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DURING a series of meetings in the Salamonie church, Indiana, twelve recently united with the church.

BRO. S. E. YUNDT is engaged in a series of meetings at Cherry Grove, Ill., with increasing interest and large congregations.

FOURTEEN recently united with the Ogan's Creek church, Ind., as the result of a series of meetings held by Bro. W. R. Deeter.

THE church at North Manchester, Ind., feels greatly encouraged. Ten recently united with the church at a series of meetings, conducted by Bro. Silas Gilbert.

BRO. D. B. GIBSON is now laboring with the church at St. Joseph, Champaign Co., Ill. He went there from Cornell, where he held a very successful meeting.

BRO. DAVID NEISLEY writes that since last March eighteen have been received and baptized in the Lower Cumberland church, Pa. He regards this as encouraging.

BRO. ANDREW HUTCHISON has been with us several days. He is not strong enough to do much work in this severe climate during the winter months, and if proper arrangements can be made, will soon start to Keuka, Fla., for the purpose of spending the winter preaching in that State.

WE are asked to say why we refuse to publish certain obituaries. We wish to state, once for all, that we never decline an obituary that has the proper information in it. We receive many that give neither the date nor place of death, and some are minus the name of the sender. As these do not appear in the paper, the kindred naturally conclude that it is our fault, whereas it is the fault of those sending the notices. When the notice does not appear, you may rest assured that something is wrong about it, and it will be best to send another. In matters of this kind we show no partiality whatever.

BRO. DANIEL D. SELL, of Plattsburgh, Mo., on his way home from Chicago, gave us a short call a few days ago. Two of his children are in school here.

BRO. JOHN ZUCK, who visits Cedar Rapids, Iowa, occasionally, reports the outlook more favorable. He also reports two received by letter in the Clarence congregation.

OUR correspondent in the English River church, Iowa, reports twenty-four additions to the church during the series of meetings recently held there by Bro. Michael Flory.

WE learned that the Bible Term at Pleasant Hill, Ill., was very largely attended and full of interest. Sickness compelled Bro. Young to return home sooner than he anticipated.

WRITING from Tunker, Whitley Co., Ind., under date of Dec. 28, Bro. Daniel P. Shively says that he is in the midst of a series of meetings with six additions, and others seemingly near the kingdom.

ALL money intended for the mission work among the children in Chicago should be sent to A. H. Emmert, 651 Ashland Ave., Chicago, Ill. Donors should give their names and addresses plainly written.

WE regret to learn that Eld. Isaac Cripe, of Indiana, has been confined to his bed for over forty days. He greatly desires the prayers of the members during his great affliction. At times his suffering is very severe.

BRO. H. M. BARNICK, one of the students in the College here, concluded to spend the Holidays conducting a series of meetings in the Rock Creek church. When last heard from the meetings were still in progress, with eight applicants for baptism.

LAST December Bro. C. C. Root baptized a young deaf mute sister at Silver Lake, Kans.; also a mute brother one year ago, making, in all, eight deaf mute members residing three miles north of Silver Lake, which is twelve miles west of Topeka. These members request that members, who can converse by signs, should visit them. Inquire for Mummaugh, deaf mute.

OUR monthly Ministerial Meeting, in the Bible Room, the first Monday in January, was intensely interesting. It had for consideration, "Feeding the Flock, especially the Lambs." Many valuable thoughts were brought out, and some excellent suggestions were offered. We felt that these meetings are a great help to us in our labors. We would like to favor our readers with some of the excellent things we hear on these occasions, but cannot find time to do so. The subject for our next meeting, the first Monday in February, is, "What Books (besides the Bible) ought the Minister to Read, and how ought he to Read Them?"

In this issue we give the closing part of Bro. Reese's chapter on "Faith." It will be followed by Bro. H. C. Early on "Repentance." After that comes a chapter on the "Subjects and Design of Christian Baptism," by A. W. Vaniman. Next in order will be the "Mode of Baptism," by L. W. Teeter. Thus the chapters will continue for months, laying before our readers the most complete defense and exposition of Primitive Christianity that has yet been published. We trust that our subscribers are enjoying this rare treat, and are also doing their utmost to get the paper into the hands of the thousands who may be benefited by reading these and scores of other articles that are appearing in the MESSENGER.

It is said that, on an average, seventeen churches are built in the United States every twenty-four hours. This looks encouraging. On the other hand, two-thirds of the membership of these churches are women. This is discouraging. But where are the men? Ask the oath-bound and anti-Christian lodges. They can tell the sad story. The lodge is robbing the churches of their men. We wonder that churches do not see this.

WRITING from Fortuna, Cal., sister Sadie Hays says, that two families have just moved into that locality with a view of making it their home, and are very well pleased with the country. She thinks there are those who might unite with the church, if some of our ministers would call and hold some meetings. It may be convenient for our brethren in California to give this call attention.

WE did our utmost to have the ministerial list in the Almanac absolutely correct, but some errors have crept in nevertheless. The want of care upon the part of some sending in corrections was the cause of these mistakes. Bro. Martin Neher's address is given at Clarkson, Ind. Ter., and John H. Neher's at Crescent City. They both should be addressed in Kansas, the former at Monmouth, and the latter at McCune.

FROM a letter, received from Andrew Westergreen, 202 E. Grand Avenue, Des Moines, Iowa, we learn that there are in the United States, all told, about 2,000,000 Scandinavians. In Chicago there are 100,000; in Minneapolis, 70,000, and in Des Moines there are also several thousand. He thinks that Bro. Hope, or some other minister, who can speak the language of these people, should spend his time preaching to them. He feels that there is a good opening in his city among the Swedes.

SOME one asked the editor of the *United Presbyterian* for the best method to raise money for benevolent purposes. He got this sensible answer: "We know of but one way; put your hand well down into the pocket, just as though you were going after money for some selfish purpose; get the contents of your pocket 'well in hand,' as a business man says of his work, and then—lift. This is the very best way to raise money. If you want to know how to get other people to raise money, the answer is, set them a good example."

WHEN Bro. Daniel Vaniman came to Mt. Morris last week, he had in his valise a few oranges from the Brethren's mission farm in California. On this farm is a bearing grove, containing about forty acres. At present there are nearly 4,000 boxes of oranges on the place. A half car-load has already been sold at \$2.25 per box. One of these oranges was placed on our desk to be sampled. We found it delicious, and we somehow think that we know what a good orange is. These oranges are shipped by the car-load to Bro. Wm. R. Miller, 441 West Van Buren St., Chicago. It will require at least twelve cars to carry them through. The donation of this farm to the Mission Board has put many of our wealthy brethren to thinking, and not a few of them are preparing to turn valuable property over to the missionary cause. This they should do while living, so they will know that it is done properly. We not only commend our brethren for liberally remembering the Mission and Tract departments in their donations, but we suggest that they also remember our colleges and charitable institutions generally. We now have a number of safe places where money may be put and will do good for generations to come. This is far better than to allow the money to be wasted by others.



SINCE Nov. 22 thirty-two persons are reported to have been received by confession and baptism into the Falling Spring church, Franklin Co., Pa. Such reports as this, and there are a number of them, are indeed encouraging. It shows that there is still power in the old Gospel.

It is not death-bed scenes nor sensational stories that our preachers want to learn to narrate, but it is a plain, clear statement of the plan of salvation, as found recorded in the New Testament. If there ever was an age in which the Gospel should be clearly and forcibly preached, it is at this time. Let all of our ministers make special preparation in both heart and mind for the work.

BRO. J. H. KELLER, of Livingston, Iowa, is the first one to inform us of the number of additions to the church, by confession and baptism, reported in the MESSENGER during the year just closed. He gives the number 3,648. If we rightly remember, this is a considerable increase over last year, and yet there were a number of baptisms not reported.

In a communication concerning the Old People's Home, addressed to this office, a sister says: "Many of the sisters say they have no money to give, but they have plenty of patches of which they might piece quilts and comforters, which, we think, will be just as acceptable as money." These sisters are now gathering up their spare patches, have their quiltings, and in that way are doing an excellent thing for the comfort and convenience of the poor. A good work of this kind might be done by our sisters in many communities. We have in the Brotherhood several Homes that will gladly accept goods of this class. Write the managers or trustees of these Homes for suggestions, and they will cheerfully give you needed information concerning the size and quality of goods best suited to the wants of these institutions. This item is intended to favor all the Homes, now in operation in the Brotherhood, and we trust that our sisters will act upon the suggestion.

THE General Mission Board met in Mt. Morris last week and transacted considerable important business. Few of our readers are aware of the immense amount of business that comes before the Board during the year. Some of the work requires considerable deliberation and investigation, in order that a proper conclusion may be reached. All calls for assistance in the erection of houses of worship, and in the preaching of the Gospel are looked into with great care. The business of the Board is conducted on the most economical basis. In this respect it is surpassed by no Mission Board of which we have any knowledge. It requires only about two cents out of every dollar received to pay the working expenses of the Board. Thus it may be seen that 98 cents out of every dollar received goes direct to the mission field. We know of no General Board that requires less than five cents out of each dollar received for running expenses, while in some instances more than forty cents is required. But here we have a Mission Board paying its running expenses with less than half of what is required by the most economically conducted enterprises of the kind. Surely our Brethren have no reason to complain. The fifty thousand dollar farm in California, donated to the Brotherhood, has greatly encouraged the members of the Mission Board. They feel that our people are becoming more thoroughly interested in the spread of the Gospel, and that at no distant day we will be able to accomplish a work that will make our power felt in all parts of the country.

A BROTHER wishes to know what can be done with an elder, who, in his administration of church government, persists in violating the plain Gospel requirements of the Annual Meeting. Let that brother and others admonish the elder concerning his duty. If he will not heed the admonitions, he may then be reported to the adjoining elders.

BRO. J. G. ROYER reports quite a successful meeting at North Manchester, Ind., during the Holidays. The meetings were held in the house in the city, which was filled to overflowing. Many could not be accommodated, and had to return home. Six came forward and demanded Christian baptism. Two were reclaimed from the Progressives. The North Manchester church is in a most flourishing condition.

THE Special Bible Term, which opened Jan. 3, has brought into our midst a number of ministers. We cannot now give the names of all of them. We always look forward to their coming with a good deal of interest and enjoy their presence. We trust they will find their sojourn among us both pleasant and profitable. We regret that our office duties will not permit us to spend more time with the several Bible classes now at work.

FASHION seekers are ready to adopt anything that suits the fancy, however ridiculous. This curious story is told of the origin of the bang. On Blackwell's Island, New York, is a reformatory school for girls. Girls of bad habits are placed here to be reformed. They were in the habit of getting away and it was difficult to recognize them after changing their clothing. Finally they decided to bang them. That proved a perfect mark. Some of the more fashionable took a fancy to the style and it became fashionable. People, who follow these fashions, might do well to consider their origin.

DEC. 15 brethren Miller and Lahman had an experience on the volcano Vesuvius that they will not soon forget. As they stood looking down into the great crater there came a terrible explosion, like the firing of a battery of heavy artillery many times intensified. Stones were thrown 100 feet into the air. Suddenly the dark smoke and flames of fire burst forth. The huge mountain quaked and trembled, and the brethren too. In about three minutes, Bro. Miller thinks, they got volcano enough to do them the remainder of life. It was a grand, yet terrible scene. Our readers will await with interest Bro. Miller's description of the incident. It was a sight that few travelers are permitted to witness. It is remarkable that the explosion should take place just at a time to be seen by these brethren.

IN 1887 the Annual Meeting decided that, as the GOSPEL MESSENGER can be profitably used in opening up mission fields, the General Missionary Committee be authorized to appropriate of the mission funds for the purpose of sending the MESSENGER into such new localities as may appear favorable to the work, and that District Mission Committees, and brethren engaged in missionary work, may recommend persons and localities to which papers may be sent. This decision permits any of our District Mission Boards, or any regular missionary, to have the MESSENGER sent to any person, in new fields, likely to be benefited by reading the paper. It is believed that a judicious use of this privilege will be a great help to our missionaries in every part of the Brotherhood, especially so this year, for our doctrine will be set fully before the readers during the next twelve months. The names should be sent direct to us, stating that the paper is intended for use in the mission field.

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## EDITORIAL WANDERINGS IN THE OLD WORLD.

Number Twenty-six.

The Eternal City of Rome and Its Ruins—The Palatine Hill and the Palace of Cæsar. The Colosseum.

At one time in its history a visit to the City of Rome was considered a great event in the lives of those who were fortunate enough to see the Eternal City. This idea grew into a proverb, "See Rome and die," which would indicate that after seeing the City of the Cæsars nothing else in this world would be worth seeing. In our own days of rapid traveling, when we may girdle the world in sixty days, a visit to Rome has but little more than the commonplace in it. And yet for those who come within her gates not for pleasure, but to read the history of the past, she has wonderful lessons to reveal. It is to study some of these lessons and give them to our readers that we are spending some time in the City of Seven Hills.

Rome, once the proud mistress of the world, occupies such a vast place in history, both religious and political, that it has been for centuries past, and will continue to be, for years to come, one of the great centres of the world's travel. In the days of her greatest prosperity and power under the first Cæsars, it was said that "all roads lead to Rome," and the golden mile-stone set up in the forum was the centre of her great empire, and she ruled nearly all the known world, so to-day all lines of travel converge in Rome.

One of the most fruitful sources of the great mass of people who visit the City annually is the great church of which she is the center. Two hundred million of the earth's inhabitants are Roman Catholics, and no matter what we may think, or believe about it, every one of them regards their spiritual ruler who dwells on the banks of the Tiber in the great Vatican palace, as the successor of Peter and as Christ's legal representative on the earth. Holding this faith, but few of those who are able to do so, fail to visit Rome once or more in their life-time.

But we are not so much interested in the Rome of the present as in the Rome of the past,—the Rome which Paul knew, the Rome which ruled the world when Christ was born. And where shall we look for the city of the past? Not in the life and bustle of the modern city, but amid her own mighty ruins, crumbling to the dust inch by inch as the years roll on. We wander over the steps of broken thrones and shattered altars, we plod our way among the prostrate columns of marble temples, once the pride of emperors and kings, now overthrown and covered with the moss of centuries. We thread our way through the mass of ruins, finding here and there an ancient temple still preserved, standing as a land-mark and bearing testimony as to what the City was in her glory. Every-where we find the dust of ages clinging to her ruins, and the owls and the bats flit about in what were once her pleasant palaces. We are reminded of the words of Byron:

"The Niobe of nations! there she stands  
Childless and crownless in her voiceless woe;  
An empty urn within her withered hands,  
Whose sacred dust was scattered long ago."

To-day we stood on the Palatine hill where once stood the magnificent palace of Tiberius, who ruled Rome when her empire was at the height of its glory. Our mind went back to a little village in an obscure Roman province, where a babe was born and laid in a manger. It was



the babe of Bethlehem, whose kingdom should be established, and whose reign should continue when Rome's mighty temples should crumble to the dust. When Christ, the King, was born, the palace of Tiberius stood on this height where we walk to-day. It was most magnificent in all its proportions, and grand beyond description in its decorations. Within its marble halls every luxury that human ingenuity could invent, and the wealth of the world could purchase, was enjoyed by the royal household. Nineteen centuries have passed away; the palace has gone with them. No trace of it is to be seen to-day. We walked beneath the shade of the eucalyptus and pepper trees and plucked roses by the wayside for loved ones at home. At our feet lay the ruins of the Roman forum, the palaces of the Cæsars, the arch of Titus and the Colosseum. Rains every-where, and we thought, What is the value of the work of man! He rears palaces, temples and monuments, he passes away and his works crumble to the dust! Surely, if this world were all of life, how little it would be worth living! But we thank God that we can look beyond the ruins and ravages of time to a house not made with hands, eternal in the heavens.

In these letters, limited as to space, we shall only be able to give a limited account of what we have seen in Rome. To go into details would be to write a volume.

#### THE COLOSSEUM.

The wonderful structure, grand, massive, and imposing in its ruins, was built by the emperors Vespasian and Titus after the destruction of Jerusalem,—some twelve thousand Jews, who were brought as captives from Palestine by Titus, assisting in building the gigantic structure. It is 1,641 feet in circumference, 287 feet long, 182 feet wide and 157 feet to the top of its lofty walls. It was built of stone and brick and covered with marble. Seats were arranged in tiers in the interior so that from all parts of the great structure each of the 100,000 people, who could find sitting and standing room, could see all that transpired in the arena below.

It was completed in the year A. D. 80 and Titus dedicated it with games and gladiatorial contests. It is said 5,000 wild beasts were slain and as many men were killed in the contests, which were continued for one hundred days. Thus the great amphitheatre was dedicated in blood, and it was not many years before, in and around these old ruins, thousands of Christians were cruelly tortured and torn by wild beasts.

It is in ruins now, but so strong was it built that the lower wall is entire among the whole building and more than a fourth of the wall stands as it was completed. We walked among the ruins and stood in the arena, saw the dens where the wild beasts were kept and on the mind goes, back to the ages past. We see the great building filled to its utmost capacity. The games have been played, the contests settled, and now we see a little band of men and women led into the arena; they have been brought from prison and stand alone and unarmed in the great arena. They stand, the center of the great, gazing throng, and in all that throng there is not a pitying eye. The cry goes around the great building, "The Christians to the lions, to the lions!" On the faces of the little band, who stand alone, is a peace that passeth understanding. An old, gray-haired father says: "Let us pray." They kneel reverently

in prayer, while the multitudes shout and upbraid them. At a given signal the dens are opened. The famished lions, kept without food and maddened with the smell of blood, spring into the arena. For an instant they stand dazed by the light, shaking their shaggy manes, then they spring upon their victims. The band of Christian martyrs are torn to pieces and the savage Romans yell themselves hoarse with delight. Such a scene as this comes before us to-day in the arena of the Colosseum and it is not a picture of the imagination, for thousands of Christians were torn to pieces in Rome by wild beasts. We turn to our traveling companion and say, Let us thank God that we live in an age when such scenes are impossible. Yes, the old amphitheatre is in ruins and we are glad of it. A writer, who once visited the place, said of the Colosseum:

"Its solitude, its awful beauty, and its utter desolation, strikes upon the stranger, the next moment, like a softened sorrow; and never in his life, perhaps, will he be so moved and overcome by any sight, not immediately connected with his own affections and afflictions. To see it crumbling there, an inch a year; its walls and arches overgrown with green, its corridors open to the day; the young grass on its porches; young trees of yesterday springing up on its ragged parapets, and bearing fruit, chance product of the seeds dropped there by birds who build their nests within its chinks and crannies; to see its pit of fight filled up with earth, and the peaceful cross planted in the center; to climb into its upper halls and look down on ruin, ruin, ruin, all about it; the triumphal arches of Constantine, Septimius Servius and Titus, the Roman Forum, the Palace of the Cæsars, the temples of the old religion, fallen down and gone; is to see the ghost of old Rome, wicked, wonderful, old city, haunting the very ground on which its people trod. It is the most impressive, the most stately, the most solemn, grand, majestic, mournful sight conceivable. Never, in its bloodiest prime, can the sight of the gigantic Colosseum, full and running over with the lustiest life, have moved one heart as it must move all who look upon it now, a ruin! a ruin! God be thanked, a ruin!"

The first Christian martyr, who suffered in this place was Ignatius, Bishop of Antioch, the disciple of John and the companion of Polycarp. When brought into the arena he knelt down and exclaimed: "Romans, who are present, know that I have not been brought into this place for any crime, but in order that by this means I may merit the fruition of the glory of God, for love of whom I have been made prisoner. I am as the grain of the field, and must be ground by the teeth of lions, that I may become bread fit for his table." Then closing his eyes in silent prayer he so remained until the famished lions were loosed and he was torn to pieces and devoured. Jamieson, in his "Sacred Art," referring to the martyrdom of this servant of God, says: "His story and fate are so well attested, and so sublimely affecting, that it has always been to me a cause of surprise as well as regret, to find so few representations of him."

Soon after the death of Ignatius one hundred and fifteen Christians were shot to death in the arena with arrows, and from this time on, until the end of the pagan persecution, A. D. 315, the history of the place is replete with the sufferings of the Christian martyrs.

We repeat again, we are glad the Colosseum is a ruin. Yes, thank God, a ruin!

Our next letter will be descriptive of the Catacombs of the early Christians, one of the most interesting places we have visited in Rome.

D. L. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### The Place of Next Annual Meeting.

THINKING that a description of the Annual Meeting grounds at Muncie, Ind., as well as of the "Magic City" itself, would be of interest to your readers, I give some items of information that I obtained to-day from the foreman of the committee of arrangements, Bro. Lewis J. Hooke, while on my first visit to the city.

Muncie is the County-seat of Delaware County, and has a population of about 20,000. Situated, as it is, directly on the gas belt, in the midst of a fine farming country, and possessed of more natural advantages than any town in Southern Indiana, its growth, for the last few years, has been phenomenal. To gain a faint idea of its rapid development, it must be borne in mind that the town of Whitely, a suburb on the north-east, and so named from its founder, Mr. Whitely, the famous McCormick reaper man, has changed from a fertile tract of farming land to a manufacturing centre within the last three months. Three main lines of railroads, viz: The "Big Four," Lake Erie & Western, and Ft. Wayne, Cincinnati & Louisville run into the city from different directions, as well as one or two shorter lines. Two of these use the same depot, and the other is within a square, and steam street car lines are handy to both stopping places.

It is now the intention of the manager of the street railway system, to lay a track to the fair grounds, and make regular trips, for the accommodation of those who attend the forthcoming meeting; if this is not done, a platform will be built on the Ft. Wayne road, and trains will stop one-half mile east of the grounds.

Now as to the grounds themselves. About forty acres are enclosed in the site, and a more beautiful, healthful location could hardly have been selected. As for drainage, the ground is gently undulating, and slopes to the west and south-west. The inclination will be five feet to the hundred where the tabernacle stands, thus rendering it entirely free from standing water in case of continuous rainfall, as has been the case a few times at our meetings. Then there is a stiff, blue grass sod that will hardly get trampled enough during one meeting to make it muddy, if it should even be rainy weather, and as for shade, I have never seen a more inviting, beautiful grove for the purpose. The timber is mostly white oak, and stands so thick over the whole ground that I would suppose an umbrella to be a nuisance while on the grounds. The main point, I dare say, has not been touched, and that is WATER. Let our brethren and sisters rest easy on this point, for there is an abundance of good, cold limestone water right on the grounds, and may be had just for the pumping.

Some may be ready to ask by this time about lodging accommodations. It is now generally understood that the people in the city will open the doors to our people quite as liberally as they did at Cedar Rapids, last year, so that we feel safe in predicting that much for our Muncie people. As to the construction and arrangement of



the Tabernacle, Dining and Lunch Rooms, they will be very much after the fashion of those used at Cedar Rapids, except that they will be larger in every way. The Tabernacle will be 148 feet long, 100 feet wide, and at least 7 feet to the eaves all around, the gables being boarded down to the square as heretofore. The best of vulcanized paper will be laid on light pine sheeting for roofing. The seating capacity will not be less than 5,000, exclusive of the large platform used for the Standing Committee, aged people, reporters, etc. The Boarding Tent, Dining Hall, etc., will be 76 by 140 feet, and a lunch stand 20 by 160, unless hereafter changed. Electric lights will be used for Tabernacle services alone, while natural gas will be used in all other buildings, and for lighting up the grounds. Small gas engines will be used to force water wherever it is needed. The report has been circulated to some extent, that Muncie is to donate \$1,200 to the meeting. She does much better than that. She furnishes all necessary buildings, water, light and heat, and even the crockery, spoons and cutlery for our cooking department. They are counted to us, and we count them back to them, we paying shrinkage except on building material.

I further add an item of great interest to all our members and friends who may wish to attend. Strict sanitary measures will be enforced, and ten efficient policemen, furnished by the city, will patrol the grounds by day, and an equal number by night. Much interest is being taken already by the leading business men in the forthcoming Conference, and I dare say our Brethren have not been extended as cordial a greeting by any people as they will find here next year.

I had a very pleasant conversation with the editor of the *Daily Times* yesterday, and he assured me that the columns of his paper, which has double the circulation of any paper in the city, will be open to any information that will throw any light on our faith and practice. I have promised him some articles from the pens of our best talent, if they can be secured. My thanks are due him for courtesies shown me. I am also indebted for valuable information furnished by Bro. Hooke, but especially to Bro. Bechtelheimer, of Blountsville, without whose assistance I might not have seen Muncie.

The committee of arrangements will meet in the City of Muncie, the last day of the old year, and any one wishing to confer with them, should address either Lewis J. Hooke, Stockport, Ind., or Eld. D. F. Hoover, of Sulphur Springs, Ind., who is Secretary.

A. G. CROSSWHITE.

Blountsville, Ind.

#### Two New Churches Organized.

THE Raccoon Creek church, in Southern Indiana, being a large church with four good meeting-houses, and its members scattered over five or six Counties, began to think it would be more convenient for them to be divided into three separate, organized churches. Accordingly, after visiting their members and counseling in their assembly, they agreed upon lines. One of them divides off about fifty members living in Putnam and Park Counties, with one meeting-house, in Little Walnut Creek, Putnam County. The other line was designed to divide off a cluster of about twenty-two members, situated in Boone and Hendricks Counties, with a good meeting-house in Boone County.

On Thursday, Dec. 1, the members of Putnam and Park Counties assembled in their meeting-house on Little Walnut Creek. Three elders were present. After the opening exercises some explanations were given by the elders; then they unanimously decided, by individual vote, to accept

the line, offered by the Raccoon Creek church, and to go into a separate organization, abiding by the decisions of Annual Meeting. An election was then held for an elder to take the oversight of the church, and the choice fell upon William Harshberger. They also adopted the name "Little Walnut Church."

We then went to the meeting-house in Boone County, where we met with the members of that branch of the church Dec. 3. Four elders were present at this place. They were organized in a way similar to that of the Little Walnut church. They then chose Eld. D. C. Campbell to take the oversight, and adopted the name "Bethany Church."

These new churches have no resident ministers among them and are in need of ministerial help

R. R. GOSBORN.

Hauertown, Ind.

#### Notes by the Way.

By request I went, Nov. 12, to Friendsville, a preaching point in the Black River church, Medina Co., Ohio. After a few pleasant meetings I returned on the 14th. I then attended the Ministerial Meeting of North eastern Ohio, in the Maple Grove church, Nov. 16 and 17. It was very enjoyable and, we trust, will result in great good for the District. Nov. 18 I went to the Sandy church, Columbiana Co., Ohio, for a few meetings. Two noble young men received Christian baptism Nov. 24 and others were counting the cost. Having other engagements, I was obliged to return home the same day. The home ministry continued the meetings a few days, when our dear brother, John F. Kahlor, of the Canton church, went to their assistance.

I began a series of meetings in the West Nimeshellen church, Stark Co., Ohio, Nov. 27 and continued until Dec. 7, closing with four baptized. One came out at a meeting, conducted by Eld. Weimer in the other church-house some time previous. This is the home church of our dear brother, Eld. Samuel Sprankle, and while there I was impressed with the truth, that many of our elders have a great care resting upon them. Being called almost constantly from home, lays upon him a double burden,—a burden that no one can carry any length of time without a great loss being felt somewhere. The power is in the church and she ought to come to the rescue with warm hearts and liberal hands. May God abundantly bless all, with whom we have recently worshiped, for their manifestations of love while we were among them.

I left home Dec. 9, for Hagerstown, Ind., six miles north of which I am now engaged in a series of meetings in the Nettle Creek church. The meetings have opened fairly well, and we are hopeful. I stopped on my way here, at Bro. Hoover's, in Dayton, Ohio, over night. I had the pleasure of hearing Bro. I. J. Rosenberger preach a Gospel sermon. He is conducting a series of meetings for the church there. The outlook is encouraging. Sister Bock was very ill and was anointed after evening services. Our sympathies and prayers are in behalf of the dear family. We expect to go from here to the Union Center church, four miles north of Nappanee.

I. D. PARKER.

#### From the Mission Field.

On Thursday, Dec. 1, I left home for a point, five and one-half miles south-west of Harrisonville, Cass Co., Mo., where lives an isolated brother and sister. I commenced meetings the same evening in a large brick church, controlled by the M. E. church, and continued until the evening of the

11th, when we closed with a full house and good interest. One was baptized and I am satisfied many good and lasting impressions were made, which, if the proper efforts are made, will be productive of much good. We expect, if the Lord permits, to visit this place again soon. The Lord has a people here and we are held responsible for the manner in which we use our talents in regard to saving sinners. To God be all the praise! When we arrived home, we found all well.

W. H. MILLER.

Adrian, Mo.

#### Report of Ministerial Meeting.

THE Brethren of the Southern District of Pennsylvania held their annual Ministerial Meeting at York, Pa., for the first time since a division of the Middle District of Pennsylvania was effected, as before announced, Nov. 30, and Dec. 1 and 2. They organized by electing Bro. J. F. Oller, of Waynesboro, Pa., Chairman, Bro. C. L. Pfoutz, of Gettysburg, Treasurer, and Jacob Aldinger, of York, Pa., Secretary. The meeting was well represented by the ministers of Southern Pennsylvania, and also by the Eastern District of Pennsylvania, Middle District of Pennsylvania, and the Western District of Maryland.

Many Brethren took part in the discussion of the subjects, all in the best spirits and brotherly love. Many, to whom this was a new thing, expressed themselves pleased beyond expectations.

The profoundest love and peace prevailed during the whole meeting. Many of our York members desire it to be held at York soon again. The Sunday-school question was very ably discussed by Bro. S. R. Zug, of Lancaster County, Pa. The question, "What is the Best Method to Introduce the Preaching of the Gospel in Unoccupied Territory?" was commented upon by J. F. Oller, Albert Hollinger and Jacob Hollinger. Good results from the occasion are in prospect.

JACOB ALDINGER, Sec'y.

From Bakersville, Somerset Co., Pa.

WE have just closed a very interesting series of meetings at the Kimmel meeting-house, in the bounds of the Middle Creek congregation. Bro. Jonas Fike, of Eglon, W. Va., did the preaching. He commenced Nov. 26, and continued till Sunday evening, Dec. 4, preaching in all twelve soul-cheering sermons, by which we all feel much built up and encouraged in our Christian race. One dear old brother remarked that the meeting was worth a great deal to him. I certainly thought that it was one of the best meetings I ever attended. On Friday we had a children's meeting which was well attended and certainly an interesting part of our meeting. Many tears were shed while Bro. Fike talked to our children, and I think many lasting impressions were made upon their young hearts. I would recommend children's meetings to be held in connection with every series of meetings.

ROBERT T. HULL.

Bakersville, Pa., Dec. 8.

From Owen and Clay Counties, Ind.

THE Lick Creek church met in council Dec. 17, 1892. Though an unusual amount of important business came before the meeting, all was disposed of to the satisfaction of all present.

"How blest the sacred tie that binds,  
In sweet communion, kindred minds."

Brother H. A. Sommers was chosen to act as Clerk, and B. F. Goshorn as correspondent to the MESSENGER. A query, concerning salutation in public, and one, concerning attitude in prayer



where the audience stands, were discussed and will probably go to District Meeting from here.

Our Sunday-school closed for the winter. The members are scattered to the extremes of forty miles,—in fact our congregation has no bounds, and when winter comes our roads get very bad, and to keep up a successful Sunday-school under such disadvantages is nearly impossible. We think it would be advisable for our Missionary Boards to look somewhat to the needs and possibilities of our surroundings. B. F. GOSBORN.

Clay City, Ind.

### Notes from Our Correspondents.

"An cold water to a thirsty soul, so is good news from a far country."

Helzer, Kans.—Bro. A. I. Heestand closed an excellent and interesting series of meetings in the Walnut Valley church, Barton Co., Kans., on Sunday evening, Dec. 11. Though there were no additions, yet we think there were many lasting impressions made.—*M. Keller, Dec. 13.*

Avery, Mo.—Bro. R. S. Rust, of Johnson County, Missouri, came to us Dec. 8, and continued until the evening of Dec. 11. Our dear brother gave us five interesting sermons. We think the members were greatly benefited, and we feel to rejoice and take courage. We hope to have a series of meetings in the near future, provided we can get our meeting-house finished, which, so far, is progressing nicely.—*B. E. Breshears, Dec. 12.*

Baugo Church, Ind.—Bro. H. W. Kreighbaum conducted a series of meetings commencing on the evening of Nov. 26, and closing Dec. 8. The brother labored with much zeal and earnestness. Our meetings were well attended, considering the bad weather part of the time. There were no additions to the church, but the church was much encouraged on her pilgrimage. Three have united with the church here of late. Our elder, J. Metzler, is at present in Ohio.—*H. M. Schwalm, Dec. 12.*

White Church, Ind.—Dec. 7 was the date for our regular quarterly council. The business which came before the meeting was pleasantly disposed of, and union and harmony was the order of the day. At our last prayer-meeting one young sister made the wise choice and was received into church fellowship. Bro. Holsinger came to us Dec. 10 and preached the Word with power. Two precious souls,—a young man and wife,—united with the church; also one dear sister, who had wandered away, returned to the fold. We believe others were deeply impressed.—*Frank Johnson.*

Boon River Church, Iowa.—Our elder, Wm. Ikenberry, from Waterloo, is visiting isolated members in our territory. After spending a few days in Wright County, he came to Hancock County Dec. 7, and remained until the 12th. He reports everything in a prosperous condition, and many calls for preaching. During his presence with us we held our quarterly council. Everything passed off pleasantly. We selected Bro. J. E. McFarley as our Sunday-school Superintendent. Four members were received into the church by letter. They are located in Wright County, and one of them is a minister in the second degree. Bro. W. H. Eikenberry, from Franklin County, has bought a farm two miles east and two miles south of our meeting-house, and is now located on it. He is also a minister in the second degree. He expects to hold a series of meetings at the school-house near his place, beginning Jan. 8. We have now two located ministers in the Boon River church. Bro. W. H. Long, of Garrison, Iowa, was with us, visiting relatives; he preached a few sermons.—*Daniel Aschenbrenner, Dec. 26.*

Rogersville, Ind.—Bro. A. G. Crosswhite, of Ohio, commenced a series of meetings in the Back Creek church Dec. 13, and continued until the evening of Dec. 23. He preached thirteen sermons. He remained until after the council, Dec. 24. Five additions were made to the church.—*Dora Rhodes, Dec. 26.*

Plymouth, Ohio.—Eld. James McMullen conducted a series of meetings in the Richland church, Dec. 3, until the 6th, when Bro. Reuben Shroyer, of Pierce, Ohio, continued the work. Nine precious souls were received into the church by baptism. Others were almost persuaded.—*Mary M. Helfer, Dec. 25.*

County Line Church, Ohio.—Bro. Samuel Driver, our elder, commenced a series of meetings Dec. 3, and closed Dec. 11. He preached fourteen sermons in all. There were no accessions to the church. The roads being bad, the attendance was not as large as it would have been otherwise, yet all felt that much good was done.—*J. J. Grant.*

West Dayton, Ohio.—The series of meetings closed Dec. 22. The results are not seen, but we hope that the good seed sown may produce a copious harvest. The church has been edified. Dec. 20 we held our love-feast, which will long be remembered by those present. Dec. 25 we held our children's meeting, which was conducted by Bro. O. P. Hoover. One was received by letter.—*Elmer Wombold, Dec. 26.*

Bethel Church, Mo.—The members of this church have been much revived during the series of meetings, held here by Bro. William Hipes. The meetings commenced Nov. 26 and closed Dec. 11. We missed two nights on account of bad weather. We had good attendance and good attention, but no accessions. We believe there are souls near the kingdom. May the Lord help us all to go forward in the line of duty! We held our council-meeting on Saturday, Dec. 10.—*Frances Hildebrand.*

Lordsburg, Cal.—Wife and I are in our usual health. To-day I am eighty-five years old, and if I wanted to tell you all that the Good Lord has done for me, it would take a long time. It would not, however, take me long to tell the little that I have done for the Good Lord. Blessed be the Lord for his care over me when exposed to many dangers! The Lord has been my shepherd, and I can say with Paul, "The Lord stood by me." The Lord willing, I would like to meet with the Brethren once more in Annual Meeting in Indiana. We have appointed a Communion meeting here at Lordsburg, for Dec. 24. The general health is good, and the weather pleasant. Many people are still coming to California, and among the number some of our own members.—*John Metzger, Dec. 20.*

Meyerhoeffer's Store, Va.—In the Upper Cumberland congregation, at Huntedale, Pa., I began a series of meetings Dec. 10 of the present month, and continued until the 18th, when I was called home by the sad message that the evening before, my next younger brother dropped dead while preparing to see a sick child, after riding all day and visiting a number of patients. On Monday, Dec. 19, he,—Dr. J. W. Early,—and J. Daniel Early, my nephew, who died of lung trouble about the same hour his uncle fell dead, were buried in the Pleasant Valley graveyard. Funeral of both at one time; the coffins were side by side in church, and both graves filled at the same time. Congregation was large and sad. My dear brother died of heart failure, aged thirty-six years and seven days. He leaves a young widow and four little, fatherless children. He practiced medicine ten years.—*H. C. Early.*

Jacob's Creek Church, Pa.—Bro. D. H. Walker met with us on the evening of Dec. 2, at Laurel Run school-house, and held a series of meetings, closing Dec. 11. One dear lamb was added to the flock, and many lasting impressions were made.—*J. K. Eicher, Kecksburg, Pa., Dec. 11.*

English River Congregation, Iowa.—Our meetings are still in progress. Three were baptized last Sunday, making fifteen in all. Only one was over twenty years old. The youngest was the only daughter of the writer, nearly ten years old. Others are not much older. At present there is one applicant.—*Peter Brouer, South English, Iowa, Dec. 20.*

East Nimishillen Church, Ohio.—Bro. John Metzler, of Elkhart, Ind., preached four sermons for us recently. We hope his efforts may result in much good. He then left us, to stop with the Brethren in the Orville church, his former home. He expected to be with his family at home over Christmas. We intend to commence a series of meetings on the evening of Dec. 24. Bro. Samuel Sprinkle is to be with us.—*D. F. Ebie.*

Wabash, Ind.—An interesting series of meetings is being conducted here by Eld. Jacob Snell, of Whitley County, Ind. We expect to continue as long as the interest is good. The outlook last night was rather discouraging, it being near Christmas. We think Brethren's children should be encouraged rather to attend our own meetings instead of attending Christmas festivals and Christmas trees.—*C. C. Arnold, Dec. 24.*

Argos, Ind.—The Walnut church, Ind., met in quarterly council Dec. 17. Considerable business came before the meeting, but all was harmoniously disposed of. A manifestation of God's spirit seemed to pervade the meeting. We expect to hold a series of meetings about the middle of January. Brethren David Swihart and John Stafford were selected to do the preaching. Two were baptized the day following our Communion.—*David W. Wolfe, Dec. 21.*

Ogan's Creek, Ind.—We were invited to the Ogan's Creek church, Ind., to assist in a series of meetings, which we began Dec. 5, and continued until Dec. 21. We had meeting each evening, and a number of day meetings,—in all twenty-three services. The church being in peace, it was a pleasure to labor with them. Eld. J. H. Wright has charge of the church here, assisted by Bro. Stephen Ullery. Many tears were shed by parents, when they saw their children come flocking home to Jesus. As a result of the meetings, the church was much revived, and fourteen were added by baptism. Others were brought nearer the kingdom, who, we hope, will not procrastinate until it is too late.—*W. R. Deeter.*

Price's Creek Church, Ohio.—Dec. 8 we closed a very interesting series of meetings. On Thanksgiving Day Bro. J. H. Brumbaugh came to us and gave to us four soul-stirring lessons. One soul was brought to Christ. Bro. Henry Frantz continued the meetings from Nov. 26 until Dec. 8, in his usual, earnest way. Much good was done. As an immediate result one more came out on the Lord's side. The members were strengthened and built up, and sinners are counting the cost. Sister Frantz, who accompanied her husband, also made many friends while with us. Dec. 6 we met in council to elect some church officers. For minister the lot fell on Bro. Henry Eby; for deacon, on brethren Joseph Shafer, Jacob Petry and Lewis Richards. As our elder, Bro. Samuel Petry, is very feeble and not able to see to his duties, we chose our dear brother, Tobias Kreider, to take the oversight of our church.—*Joseph Longenecker.*



New Stark, Ohio.—The meetings closed at the Portage church, Ohio, on the evening of Dec. 20. They were held in a Union church, where the Brethren never held a series of meetings before. The interest increased till the close, with a fair outlook for building up a church here. There are only a few members near the church. They showed much interest in the meetings by their faithful attendance. Four precious souls were baptized. The meetings had to close too soon. I am now with the Brethren of the Eagle Creek church, Ohio.—*Henry Frantz, Dec. 23.*

Pipe Creek Church, Ind.—The members of this church are working in love and harmony. Our quarterly council was held Dec. 8. Everything seemed to pass off pleasantly. Bro. Daniel Wysong, of Nappanee, Ind., came to us Dec. 3, and continued meetings until Dec. 18, preaching, in all, twenty sermons. There were no additions, but we think many were almost ready to come. At the close of the meeting a collection was taken for the children's mission school in Chicago, resulting in \$15.17.—*William B. Dailey, Peru, Ind., Dec. 19.*

Cornell, Ill.—Bro. D. B. Gibson commenced a series of meetings with the Brethren at Cornell, Dec. 3 and closed Dec. 18. He preached in that time nineteen sermons to large and attentive congregations. At times the house was filled to overflowing. His preaching drew men to hear him who have not been inside of a church for years. Four precious souls resolved to serve their Master. Nearly the entire congregation, with few exceptions, was brought to deep and, we hope, lasting impressions. Bro. Gibson left us this morning. We were sorry to see him go, but he needs rest. He was hardly able to finish his discourse last evening. He delivered a sermon every day since Aug. 27. Bro. Gibson is surely a good worker for the Lord.—*J. M. Cox, Dec. 19.*

Grundy Centre, Iowa.—Bro. A. Julius came to us here in Grundy Centre, Dec. 8, commenced meetings the same evening, and continued until the night of the 18th, preaching in all eleven sermons. Bro. James Thomas, of Ames, Iowa, preached on Saturday night, the 17th, and while there were no accessions to the church, we feel that good impressions were made, and that the members were built up and encouraged on their way Zionward. We are still trying to work for the Master. We have preaching every Sunday morning and evening, and while our attendance is not large, it seems to be on the increase. Bro. James Thomas, of Ames, Iowa, is now holding meetings in our west meeting-house, ten miles west of Grundy Centre. May the Lord bless all the Brethren in their labors!—*A. W. Hawbecker, Dec. 19.*

Latty, Ohio.—Bro. Jacob Heistand of Van Wert County, accompanied by Bro. B. F. Honeyman, of Gettysburg, Ohio, who had just closed a one week's series of meetings in the Van Wert church, began meetings on the evening of Dec. 4, in a school-house near Latty. Bro. Honeyman remained one week, and Bro. Heistand continued the meetings one week longer. He conducted an interesting children's meeting Dec. 11, before regular services. The attention during the meetings was excellent, and the attendance was good, considering the condition of the roads. Three precious ones made the good confession, and were baptized. Others expressed a desire to become followers of Christ, but were not ready to accept the earnest invitations given. If the excuses, sent to the Lord of that banquet, were not accepted, can valid reasons be found for not accepting the "glad tidings of salvation?"—*Ida F. Miller.*

Upper Cumberland Church, Pa.—A very interesting and profitable series of meetings was commenced in this church Nov. 26, by B. F. Kittinger, of Gettysburg, at the centre house, on the north side of this congregation, and continued until Dec. 5. Two were received by baptism.—*Albert Hollinger, Huntsdale, Pa., Dec. 21.*

Huntington, Ind.—Bro. Geo. L. Studebaker came to our Lone Creek house in the Salamonie congregation, Huntington Co., Ind., Dec. 13. He remained until the evening of the 29th, and preached twenty-seven sermons. Twelve dear souls were added to the fold by baptism, nine of the number being Sunday-school scholars. As is too often the case, the meetings closed too soon, other engagements calling Bro. S. away.—*A. H. Snouberger, Dec. 30.*

Ephratah, Pa.—Eld. Samuel R. Zug, of Master-sonville, came to us on the evening of Dec. 5, and preached every evening till Dec. 15, when he had to leave. Eld. William Hertzler came to us the same day and gave us five more sermons during the next few days. The meetings were well attended, considering the dark and rainy nights. We can report no additions, but I know that the earnest preaching did the members much good. We ought to have more workers for the Sunday-school like Eld. Zug.—*J. Z. Keller, Dec. 22.*

Union Church, Ind.—This church has received seven members by baptism since Jan. 11, 1892, and several by letter. Dec. 10 we met in quarterly council. All business passed off pleasantly. The church decided to divide her territory and have two congregations instead of one. This we did Dec. 24. Elder H. W. Kroighbaum, John Sellers and A. Swihart were present. The division was made with the best of feeling, and we believe the Lord was with us. It leaves our district six and one-half by eight miles. We have eighty-five members, one deacon, and two young ministers.—*John F. Appelman, Plymouth, Ind., Dec. 26.*

Yellow Creek Church, Ill.—Bro. Melchor Newcomer commenced a very interesting series of meetings in this church, on Thursday evening, Nov. 31. He continued until the Sunday evening following, when other duties called him elsewhere. Bro. Newcomer, while here, labored hard for the interest of Christ's cause. The meetings were continued by the home ministers for over a week with a growing interest, until Friday, Dec. 15, when Bro. Geo. Zollers, of the Hickory Grove church, Ill., came and continued the services until Dec. 25, when the meetings closed. One dear soul came out on the Lord's side, and was buried with Christ in baptism.—*Lewis E. Kellner, Dec. 26.*

Lordsburg Church, Cal.—The love-feast at this place, which was held last evening, Dec. 24, was well attended, especially by the members, yet the continuous rain during the day hindered some from being present. We were favored with some very impressive remarks by brethren from abroad and the home ministry, and we feel much benefited by the same, and trust that we may all put into practice what we have heard here, not only on this occasion, but from time to time. This forenoon, before meeting, we had a children's meeting. Several of the brethren addressed the children, and much interest seemed to be manifested by both young and old. At the close of this meeting a collection was taken for the Children's Mission in Chicago, conducted by sister Boone. The sum of \$14.48 was raised. God speed the day when more will take hold of work of this kind! This was a pleasant Christmas Day; the weather was quite warm part of the time.—*Maggie Bail, Dec. 25.*

Pipe Creek Church, Ind.—Bro. Daniel Wysong of Nappanee, Ind., commenced a series of meetings Dec. 3, closing the 18th. We had a very enjoyable meeting, indeed. The church received much encouragement. None were added to the fold, though many felt it their duty to serve the Lord, but seemed to be waiting for a more convenient season. The prayers of the people of God are, that they may not delay too long. At the close of the services on Sunday evening, we took up a collection for the children's mission at Chicago, which, after some addition was made, amounted to \$15.50.—*Carrie Stutesman, Onward, Ind., Dec. 19.*

North Manchester, Ind.—I met with the North Manchester church Dec. 3, to assist them in holding a series of meetings. There seemed to be an excellent interest from the beginning, and, with the exception of a few rainy nights, the congregations were large. Ten united with the church and were baptized in the beautiful little stream near the church. This is a very large and prosperous church, and was formerly presided over by Bro. R. H. Miller who has gone to his reward. I enjoyed his fatherly counsel two years ago, when I assisted them in a series of meetings. Now I could only visit his monument and read thereon his last words: 2 Cor. 5: 1. As I turned my steps from the scene, I was impressed with the words, "He is dead but yet speaketh." I am, at this writing, Dec. 21, in the Eel River church.—*Silas Gilbert, Lightsville, Ohio.*

Knobnoster, Mo.—Friday, Nov. 18, I started by private conveyance to a point in Camden County, near Climax, about seventy-five miles from home. Friday night I stopped with brother and sister Baker, of Ions, Pettis Co., and held a meeting at the Christian church. Saturday morning I again started out, and reached my destination in time for eleven o'clock meeting on Sunday. I remained at this place seven days, trying to present the Word of Life. The Lord blessed the Word spoken, and nine dear ones confessed Christ and were baptized. On my return I stopped with the Spring Branch congregation, and held five meetings with good interest. The Brethren at this point are working hard to build a meeting-house. Nearly the entire building has been constructed of native lumber, and much of the work has been done by their elder, Bro. M. T. Baer, overseeing the work. I arrived home Dec. 13.—*R. S. Rust.*

Galesburgh, Kans.—The members of the Newsho church met yesterday, Dec. 10, in quarterly council, at which Bro. M. O. Hodgden was appointed to act as agent, and the writer as correspondent for the MESSENGER. It was also decided to commence a Bible meeting. As but little business came before the meeting, all passed off pleasantly. As I have seen no report of our love-feast, I will report it now. We commenced a series of meetings Nov. 6, and continued each evening during the week. The meetings were conducted by the home ministry until Nov. 9, when Bro. Jesse Studebaker, of Mont Ida, came to us and held forth the Word of Life each evening up to our feast, which occurred Nov. 12. Our love-feast was indeed an enjoyable one. About 100 members communed. We were glad to see so many with us from adjoining churches. On Sunday we had social meeting at nine o'clock and preaching at eleven; also in the evening. This closed our meetings at this time, with no additions to the church. A few weeks later, while our elder, Bro. Sidney Hodgden and his son, Bro. Dorsey Hodgden, of Indiana, were with us, one young man was baptized, and one reclaimed. May we all prove faithful and enter in through the gates into the city!—*Mary E. Kester, Dec. 11.*



### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**WILLY-MATES.**—At the home of the bride's parents, in Shannon, Ill., on Thursday evening, Dec. 15, 1892, Mr. John Willy and Emma Mates. **D. ROWLAND.**

**ROBERTS-LYLE.**—At the residence of the bride's parents, Nov. 30, 1892, by Rev. R. B. Cannon, Bro. Chas. L. Roberts and Miss Daisy P. Lyle, all of White Cottage, Ohio. **S. L. ROBERTS.**

**HESS-TRONEL.**—At the residence of the undersigned, Dec. 8, 1892, Bro. Henry Hess, of Knox County, Ohio, and sister Anna Troxel, lately from Missouri, but formerly of Ashland County, Ohio. **ELD. GEORGE WORST.**

**OSWALT-HOOVER.**—At the home of the bride, on Thanksgiving evening, by the undersigned, Mr. Henry W. Oswalt and Miss Emma Elizabeth Hoover, both of Stark County, Ohio. **S. B. STUCKEY.**

**KNORR-WEIGLE.**—At the residence of the undersigned, Dec. 15, 1892, Mr. Thomas J. Knorr and sister Andora Weigle, all of Shannon, Carroll Co., Ill. **S. MATTES.**

**STROLE-HARNISH.**—At the bride's home, in Dorance church, Russell Co., Kans. Dec. 22, 1892, by the writer, John S. Strole and Susan R. Harnish. **JACOB HARNISH.**

**HELWIG-BOWMAN.**—At the home of the bride's parents, Thomas M. and Eliza Bowman, near Plercech, Ind., Dec. 25, 1892, J. Llewellyn Helwig and Miss Grace C. Bowman. **M. L.**

**CLEMANS-RIDINGER.**—At the residence of Daniel Bennett, Dec. 25, 1892, by the undersigned, George W. Clemans and Miss Nellie Ridinger. **H. H. BRALLIER.**

**ALLEN-ROSS.**—At the groom's home, Dec. 2, 1892, by Geo. E. Studebaker, Geo. H. Allen and Miss Katie Ross, all of Hodgman County, Kans. **M. L.**

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**MINIC.**—In the Bachelor Run church, Carroll Co., Ind., Nov. 21, 1892, of typhoid pneumonia, Noah Minic, aged 50 years, 9 months and 19 days. He leaves a wife, a son, and many sympathizing friends to mourn their loss. Funeral services by Bro. Hiel Hamilton. **M. L.**

**FAUST.**—Near Williamson, "Back Creek church," Pa., Dec. 16, 1892, David Faust, aged 72 years, 8 months and 12 days. The deceased suffered from asthma for years, but later on from dropsy. He served in the office of deacon for many years. His wife preceded him to the spirit world some years ago. **GEORGE HUGG.**

**MILLER.**—Near York City, Pa., Sept. 8, 1892, Charles, son of Bro. Dandel and sister Mary Miller, aged about 11 years. His remains were interred in the cemetery at Roth's church, services being held by Eld. Peter Brown and David H. Baker. **M. L.**

**WAGNER.**—Near Abbottstown, Pa., Sept. 11, 1892, infant child of Bro. David and sister Katie Wagner. Interment at Mummert's meeting house near East Berlin. Services conducted by Eld. Peter Brown and others. **M. L.**

**SOWERS.**—Near New Oxford, Pa., Sept. 14, 1892, Levi Sowers, aged about 37 years. Interment at same place as the one preceding. Services by Rev. Shindler (Lutheran) and David H. Baker. **M. L.**

**LIVINGSTONE.**—Near Bachmansville, Pa., Oct. 1, 1892, sister Hannah Livingstone, at the advanced age of 95 years, 7 months and 3 days. Interment at the Holz Schwamp church. Services conducted by Rev. Secrist (Lutheran) and D. H. Baker. **M. L.**

**BAKER.**—Near Big Mount, Pa., Nov. 2, 1892, George Baker, aged 38 years. Interment at same place as the one preceding. Services by Rev. Henry (Lutheran) and David H. Baker. **M. L.**

**BAER.**—Near Bragtown, Pa., Dec. 3, 1892, Bro. Wm. Baer, aged about 77 years. His remains were interred at the Mummert meeting-house near East Berlin. Services by Peter Brown and David H. Baker. **M. L.**

**MILLER.**—Near Menges' Mill, Pa., Dec. 9, 1892, sister Rebecca Miller, widow of Solomon Miller, deceased, aged about 83 years. Interment in the cemetery at Roth's church. Funeral services by Eld. Aaron Baugher and David H. Baker. **MARY K. BAKER.**

**WILES.**—In the Hopewell church, Bedford Co., Pa., Nov. 20, 1892, Bro. James Wiles, aged 40 years, 7 months and 3 days. Funeral services by Eld. Henry Clapper from John 14: 1 and 2. **L. A. MOORE.**

**BIERY.**—In the Cook's Creek congregation, Rockingham Co., Va., Dec. 7, 1892, of paralysis of the brain, sister Margaret Biery, aged 65 years, 1 month and 2 days. Her husband, Jacob Biery, preceded her to the spirit world ten months ago. Funeral services from 2 Tim. 4: 6-8 by the writer. **S. F. SANGER.**

**BUCK.**—At her home in Franklin Grove, Ill., Nov. 24, 1892, very suddenly, of heart disease, sister Matilda N. Buck, wife of Bro. John S. Buck, aged 64 years, 1 month and 29 days. She leaves a husband and five children to mourn their loss. The funeral occasion was improved by Bro. Daniel Dierdorff. **D. B. SENER.**

**LONGENECKER.**—In the Springfield congregation, Noble Co., Ind., Dec. 12, 1892, Samuel H. Longenecker, son of Samuel and Barbara Longenecker, aged 68 years, 8 months and 18 days. Deceased was born March 25, 1824, in Lancaster County, Pa. He was married to Miss Sophia Beckly, Nov. 12, 1844. In 1853 he moved from Pennsylvania to Ohio. In the year following they united with the German Baptist Brethren. In 1860 he lost his companion. He was united in marriage to Catharine Young in 1863. He moved to Indiana in 1876. He leaves a wife and six children of the first companion and five of the second. Funeral services conducted by Bro. Benjamin Leier, assisted by Bro. John V. Felthouse. Remains interred in the Ligonier cemetery, Noble Co., Ind. **M. L.**

**KING.**—In the Arnold's Grove church, Carroll Co., Ill., Samuel Joseph, twin son of Bro. Samuel and sister Emma King, aged 5 months and 16 days. Funeral services were conducted by Bro. Geo. D. Zollers. **LIZZIE ZOLLERS.**

**HARTER.**—Near Odell, Gage Co., Nebr., Dec. 3, 1892, of heart disease, Bro. Aaron Harter, aged 71 years, 10 months and 19 days. Funeral services by the writer, from Rev. 14: 13, to a sorrowing family and sympathizing audience. **STEPHEN YODER.**

**DUGAN.**—In the Landess church, Grant Co., Ind., Nov. 17, 1892, Bro. Dugan, aged 83 years, 6 months and 1 day. He was born May 16, 1809, in the County of Dover, Ireland. He had only been a member of the Brethren church a few years, but proved faithful until death. Funeral by the writer. **AARON MOSS.**

**JEFFERSON.**—At Washington C. H., Ohio, Dec. 7, 1892, sister Maria Jefferson, aged about 75 years. Deceased was born in Clark County, Kentucky. She came to Washington C. H., Ohio, about seventeen years ago and was a member of the M. E. church until Nov. 22, 1891, when she was received by baptism into the Brethren church. Funeral by Eld. Harvey Carter from 2 Tim. 4: 7. **J. C. JONES.**

**LILLIG.**—In the Mulberry Grove church, Ill., Dec. 15, 1892, Bro. Jacob Lillig, aged 81 years, 3 months and 25 days. He was born in Lancaster County, Pa., Aug. 20, 1811, and removed to Illinois in 1865. He was a constant and devoted member of the Brethren church for forty-five years and filled the deacon's office for over 30 years. Funeral conducted by Eld. John Goodman, assisted by D. B. Sturgis. Text, 1 Thess. 4: 13-14. **A. C. KESSLER.**

**SWORDS.**—In the Lower Cumberland church, Pa., Oct. 10, 1892, Benjamin H. Swords, aged 63 years and 2 months. He lived, at the time of his death, with Bro. John Robert. **M. L.**

**SIPLINGER.**—At the same place, Nov. 6, 1892, sister Margaret Siplinger, aged 74 years, 5 months and 15 days. Funeral by the writer. **DAVID NIESLY.**

**SHAFNER.**—At Bolling Spring, Cumberland Co., Pa., Nov. 12, 1892, Elizabeth Shafner, wife of John Shafner, aged 65 years and several months. **DAVID NIESLY.**

**TRUSLER.**—In the Buckhannon congregation, Upshur Co., W. Va., Dec. 1, 1892, sister Rodia Trusler, daughter of Wm. and Sarah Trusler, aged 19 years, 2 months and 19 days. Sister Rodia had the measles last winter, which left her in bad health, which soon terminated in consumption. When she realized her condition, she desired to join the church of the Brethren, but was greatly opposed by her parents who wished her to join the church of their choice. Failing in this, word was sent to the Brethren, who sent a buggy and brought her to the church-house. Sept. 18, in the presence of a large crowd, she was buried in Christ by baptism, and Oct. 31 she was again brought to the love-feast, and there permitted to partake of the Institutions of God's house. At the close of the services she was anointed with oil. Before she died she requested her parents to get close to the Lord and meet her in heaven. She desired to be buried in plain clothing. Amidst tears of sorrowing brethren and friends she was laid to rest, expecting to realize the last words she said to her mother, "You will find me in heaven." **ELD. DAVID J. MILLER.**

**HAAN.**—In the Scott Valley church, Coffey County, Kans., Dec. 10, 1892, sister Minnie May, daughter of Bro. Peter and sister Susie Haan, aged 15 years and 7 months. Minnie united with the Brethren church about three years ago. Funeral discourse by the undersigned from Luke 8: 53. **CHAS. M. YEABOUT.**

**MILLER.**—In the Spring River church, Jasper Co., Mo., Dec. 2, 1892, Samuel T. Miller, aged 80 years, 9 months and 15 days. He leaves a wife and four children. Deceased served the church as deacon for about twenty-five years. Funeral discourse by the Brethren from Rev. 14: 13. Father was born in Rockingham County, Va., in 1812, and in 1832 was married to Miss Ann Hunt in Virginia. In 1839 he emigrated to Washington County, Tenn., and in 1856 moved to Linn County, Iowa. In 1858 he moved to Andrew County, Mo., and in 1815 he moved to this County. **S. A. MILLER.**

**HARDMAN.**—In Missouri Valley, Harrison Co., Iowa, Aug. 28, 1892, sister Catharine Hardman, wife of friend John Hardman, aged 71 years, 3 months and 3 days. Old Mother Hardman was confined to her bed for nearly twelve years. She bore her affliction with patience. She was the mother of eight children, five sons and three daughters. Three sons and one daughter preceded her to the spirit world. She was a very consistent member of the Brethren church for over fifty-four years. Funeral services conducted by Rev. Isaac Skelton, pastor of the Baptist church. **S. SCHLOTMAN.**

**HOLLER.**—In the bounds of the Green Mount congregation, Rockingham Co., Va., Dec. 11, 1892, Earl Grafton, little son of Bro. Noah Holler, aged 7 months and 29 days. A few weeks ago little Earl's mother was called into eternity. Funeral services by Eld. B. Miller and the writer from Matt. 18: 1, 2, 3. **J. C. MYERS.**

**BECK.**—At Warrior's Mark, Huntingdon Co., Pa., Dec. 18, 1892, Reuben B. Beck. He was a sufferer for about nine months. He was a good citizen and a member of the Methodist church for a number of years. He leaves a faithful wife, a member of the Brethren church. Three sons and three daughters also mourn their loss. Services by Rev. Young, of the M. E. church, and the writer. **S. S. GRAY.**

**STOUFFER.**—At Downsville, Md., Dec. 20, 1892, of gangrene of the throat, resulting from mumps, Emma Florence Stouffer, daughter of Wm. C. and Emma K. Stouffer, aged 7 years, 3 months and 13 days. Funeral services in the Disciple church by the writer, from John 6: 44. Interment in Rose Hill cemetery, Hagerstown, Md. **J. A. BRICKER.**

**GAMBER.**—In the Silver Creek congregation, Williams County, Ohio, Dec. 20, 1892, sister Mary Gamber, aged 63 years, 2 months and 24 days. She was a devoted sister. An aged companion and seven children are left behind. **A. A. THOMPSON.**

**HUBER.**—In Meadow Branch church, in the City of Westminster, Carroll Co., Md., Dec. 13, 1892, of heart trouble, sister Mary Ann, wife of A. H. Huber, aged about 52 years. She leaves a sorrow-stricken husband and five children. Funeral occasion was improved by elders E. W. Stoner and Uriah Bixler. **M. L.**

**MYERS.**—In the Beaver Dam church, Frederick Co., Md., Dec. 15, 1892, Bro. Abraham Myers, aged about 60 years. He leaves a sorrowing widow and two grown children, a son and a daughter, with their companions. All are members of the church except the son. Funeral occasion improved by brethren Solomon Stoner, T. J. Kolb, I. Utz and the writer. **M. L.**

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That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series

Mt. Morris, Ill., and Huntingdon, Pa. Jan 17, 1893.

No. 8

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 20  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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BRO. J. M. MOHLER opened a series of meetings Jan. 4, at Martinsburg, Pa., in the Clover Creek congregation.

BRO. A. O. DILLING, Treasurer, wishes us to report \$9.00 to the home mission from the Yellow Creek church, Pa.

"THOSE who have finished by making all others think with them, have usually been those who began by daring to think for themselves."

COLD weather, good sleighing, and protracted meetings seems to be the program for January. We fondly hope that all these things may work together for good.

"If it costs much to be a zealous and successful Christian, it will cost infinitely more to live and die an impenitent sinner. Bible religion costs self-denial; sin costs self-destruction."

BRO. F. F. HOLSOFFLE, in charge of the Sergeantsville church, N. J., was, with his wife, on a visit to his mother-in-law, sister Quinter, at this place, during the Holidays. He reports a pleasant home with the New Jersey brethren and is pleased with his work at that place.

Don't forget that the Huntingdon Bible Term opens Jan. 31 and that everybody is invited to be present. Come at the opening and remain till the close. If you cannot do this, come as soon as you can and remain as long as you can.

### HOLIDAY REFLECTIONS.

THERE is no other season of the year that is so pregnant with thoughts as the closing and opening of the years as they come and go. The needs and wants are greater than the possibilities, and, as a result, we have a crowding everywhere. In our towns and cities, our thoroughfares, railroad depots, coaches, wherever we go, there is a feeling manifest of crowding and grasping for space and time, thus teaching us that, after all, time is precious and that we have none to spare. Every day, every hour, yea, every moment is a determining point in our life, and admonishes us that, what we have to do should be done with our might.

We were more than ever impressed with these thoughts during our late trip to Hagerstown, Md. On our way we were met with anxious faces and crowded minds, showing that there was more of something to do than there were hands and hours to do it. The closing of all periods brings with it such feelings and indications, and if such are our experiences in life, what must they be when the last period comes,—when time, as a probation, shall be no more, and our future depends upon what the past has been!

But still other thoughts crowded in upon us as we came within touching contact with a busy and pushing world. Humanity always was an interesting study with us, and to be crowded in among the people is a pleasure that it is difficult to explain even to ourself. Every man's life is a volume, being edited and compiled,—in most cases largely compiled, as they fail to think for themselves and make up their own lives by assimilating to themselves the lives of others. Perhaps, for some, this is the better way and yet it seems a pity that a living, rational entity should be nothing more than a sponge. While there is much in life that is disappointing yet it is a satisfaction to learn that we have lives that are real and the exponents of unflinching integrity, and in our measuring character it is the *life*, and not the profession, that is made the test for decision.

Our associations in travel afford very good opportunities for glancing views into the ever-increasing life-volumes of others. As we thus see them, we are reminded of our own. The courtesies of contact are generally a fair index of the life being lived. Home habits, though often kept in the background, when abroad, take pleasure in asserting themselves in the unguarded moments, and often speak right out in meeting. Like naughty children, they are always present when not wanted. Can a leopard change his spots? So it is with the good and bad,—their lives travel with them, and if we wish to be polite, courteous,

and good away from home, it is best to so practice at home,—best in more ways than one. The home life is the life, and upon this life depends our own happiness as well as the happiness of those with whom we come in contact. After all, the most beautiful and accomplished life in the world is the Christ-life. It is the light of the world and the great mollifier of all human ills.

During our late visit we came in contact with lives abroad and at home as well,—among these the homes of our own people. We were made glad that in these homes we enjoyed a home-like feeling. Our pledge of discipleship is that we have love one for another, and it is the exercise of this love that makes us feel that we are children of the same household of faith. It is the continued expression in us that we are of the Father and that we are living to express "his will to save" in the lives of others.

In going to Maryland our purpose was to see a few with whom we were acquainted and to attend their Ministerial Meeting. Our hesitancy in going was that we had a personal acquaintance with only a few; but in this case, as in all such cases, the "stranger" feeling was soon forgotten, and we associated as children of the same family.

Right here we will digress from our present line of thought to say what we said to some of our brethren, and we say it with great deference to the guilty parties. It is this: The Maryland churches, we mean the homes of the members, are hard on visiting ministers,—they kill in overfeeding. Of course it is all kindness, but it is an overdosing of love, which does not result in good and edifying preaching. It is true that we are to resist temptation, but it is equally true that we pray, "Lead us not into temptation," and why should we be thus led by those who love us best? However, as we remarked before, the Holidays are a season of crowding, and the festive board is no exception. We would like to give our experience for the warning of others, but it might cast some unsavory reflections upon ourself and therefore we desist, hoping that others will accept the kindness of our Maryland sisters more sparingly than did we.

On our arrival at Hagerstown we were met by our esteemed brother of "Orphans' Home" reputation, D. Emmert, where we had our headquarters. By him we were informed that preaching was called for in the church-house in town for the evening. There are about seventy members living in the town, divided into the three adjoining churches. There are three ministers,—W. S. Reichard, A. B. Barnhart, and Dr. Pollard, so that they are well provided with ministerial help, and should be able to do good work. They also have a good Sunday-school and a weekly prayer-meeting. The membership, ministerial force and surrounding circumstances would seem to call for a separate organization. Why it was not so done, we did not learn. We hope, however, that the

(Concluded on page 37.)

The Bible 38.

No. 38 for 1893.

23

41-42-43



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THINGS EARTHLY.

BY SADIE BRALLIER NOFTSINGER.

Oh, dream not of visions that soon fade away,  
Of splendors that vanish in mildew and blight.  
The beauty and grandeur of earth must decay,—  
All sink in the gloom of oblivious night.

Oh, seek not for palaces stately and grand,  
With flower-girt arches and jasper-lined hall;  
Whose glittered foundations are built on the sand—  
Doomed shortly to crumble and totter and fall.

Oh, strive not for riches. Though diamonds and gold  
May flash for a moment in brilliancy rare,  
From out their dark caverns, corruption and mould,  
Shall grapple and tarnish and bury them there.

Oh, sigh not for bliss that is earthly! nor waste  
In searching for love's golden nectar, your years.  
Its sweetness may turn into gall at your taste,  
And doom you to sorrow and heartache and tears.

#### AFTER THOUGHT.

All is delusion; we pass within the vale.  
Joyful we press toward the other side;  
Bidding the morning,—our hope cannot fail,—  
When in His likeness "we shall be satisfied."

Johnstown, Pa.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

BY H. C. EARLY.

#### Repentance.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

#### Part One.

THE commission, according to Luke 24: 47, provided "that repentance and remission of sins should be preached in his (Christ's) name among all nations, beginning at Jerusalem." The motto at the head of this chapter is the first attempt at carrying out this commission. It took place at Jerusalem, as indicated, when the nations were assembled to hear the saving doctrines of the Christian kingdom. Acts 3: 19 gives Peter's second effort to unfold these doctrines, which is identical in meaning with his first. Thus it is to be seen that repentance is fundamental among the doctrines of the New Testament. John the Baptist came, saying, "Repent ye: for the kingdom of heaven is at hand." Matt. 3: 1, 2. Jesus followed, preaching, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 15.

The twelve, according to the divine command, "went out and preached, that men should repent." Mark 6: 12. Repentance was a cardinal doctrine in the preaching and writings of all the apostles both before and after the resurrection of Christ. It has also been characteristic of all God's true ministers in past generations, and will continue so during the generations to come.

#### WHAT IS REPENTANCE?

The etymology of the word of which "repent" is a translation, signifies *after-thought*, *after-concern*, etc., as its first meaning, and a change of mind and heart as its second meaning. It is easy to see how the first precedes the second and the second follows the first. Repentance, therefore, is an *inward change*, the product of *after-thought*. Strictly, it is the *formation of the purpose to do right*. Frequently the mistake is made of putting "reformation" for repentance. Repentance is

*inward*; reformation is *outward*. The outward is the fruit of the inward. Repentance belongs to the sphere of the mind and heart; reformation, to the sphere of the life and conduct. Repentance is reformation only in the sense of producing it. This is made clear in the fact that the Bible makes a difference between repentance and its fruit. Israel was commanded to repent and turn from her idols and transgressions. Ezek. 14: 6; 18: 30. Repent first, then turn. This gives the order, and shows that repentance is one thing, and turning,—reformation,—is another. When John saw the unrepentant Pharisees and Sadducees come to his baptism, he said, "Bring forth therefore fruits meet for repentance." Matt. 3: 8. Paul showed that there are "works meet for repentance." Acts 26: 20. Repentance is the tree, reformation its fruit. If, as these passages show, repentance and reformation stand in the relation of cause and effect to each other, how can the one be the other? Let no one think, therefore, that he has repented by reforming his life and conduct; and let no one think his repentance genuine unless it leads to reformation of life and conduct.

The conduct of the Ninevites is a clear case of repentance. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matt. 12: 41. Now turn to the Book of Jonah, 3: 5-10, and see what the Ninevites did under Jonah's preaching. When Jonah cried, "Yet forty days and Nineveh shall be destroyed," and they at once *formed the purpose to do right*, and turned from their sins and cried mightily unto God for mercy, and, as a token of their contrition and humility before God, they covered themselves with sackcloth.

The returning prodigal, as mentioned in Luke 15: 11-24, is another clear illustration. Upon coming to himself, and seeing what he had lost on the one hand and what he had incurred on the other, he said, "I will arise and go to my father." "And he arose." The act of arising was the beginning of reformation, which was the fruit of the new purpose formed in the poor boy's heart. The act of turning away from sin is repentance in its consequential sense. Repentance proper lies between "Godly sorrow" on the one side and its "fruit,"—reformation of life,—on the other, and is performed only under certain conditions of mind.

#### WHAT STATE OF MIND IS ESSENTIAL TO REPENTANCE?

A sense of personal pollution and guilt before God is essential to genuine repentance. This is synonymous with "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" "He came trembling, and falling down before Paul and Silas, . . . and said, Sirs, what must I do to be saved?" "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Against thee, thee only, have I sinned and done this evil in thy sight." "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" This is "conviction," as it is generally called. Without it, genuine repentance is impossible. Speaking of the Spirit, Jesus says, "He will reprove (convince) the world of sin, and of righteousness, and of judgment." John 16: 8. In being convinced of these three facts, we receive a sense of sin and guilt. We stand guilty before God. Rom. 3: 10. The giving of this is the God side of repentance. And it is God's goodness that leads men to repentance. Rom. 2: 4. It is so good in God that he gives us to *know* that we are sinners and therefore guilty. This is universal in the proportion that the

knowledge of God is universal, so that we are led without excuse. "He now therefore commands all men everywhere to repent." Acts 17: 30.

Meyerhoeffer's Store, Va.

### THE NATURE OF MAN.

BY M. J. MCCLURE.

BEFORE entering upon the subject proper, permit me to say that, sometime ago, I received a book called; "True Theology," from Charlotte S. C., with the request that I review the book in the columns of the MESSENGER. The book was written by a prominent and able Second Advent minister, and contains some strange and startling ideas. By permission of the MESSENGER brethren I will write a few articles on the leading subjects treated in "True Theology," with an occasional reference to the book.

Nature, in a general sense, is used to denote anything that is made. The word "made" compels the acknowledgment and consideration of a maker. This leads at once to the origin of things made.

Of the things made by God no two kinds have the same nature in all respects. There is a nature pertaining to man; another of the brute, other of birds, fishes, trees, etc.

To study the nature of man we must go to only source of knowledge of the creation of man, the Book of God. In analyzing this creature, find him to be tri-unity. "I pray God your whole spirit and soul and body be preserved blameless." 1 Thess. 5: 23. Gen. 1: 26, 27 says "Let us make man in our own image, after our likeness." "So God created man in his own image." In what particular or to what extent this image and likeness was the exact counterpart of the Maker, this quotation does not state, but that some one part was to be the image, some portion should be the fulfillment of all that the word "likeness" contains, must be accepted because this is the language of God, but it is for us to discover, by the sure means that he has provided. Permit me to state that right here I found the point where "true theology" starts to go astray.

The whole history of the creation of man is epitomized in Gen. 2: 7, thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Now notice, in Gen. 1: 26 we have first the image, then, "after our likeness." In Gen. 2: 7 first the dust is moved into form; then, after that, breath from the Father changes the formulated dust into an animated, breathing, living soul. Paul, in the above quotation, from 1 Thess. 5: 23, describes this compound creature as being composed of body, soul and spirit.

As in harmony with all other of God's works, each of these component parts must, and does, matter of fact, does have a nature peculiar to itself. (I want to emphasize, at this time, the fact that, while man is surely responsible for his acts, God is surely responsible for all that is in man's nature.)

We want to examine these several natures of man, and carefully, and perhaps we may discover the solution of what has been considered an enigma, and, at the same time, remove some errors, once dangerous and reprehensible. The form of body, is of the same nature as the remaining earth, it is of the earth earthy; it is perishable like all bodies formed of earth.

God so formed that portion of earth that could receive, and, for a time, retain that which God communicated to it. This caused a lump of clay, formed and shaped to be what a lump of clay, formed



other power, never could be, but, after all, the body was only dust, and could only endure a certain amount of hardship, unless further provision was made for it.

The body being of earth, could only be sustained by the productions of earth, so God "planted a garden," and told man to eat, in order that life might be sustained. Among other fruit growing there, was that of life. That this was different from all others, is proved by its especial mention, and the circumstances connected with man's after-experiences. This fruit would have given immortality to this, otherwise, mortal body, as is evident from Gen. 3: 22, "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever."

Then we have the nature of the spirit, different in all essential features, operated upon by different influences, affected in a different manner, operating upon the body alone, or, in connection with other spirits, according to the circumstances surrounding.

The term *spirit*, except when applied to God, the third person in the Godhead, angels, and other inhabitants of the spirit world, is used to describe the ruling influence affecting man. Spirits may be good or bad, and may be known by the feeling they engender and the results which follow.

If the spirit be child-like, devotional, reverential and true, it all denotes a nature divine in its origin, and aids in producing a character which we call Christian. If the life of the man is "low, sensual, devilish," it betrays the presence and operation of a spirit of an evil nature.

The spirit enlivens or depresses, according to the extraneous influences to which it yields, or according to its peculiar nature; but that the spirit gives life in the sense of communicating life, where none existed before, I fail to find the proof.

Then we have that part of the man called *soul*. It has a nature peculiar to itself. Much speculation has been engaged in by many great minds, to determine what the soul is,—its character, its quality, its durability, its operations, its capacity of being operated upon, even its appearance and shape. One strange peculiarity seems to permeate nearly all psychological teaching,—the theology is formed first, and then the soul must be so constituted as to suit it.

I want it to be understood emphatically, that I do not base my theology on the different meanings of the words in the classic tongues from which our word *soul* is translated, nor the different ways the words are applied. It is that part of man that is called *soul* that I am discussing. What its nature is, must be determined by something else than its name.

In studying the history of creation, we can find only two sources from which the human family sprang,—one was from the ground, the other was from God. One, we have found, is mortal because of its nature. If we allow the same rule of reasoning, the part that came from God would be immortal. Before God breathed into the earthy form, it was called man. After the breath of God entered, a name was applied that was never heard of before,—*soul*. The condition was described as "living." In all psychological exegesis the world has ever known, either human or divine, the phrase "dead soul" is unknown. The condition described in Gen. 2: 7, remains, and ever will remain,—past, present and prospective,—for the simple reason that, in its nature, it is imperishable, being from above.

Unless, as is stated in "True Theology," page 23, Deity can die and go into the grave, that part called *soul* is, in its nature, immortal, because its parent is God, the Creator.

None dare deny the divine origin of the life that was communicated to man in the act of God, in breathing into man. That this act, or the effect of this act was to raise man above all other creatures, is proved indubitably by his finer tastes, his higher aspirations, the greater things he accomplishes, the ever-recurring inclination and desire to approach nearer to God, and last, but not least, that blessed fact that, notwithstanding however much man may yield to the influence of his earthly (or carnal) nature, and the spirit which so often dominates it, God has always followed man with loving-kindness and persuasive influences, to induce him to repress the evil and cling to the good nature.

*Cerro Gordo, Ill.*

#### THAT WHICH IS PLEASING TO GOD.

BY A. HUTCHISON.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—1 Sam. 15: 22.

HERE it is apparent that the Lord was not pleased with the offering which Saul was proposing to make.

1. Because Saul must disobey the Lord in order to make the offering in the way that he meant to do.

2. Because, in making the offering under the pretense of sacrifice it was false, for he was making no sacrifice at all. He was simply offering to the Lord that which he had taken from somebody else. He was seeking self-glory all the while, instead of the glory of God. We further learn from this case that, if we wish to please God, we must do what he says instead of following our own ideas of things. Hence "to obey is better than sacrifice." Sacrifice for Christ's sake is well pleasing unto God, but if we make sacrifice we must see that it is to God and not for self-glory. We may all learn a grand and important lesson from Solomon. Let us all consider the spirit of his petition, as found in the following words: "Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord that Solomon had asked this thing." 1 Kings 3: 9, 10.

Solomon seemed to feel his nothingness before the Lord and, because he humbled himself before the Lord, he received from him much more than he had asked for. We see that it is true that "he that humbleth himself shall be exalted." It is clearly set forth here that if we wish to please the Lord we must not exalt ourselves. Leave that for the Lord to do.

David says, "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs." Psalms 69: 30, 31. The time was when offerings of beasts, etc., were well pleasing unto the Lord, but now he wishes us to "offer our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Rom. 12: 1. A song is also acceptable to God when it is offered with the proper spirit. Hence, the apostle says: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5: 19. We surely ought to be very grateful to the Lord that he has given us such a medium, as a voice with which to praise his name. In the use of this great medium let us see to it that we please the Lord in using our voices to his glory,—especially so when we consider what the Lord hath done for us through

Jesus, our glorious Redeemer. Read carefully the following words: "Yet it pleased the Lord to bruise him; he hath put him to grief. Surely he hath borne our griefs and carried our sorrows. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53.

When we realize what the Lord hath done for us, we ought to try to please him in everything. Jesus has given us plainly to understand how this may be done. He did what the Father had given him to do and therefore could well say, "The Father hath not left me alone, for I do always those things that please him." John 8: 29. He further says, "Ye are my friends if ye do whatsoever I command you." John 15: 14.

This, it would seem, ought to be a sufficient incentive to prompt every one to try to find out what Jesus said unto the disciples then, for we want the same blessings now that he promised to his followers THEN. If we wish to secure the same blessings, it would be reasonable to suppose that we must do the same things. We must not expect that it is only the promises that are to come to us through the apostles. If the promises come down from Christ through the apostles to us, surely the commands come through the same medium. Then, if they pleased the Lord, and became his friends by doing what he commanded them, we are certainly on the safe side when we, too, do the same things. They were to be his witnesses of what he had done for lost humanity, and if we wish to please the Lord, and secure to ourselves the promises, we must fall in line and keep the "all things," as taught by Christ and the apostles.

One of the things which the Master gave to his followers was to go and preach his words to all nations. Hence the apostle says, "It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1: 21. Those who preached at that time had to preach God's Word in order to please God. Paul says: "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ." Gal. 1: 10. From this we may readily draw the conclusion that, if we wish to please God in our preaching, we must not seek to please men. I fear there is too much sitting in judgment upon God's Word, and if we sit in judgment upon his Word, James will tell us that we are judges, and not doers. James 4: 11. If we undertake to serve as judges, it means that we wish to determine what part of the Sacred Book we will accept and what we will reject. This cannot please God. Jesus will not say, "Ye are my friends if ye condemn my words." In the great work, which is committed to the church, every individual member has a work to do, and a work, too, which no one else can do. Hence the necessity for each of us to find our place and then suit ourselves to it. It is especially important to notice that Jesus, in order to please the Father, did not please himself. Paul says of him, "For even Christ pleased not himself." Rom. 15: 3. Then we may make grave mistakes by trying to please ourselves. We read, "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9. We sometimes wish to have our own way, and if we cannot get it we are not well pleased, but the great question is, Will we surrender like our Great Leader, and say to the Father, "Not my will but thine be done?" Self must be subdued before we can please God. The carnal mind is always on the war-path against the teaching of the Holy Spirit. Though Jesus was required to be subject to the will of the Father, while working out the redemptive plan, yet it hath pleased the Father to give him a name which is above every other name; and as it pleased



the Father to cause his Son to bow the knee for every one, so it hath pleased him also to require every knee to bow to his Son. In the next we wish to notice some of the things that displease God.

#### A NEW YEAR'S CHECK.

BY J. D. HARTGELIN.

As our ministers took their seats behind the table on New Year's evening, each one found an envelope with his name inscribed in beautiful letters, lying before him. On opening it, each one found enclosed a check on the *Bank of Prosperity*, calling for three hundred and sixty-five happy days, to be bestowed upon the several servants (ministers) therein named. They were signed by an aged veteran who has "used well the deacon's office." Though past his days of active duty, he is still watching opportunities to do good and spread sunshine and happiness. Though these checks have no financial value, they cause a chord to vibrate that could never be moved by filthy lucre.

Panora, Iowa.

#### SETTING OUR HOUSE IN ORDER.

BY FLORIDA J. E. ETTER.

It is as important to keep our house in order as our garden. We can apply this to the church, or to ourselves individually. We, who have had experience in keeping house, know the cares and responsibilities that rest upon us. The most of us like to keep everything in order,—to have everything just right. To do so keeps one quite busy, so that we have no time to idle away. If we are diligent, we will always find employment. We may set everything in order, as we think, but if we retrace our steps, we will yet find something that we have missed. We may have the exterior glittering, but let us examine well the interior, look into the most obscure corner, and see if we have left any rubbish. See if the interior corresponds with the exterior.

Whenever we hear of any one proposing to call on us, how particular we are to set everything in order, so as to make all appear well! We think it best to keep everything in order, and to do it just right; and it is better for us to push our work a little, than to let it get ahead. We find it much easier to manage in that way. So it is in our spiritual work.

We know that in our temporal affairs we must be in a good state of feeling, or our work is a drag to us. Now, before we are fit subjects for the Master's use, it is necessary for us to become truly and thoroughly regenerated. We must be just right, before we can enter into his service. We must keep our hearts clean, so as to have communion with the Divine Spirit. We should have a good understanding of our duties before we enter upon the work of the Lord. We must also taste of the Good Spirit before we are capable of performing our duty in this spiritual house.

The Christian is always kept busy. Indeed, a lazy person cannot be a Christian. Satan always gives us trouble, putting obstacles in our pathway, so that we are kept busy all the time to keep ahead of him. It requires all the energy we can put forth to overcome his devices, and keep ourselves from the snares of the evil one.

If we are not right ourselves, how can we admonish others? How can we, with a beam in our own eye, see clearly to pull the mote out of our brother's eye? We are not capable of giving advice under such circumstances. We may preach with much energy and power, but if we do not

put into practice what we preach, it will be of no avail whatever.

How very precise and particular we are in company, that we do nothing amiss, but how little do we think that a just God is taking cognizance of every word we say, and of all our thoughts! We can see the faults of others better than our own, and are always ready to censure others, while, at the same time, we are guilty of something perhaps far greater.

If we are as careful about our spiritual house, as about our temporal affairs, what a heaven on earth there would be! What a glorious crop would we reap! Let us sweep well around our own doors and exercise ourselves well, and we will have no time to see much of the faults of others.

Carletonville, Va.

#### WEIGHTS.

BY A. FLORY.

WEIGHTS are good for some things, but not for every purpose. When we make wine, the heavier weights we use the more wine we get, but when we run a race, the less weights we use the more speed we make. Historians inform us that racing with the ancient Grecians was a very popular game. The apostle says, "Know ye not that they who run in a race run all, but one receiveth the prize? So run all, that ye may obtain." 1 Cor. 9: 24.

No doubt the apostle had reference to those ancient games. The most popular was the Olympic. Those who proved victorious in any one of those games, were universally honored,—yea almost adored. In the Christian race all may obtain the prize if they will strive lawfully. In order to do this, we must lay aside every weight Heb. 12: 1. In those Grecian races, in order to win the prize, it was necessary to lay aside everything that might prove a hindrance. Even a very small weight would decrease the speed and cause the loss of the prize. For this reason Paul tells us to lay aside every weight. Ruffles and rings and unnecessary finery seem to be but small things, but the apostle tells us to lay aside all superfluities. Therefore the command reaches the small weights as well as the large ones. Even a pipe may prove a great hindrance.

Christ says we should let our light shine. In the days of the prophets the little foxes spoiled the vines. It was not so hard to shut out the big ones, but the little ones were continually creeping in. So it is in God's vineyard to-day. A little patch of hair on the upper lip, with all the rest of the beard shaved off, may seem to some but a little thing, but then it is fully in line with the fashions of the world, and intended to gratify the lust of the eye; consequently it is a weight. Let us all take the advice of the apostle and lay aside every weight. Then God will tell us, in the final day of accounts, to come up higher. But if we neglect this important duty, we may be compelled to go down. Weights, attached to temporal things, bring about a downward tendency. The same is true of weights attached to spiritual things.

Friedens, Va.

#### THE MISSING "H."

BY C. H. BALSBAUGH.

LIFE and death may hang on a single letter. It did so in the case of the Ephraimites in Judges 12: 6. The absence of the letter "h" in the names of Abraham and Sarah would have confused and defeated the eternal purpose of God,

and there never would have been a Christ in this world. Gen. 17: 5, 15. The "h" in the name Jehovah must be incorporated in the name of the great Faith-father, as the pledge for the performance of the divine promise and of the loyalty of all believers. That "h" stands for the grace of God and the faith of man; and these two dovetail into our salvation. "For by grace are we saved through faith; and that not of ourselves. IT IS THE GIFT OF GOD" Eph. 2: 8.

And so it is always. Grace embodies the all of God, and faith the all of man. To count works as a plea of acceptance with God, is "fall from grace." Gal. 5: 4. And "whatsoever is not of faith is sin." Rom. 14: 23. Faith is full of works as grace is full of law. What grace to us was law to Christ. The faith that secures grace expresses the law which grace contains. The obedience of Christ and the obedience of the believer have not the same object. The one satisfies divine justice and atones for human sin. The other externalizes the reality of faith which appropriates the atonement. The one meets the utmost claims of the eternal law. The other embodies our appreciation of the vine favor. To offer us grace that does not attain the perfect fulfillment of the Law is impossible even to God. This would not be grace, but anarchy. Christ must live the Law before he can die for sin. Faith cannot avail itself of the provisions of grace without an absolute concession to exemplify all its requirements. The faith that accepts Christ lives Christ.

Faith equals grace plus obedience, is the arithmetic formula of salvation. Without grace salvation cannot be offered; without faith it cannot be appropriated; and without obedience faith is delusion.

In No. 50, 1892, there is a type-error of a single letter, which turns the whole Gospel economy into a contradiction. On page 787, first column, seventh line from the top, for *opposite* read *POSITIVE*. Exchange the "o" for the "a," and have the omnipotence of Christ and the equilibrium and obligation of the church in solemn imperative correspondence. How slow we are to heed the "go" and believe the "lo" of Christ's valedictory mandate and promise.

Union Deposit, Pa.

#### "BE NOT WEARY IN WELL-DOING."

BY ISAIAH C. JOHNSON.

TRUE religion seems to be narrowing down to a comparatively small number. As the year rolls around, it seems the Brethren church has correspondingly harder task to keep its members on the "narrow path," and to convince the world of true religion. Yet, if we would all try to speak the same thing and work together as one unit, a much greater work could be accomplished. It has been said to me, "You people might well give up the dress question, because you never accomplish what you want." Even some of the brethren seem to think the same. But our aim should be to do what is right, and what is for the promotion of true Christianity, where we can accomplish all we would like to or not.

We have strong opposition on the dress question, but we also have a great deal of opposition on other questions. Look at the opposition we have on trine immersion and feet-washing. Few there are who believe in the anointing! Consider those who don't believe in our non-swearing and non-combatant principles. Think of the large number who use tobacco, and consider what a power we have to battle against the temperance question!



When we consider all these things with which we have to deal, we might think it is too much, and say, "How can an army of ten thousand men meet him that cometh with twenty thousand?" Yet Gideon routed the hosts of the Midianites with 300 men. A few men with horns caused the walls of Jericho to fall down. David, when a mere lad went out against the Giant Goliath, and the Philistines fled. So we see that some great things have been done by those who were on God's side,—the side of right. This certainly affords encouragement for God's people. Then, on the other hand, if we cannot get all accomplished we would like to see, we know it is a great thing to be right. Let us think of Noah; he preached and talked a great deal to the people during the time he was building the ark. Perhaps no one would help him, and none believed him outside of his own family. So, if we cannot accomplish much, we can accomplish something.

While some of the brethren and sisters are inclined to depart from the order of the church, yet a great many are turning from fashion to plainness. The move we have made against tobacco has no doubt impressed some of its advocates unfavorably, yet I know several who have quit its use. So with intemperance. Keep on working away at it, and we may be paid for our trouble. If one would preach all his life and be the means of only one soul being saved, it would be a great work. In heaven there is "more joy over one sinner that repenteth than ninety and nine that need no repentance." So it is with whiskey, tobacco, etc. No, we cannot get them to all come to the "order,"—cannot get them to all quit tobacco and intoxicants, etc. Even the greatest temperance enthusiasts hardly expect to entirely root out intemperance. But what is right ought to be advocated if we accomplish but little. Some get discouraged because they cannot make money fast enough,—some, because they cannot become good Christians in a short time. Some give up because of too much opposition. "Be not weary in well doing, for he that overcometh shall inherit all things."

Somerset, Pa.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From California.

On the evening of Dec. 5 we boarded the train at Franklin Grove, Ill., and arrived at Los Angeles, Dec. 10. I took the *La Grippe* with me from Illinois, and have a little in my possession yet. We made a stay of ten days in the city before I was able to travel. We made a short visit to Glendora, to Bro. Netzey's, formerly of Naperville. We also visited many other Brethren around Glendora, and also attended public services, where we had the pleasure of listening to Bro. Norcross.

We also visited Lordsburg, but, on account of the heavy rain, we could not enjoy the feast with the Brethren. Among our visits at that place, we had the pleasure of visiting Bro. John Metzger, J. W. Metzger, and Bro. Kuns and families. We visited many beautiful orange orchards, heavy laden with the golden fruit. We called on brethren Peter and Samuel Overholzer's at Covina. We took a view of Bro. Samuel's orange orchard, laden with two thousand bushels of fine fruit. We also took a view of the Mission Farm. We saw a fine strawberry patch, with some ripe berries.

We have no winter here, some are plowing, some are planting, some are hoeing their potatoes and peas, some are gathering their fine tomatoes and shipping them to Chicago. Pasture is improving every day. Cattle are out on the hills, grazing. Wheat and barley are up and growing nicely. Mercury runs from 70 to 80 during the day. There is snow on some of the mountains, and summer in the valleys. Most of the trees are green as in midsummer.

S. C. LEHMAN.

Los Angeles, Cal., Dec. 50.

From the English River Congregation, Keokuk Co., Iowa.

BRO. MICHAEL FLORY closed the meetings here Dec. 27, with twenty-four souls baptized, and one applicant yet to be baptized in the near future. Others are very near the kingdom, but are waiting for a more convenient season. Those who united with us were all young, but one, and nearly all are under twenty years of age. Bro. Flory is a zealous worker, and preaches the Gospel with power and simplicity. Dec. 21 the church met in special council. Brethren H. C. Coffman and Samuel Nissander were chosen to the deacon's office, and Bro. S. E. Brower was advanced to the second degree of the ministry. They were duly installed with much solemnity. Two were also added by letter at this council. The good Lord has wonderfully blessed us in gathering in the lambs into the fold. Several of our brethren are expecting to attend the Bible Term at Mt. Morris, this winter. PETER BROWER.

From the Pleasant Hill Church, Macoupin Co., Ill.

THE Brethren of the Pleasant Hill congregation, feeling the need of a more thorough knowledge of the Scriptures, requested the District Meeting to grant the ministers of the District the privilege of holding a "Bible Term" in connection with the Ministerial Meeting of said District. The request was granted, and arrangements were made for Bro. E. S. Young, of Mount Morris, to conduct a ten days' term in Bible study. There were about fifty in attendance, and we were well paid for attending the Term.

It was the first Bible Term ever held in the District; and, although the Term was a short one, I feel that Bro. Young (assisted by Bro. L. H. Eby) did a noble work, the influence of which will be felt far and wide.

I would recommend that such terms be held in all parts of the Brotherhood, and that they be not confined to one term each year, but that several terms be held in different localities in the District, so as to give all the members the privilege of attending them. CHAS. GIBSON.

Girard, Ill.

Annual Meeting of 1893

THE committee of arrangements of our next Annual Meeting has appointed brethren Isaac Branson, Jacob W. Rarick and the writer as a committee on lodging. The committee met and effected the following organization: Isaac Branson, Foreman; Jacob W. Rarick, Treasurer; Geo. L. Studebaker, Secretary. We desire to make the lodging for our people, at our next meeting, as comfortable as we can. On the meeting grounds there are three barns, and these contain over one hundred box stalls. These barns are well roofed, situated on high, rolling ground. Straw will be put in the stalls, and they will be let out at reasonable prices. They are large enough to accommodate from six to eight persons. They will be cleaned out and put in good shape. There will be some tents secured also,

so those desiring them can be thus accommodated.

Any further information in regard to stalls, tents, or lodging in any way, will be given by addressing the Secretary as follows: Until Jan. 16, Somerset, Ind.; until Feb. 5, Bowers, Ind.; until Feb. 25, Beamsville, Ohio.

GEO. L. STUDEBAKER, Sec.

Shideler, Ind.

From Marvel, Texas.

THE Brethren here held their council meeting in the new church last Thursday, Dec. 20. The meeting was presided over by Eld. Lemuel Hillery. Considerable business came before the meeting, but all was disposed of in a pleasant and Christian-like manner. Bro. Hillery gave some very good admonitions, relating to properly starting out in a newly-organized congregation. Among some of the business was the organizing of a Sunday-school and social meeting. It was also decided to have singing taught in connection with the Sunday-school. The members here seem to be alive in the good work. Brother Hillery's health has greatly improved since he came here. He feels better than he has for two or three years. Bro. Elihu Moore, who came here sick, is slowly improving. He has been very low, but the present indications are very favorable. S. CORRELL.

Dec. 21.

## HOLIDAY REFLECTIONS.

(Continued from first page.)

work in this growing city, surrounded, as it is, by a large membership, may receive substantial encouragement, and that a large and healthy growth may follow. We met with the members in worship four times, and made many pleasant acquaintances.

On Friday morning we were taken out to the Broadfording church, to attend the Ministerial Meeting. It was well attended and the discussions were spirited and interesting.

The question: "How Shall our Ministry and Laity become more fully Consecrated?" was opened by Eld. D. Long, and some very pertinent facts presented. He spoke as one having authority and gave an accurate sound. The discussion grew warm and the subject was ably handled. The Sunday-school and missionary work was also given a considerable attention, and, on the whole, the meeting was very interesting and edifying. The ministers present manifested a commendable desire to become more efficient in their work, and the work of the meeting could not help but give increased inspiration to those who have been called to this,—the highest of all callings. The membership of the churches also showed an increased interest in the work of the church by offering to bear the expenses of their ministers to the Bible Term, to be held at Huntingdon, opening Jan. 31. The plan of some of the churches is to help one in this way each year. This is certainly very commendable on the part of the membership and encouraging to the ministry. About six of the ministers from this locality have made up their minds to attend the coming Term. The prospect for a large attendance of ministers, Sunday-school workers, and Bible students is very encouraging.

Our associations with the Maryland brethren was very pleasant, and we were pleased in making so many valuable acquaintances, and our visit among them will be kindly remembered.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—1 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio.
S. Bock, Secretary and Treasurer,	Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Draft on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### TWO PICTURES.

[The Children's Friend.]

'Tis a bitter night in autumn,  
And the chilly blasts sweep by,  
While not a star is gleaming  
In the dark and murky sky.

A lady sits by her fireside,  
A fireside cozy and bright,  
Where her loved ones are all sheltered  
From the touch of that fearful night.

Her home is a scene of beauty;  
There are gems in profusion there,  
While the breath of odorous flowers  
Exhale on the balmy air.

Her children are sporting around her,  
Their bright eyes full of glee,  
As they're flitting hither and thither,  
With footsteps light and free.

'Tis a scene where we love to linger—  
No pain or anxious care,  
But earth's most precious treasures  
Seem richly scattered there.

But a step from that lordly mansion  
Is another earthly home,  
Where parents live and labor,  
And little children roam.

The piercing blast sweeps through it  
With a wailing, hideous roar;  
It rattles the broken windows,  
It shakes the crazy door.

A mother sits by her hearthstone,  
And watches the dying fire;  
While she presses her babes to her bosom  
As its last faint beams expire.

'Tis a home! but no gems of beauty  
Adorn its gloomy walls;  
No shout of childish laughter  
Upon her sad ear falls.

There is want, and pain, and sorrow,  
There is love, but an aching breast;  
For she cannot shield her treasures,  
She cannot give them rest.

The world seems very dreary.  
She shudders, as the blast  
That chills her very lifeblood  
Goes wildly sweeping past.

Alas! 'tis no fancy picture  
I have thus so faintly traced;  
There are haunts of want and sorrow  
All o'er earth's dreary waste.

The poor we have always with us,  
Let us help them while we may,  
And shed some ray of gladness  
Upon their gloomy way.

## THE BIBLE.

BY J. L. SWITZER.

SIR JOHN HERSCHEL was led, in the rapture of his admiration for the Bible, to exclaim: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures."

Listen to our own Daniel Webster: "If we abide by the principles, taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."

We call next upon Prof. Francis Bowen, of Harvard College: "Let me be permitted also to repeat the opinion, which I ventured to express as far back as 1849, that the time seems to have arrived for a more practical and immediate verification, than the world has ever yet witnessed, of the great truth that the civilization which is not based upon Christianity is big with the elements of its own destruction."

Wm. H. Seward says: "The whole hope of human progress is snaped upon the ever-growing influence of the Bible."

L. T. Townsend, D. D., says: "Sept. 26, 1815, the three great monarchs of the world, Alexander of Russia, Francis of Austria and Frederic William of Prussia, ruling 70 millions of people, signed and published in Paris, amid the clashing and din of war, 'The Holy Alliance,' one of the most important state papers of modern times. In it these rulers solemnly recognized before the world the religion of the Sacred Scriptures as the only true basis of political relations and the only safe legal directory for the nations of the earth. They pledged themselves 'to act on the principles of the Gospel, and to follow the rules of justice, charity, and peace.'" What a holy Alliance, almost equal to the more recent Alliance which guarantees "equal justice to all and special privileges to none."

An African prince sent an ambassador to Queen Victoria to ask: "What is the secret of England's power and superiority among the nations?" The Queen gave him a copy of the Bible. "Go, tell your prince," she said, "that this is the secret of England's political greatness."

Is it because the Bible is the talisman of success and greatness and power, that the Catholics, as per their "platform," published a week or so ago, propose to have an exclusive monopoly of it? Ah, thou old demon, AVARICE!

"The riches of the Kingdom of Heaven, though most very grand to possess, are dangerous and very difficult to manage when we want to run a big monopoly around them." The Savior said: "Go into the world and freely give." He did not say: "Go into all the world and gather up and monopolize."

We get rich by giving. "The liberal soul shall be made fat," not the avaricious soul that would lock up the Kingdom against others, and hide the key. A liberated Bible, in the hands of Luther, started the world to moving on the road of civilization and advancement. What a might of moral power it took to unchain that Blessed Book! The Romish church will never chain it again.

One smiting the Rock is enough; one crucifying is enough; one blackness of darkness in the ages is enough.

To be sure Avarice is busy at its work as of old: First the money wealth; then the political power; then the military power; then the avenues of intelligence; then despotism—serfdom; then a monopoly of God's Word, and then darkness, gross darkness for the people.

Ab, thou old demon, Avarice! "All the things will I give thee if thou wilt fall down and worship me." Hear! Hear! Back to your gods! Thou demon! Listen! "It is written! It is written!" "It is written!" "Thou shalt worship the Lord thy God and him only shalt serve."

"Blessed Bible how I love it,  
How it doth my bosom cheer.  
What hath earth like this to covet;  
O, what stores of wealth are here."

"Therefore, all things whatsoever ye would men should do to you, do ye even so to them: *this is the law and the prophets*;"—not profit.

Dear brethren, did you ever know, in the past, this plank to be put into any political form? Do you not feel to thank God that we have it now?

"Equal rights to all and special privileges to none." I see something very hopeful here and praise God for it.

Girard, Kans.

## THE LORD'S CAUSE IN CITIES.

BY A. HUTCHISON.

I WISH to present to the readers of the MESSENGER, a few thoughts on the subject of working the Lord in cities and towns. As a rule, we enter into the work as an experiment, and if it looks hopeful, we then begin to talk up the propriety or necessity of building a meeting-house; but if we cannot succeed in having large audiences, we are ready to pronounce the failure, and also to abandon the whole enterprise.

Sometimes we hear brethren are surprised that other denominations can have large congregations in towns and cities, while we cannot. One principal reason is, because other churches themselves a house, the first thing. We adopt this system of work, then we, too, expect success to attend our efforts. We do not expect to succeed in getting those who are chief rulers (when Christ was here) in the church. But while that is equally true now as then,—that some love the praise of men more than the praise of God, yet there are many who will accept the humble teaching of Jesus the apostles, if it is presented to them in the simple spirit of its own true character. We can secure a suitable house in which to hold our meetings in cities, before we can reasonably expect success to crown our efforts.

Right here our mistake is made. We rent a city, and we wish to rent or hire a house in which to hold meetings. Of course, we expect that other churches will rent their buildings to us, to use at the regular church services, and, as a result, we have such houses, as are in some obscure paucity, where people do not frequent, or where we must secure a house that has been previously abandoned, and again we fail to get the people to come out. We need to build substantial houses to begin with. There is plenty of work in the Brotherhood, which is not working the Lord, and plenty of noble hearts are responding to such calls, if they can be impressed with the necessity and practicability of such a plan. All this surplus money is to be for some way, and if it goes into the Lord's work, the donors will surely get good interest.

Brethren and sisters, we must watch our opportunities to do something for the Lord, and not done so much for us, and our time for drawing near a close. I know that many of you are short here, and I want to call the attention of my brethren to the great importance of preparing suitable houses in which to



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the Lord's work in cities. When we build church houses, we should build them in the towns, and not near by, or outside of the corporation. If you wish to have good congregations, and good order, build in the towns, where you are under the protection of the city or town regulations and laws. Those who would disturb us in our worship, will not dare to do so while they are inside of the town limits, but as soon as they are outside, they then seem to think they are about at liberty to do as they please. Of these facts, many of you are aware.

There are many anxious hearts among our members, who are ready, when an opportunity is offered. They want to do something by which they can advance the interest of the Lord's cause, and in building houses of worship in cities, we need to keep before our minds two things especially, one is proper locations, and the other is good, substantial, plain buildings, in keeping with the general principles of non-conformity to this world. Thereby we may show that we mean what we preach. These thoughts are the result of long observation, and some experience.

#### OUR TRIP TO COLORADO AND RETURN.

BY J. S. MOHLER.

By request of the members at Longmont we went there after leaving Denver. The St. Vrain church at Longmont numbers about 100 members. Eld. George Fessler is in charge, with brethren Weaver and Bashore for assistant laborers in the ministry. We remained with them, and labored for them from night to night for over a week. During this time we had some refreshing seasons. Sister Underhill and her daughter, also a member, and Bro. Ewing and wife (though at that time the latter were not members,) came from Canyon City, a distance of about 150 miles, in a covered wagon, sleeping under a tent at night, in order to enjoy the love-feast with the members at Longmont. Bro. and Sister Ewing came along for the purpose of learning whether "The Brethren" were the Lord's people, according to their "ideal" people of the Lord. They had never been with the members of our Fraternity before, only as they had learned from Sister Underhill. Being fully and happily satisfied, they were baptized, and enjoyed the Communion with us.

Those of us who consider a half a day's, or a day's drive behind a spirited team, over good roads, seated on cushioned seats in a fine carriage, quite an effort to reach a feast, please think and learn a lesson of humility and zeal from those worthy members, coming so great a distance over mountains and hills, through heat and dust, on hard seats, with mother earth for a bedstead, and, perhaps,—Jacob like,—a stone for a pillow.

Their Communion was well attended. The only minister from abroad, however, was Bro. Click, from Fort Collins. Ministers are scarce in that country and at a premium. It would be a blessed thing if some means could be devised to scatter our surplus ministers in some churches to places where there are none!

In the church at Longmont they have an arrangement, by consent of the church, for a young members' meeting. That is, the young members lead and conduct the exercises, such as singing, reading the Scriptures, exhortations and prayer. The older members are also asked to come and render assistance and encouragement. We think the arrangement a good one. It causes the young members to feel that there is a work for them to do, and that they are of some consequence in the church. The tendency is to develop and strengthen the talent God has given them, and thus they are a help to others as well as to themselves.

Finding that they are needed in the church, stimulates them to serve the church in their way, and to take a deep interest in her welfare.

It is too often the case when young members are gathered into the church that they are neglected. Feeling that there is nothing for them to do, comparatively, and that they are of little consequence in the church, they begin to drift off into something where they are made to feel they are of some consequence.

Greater attention must be paid to young members and young people generally, if we would bring them into the church and keep them there as active, useful members of the body of Christ.

Returning home from Longmont I found my family well. Praise God for his great goodness to us all!

#### A WARNING.

We are very slow to publish the errors of others unless we can, in some way, profit by them. Now and then we find members who are not fully satisfied with the work and progress of the church, and they go to other denominations where they can enjoy more liberty, as they call it. Several months ago a few ministers and some members severed their connection with the church and united with the Progressives. Below we publish two letters from the *Evangelist*, showing just where this craving for more liberty leads to. We hope the lesson herein taught will prove a warning to a few of our members who are disposed to forsake the ancient land-marks, set by the apostles. Whenever we do away with the Lord's Table, we are no better, respecting the New Testament ordinances, than the popular denominations. We are glad that some of the readers of the *Evangelist* saw the error and protested. But the letters will tell their own story.

\* \* \* "On last Sunday evening we held our first Communion service, and the first of the kind ever held in this town. A large congregation witnessed the ceremonies. We had no ministerial assistance. Our program was as follows: First, opening service from seven to eight, including a sermon on the ordinances and the ex-amination, from the texts, 'If I wash thee not thou hast no part with me,' John 13:8, and 1 Cor. 11:23, 29, 'But let a man examine himself,' etc. After the sermon the ordinances were practiced without comment, except the reading of appropriate Scriptures, and the singing of appropriate hymns. At nine the congregation was dismissed. The very best attention and behavior prevailed throughout.

"We had no tables for the supper, but instead served neat little sandwiches of beef and bread, neatly wrapped in tissue paper, which were handed to the members on waiters, covered with a clean, white napkin. It took about forty seconds to distribute the supper. There was no confusion, no rattling of dishes, no shuffling about, no time lost. It was far more in conformity to Paul's 'decently and in order' than anything in the supper line we had ever seen. The tissue paper served as a kind of napkin for the members to spread on their laps, and also answered to wrap up any remains of the supper which any one might leave.

"It is true that by this plan you cannot have much variety, or a very elaborate meal; but this is another advantage, as nothing could be more out of place on such occasions than the custom of feasting the appetite. Paul says expressly, 'If any man hunger, let him eat at home.' It is a spiritual and not a common feast, and therefore the materials should be extremely simple, and the meal abstemious. In the light of our successful

experience we would say to young congregations, Save the expense, trouble and confusion of tables, table-cloths and dishes, and have a more appropriate supper. These things are not any more necessary to the service than are the divans on which the Savior and disciples reclined while they ate. Let us free ourselves from all the lumbering traditions. . . . —B. C. Moomau."

(Three Weeks Later.)

"A CARD.—I have received two or three letters from Brethren, violently denouncing the report of our Communion meeting, with special reference to that part of it relating to the supper.

"The absence of tables was more an accident than design; the supper was a full meal, that is to say, every one had as much as he wanted. I am sorry the report gave offense to any one, as we certainly would not intentionally hurt anybody's feelings, more especially about a small matter. We therefore and hereby erase, expunge, retract, eradicate and obliterate our whole report. If this is not satisfactory, please let us know what you want us to do, and we will do it, even to the half of our kingdom. Let us have peace.—B. C. Moomau, Buena Vista, Va."

#### THE BEST INSURANCE COMPANY.

BY ALBERT SHARP.

THE best life insurance company in existence is the one described in the New Testament.

Cash on hand. Eph. 1: 7; 3: 8; Rev. 3: 18.

What you receive. Col. 1: 5; 1 Peter 1: 4.

What this company does above others. Eph. 3: 20; 1 Cor. 2: 9.

Other companies have conditions of policy, so has this one. Acts 2: 38.

The Leader of this company is King of kings and Lord of lords. Rev. 19: 16.

This company is the only one that will insure against loss in the day of judgment. To the faithful its policies never expire. Rev. 2: 10.

If you want to insure you must come to the President's conditions, and not to man's. John 14: 6.

The time to insure. 2 Cor. 6: 2.

Gardner, Kans.

#### MINISTERIAL MEETING.

THE following is the program for the Ministerial Meeting of the Southern District of Iowa, to be held in the South River church, Thursday, Oct. 19, 1893,—the day before District Meeting:

1. Address of Welcome.—H. W. Folger.
2. "How Shall We Instill more of a Spirit of Prayer into the Members of the Church?"—H. Berkman; alternate, M. Myers.
3. "Are We, as a Church, Filling our Mission as the Light of the World?"—John Gable; alternate, Peter Brower.
4. "Show the Responsibility of Ministers and Elders to the Church."—Isaac Barto; C. M. Brower.
5. "What are the Duties of the Church towards the Minister in Preaching the Gospel?"—S. Flory; J. Glatfely.
6. "How Should a Series of Meetings be Conducted to Obtain the Best Results?"—A. Wolfe; M. Replogle.
7. "How Should Sunday-schools be Conducted, so as to Accomplish the Most Good?"—Lewis Kob; J. M. Follis.

A. WOLFE, } Committee  
C. M. BROWER, } on  
J. M. FOLLIS, } Program.

"COMMON actions become holy, and drudgery grows divine, when the motive is pure and high."



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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J. G. ROYER, Business Manager.  
JOSEPH AMICK, Business Manager.

## ADVISORY COMMITTEE.

L. W. Teeter, A. Hutchison, Daniel Hays

Communications for publication should be legibly written in black ink on one side of the paper only. Do not attempt to write in cursive, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not expect us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper will reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

Remittances should be made by Post office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

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Mount Morris, Ill., Jan. 17, 1893

The editor of the *Ram's Horn* very truthfully says: "The devil has to work extra hard to get hold of children who have good mothers."

BRO. ENOCH EBY, of Booth, Kansas, reports good meetings, fine weather, good health, much to be thankful for, and nothing to complain of.

THE Brethren at Cerro Gordo, Ill., were fortunate enough to lose nothing in the recent fire at that place. Five business rooms were burned.

LAST week we reported eight additions to the Rock Creek church (Ill.), during their series of meetings. Three have since come out, making eleven in all.

TWELVE additions by baptism and one reclaimed was the immediate result of Bro. D. P. Shively's series of meetings, recently held in the Sugar Creek church, Whitley Co., Ind.

ALL matter, either business or otherwise, intended for the MESSENGER or *Young Disciple*, should be addressed to Mt. Morris. Please remember this and avoid much delay and many perplexities.

We learn that Bro. J. E. Ellenberger, of Plattsburg, Mo., has arranged to locate near Polo, that State, for a period of five years and engage in the ministry in that locality. He will occupy the J. E. Bosserman place.

BRO. ANDREW HUTCHISON has been with us nearly two weeks. He came to Mt. Morris very much reduced in strength, and several days were required for him to recuperate. He then delivered in the Chapel several excellent sermons that were highly appreciated by the large audiences that assembled to hear him. He left here last Wednesday morning for Keuka, Florida, where he will probably spend the remainder of the winter in missionary work. We trust that his sojourn in that genial climate will be beneficial to his health, and greatly strengthen the few faithful members who are struggling to build up the cause in that part of the South.

BRO J. I. MILLER, of Keuka, Fla., reports the church in place, with excellent meetings and good interest. They now talk of building another meeting-house in the vicinity of Hawthorne. This is a good point for our people to build up a congregation.

IN No. 49 of last year we stated that a minister was wanted at Sheridan, Mo., and referred to H. Clark of that place. It should have been Wm. H. Clark. Those who have had their letters returned may do well to write again, addressing as suggested.

ONE of our brethren writes us, that in December the snow in Pratt County, Kans., fell to the depth of sixteen and eighteen inches on the level. At some places the trains were delayed as many as six days. This has been a remarkable year for snow in the West.

BRO. S. E. YUNDT is still continuing his meetings at Cherry Grove, Ill., with increasing interest. So far two have come out on the Lord's side and were baptized. Bro. Jas. A. Larkins writes very encouragingly about the spirit and interest of the meetings.

THE Bible Term is progressing pleasantly. The attendance is good and the interest all that could be expected. These Bible Terms in our schools are supplying a long-felt want among our ministers, and we are glad to know that they are greatly appreciated by those who are so fortunate as to attend.

BRO. J. W. ELLIS, of Salem, Va., has returned home after quite an extended visit in the West. He visited and preached for churches in Illinois, Kansas, and other places. Speaking of some of these churches he says: "They are in good working condition. They are largely made up from the eastern churches and would serve as an example to some of the older churches in the East."

We are in receipt of a copy of the Minutes of the District Meeting of Tennessee, North Carolina and Florida. Considerable business came before the Meeting and was disposed of in a very fair manner. No papers are sent to the Annual Meeting. Bro. G. C. Bowman reported one hundred and fifteen meetings, six baptized and seven restored to fellowship in the mission fields where he labored.

BRO. DAVID B. PUTERBAUGH, of McPherson, Kans., has been appointed manager of the Old People's Home in Mt. Morris. Bro. Puterbaugh and his wife are well known in Northern Illinois. They lived here many years before moving to Kansas. We feel sure that the appointment will give quite general satisfaction throughout the entire District. They are expected to reach Mt. Morris about Jan. 20, and preparations will be made to open the Home about Feb. 1.

By special request, we understand, the Brethren's Tract Work has sent to all of the Brethren's schools packages of Bro. Rosenberger's tract on "Secret Societies," to be distributed among the students. The idea is a good one. Concerning this tract the *Christian Cynosure*, a strong, anti-secret society paper, says: "Mr. Rosenberger is a lucid writer, and in this tract presents some of the strongest arguments against lodgery extant. Briefly and pointedly he discusses the religion of secret societies, showing that it is anti-Christian; that their principles and their religion are at variance with the teaching of Christ and his apostles; that lodge principles and laws are disloyal both to the Gospel of Christ and the laws of the land; and that these societies produce a great waste of time and money. It is a forcible pamphlet."

We are having a regular old-fashioned winter. The ground has been frozen and covered with snow for weeks, and the weather is extremely cold. One who has lived in the Sunny South for years cannot well avoid longing for the genial climate where snows never come, and the long summer is given.

ONE of our brethren, who writes a good deal for the MESSENGER, says: "If at any time my writings, or any part of them, should be detrimental to the best interests of the church, I certainly will be glad to have you decline publishing them. I desire, above all things, the purity of the church and the glory of God. I truly hope our dear editors will publish nothing of a schismatic nature. I have often said, 'We have a paper that I am not ashamed to let my neighbors read.'"

OUR readers, as well as our contributors, will notice that we have greatly condensed the notes from correspondents found in this as well as the previous issue. We do this in order to make more room for some of the excellent essays that have been waiting for admission for some time. Hereafter we shall endeavor to limit the correspondence to the three pages set apart for that purpose. Our correspondents can greatly aid us in this respect by always making their notes short and to the point.

BRO. PETER FORNEY recently visited the members at Glendale and Tempe, Arizona, and organized a church at the former place, composed of fifteen members. Bro. Forney preached a number of sermons to the comfort and edification of the saints. The members seem hopeful and have very fair prospects of building up a strong congregation in that part of the West. Bro. Charles Gillett, a minister in the second degree, is also with them. Bro. P. J. Eisenbise, a minister, located at Tempe.

Soon after the close of their excellent series of meetings near Roanoke, Va., the Brethren secured the services of Bro. Holsinger, of Bridgewater, to conduct a singing class during the Holydays. The class was well patronized, and proved a great help to the church. Work of this kind to be commended. It is a department, in the means of grace and edification, too much neglected in our churches. There ought to be a class in vocal music in every congregation, at least once a year.

LAST week we stated that, on account of sickness, Bro. E. S. Young was compelled to return home sooner than he had expected. Since then our dear brother and his wife have passed through the crucible of affliction. The angel of death came into their pleasant family circle and wrested from their fond embrace their little boy. Two of their three remaining children have also been sick, but at this writing have improved sufficiently to place them beyond danger. In this severe affliction our brother and sister have the sympathies of this entire community.

ON account of making room for other matter which we have on hand, we will have to defer, for a few weeks, the proposed series of articles concerning the two Christopher Sower's. These articles are prepared by one of the descendants of the Sower family, and will prove both interesting and instructive reading. Most writers have founded the two Sower's who figured so prominently in the publishing business before the Revolutionary War, and these articles will clear up the confusion. The first Christopher Sower was a member of the Brethren church, but the second was not.



BRO. T. B. YOUNG, of Wichita, Kans., in company with others, recently took a trip into Oklahoma and preached at several points. He is well pleased with the people and country and has decided to locate there as soon as he can make the necessary arrangements. He speaks very encouragingly of the zeal of the members and the prospects of building up the cause in the Territory.

THE preacher who announces meeting to commence at 11 A. M., but does not put in an appearance until ten minutes after that time, may have the reputation of being an honest man in worldly matters, but his dealings with Father Time do not show him to be a truthful man. How much allowance will be made for these truths (?) that fall ten minutes short, remains to be seen. We know the consequence if the dollar falls ten cents short.

A SISTER writes, "Bro. —, one of our ministers here, does not take the MESSENGER, but I think, by insisting on him a little, he will subscribe. I shall do what I can by letting him have some of mine." That is right. Do your utmost to get the MESSENGER into the hands of every preacher in the Brotherhood. Let not one be missed. It will be well to raise the money and donate the paper to the poorer and hard-working ones. Be it borne in mind that if we can get all of our ministers interested in the MESSENGER, there is a probability of them becoming more thoroughly interested in every department of church work. It will keep them posted in church news, and thus be the means of encouraging them. The Essay Department will give them the skeleton for many sermons, while the other departments will afford good things to think about while about their secular duties. The MESSENGER in the family will also give the good wife and children something pleasant to talk about. So, by all means, do not stop until every minister in the Brotherhood becomes a reader of the paper.

AMONG the women deserving special honor, is Miss Kate Marsden, who recently traveled through this country on her way to far-away Siberia, to resume her charitable work among the lepers. She has traveled thousands of miles, and endured many hardships in that bleak country, and established many leper colonies. Before she went there, these wretched creatures were left without shelter or sympathy. Miss Marsden has provided shelter for hundreds, and has recently been home to England, to seek further aid in her noble work. We understand that she will shortly make an appeal to America, for means to enable her to at least comfort this portion of suffering humanity. Our world may be full of wickedness, but when we see a woman thus leaving all the comforts of a wealthy home, in the most favored region of the earth, and take up her abode in the dreary land of Siberia, for the purpose of helping the outcasts of the country, we cannot help but have more faith in humanity. Certainly such noble deeds shall not pass unrewarded by the Master who will not fail to remember the giving of even a cup of water in the name of a disciple.

#### A LACK OF FAITHFULNESS.

A BROTHER writes: "One of our ministers refuses to preach because the church is out of order. Another does not care to preach because the people do not want to hear him. The third does not preach because he has not the ability. Under these circumstances what must we do?"

This is a very unfortunate condition for the church to get into. We have very little confidence in a minister who declines to preach just

because the members are out of order. That is the very time he ought to preach. Most any man can preach when everything is running along smoothly, but it takes a man of God to cry aloud and spare not when he sees the enemy coming. Possibly the language of Jesus to Peter would apply in this case: "When thou art converted strengthen thy brethren." What would we think of a physician who refuses to administer to the needs of the afflicted just because they happen to be sick? When people are sick is the very time that the physician is in demand. Just so with the preacher. If his people are running into sin, he should study the harder, and preach the more earnestly, and woe be unto him if he does not preach the Gospel. If Noah, the preacher of righteousness, had declined to preach because the world was running into sin, God would never have entrusted the building of the ark to him. Elijah once fled from Israel and hid himself in a cave at Mt Horeb, thinking that he was the only faithful one left, but the Lord sent him back to his work again. A Jonah once fled from the presence of the Lord and tried to escape the responsibility of a preacher, but he was returned to his work a wiser and a better man. There are some impressive lessons here for the man who proposes to lay aside his Gospel Sword and let the enemy have full sway. It is bad enough for the shepherd to flee when he sees the wolf coming, but for one to stand with folded arms and see the wolf devour the sheep, as well as the lambs, is a species of unfaithfulness for which there is no excuse, and possibly no pardon without bitter repentance.

If there be any such preacher in the Brotherhood, let him repent and enter upon his duties at once, so as to strengthen the weak, warn the erring and encourage the faithful. A few years of earnest labor may, in a measure, restore to faithfulness many who otherwise would wander off still farther into sin. It would also be the means of encouraging the minister who has not the heart to preach because the members do not like to hear him, and may also strengthen the weak one who feels that he does not possess the ability to preach. Probably the whole thing depends upon the minister who can preach and yet will not.

A minister who lives in a locality where his preaching is not edifying, should study all the the harder so as to make himself as proficient in the work as possible. He should avoid long sermons and long prayers, and labor to render his part of the work both interesting and instructive. If he cannot do this he would better change location. It is not profitable for a man to spend his time preaching where he cannot edify the people.

The young minister, who feels that he cannot preach, needs encouragement. Let him have much confidence in God, a little in himself, preach only a little at a time, and preach that little well, and thus, by degrees, he may develop into a man of rare usefulness.

The proper course for the members to pursue is, to admonish their ministers somewhat after the above manner, and if the condition cannot thus be improved, the case should be referred to adjoining elders, who ought to make every possible effort to assist that church in procuring a minister who will

"Be firm, be bold, be strong, be true,  
And dare to stand alone;  
Strive for the right, whatever he do,  
Though helpers there be none."

J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

##### No 27.—Christian Antiquities of Rome The Catacombs.

LONG before we came to the City of Rome, we had heard about and read of the great catacombs which may be said to encircle the ancient city. For you may go out of Rome on almost any of the fourteen great consular roads that radiate from the golden milestone in the Roman Forum, and at a distance of two or three miles from the walls of the city, you will find entrances to these subterranean galleries. To us they are especially interesting, as they are directly connected with the early history of the Christian religion.

But they are not an object of interest to modern travelers only. In the early centuries of the Christian era they excited as much interest as they do now. Then, for many centuries, they were entirely lost sight of. The entrances were blocked up, and even their existence became unknown. In the seventeenth century they were discovered, and since then every visitor to Rome sees with interest these ancient galleries.

The catacombs are first referred to by Jerome, one of the church fathers who wrote A. D. 380. He says: "When I was a boy, being educated at Rome, I and my school-fellows used on Sunday to make the circuit of the sepulchres of the apostles and martyrs. Often we descended into the crypts, which are excavated deep into the earth, and contain as you enter, on either hand in the walls, the graves of the dead; and they are even in all parts dark, so that the language of the prophet seems to be fulfilled: 'Let them go down quick into Hades.' Only occasionally is light let in to mitigate the horror of the gloom; and then not so much through a window as through a hole. When we again advance, the surroundings are made as dark as night; as Virgil says,

"A nameless horror makes the region dark,  
The very silence fills the soul with fear."

The truthfulness of this description will at once be recognized by all those who have gone down into the black darkness and gloom of these underground vaults. But it does not describe them sufficiently for those who have not seen them. Having gone down into them with lighted wax tapers, and a trusty guide, and explored some of the dark and intricate passages and galleries, one of the "sleeping places" of the dead of the primitive church of Rome, we propose to give our readers some account of these vast, subterranean cemeteries. In the preparation of this sketch we take pleasure in acknowledging our indebtedness to Dr. Russell Forster, an eminent authority on the antiquities of Rome, who accompanied us in our walks through the dark passages, and gave interesting explanations as we passed along.

First, then, what are the catacombs? The name which is modern does not convey any idea as to the use of these underground galleries. Originally they were called *cemeteria*, a Greek word meaning "sleeping places," and from which we have our word cemetery. It will be remembered that the apostles always refer to death as a sleep. Paul speaks of five hundred brethren who saw the Lord, "The greater part remain unto this present, but some are fallen asleep," and again, "Them also which sleep in Jesus will God bring with him," and "We which are alive and



remain unto the coming of the Lord shall not prevent them which are asleep." Peter also speaks of the fathers as having fallen asleep. How natural then, with the views they had of death and the resurrection, that the Christians should call their tombs sleeping places! And how expressive of their hope of, and faith in, the raising of the body! The Lord has said of Lazarus, he "sleepeth." So, when death called away one of the early Christians, they said "He is not dead, but has fallen asleep; when the Lord comes again, he will call him from his sleeping place."

When Paul came to Rome, and to day we traversed the very road he passed over, it was the almost universal custom of the Romans to burn the bodies of their dead friends. The ashes were then carefully collected and placed in funerary urns which were deposited in vaults prepared for that purpose. The very idea of burning their dead, was, with the views they held, repugnant to the Christians. As the body of their Lord had been wound in fine linen, and laid in a rock-cut tomb, so it was the desire of those, who accepted his teachings, to be laid away in like manner when they had fallen asleep. This idea culminated in what are now known as the catacombs. They are simply a series of rock-cut tombs, and were the sleeping places of those who died in the Lord.

According to the Roman law, frequently re-enacted during the days of the Empire, the burial of the dead, or even their ashes, was strictly forbidden within the walls of the city. These laws were of course just as binding on the Christians as they were on the Romans. Hence the burial places are found from one to three miles from the outer wall of the city. Thus, when Julius was assassinated, and divine honors were accorded him, it required a special act of the Roman senate to burn his body and bury the ashes in the Forum.

Another law, made in accordance with the faith of the Roman people, held all burial places as sacred. It was made a capital offense to desecrate a cemetery, or to disturb the ashes or the body of the dead. This law explains why the Christians were permitted to excavate tombs for their dead, undisturbed even in times of the most bitter persecution. They even became places of concealment for the Christians, and often, in these underground passages, the persecuted church at Rome met to celebrate the Lord's Supper, and partake of the Communion.

There are about sixty of the catacombs, and if all the underground galleries and corridors were placed in a straight line it would extend over seven hundred miles, or the entire length of Italy. If stretched between Chicago and Philadelphia, they would almost reach from the City of the Lakes, to the City of Brotherly Love. They consist of long, narrow galleries, from two and one-half to three feet wide, and in some places even narrower, and seven or eight feet high, cut in the solid rock, from fifteen to thirty feet below the surface of the earth. The galleries are cut with much regularity, so that the floor and roof are at right angles with the sides. They run in straight lines, but are crossed by others, and then by others again, until a perfect network of galleries is formed in a labyrinth where one might wander in the very blackness of darkness, and never find his way out.

The galleries are cut on three different levels, so that there are three series of these corridors lying below each other. In the one we visited to day

we found three levels each reached by a descending stairway cut in the rock. The walls on either side of the galleries are honeycombed with graves cut in the rock, one above the other. Into these openings, just high and wide enough to admit the body, the dead were laid, and the opening was then closed with a marble slab or terra cotta tiles. No coffins were used in the first centuries in burying the dead. The body was wrapped in linen, with some aromatic spices and herbs, and laid in the sepulchre hewn out of the rock. Thus the early Christians in Rome buried their dead after the example of the burial of their Blessed Lord and Master. On the marble slab, which closed the grave, usually the name was engraved with the words "In peace," or "He sleeps in peace." The older inscriptions are all in Greek, while the later are in Latin. In some cases, in addition to the name, other words and sentiments were engraved on the marble. We give a few of these inscriptions, translated by Dr. Forbes:

Regina, mayest thou live in the Lord Jesus.

Valeria sleeps in peace.

Lotfius laid here to sleep.

Sweet Faustina, may you live in God.

Agape, thou shalt live forever.

The place of Basil, the Presbyter, and his wife Felicitas.

Primitus in peace. After many torments, a most valiant martyr. He lived thirty-eight years. His wife raised this to her dearest husband, the well deserving.

Here lies Gordius, deputy of Gaul, who was executed for the faith, with all his family. They rest in peace. Theophila, a handmaid, set this up.

She died at the age of thirty-five. From the day of her baptism she had lived fifty-seven days.

These translations might be extended almost indefinitely, but these will suffice to give a general idea of what is found in the catacombs in the way of inscriptions.

Another feature of these great burial vaults has not yet been referred to. At some places the galleries are enlarged into squares, and others into circular rooms of considerable size. These were family burial places, and here about the beginning of the fourth century stone coffins were first used. The rooms were cut out for those who were able to pay for the work, and were doubtless used, as were the first stone coffins, called sarcophagi, by the wealthy.

In one of the largest of these rooms which we visited, fifty people might find standing room at one time. In it is the following inscription, clearly cut in a large slab of marble. It was erected by Damasus, Bishop of the church of Rome, A. D. 366:

Here, if you would know, lie heaped together a number of the holy.

These honored sepulchres enclose the bodies of the saints.

Their lofty souls the palace of heaven has received.

Here lie the companions of Christ, who bear away the trophies from the enemy.

Here a tribe of elders, which guard the throne of Christ.

Here is buried the priest who long lived in peace.

Here the holy ministers who came from Greece.

Here lie youths and boys, old men and their chaste descendants, who kept their virginity undefiled.

Here I, Damasus, who had to have laid my limbs.

But feared to disturb the holy ashes of the saints.

The good bishop, not finding space for a sepulchre among the martyrs of the early church, caused a tomb to be built for himself at the entrance to the catacomb in which this inscription is to be seen, and then he was laid to rest, and his tomb remains unto this day.

Another interesting feature of the catacombs is that they contain the earliest attempts of the Christians in decorating the tombs of the dead in painting or frescoing. In the larger rooms,

many of which were covered with plaster, pictures, painted very early in the Christian era, are to be seen. As might be expected, the scenes are all taken from the Bible. That most frequently met with is a representation of Christ the Good Shepherd. It is the figure of a man with a lamb on his shoulders. The baptism of Christ by John in the Jordan. The Savior represented as having stepped down into the water, while John is probably in the act. The Lord's Supper. The *agape* of the early church is also painted on the walls of the tombs. Most striking the rock, and the story of Jonah are all illustrated. In the latter is seen a great sea monster, and not a whale, casting Jonah upon dry ground. This shows that the revised version is correct in rendering whale, sea monster.

The frescoes are but rudely drawn, and you may teach their own lessons. No one would come to the catacombs to take lessons in theology, and yet they prove beyond all doubt that the primitive church believed that Christ was baptized in the river, and not on its bank, and that the *agape*, or love-feast, was practiced in the primitive church.

The frescoes to which we have referred belong to the very earliest period. Later improvement was made in drawing and painting, and in the catacomb we explored we saw the head of our Lord painted on the wall, which showed skill and artistic taste. To this subject we have given considerable study, and in a succeeding letter we propose to give our readers all that is authentic as to whether there is a correct portrait of our Savior in existence.

We have merely glanced at the catacombs, and what they contain, and already the limits of our space have been exceeded. We might spend months here and write a letter each day without exhausting the different subjects. We are continuing our work to Christian Antiquities, and our next letter will contain a study of the footsteps of Paul in Rome.

D. I. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Kjöfinge, Sweden.

I AM now, for the first time, going to write a few lines to you, my dear brethren and sisters, in the Far West. Though unknown in person, we are all going to the same home above.

Here, in Kjöfinge, we have had many good meetings, recently, in our meeting-house. These meetings have been led by our dear brother, O. P. Olin, who does all he can to declare the saving Gospel to the people.

A friend to the church, Mr. Frank, formerly located at Kjöfinge, but who went to America a few years ago, has now returned here again. He has exhorted the people to come to Christ, and told them how he himself was led to Christ in America. The people have by this been stirred up, and as a result many have recently come to our meetings. We have also a very good Sunday-school in our meeting-house, led by Bro. Olin, and we hope the seed sown may bear fruit in the dear children's hearts.

Oct 30 Bro. Olin and the writer were at a place named Lundökra,—seven miles west from here,—where we had a good meeting at 2 P. M.



The house was well filled, and we exhorted the people to come to Christ. In the evening of the same day we had a meeting here in Kjeftinge. After this meeting a sister came over on the Lord's side.

Dec. 5 Bro. John Olsson and wife, from Wanneberga, came to our aid. Bro. Olsson held three good meetings here, and we were thankful to the Lord for the rich blessings he bestowed upon us when he was here.

Oct. 7 Bro. Olsson and wife left for Malmo, but promised to return next month, the Lord willing.

Dec. 11 Bro. John Olsson came to us again and held four good meetings, when a young sister came over on the Lord's side.

Bro. Olsson has been working in Malmo, Linhamm, and Kjeftinge for about three weeks, during which time he has held many good meetings. He told us, that the churches in Sweden are prospering.

If the Lord so direct, I am going to America next spring; otherwise I will be cast into prison, because I do not want to enter military service. This year I must pay a fine of twenty kroners, because I went to another place at the time of military exercises.

I hope you will remember us in your united prayers, that we may not faint in the good work, and at last meet above. Our dear members here in Kjeftinge, especially Bro. Olihn, and John Olsson, send greetings.

J. M. RISBERG.

Kjeftinge, Sweden, Europe, Dec 13.

#### My Trip to the Sunny South.

Nov. 21, in company with Bro. Lemuel Hillery, Bro. Joseph Peffey and others, I left my home in Indiana for Alvin, Texas, where we arrived on the following Saturday and were met by Bro. Wassam, and conducted to his home, a short distance from the depot. Marvel has just been laid out in town lots, having a post office and a few dwelling houses. The Brethren have just finished their meeting-house. It will be dedicated on the second Sunday in January. On Jan. 12, at 4 P. M., they will have their first love-feast in the church. The church here is small, numbering about thirty members and nearly all are poor in worldly goods, but rich in faith, and alive and zealous in the service of the Lord. Under adverse circumstances they trusted in the aid and power of God to sustain them in securing a place of worship. It cost labor and self-sacrifice to erect the building, but I am happy to say that the house is all paid for except about one hundred dollars. Churches elsewhere might assist them in raising the remaining one hundred dollars.

We like the country very well. The climate is very mild. We stayed until Dec. 10, at which time the mercury stood between 70 and 80, and strawberries were just beginning to ripen. I found this to be a good place to locate, and would advise others, who desire a mild and salubrious climate, to go there and see for themselves. This will be our future home, the Lord willing.

GEO. B. SHIVELY.

From La Porte, Ind.

BRO. DANIEL LORAH, a minister, and his family, arrived here two weeks ago, from Missouri, and have settled among us for the present. This is quite encouraging to the little band of our Father's children here. To-day, Jan. 1, Bro. Lora delivered an interesting discourse.

One sister was baptized at our Rolling Prairie appointment, three weeks ago. I returned home Dec. 31, from the Yellow River church, of Northern Indiana, where twelve days were spent with

the Brethren there, engaged in a series of meetings. There were three accessions by baptism. Some are waiting for "a more convenient season." The members are much encouraged, and the meetings will be continued by the home ministers.

The first day of the new year closes with a blinding snow-storm. With that which has gradually accumulated to the depth of four or five inches, we will have a "run" of good sleighing.

We have one hour of New Testament Scripture reading, and review, in connection with, but previous to, the preaching services, at our Rossburg appointment, which has become the main feature of our meetings at that place, and promises a power for much good. We have an infant class, composed of little ones who are unable to take part in the review. The rest of the audience is arranged in one class. This plan is very profitable at points where a regular Sunday-school cannot be maintained.

We had hoped to surprise the little folks at church to-day, with New Year's presents of the *Young Disciple*, but the roll did not come.

Now we must wait until next meeting day, when we hope to see their eyes sparkle at the sight of the bright little paper, filled with good things for good little boys and girls.

THURSTON MILLER.

Jan. 1.

#### Echoes from the Highway.

As the year has closed, a backward glance brings to remembrance echoes of some interest, in regard to the onward prosperity of the church in Southern California. We had quite a large number of additions by letter, and some by baptism during the year. Peace and union prevail, and with the strength of the resident ministers, in addition to the goodly number of ministers, visiting during the year, there has been much preaching done. Very few have tired of the good old highway of holiness,—the narrow way marked out by the Blessed Savior. There were five Communion meetings in the District during the year, which were well attended. Much harmony and love seemed to characterize the meetings.

Eld. D. Vaniman did considerable preaching at Covins, and held a two weeks' series of meetings at Lordsburg, besides preaching at other points. Eld. P. A. Moore's labors are also appreciated, as well as the labors of other faithful volunteers, that have come to visit the churches.

Bro. W. T. Keiser will soon commence a series of meetings at Covina. At Pomona regular meetings are held, at present, under the supervision of Bro. J. F. Neher and Bro. D. Shaffer.

Here, at Lordsburg, we have two regular preaching services every Lord's Day, by the standard bearers of the cross. The work in Los Angeles City is still carried on by Eld. P. S. Meyers and S. C. Lehmer. Elder I. Gibbs commands the good work in the San Jacinto Valley. Bro. C. Wine labors in Ventura County. The mission post at East Riverside is under the care of the writer, assisted by Bro. B. F. Masterson. I started an outpost at Perris, in San Diego County. The Mission Board kindly took that point under their care. Eld. J. W. Metzger preaches there occasionally.

Recently I have started meetings near Rialto, in San Bernardino County. Eld. John Metzger is still able to do efficient work, skirmishing along the lines of the enemy, and frequently gives the old serpent a hand-to-hand battle. Tried old soldiers know how to wield the spiritual weapons of warfare. Bro. Miller, of the College, is doing excellent work both for the school and church. Taking all in all, we have reason to "thank God

and take courage." There was a time, not many years ago, when we called for volunteers to come over into this goodly land and help herald the Gospel truth. Now we have ample help in that line, yet there is plenty of room for the true and tried soldiers to find a welcome spot on which to build their camp-fires, and be a light to the world. To those in whom the light that is in them, is darkness, we would say, Pass on, there is plenty of room farther ahead. J. S. FLORY.

Lordsburg, Cal.

From Salem, Oregon.

WHILE we are isolated from the main part of the Brotherhood, we still feel that we are a part of that glorious body, and that we have hearts in our midst, beating loyal to the scepter of King Immanuel.

We met in local council Dec. 3, with love and unity prevailing. A few of us have long since favored the idea of building a church house in Salem, but clouds of discouragement interfered. Only recently a gleam of light has dawned upon us.

The Secretary of our State Mission Board seems to think that if we do our part, the General Mission Board will render liberal assistance in the building of a house, and if so, we will soon have it.

Salem is located in the center of a rich farming district, with the majority of our membership at a convenient distance, and seven resident members. Our town is steadily growing.

This, the Willamette Valley, is well adapted to wheat, potatoes, pears, prunes and plums. It is too cool for tropical fruits. The winters are mild, with frequent rainy spells, but not continual rain as is sometimes falsely reported. The summers are very pleasant.

We solicit correspondence from any of our brethren who are anxious to learn the advantages of our country. There are cheap lands in the rural districts where people with limited means can secure homes. These localities are more or less convenient to the markets, but, sooner or later, there will be railroads to open the way for trade.

Any brethren, desirous of locating here, should first come and see for themselves. Oregon is now only four or five days' travel from Chicago, with the most delightful American scenery along the way, especially over the Canadian, Northern Pacific, and Rio Grande Routes. You will be amply repaid for the trip, whether you locate or not. We think we have as good a country as our sister States. It is a very good way to build up the church, when members locate permanently in a new place.

JOS. B. EARLY.

Dec. 6.

From the Price's Creek Church, Ohio.

BRO. J. H. BRAUBAUGH commenced a series of meetings for us Nov. 24, remaining until Nov. 26. He preached four interesting sermons. Then, according to arrangements, Bro. Henry Frautz came to conduct a series of meetings. He preached nineteen excellent sermons. As a result two young sisters made the good choice and were received into the fold by Christian baptism. During our meetings we had large congregations. Our house, 49 by 60 feet in size, was full to overflowing.

Dec. 6 we held a council-meeting. All the business that came before the meeting was pleasantly disposed of. We held an election for one minister and two deacons. The lot for minister fell on our dear brother, Henry Eby; for deacons the lot fell on brethren Joseph Shaffer, Jacob S. Petry and Lewis Richards. May the Lord bless them



and their companions! As our elder is well advanced in years, the church thought best to have some one to have the oversight of the church. Bro. Tobias Krider, of the Ludlow church, was chosen for that position. Henry Frantz and wife left us Dec. 9, for other fields of labor. May the Lord go with them as they go on with the good work!

GEORGE H. PETRY.

El Dorado, Ohio.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Hopewell Church, Pa.**—Dec. 24 Bro. D. B. Arnold, of Burlington, W. Va., came to labor for us and continued until the evening of Jan. 3. We had the best of order throughout.—*Abraham Steele, Jan. 5.*

**Frankfort, Ohio.**—Our series of meetings commenced Dec. 24, and continued until Jan. 1, 1893. The weather being disagreeable, the congregations were not very large. The church was much built up.—*J. C. Jones, Jan. 4.*

**Portland, Ind.**—On Christmas Eve Bro. John Christian, of Bradford, Ohio, commenced a series of meetings at this place, and continued until New Year's Eve. The meetings were very enjoyable and soul-inspiring.—*L. Alice Garber, Jan. 3.*

**Burlington, W. Va.**—Dec. 23 we commenced a series of meetings at the Welton school-house, nine miles west of the Beaver Run church. Two precious souls were made willing to enlist under the banner of King Immanuel. Bro. Jonas Fike did the preaching.—*Peter Arnold.*

**Panora, Iowa.**—I am glad to tell you that we are having a very interesting and instructive series of meetings, conducted by Eld. R. F. McConne, of Dallas Centre. We are having fine weather and good roads, with increasing attendance and growing interest. We expect to continue a while yet.—*J. D. Haughtelin, Jan. 1.*

**Mexico, Ind.**—Our Communion meeting in the new house occurred Dec. 23. We had a feast that was indeed good for the soul. The house was well filled. There were ten ministers present from adjoining congregations. Eld. John H. Wright officiated. He is still with us, in the midst of a series of meetings, with a fair attendance and with the best of order and interest.—*J. M. Reppogle, Jan. 2.*

**Root River Church, Minn.**—Bro. Harvey Eikenberry, of Greene, Iowa, commenced a series of meetings Dec. 10, and continued until Dec. 25, delivering, in all, twenty-four discourses. Two precious souls asked for admittance into the fold and were buried beneath the icy waters. On Saturday evening our brother addressed us from the text, "Almost thou persuadedest me to be a Christian." Another dear sister was made willing to leave the ranks of sin and will be baptized. Six have been added to the church by baptism and three by letter this year.—*Ella M. Ogg.*

**Mechanicstown, Md.**—Our Thanksgiving meeting occurred in the meeting-house in town, Thursday evening, Nov. 24. Bro. Wm. H. Franklin, of Sam's Creek, Md., did the preaching. Saturday, Dec. 10, Bro. D. F. Stouffer, of Benevola, Md., came to Mechanicstown and commenced a series of meetings, which continued until Monday, Dec. 19. In all we had eleven sermons. We also held one social meeting. Two were baptized and many others convinced, and made to feel the necessity of a preparation. We had, at all the meetings, good attendance and the most excellent attention.—*D. R. Saylor, Dec. 26.*

**Lone Star, Mo.**—We just closed some interesting meetings at the Lone Star school-house, ten miles south-east of Warrensburg, Mo., with four additions. Two were baptized at the Mason school-house since our last report.—*D. M. Mohler, Dec. 21.*

**Cherokee, Kans.**—Bro. A. I. Heestand commenced a series of meetings here on Christmas and continued until the evening of Jan. 2. In all he preached nine sermons. While there were no immediate results, we believe there were lasting impressions made.—*L. Wolfe, Jan. 3.*

**South Waterloo, Iowa.**—The Brethren of this church recently held a choice for ministers. The lot fell on brethren A. P. Blough and Lewis Ikenberry. The latter is a student at Ann Arbor, formerly of Mt. Morris. Both are worthy and intelligent young brethren.—*Ephraim Lichty, Jan. 5.*

**Ellisburg Church, Ind.**—Bro. Solomon Bickenstaff commenced a series of meetings on Christmas evening and continued through the Holidays. He preached the Word with power. The members were awakened to a sense of their duty, and sinners warned to flee the wrath to come.—*David Wampler, Boletown, Ind., Jan. 4.*

**Laramie's Church, Ohio.**—Bro. W. Q. Calvert was with us and held a series of meetings, which was attended with good interest on the part of all. I think much good was done both in and out of the church. Some, we believe, are near the kingdom. We had, in all, twenty-seven sermons. Our Communion services occurred Dec. 24. Bro. Boggs, of Covington, was with us and officiated.—*Jonathan Hoover, Dec. 31.*

**Mount Storm, W. Va.**—Bro. Aaron Fike, of Eglon, W. Va., preached a series of sermons for us at the Striped school-house, by which the members were much encouraged and strengthened. Six dear young souls were made willing to cast their lot with the people of God. They will be baptized in the near future. One of the number is the youngest daughter of the writer. All our children, four in number, are now in the church.—*Raphael Baker, Dec. 16.*

**Beaver Creek, Va.**—Two were received to-day by baptism at the Branch church, where we closed a series of meetings two weeks ago. I was not present, having an appointment to fill at Franklin, four miles away. There was a meeting to-day at our new house and at Emmanuel's church also. They expect to have a series of meetings at the latter place. Bro. Hiram Miller, one of our home ministers, is chosen to do the preaching.—*G. W. Wine, Ottobine, Va., Dec. 25.*

**Sugar Creek, Ind.**—We have just closed an interesting series of meetings, conducted by Eld. D. P. Shively, of Peru, Miami Co., Ind. He wielded the Sword of the Spirit with power. Twelve precious souls stepped from the ranks of Satan to be initiated into the family of God. One was reclaimed. Four of the number were under fifteen years of age. Fathers and mothers wept for joy to see their children coming home to Christ.—*Orilla Bollinger, Tunker, Ind., Jan. 1.*

**North Liberty and Richland, Ohio.**—I commenced a series of meetings in North Liberty Nov. 12, and continued two weeks. The meetings were well attended, and excellent attention was given to the Word preached. As is generally the case, the meetings closed too soon. Having promised the Brethren in the Richland church, Richland Co., Ohio, to labor for them, we met at said place on the evening of Dec. 6. The attendance and attention were excellent. We continued until Dec. 22. Nine precious souls turned to God and were added to the church by baptism.—*Reuben Shroyer, Pierce, Ohio.*

**Hatfield, Pa.**—Dec. 24 Bro. J. Y. King, of Maryland, came to us and preached ten sermons. There were no additions, but much good was done. The soul-cheering sermons were appreciated by all. All say the meetings closed too soon.—*Ella C. Souders.*

**Garden Grove, Iowa.**—Last night closed a series of meetings at the Franklin church, Decatur Co., Iowa, begun Dec. 23, by the home ministry. Dec. 24 Bro. John Eshelman, of Jefferson County, Iowa, came among us and greatly assisted in the meetings.—*Jemima Kob, Jan. 2.*

**Yellow River, Ind.**—We commenced a series of meetings Dec. 11, conducted by the home ministers, who continued until the evening of the 19th, when Bro. Thurston Miller, of La Porte, Ind., came to our assistance, and continued until the evening of the 30th. Three young souls made the good confession.—*John E. Joseph, Bourbon, Ind., Jan. 3.*

**Guttenberg, Iowa.**—The Wayman Valley church met in quarterly council Dec. 29. Elders S. H. Miller and Wm. Eikenberry were with us. Bro. C. H. Stone was advanced to the full ministry, and Bro. Henry Stone to the second degree of the ministry. At this meeting our church was well represented and there was a seeming harmony in sentiment.—*John Schmidt, Jan. 7.*

**Rome Church, Ohio.**—To-day we closed a very interesting series of meetings, that has been in progress since Dec. 13, at our Oak Grove house. Bro. W. L. Dessenberg, of Ashland, Ohio, held forth the Word in its power. God's children were encouraged and built up in the faith, and those who are yet strangers to the covenant of grace, had the way marked out so plain that they have no excuse.—*Maggie A. Dickey, Cor. Sec., Alvada, Ohio, Jan. 1.*

**Charleston, W. Va.**—Bro. A. M. Frantz, of Greenbrier County, has been with us and preached ten sermons. His work ended yesterday. While no one united with the church, we feel that his efforts are not without a reward. He earnestly preached the Word. Bro. Frantz desires to change locations, and we would be glad if this locality would suit him. We are in need of a minister and would be glad for ministers, traveling through this part of West Virginia, to stop and preach for us.—*A. Haws, Dec. 26.*

**Spring Run, Pa.**—On Saturday, Jan. 23, at 10:30 A. M., dedicatory services will begin in the new church in Bratton Township, south of McVeytown Station, Spring Run congregation, Mifflin Co., Pa. There will be preaching in the evening and on Sunday morning and evening, to be continued as circumstances may permit. A series of meetings will commence in the Spring Run church, two and one-half miles north of McVeytown Station, Mifflin Co., Pa., Saturday evening, Jan. 14.—*Emma Bollinger.*

**El River, Ind.**—I met with this church Dec. 20, to assist them in a series of meetings. The meetings closed on Sunday evening, Jan. 1. There were no additions, but the increased interest made us feel as though the meetings will not be in vain. There has been an encouraging increase of members in this church during the past year, but since my visit to them, a year ago, death has called two of their faithful deacons away, with others of their number. New Year's morning a children's meeting was held that will never be forgotten. The young members, as well as the young people out of the church, took quite an interest in this meeting. I was impressed with the harvest, ripening for this church, if properly cared for. We arrived home Jan. 2.—*Silas Gilbert, Lightsville, Ohio, Jan. 3.*



**Johnstown, Pa.**—At our church council, Dec. 29, a young brother was received into the church by baptism, and a brother and sister reclaimed. Thus the good work is advancing. Pray for us!—*Sadie Brallier Noffsinger.*

**Bethel, Mo.**—The series of meetings, conducted by Bro. C. H. Brown, at the Brush College school-house, in the southern part of the Bethel congregation, Holt Co., Mo., closed Dec. 30, with good interest and two applicants.—*Frances Hildebrand.*

**Little Traverse Church, Mich.**—Dec. 1 Eld. Isaiah Bairigh, of Woodland, came to us and commenced a series of meetings, continuing each evening until Dec. 1. Although there were no immediate accessions, yet saints were encouraged to press onward. Bro. Bairigh has a very forcible way of presenting the Truth.—*L. B. Wilcox, Dec. 26.*

**Galva, Iowa.**—Our series of meetings at the Galva school-house closed Dec. 17. We had, in all, twenty-three soul-cheering sermons, in which Bro. Fowler, from the eastern part of the State, dealt out the Bread of Life with power. We, as a little band, were much revived and thank Bro. Fowler for his earnest labor.—*H. Schroepfel, Jan. 2.*

**Talent, Ore.**—Our quarterly council occurred today. Everything passed off pleasantly. One brother was received by letter. Bro. John Wimmer, one of our deacons, is very ill. He was anointed. Bro. D. Brower commenced meetings in the Wagner Creek school-house on Christmas, and preached every night since, with good attention, good order and a full house.—*Susan M. Rhodes, Dec. 31.*

**Mt. Hope, Ok. T.**—Bro. F. H. Bradley, from Kansas, came to us Dec. 30, and preached for us on Sunday and Sunday evening, Jan. 1. His preaching was interesting and instructive. We have an evergreen Sunday-school, which was first organized about two years ago, and has been progressing fast ever since. We use the Brethren's literature. This church is awake to the good cause of the Master.—*J. H. Neher, Crescent City, Ok. T.*

**State Center, Iowa.**—The State Centre church is still without a resident minister. We need a live, zealous minister to move among us. We would also be pleased to have other faithful brethren in our territory. We expect to commence a series of meetings Jan. 14. Eld. S. Johnson, from Benton County, Iowa, and James Thomas, from Boone County, expect to be with us.—*S. Beeghly, Jan. 3.*

**Ness City, Kans.**—Bro. George E. Studebaker came to us (eight miles north-west of Ness City) Dec. 6, and stayed until the morning of Dec. 16. He preached nine purely Gospel sermons to very attentive hearers. The brethren had never preached in this neighborhood and we were glad to have the way made plain. I am the only member in the County, as far as I can learn. If there are members, I will be glad to hear from them.—*Anna Horning, Dec. 26.*

**Seven Fountains, Va.**—In Page County, Va., there are nine brethren and sisters, in behalf of whom I commenced a series of meetings Nov. 26 and continued till Dec. 4. We had large congregations. The last two nights the house was full to overflowing, and the best of order prevailed. Five were made willing to put on Christian baptism. The brethren did not want the meeting to close, but on account of other engagements, east of the Blue Ridge, I could not stay longer. They want a meeting in the spring. Will not some one of our able brethren come to our help? If so, write me at Seven Fountains, Va.—*William Peters.*

**Poplar Ridge, Ohio.**—I commenced a series of meetings here on the evening of Dec. 16, and expect to continue until Jan. 1. Our congregations are small, but good attention is shown to the Word preached. There is but a small membership here.—*Daniel Snell, Sidney, Ind., Dec. 28.*

**Mount Storm, W. Va.**—In my notes of Dec. 7, in MESSENGER No. 50, page 797, the fifth line should read "we" instead of "I," as the other brother did most of the preaching. I never preach when there are able brethren with me. Honor to whom honor is due.—*Raphael Baker, Dec. 26.*

**Newton, Ohio.**—We have closed a very pleasant and profitable series of meetings in our church. Bro. J. B. Brumbaugh, of Huntingdon, Pa., came to our aid Dec. 10, and continued until the 24th, with good interest. One young man confessed Christ and was baptized.—*D. D. Wine, Dec. 28.*

**Riverside, Iowa.**—Brethren J. Cakerice and F. M. Wheeler came to Oak Grove Dec. 17, and stayed with us until the 29th, preaching sixteen sermons. They are faithful workers in the Master's vineyard. One dear sister made application for baptism, and others were almost persuaded.—*M. B. Cline, Jan. 4.*

**Nevada, Mo.**—The Nevada church-house is about completed, and will be dedicated Jan. 15. Bro. Enoch Eby will preach the dedication sermon and then hold some meetings for us. Our neighboring churches should come and enjoy a feast of fat things with us. Let the members of our own district be ready for an outpouring of his Holy Spirit.—*S. Click.*

**Garrison, Iowa.**—Our series of meetings, conducted by Bro. A. Hutchison, began Dec. 9, and closed Dec. 25. He preached, in all, nineteen soul-cheering sermons. Though there were no immediate accessions, much good was done. Our quarterly council, Dec. 17, was one of love and union. On Thanksgiving Day one was added to the church by baptism.—*E. H. Stauffer, Dec. 26.*

**Moscow, Idaho.**—This church met in quarterly council, Dec. 31. Everything was disposed of in a Christian spirit. We have a good Sunday-school and a very interesting social meeting. We expect to keep them up all winter. We also have preaching every Sunday. Eld. Hodgden will go to Tekoa and Waverly this week, to hold some meetings.—*J. U. G. Stiverson, Jan. 2.*

**Rock Run Church, Ind.**—Bro. I. L. Berkey, our home minister, began a series of meetings here Dec. 25. Two precious souls were baptized into Christ on New Year's Day. Our meetings then closed, so that our brother might attend the Bible Term at Mt. Morris, Ill. Jan. 8 we will re-organize our Sunday-school. We had an average attendance of eighty during the past year.—*R. W. Davenport.*

**Gana, Va.**—On Saturday, Dec. 17, Bro. J. F. Robinson and wife, of the Fraternity church, N. C., came to us, and on Sunday baptized one brother who had made previous application. Bro. Robinson preached, in all, eleven sermons, greatly reviving the church. We earnestly pray that the good seed sown may yet bring much fruit to the honor and glory of God.—*Wm Wisler.*

**Ashland Church, Ohio.**—Our church held a protracted meeting which commenced on the evening of Nov. 26 and lasted over three Sundays. We were favored with good weather and an increasing congregation of attentive listeners. Bro. William Dessenberg did the preaching. Two, a young man and his wife, united with the church. The membership seemed to be built up and outsiders deeply impressed.—*W. F. England.*

**Danville, Ohio.**—We have just closed a few interesting meetings, conducted by Eld. D. N. Workman, of Ashland. He stopped off here on his way home from the Delaware church. We much regret that he could not stay longer. He prevailed upon Bro. Joseph Workman to accept the ministry to which the church had chosen him some years ago. On New Year's Day the installation services took place, after which the meetings closed and Bro. Workman left for his home.—*A. R. Workman, Jan. 2.*

**Pleasant Valley, Va.**—Brethren — Sheets and Andrew Reed came to us a few weeks ago, and preached six soul-stirring sermons at the Pleasant Valley church. Six precious souls came to the church. From there our brethren went to the Hylton school-house, where they preached several sermons. Five souls came out on the Lord's side. They went from there to the Union church, on Burk's Fork, where we had a series of meetings. Two chose that good part, to serve the Lord, making, in all, thirteen additions.—*M. F. Woods, Jan. 3.*

**Maple Grove Church, Wis.**—Dec. 10 Eld. D. Rothenger, of North Webster, Ind., came here to hold a series of meetings, delivering, in all, thirteen sermons. There were no additions to the church, yet we believe that good impressions were made and the church encouraged. Our elder, S. H. Baker, is here now, and will continue the meetings till over Christmas. Bro. Baker had the misfortune to fall from the roof of a house where he was at work. Though he was hurt severely, he is able to be at work for the Master again.—*T. D. VanBuren, Edson, Wis.*

**Springfield, Mo.**—Elders Geo. Barnhart and Wine, of Carthage, came to us Dec. 9, commencing a series of meetings. Bro. Barnhart continued till the 16th. Owing to the inclemency of the weather, we had not a very large crowd, but those present were very attentive, and we feel that they were made to see the Bible differently from what they formerly saw it. Many were seemingly anxious about the foundation upon which they had built. Bro. Barnhart gave us, in all, nine excellent sermons. One, my wife, united with the church and was baptized in the presence of several hundred persons who never before saw the like. We were organized into a church Dec. 11, known as the Springfield church. Could we have a permanent minister with us, and all work together, we surely could build up a church here. There are, in all, about thirty members.—*Martin Buterbaugh.*

**Sheridan, Mo.**—After leaving Iowa, our first stop was at Darlington, Mo., where we held fourteen meetings with a good interest. There are only a few members living here, but they are warm-hearted, and greatly desire a minister to locate among them. Our nearest stop was at the old Squaw Creek church, in Holt County, Mo. Here we met a number of very dear members, and held seventeen meetings. The interest was good, but a rain and snow-storm interfered somewhat. The Mission Board, learning that there were some members living in the City of St. Joseph, Mo., Bro. W. G. Andes, Chairman of the Mission Board, together with self and wife, visited the city and were kindly received at the house of Mr. G. W. Stoffer. He is not a member, but certainly has a very warm feeling for the Brethren. His wife, sister Stoffer, was very happy to see us. We held five meetings, and baptized two young men,—the first ever baptized by our Brethren in that city. The interest was good, though the congregations were small. The report had gone out that we admitted only our own members to the services.—*Wm. C. Hipes, Dec. 21.*



## Literary Notices.

The Standard Publishing Company, Cincinnati, Ohio, favors us with a neatly printed and well bound copy of "The Standard Church Hymnal." It is a book, not a bundle of music. It has unity and purpose. Every hymn and every tune was selected on account of its merit. Not one was inserted to "fill up." It is perfectly adapted to every want of the Christian Church. It contains opening and closing hymns, morning and evening hymns, hymns of invitation, of joy and rejoicing, of prayer and praise—hymns especially suitable for the ordinance of baptism and the Lord's Supper, together with many that are eminently appropriate for use in the prayer-meeting, Sunday school, the Endeavor Society, and for special occasions. The publisher says: "Much of the soul went out of our church worship when we exchanged our grand old hymns for jerry tunes and jerry airs." Price, cloth, marble cover, per copy, prepaid, 75 cts.; boards, per copy, prepaid, 55 cts.

"STANDARD ECCLESIASTICAL COMMENTARY" on the International Sunday-school Lessons for 1893, containing original and selected notes, explanatory, illustrative and practical. Prepared by E. B. Wakefield, Professor of Biblical Theology, Hiram College, with Geographical Notes by J. W. McGeary, A. M., Professor of Sacred History, College of the Bible, and practical Normal Studies on each lesson by H. K. Taylor, A. M., Principal of Lakeside Training School. The Standard Publishing Co., Cincinnati, Ohio, publishers. Price, \$1.00. The work is neatly printed, well bound and embellished with maps, diagrams, chronological charts and tables. The arrangement of the parts is good. The text is in large, clear type with, to us, a new and improved method of giving the revised and authorized readings so the difference can be easily compared. The comments are good and quite ample. The geographical notes are a very convenient feature. The work will prove a great help to Sunday-school workers, both teachers and pupils.

"TRIPLE'S SERMONS." A neatly printed volume of 272 pages, containing twenty-two sermons, practical and doctrinal, by J. M. Triple, Vice-president of the Brethren College, together with a neat portrait and well written biographical sketch of the author. Christian Publishing Company, publishers, St. Louis, Mo. Price, \$1.00. Most sermon books are dry and lacking in interest, but here is a volume of sparkling gems. The language is excellent, the matter well arranged, the arguments and line of thought of a very high order. Mr. Triple was a literary genius. He died a short time ago, comparatively a young man. Had he lived he would have made his mark among the Biblical scholars of the age.

From the Christian Publishing Company, St. Louis, Mo., we have three excellent little volumes, containing all the Sunday-school lessons for the present year, prepared and well arranged for the different grades.

1. "The Lesson Primer," intended for the little ones of the primary classes. Price, 20 cents.
2. "The Lesson Monitor," for boys and girls of the junior classes. Price, 25 cents.
3. "The Lesson Helper," for the young people of the senior classes. Price, 35 cents.

All of these volumes are more or less illustrated, but the two first contain a number of small pictures that will please the eye of the little ones as well as impress them very favorably. For work among the little folks and young people these volumes will be found quite a help. The comments on the lessons are concise and yet ample enough for all practical purposes among the young.

"SWEENEY'S SERMONS," by John S. Sweeney, is the title of an excellent volume, of 304 pages, issued by the Gospel Advocate Publishing Co., Nashville, Tenn. Sixty-two pages are taken up with a biographical sketch of the author, which is both interesting and instructive, but possibly is a little overdrawn. Mr. Sweeney is a strong man of fine culture and wide experience, and his matured views on any subject are worthy of notice. The work contains fourteen of his very best sermons, on such subjects as "The Simplicity that is in Christ," "The Church of God is Foundational," "Regeneration," "Acts of the Apostles," "Action of Baptism," "Baptism for the Remission of Sins," "What Must I do to be Saved?" "Infant Baptism," etc. The work is well worth a place in any preacher's library, and will afford him much valuable information on points of great importance. Much, or rather, most of the matter, is in accord with the Scriptures as understood by our people. The price is not quoted to us, but we would judge it to be about \$1.25.

"The Form of Baptism." By J. W. Briney. Christian Publishing Co., St. Louis, Mo., publishers. Price, \$1.00. It is a well-printed volume of 295 pages. No volume has come to our desk this season in which we feel more deeply interested. One thousand dollars was offered for arguments to prove conclusively that immersion is the only baptism authorized by the Bible. Mr. Briney, a minister in the Disciple church, was selected to present the arguments. Thirteen ar-

guments are offered in defense of the proposition. Ten arguments were selected. Five have already given in their verdict in support of the fact that the author has proven his point. Four make a contrary decision, and one is yet to be heard from. At a defense of immersion it is the best work we have ever examined, and will furnish any minister with all the proof he may need on this question. Over 200 authors and scholars are referred to in the work. The book contains a short appendix against time immersion, which we shall reply to at length shortly. The author argues learnedly in defense of immersion, and for this reason the book is of great value, but his single argument against the only form of baptism whose validity has been unquestioned in all ages of the Christian church, is without foundation. One wants nothing better in defense of true immersion than the foundation laid in this excellent volume, which we cheerfully recommend to our ministers who desire a vast amount of material in one volume.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

JOHNSON BRUNK. In the College at Lordsburg, Dec. 27, 1892, by the undersigned, Bro. Edward C. Johnson, formerly of West Virginia, and sister Cornelia Brunk, late of Virginia. J. S. FLORY.

STOVER KEEFER.—At the home of the bride's parents, near Greenwood, Cass Co., Neb., Dec. 22, 1892, by the writer, Bro. Hugh M. Stover, of Franklin County, Pa., and sister Anna Keefer, daughter of Moses and Mary Keefer. JESSE Y. HECKLER.

STONE—EMMERT.—At the residence of the bride's parents, Bro. David Emmert, near Leaf River, Ogle Co., Ill., Dec. 29, 1892, by the undersigned, Bro. John H. Stone, of Michigan and sister Agnes Emmert. J. H. MOORE.

BINNS—RUBLE.—At my residence, Dec. 28, 1892, by the writer, Mr. Wm. H. Binns and Miss Annie A. Ruble, both of near West Brownsville, Pa. N. B. CHRISTNER.

MARTIN—SURPLISS.—At the residence of the bride's parents, near Sheridan, Nodaway Co., Mo., Dec. 25, 1892, by the writer, Mr. Byron Martin, of Bagley, Greene Co., Iowa, and Miss Hattie Surpliss, of the above named County. WM. C. HIPES.

DEWRIGHT—CONNERS.—At the residence of Orlando Harney, Mecosta Co., Mich., Dec. 22, 1892, by the undersigned, Mr. William DeWright and Miss Rosetta Connors, all of Mecosta Co., Mich. WM. KREIGH.

POTE—BIDDLE.—In the German Baptist Brethren's church, New Enterprise, Pa., Dec. 25, 1892, by the undersigned, Bro. Andrew C. Pote, of Baker's Summit, and sister Dora Biddle, of New Enterprise, Pa. C. L. FRICK.

WALLACE—FRAZIER.—At the home of the bride's parents, Dec. 21, 1892, by the writer, Mr. Charles Wallace and sister Maggie Frazier. J. F. APPELMAN.

LUTZ—KURIZ.—At the residence of Eld. David Young, Dec. 15, 1892, Mr. Charles Lutz, of Megadore, Ohio, and Miss Ella Kuriz, of Lake, Ohio. A. J. MISHLER.

SWORD—ZILLHART.—By the undersigned, at his residence, Dec. 25, 1892, Mr. Alvin Sword and Miss Addie M. Zillhart, both of Carroll County, Ill. W. H. EISENBISS.

MITCHELL—HOLSOPPLE.—At the residence of H. P. Garber, Portland, Ind., the officiating minister, Dec. 25, 1892, Mr. Amos Mitchell and sister Sude Holsopple. L. ALICE GARBER.

PUTERBAUGH—EWING.—At the residence of W. Wingert, Bro. Ira Puterbaugh and sister Jennie E. Ewing, both of Cherry Grove, Ill. D. B. PUTERBAUGH.

WISLER—MILLER.—At the bride's parents, Bro. Levi Wisler and sister Barbara A. Miller, from Sherman County, Kans. J. M. FOLLIS.

WISE—SHEPLER.—At the residence of the bride's parents, Dec. 25, 1892, by the writer, Mr. Daniel Wise and Miss Edith S. Shepler, both of Peabody, Kans. GEO. STRYCHER.

RUTAN—BINLER.—At my residence, near Brighton, Ind., Dec. 20, 1892, by the undersigned, Mr. Daniel Rutan and sister Sarah Bixler, both of Darke County, Ohio. N. H. SHUTT.

PENNY—KELSEY.—At my residence, near Brighton, Ind., Dec. 20, 1892, by the undersigned, Mr. Ira O. Penny, from Lima, Ind., and Miss Cora E. Kelsey, from Steuben County, Ind. N. H. SHUTT.

SAYER—HOFFA.—At the residence of the bride's parents, Dec. 21, 1892, by the undersigned, Bro. Thomas Sayer and sister Maria Hoffa, both of Grundy County, Iowa. STEPHEN JOHNSON.

STRICKLER—MOORE.—At the residence of the bride's parents, Dec. 21, 1892, by the undersigned, friend Joseph

Strickler and sister Katie Moore, both of Grundy County, Iowa. STEPHEN JOHNSON.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

MOORE.—In the Warrensburgh church, Johnson Co., Mo., Nov. 14, 1892, sister Sarah Moore, nee Will, aged 68 years, 4 months and 26 days. The deceased is of special interest to the Brotherhood as being the mother of Bro. J. H. Moore, widely known in church work and as editor of the GOSPEL MESSENGER. She was born in Shenandoah County, Va., June 18, 1824. In 1850 she emigrated with her husband and family to Woodford County, Ill. After seven years the family moved to Cedar County, Mo., but had to leave on account of the war. She spent most of her life on the frontier and endured hardships and privations known to but few. She lived in the Warrensburgh church since 1883, where she was esteemed for her kind, motherly, Christian spirit. Her husband, David Moore, died Aug. 15, 1889. She leaves eight children living, of a family of eleven. Funeral services by the writer and Eld. D. M. Mohler, from 1 Pet. 1: 24, 25. LEVI MOHLER.

BABBIT.—In the bounds of the Killbuck church, Ind., Dec. 17, 1892, Mary Babbit, aged 87 years, 11 months and 3 days. Services at the residence of the deceased by Eld. I. E. Branson and Bro. Job Mahoney from Rev. 14: 13. Sister Babbit was a member of the Brethren church for about five years. H. E. MILLSAUGH.

DUBBLE.—In Lanark, Ill., Dec. 15, 1892, sister Margaret Dubble, aged 59 years, 5 months and 2 days. Deceased was born in Washington County, Md. Her maiden name was Wolf. With her husband, Joseph Dubble, she moved to Lanark a number of years ago, and has lived a consistent member of the church. She departed in full hope after years of suffering. The remains were interred at Cherry Grove, Ill. Funeral services were conducted by Z. T. Livengood and the writer. D. ROWLAND.

BOHN.—In Hagerstown, Md., at the residence of her daughter, Elizabeth Deardorff, Dec. 12, 1892, sister Catharine Bohn, widow of the late Adam Bohn. She had been falling for seventeen weeks and death was the result of old age. She was in her eighty-fourth year. She was twice married,—the first time to David Bovey, the second time to Adam Bohn. For sixty years she was an earnest member of the German Baptist church. Funeral services on Wednesday morning, at the Broadfording church. Interment in the graveyard adjoining, where services were conducted by brethren R. T. Pollard and A. B. Barnhart from 2 Cor. 5: 1. MARTIN M. BEAR.

WAGNER.—In the Sugar Ridge church, Hancock Co., Ohio, Dec. 15, 1892, sister Lydia Ann Wagner, aged 34 years, 5 months and 11 days. Funeral services by the writer from Joshua 1: 11, second clause. E. H. ROSENBERGER.

HESS.—In the Pipe Creek church, Carroll Co., Md., Dec. 9, 1892, Bro. Jacob Hess, aged about 74 years. He leaves a widow, two sons, and four daughters. Interment at Pipe Creek, Dec. 11. Occasion improved by the Brethren. E. W. STONER.

## The Gospel Messenger.

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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x Margaret, was a granddaughter of Jacob & Catharine Gay Hoff. See page 7-10, Vol. 2.



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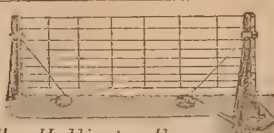
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series

Mt. Morris, Ill., and Huntingdon, Pa., Jan. 24, 1898.

No. 4.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 30  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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At the request of a number of our Eastern brethren, we, this week, give a program of the work we expect to do during our coming Bible Term. We are going to extra labor to make the work a success, not because it will be, in any way, a financial advantage to those who will conduct it, but because there is a need felt among our ministers and church workers for advantages of this kind, that they may become more effective workers for the Master. To help a little in so good a cause, we are willing to spend and be spent, hoping that, as a result, the church and the cause, we all so dearly love, may be promoted. We are glad that the interest in Bible study is growing, not only on the part of our ministry, but also in our Sunday-school workers, and others, who wish more fully to consecrate their lives to the great work of saving souls. Hence, to meet the growing demand, we have widened the course of instruction, and all, who wish to come, may come and are invited to come. There is no other way in which you can spend four weeks and get such large returns as you can by attending the Bible Term. Come, and we will do all we can to make it pleasant and profitable for you.

### HUNTINGDON BIBLE TERM.

The fourth annual session of the Bible Term will open in the Normal College Buildings on Monday, Jan. 30, and continue in session four weeks. The work will be conducted under the following divisions:

#### DIVISION I.

I. Biblical Characters, including: (1) Their life and history. (2) Biblical History. (3) Biblical Geography. This Course will give as complete a knowledge of Biblical History as can be given in the time named.

II. The Elements of Biblical Interpretation. (1) Different Methods of Interpretation. (2) Primary Usage of Words and how their Meaning Becomes Changed. (3) Synonyms. (4) The Grammatico-historical sense. (5) Comparison of Parallel Passages. (6) Figurative Language. (7) Similes, Metaphors, Fables, Riddles, and Enigmas. (8) The Interpretation of Parables. (9) The Interpretation of Allegories. (10) The Interpretation of Types, Symbols, Dreams, etc. All these are Biblical constructions and can be made simple to the ordinary Bible student by using a little study and thought.

III. The Introduction of Christianity, as given in the Acts and the Epistolary Writings. Under this head will be given the practical expression of the religion of Christ, as lived and acted by its propagators. Conducted by H. B. Brumbaugh.

#### DIVISION II.

1. Elocution, including Bible and hymn reading.  
2. Homiletics.  
3. Exegetical study of one of the Epistles—like-ly James.

The work of this division might be embraced under the general term of "Original Conception." It is not easy to explain here just what is meant by this. Last year we had some exercises in Elocution and Homiletics, which seemed to be well received. This work, proposed for the present term, is designed to include both of the above, and a good deal more. It is designed to teach not only how to express a thought but also how to get the thought. If the conception of a truth be clear, the expression of it will generally take care of itself.

That which will best attract any interested Sunday-school teacher or a congregation is the fresh and living conceptions drawn from God's own symbols—namely, his work and his Word. The truth of God's Word is best learned and easiest taught from the common things around us, just as Christ taught his great lessons from the lilies, the fish, the heaven, the sower, the nets, etc.

This work, for the most part, is to be done by the members of the class, thus giving them daily drill in the pleasing and profitable exercise of learning and teaching truth, which, it is believed, will prove helpful to every Christian in whatever channel his or her labors and life may move.

Along with this, attention will be given to the logical and methodical treatment of Scripture texts and Scripture lessons, Bible reading, etc. If it is found profitable, two periods daily will be

given to this work. Otherwise, some exegetical work in one of the Epistles will be taken up.

Conducted by W. J. Swigart.

#### DIVISION III.

I. A study of the life of Christ, as found in the four Gospels, under the following heads:

- (1) The Time of Preparation.
- (2) His Public Ministry.
- (3) The Week of Suffering.
- (4) The Time after his Resurrection.

In the above course attention will be given to Chronology, the Institutions and Geography of the New Testament.

#### II. Sunday-school Teachers' Department.

In this department the "Outline Normal Lessons," as given by J. L. Hurlburt, will be followed and the following topics will be discussed:

- (1) Teachers' Qualifications.
- (2) Teachers' Preparation.
- (3) Principles of Instruction.
- (4) Methods of Instruction.
- (5) The Scope and Aim of the Sunday-school.

In addition to the above the lessons of the Second Quarter will be studied as time will permit.

Conducted by J. B. Brumbaugh.

While the above represents the general courses that will be pursued, there may be some deviations so as to accommodate, as far as possible, all who may come. And in addition to these, music, both vocal and instrumental, will be taught at reasonable charges.

In addition to the regular day studies, there will be sermons and lectures each evening by elders I. D. Parker, J. T. Myers, James A. Sell and others, on such subjects as will be most edifying and entertaining to those who will be in attendance.

Our object is to make the session such as will be adapted to the wants of all our brethren and sisters who are interested in Bible study and church work. Ministers, deacons, Sunday-school workers, and Bible students,—all are invited to come.

The book needed will be the Bible. If you have Bible Dictionary, Bible History, Life of Christ, and can do so, bring them along.

The expenses during the term will be \$3.00 per week, including boarding, room and tuition. Those who come for a fraction of a week will be charged 60 cents per day. These terms are made very low and cover only the actual expenses.

EXCURSION RATES.—We have made an effort to get general excursion rates, but have not been able to do so from the fact that most of our ministers have clerical tickets and others use the thousand mile books, thus making the number, who are not provided for, too small to come within the excursion regulations. However, where, at any one station, ten or more can get together, excursion rates will be given, so that, if those coming would make it a point to get together at the time of starting, this advantage can be had.

As soon as you decide on coming, please drop us a card, stating the number that will be with you, so that sufficient accommodations may be provided. Address, H. B. BRUMBAUGH, Huntingdon, Pa.



## ESSAYS

\*Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.\*

### CAN IT BE TRUE?

BY GERTRUDE A. FLORY.

CAN it be true, Dearest Father,  
That thou art yearning for those,  
Who long to dwell in thy presence,  
And rest in thy sweet repose?  
To drink from the precious fountain  
Which from thy loving heart flows,  
Into our hearts' deep recesses  
Soothing our sorrows and woes?

CAN it be true, fair, sweet heaven,  
That thou art homesick for all,  
Who are weary of earth and its sadness  
And sin's dark tyrannic thrall?  
Who long for the harp and manton  
Where never a shadow falls  
To darken the wondrous glory  
That plays on its jeweled walls?

Then call me, O Holy Father!  
My heart is calling for thee.  
Take me, O fairest heaven!  
And keep me eternally!  
For I am longing and waiting;  
O! bid me come unto thee,  
And bask in thy smile of welcome,  
The bliss of eternity!

La Porte, Ind.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

BY H. O. EARLY.

#### Repentance.

"Then Peter and unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

#### Part Two.

#### WHAT CONVICTION INVOLVES.

(a) It brings the sinner "to himself." The unconvicted sinner is beside himself. He is out of his right mind. He is spiritually deranged, as is abundantly proven by his conduct. That he may see himself on the one hand, and God on the other, his derangement must be corrected. This is done when God's Spirit, through the instrumentality of the Written Word, brings heaven's message to his poor heart. This is to place the sinner before the divine looking-glass in a revolving attitude that he sees himself on all sides. He looks with an intent gaze, and cries out, "O wretched man that I am!" He never saw himself as such a wretch. He now sees himself as a sinner, sin as exceeding sinful, and the mercies and goodness of God as moving men. This is man's supreme need in order to repentance.

It is to be observed that the prodigal continued to get farther and farther away from his father's house, until "he came to himself." He then said, "I will arise." This was the turning point. He now sees himself as he really is,—a miserable wretch, undone, wandering away from home and plenty. In other words, he is restored to his right mind which enables him to know himself.

When Paul blasphemed the name of God, and persecuted the Christians even to strange cities, he did it "ignorantly," 1 Tim. 1: 13, but he was brought "to himself" when he fell to the ground under the over-powering light from heaven, and "trembling and astonished" he was made to cry out, "Lord, what wilt thou have me to do?" No wonder he trembled and was astonished, for he

had never seen himself before. And what a sight to burst upon him! He now sees himself as the "chief" of sinners, in a frenzy of transgression, mad in sin, fighting against God, going straight away from heaven. The Pentecostians, when "pricked in their hearts" until they cried out to know what to do, were brought "to themselves," which enabled them to realize that they were in need. Man must be brought "to himself."

(b) A realization of the poverty of human nature. Reaching the point in life at which accountability sets in, and securing "the portion of goods that falls to us," we start off from the Father's house, feeling rich, and thinking that we have need of nothing. But alas! how soon all this proves to be no more than a dream, or one of Satan's delusions, when we are forced to see that we are "wretched, and miserable, and poor, and blind, and naked." What a sad, sad picture! This is the "mighty famine" in the "far country." And yet we travel a very short time in reaching this famine-stricken land,—the home of starvation and death. How important that the "blind" runaway is made to know when he gets into this region!

Look again at the prodigal: "And he began to be in want." How stinging to the heart of a boy who never knew want. "He went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. The boy would 'fain (gladly) have filled his belly with the husks that the swine did eat; and no man gave unto him.' What a rasping experience of poverty! Poor boy, how destitute! He would have been glad for even the "husks." But not even that much was given. He drinks the cup to the very dregs. Surely, "the way of the transgressor is hard." Human nature in its strength and promise is nothing. In man there is no strength to deliver, nor wealth to repay. It is so important that we realize how poor we are in our sins. May the sinner realize this to a degree that will make the sense lasting.

(c) A sense of the fullness of the Father's house. Amid the cutting and humiliating experiences of consuming want, far away in sin's distant land, a pleasant recollection sprang up in the mind of the prodigal. The thought of home, with its comforts and bounties, came to him as an angel of peace. He cries, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger." He not only sees the poverty on the one side, but he also sees the fullness on the other. When we have plunged deep in sin with its awful consequences, how blessed that our minds are lifted to see there is something better,—not starvation, but bread and to spare. Our experiences bring us in full view of both sides at the same time. We look at ourselves and we look beyond. On the one side we see utter destitution, on the other infinite fullness. Human poverty; divine fullness! Extremes,—oh how wide! Famine and poverty; enough and to spare! Far away from home, in biting distress; heaven with its eternal fullness! What a contrast, and how the poor sinner vibrates between! If the hirelings have to spare, what must be the share of the direct and immediate heirs? Abundance! Abundance! Why should men starve to death when there is bread inexhaustible? Repentance is the key that unlocks the Father's store-house of infinite and eternal supplies.

(d) Sorrow for sin is another important consideration. Here we must bear in mind the difference between sorrow and repentance, and also "godly sorrow" and "worldly sorrow." Some,—in fact, many,—think sorrow for sin is repentance. Not so. Paul does not say so. He says it "works repentance." We get the idea more

clearly when we say, it "leads" to repentance. Rom. 2: 4. Because it "works repentance," is one and the same with repentance? Is it which leads to a thing one with the thing it? Cholera works death. Is cholera death? Now is one thing, repentance another, and the former is put for the latter, a fatal mistake made. Man never repents without sorrow, may have sorrow without repentance.

Meyerhoeffer's Store, Va.

### IMMORTALITY.

BY M. J. M'OLURE.

#### Number One.

WHY the Creator made man a triune being, part of dust, part intelligent, reasoning, immortal, yet each, in a great measure dependent on the other, is something that has never been revealed, but that such is a fact does not need proof. Why God committed an emanation of himself to the custody of this part earth being, and then met and associated with man as he is a problem never solved. Why the All-placed before this being, partly weak and partly strong, such a momentous issue, as was contained in that first law, eternity alone can solve. Yet that all this was done is a truism. It is a strange fact that the very first command given contained life and death. From the enunciation of that law until now, mankind has been endeavoring to comprehend the possibilities, and the destiny of this being, called man.

The life and death issue is still as prominent as in the first age, and with many, as little understood, although, in that issue, lies the destiny of all.

When we remember that man is composed of materials so widely different, one of earth, and one from God,—one made an image, an other after a likeness,—it seems difficult to conclude that life and death would mean exactly the same to both parts.

That whatever would prolong the life, or cause death for one part, would have exactly the same effect on the other part, seems impossible. A careful analysis of this problematic being reveals aid us in arriving at a solution.

When God gathered dust together and molded it into what he called his image, that part was done. Then he named it. Whether man could breathe or not, the Bible does not say, neither does it say that the beasts could breathe, yet it is undoubtedly did. The name man distinguishes that creature from all others. He was higher than all others, because he was made in the image of his Creator, yet man was and is sustained by earth's products, like all other earthly beings. I have failed to find in writing, divine or human, in observation or experience, that there is a difference in the thing that was named man, and other creatures, except the form and name,—accident, abuse, disease, old age, will kill all alike.

But the phenomenal part of man's history begins. God "breathed into his nostrils the breath of life, and man became a living soul." Is sheer nonsense, nay, almost sacrilege, to say that the breath of God conveyed only the same life that the lower creatures had. Inferior reason and subsequent facts go to prove that had that already. There were greater things stored for this being than the others, grander accomplishments, a holier existence, a glorious destiny possible.

In order to arrive at all this, more than other creatures had, was needed, and more was given. The thing was a man before the breath of God was received,—it was a living soul afterward. It was the image of God before; it was "after his own likeness" afterward. The life was vast



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different. To eat, to sleep, to be controlled in action is earthly. To understand, to reason, to judge, to will, are component parts that are God-like. To appreciate and love are attributes divine. These are attributes of God, and are discoverable only in those who bear the image and likeness of the Creator. Attributes are not God. Attributes exist as long as the being to whom they belong exists. Grief, pain and sickness exist as long as the body, or image, exists, because they are earthly attributes. The other attributes named are divine, and exist on in the eternal world,—are deathless, immortal.

Earthly attributes are not the body. Mental attributes are not the soul. Eternal and immortal are not synonymous terms. Anything that is immortal cannot die. Anything eternal never began and can never end.

Earth life begins and ends. The life communicated by the Creator brought with it the likeness of the attributes divine; then man became a something, unknown before on earth. Everything God ever made has a form, whether in physics, or philosophy, or psychology. Nothing can exist without form. What the form of the soul is, and what its texture, has engaged the attention of mighty minds for ages, and the mystery is as great now as ever. But that such a thing exists is as true as the remainder of the Bible, and, like all other Bible truths, must be accepted because God said so.

It pleased God to so connect the life of the body and the life of the soul as to make them, in a measure, dependent, one upon the other, at least as far as all performance is concerned, either beneficial, or otherwise.

Another vital difference between man and other animals is, that man is held to strict account for all his acts, and rewards and punishments are held before him as incentives to action. According to his deeds will his future be.

All the laws, except one provision, that God ever gave to man exist, and are in force to-day, in all essential features. Circumstances have changed, and forms have changed, but principles never change. In the beginning God provided earthly food for the sustenance of the earthly body, and placed it before the man. The one especial provision made was the tree that bore a fruit that had the peculiar property of making that image immortal.

Then God enunciated a law that called into active use the mental faculties. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." Gen. 2:16, 17. In Gen. 3:1-7 the enemy of God and man presents his sophistry, mankind succumbs, the law is violated, and the penalty awaits.

But mark the revelation of a remarkably strange combination: This earthly food for an earthly man, this divine law, appealing direct to a part of the same being that emanated from the divine source. The food would have a direct effect on the body, and, at the same time, have an effect equally as potent, though in the abstract, upon the soul. To the first its effect might be profitable in maintaining its strength and satisfying its taste for the beautiful, yet upon the other the effect was to produce dire consequences. The body would masticate and assimilate. In the mental part, the understanding would receive the sophistry, the reason would consider the arguments as presented, the judgment would conclude to accept and try, and the will would decide all by moving the hand to take the fruit.

All this reveals the strange fact, that the tastes, desires, and acts are so peculiarly combined, that the effects and results are largely

identical,—a mutual dependence and influence so great, and still the material and make so vastly different, and the origin as widely separated as heaven and earth. Truly, great is the mystery of man!

#### WHO IS IT?

BY C. H. BALSBAUGH.

ACQUAINTANCE often diminishes our estimate of people. The better we know, the less we admire. When intimacy deepens respect and tightens the clamps of affection, it is because we more and more discover beauties and resources unseen before. There is One whom we cannot exhaust. Great souls are prized by all appreciative minds. But only One has infinite depths whose ever-unfolding revelations can satisfy and develop and perfect all finite immortals. To know Him in the deepest sense in which knowledge is possible, is eternal life. He is ready to verify all the titles by which he is revealed in the Sacred Page. All his Jehovah names are pledged to faith for the supply of all our needs. Philpp. 4:19.

He is God. He is Man. Has the exact consciousness of both. Forever satisfies the human out of the divine in himself. Always ready to do the same for us. Thousands of low-plane Christians laugh at the idea of asking God to take charge of our entire being with all its relations, and interests, and necessities. They eat and drink, and smoke and chew, and covet and grab, as if they had no souls; and work and hoard, as if there was no heaven; and lust and live unto themselves, as if there was no cross, and as if likeness to Jesus were only a beautiful myth which no sane person dreams of realizing. Not so reads the high calling of God. "They that are Christ's have crucified the flesh with the affections and lusts." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the World." Gal. 5:24; 6:14.

So to be identified with the Crucified, is to be ready for Christian baptism. The only symbol of this which God has authorized, is trine immersion. But this is only representative of a death and burial and resurrection of vastly deeper and more abiding significance. The "life hid with Christ in God" is the reality of which baptism is the emblem. No one is fit for burial in the likeness of Christ's death unless taken from the cross after having died with Him. This makes the rite as solemn as the Eucharist. 1 Cor. 11:27, 29. What is signified by baptism affects our entire being, and all its manifestations. Life precedes action; and the miniature germ which the Holy Spirit imparts, has in it all the elements and possibilities of eternal evolution. To this there is no exception from the very Son of God down to the midge and ephemera.

The same spirit that descended visibly on Jesus at his baptism, also overshadowed the virgin mother. Whoever expects to find his first pulse of divine life in baptism, will come out of the water as he goes in,—a sinner. The bread we eat not only sustains life, but is appropriated by life. Dead people want no food. The may in Paul's prayer, Philpp. 3:10, is connected with verse nine; while the *might* in verse eleven is connected with the consummation of verse twenty-one.

What has all this to do with your question,— "Who is the least and who is the greatest in the kingdom of heaven?" Matt. 11:11. "Much every way." No one can be baptized into the likeness of Christ's death without that state of mind which is so vividly expressed in Mark 9:35, and Philpp. 2:7. Is it not the established order

of the kingdom, that only the little can become great? How many of us have faithfully pondered the soul-dissecting significance of 2 Cor. 8:9? Only those who abase themselves can be exalted. Feet-washing was instituted to emphasize this fundamental truth. It was already symbolized in baptism; but it needed a new, impressive form, to bring out more clearly to the minds of the self-exalting disciples, how utterly inconsistent their selfish wrangling was with the object of Christ's mission on earth. He revealed to them by that act, how little *He* could become, how low *He* could stoop, and how much *greater* *He* was than they. Only God knows how to be the very least.

John was the greatest of woman born, in office and character. But there was One greater than he, and only One. And he was also the least, because no one could touch the deepest abyss of humiliation, ignominy, and self-renunciation, but God Incarnate. "No reputation." There stood Christ "Far above all principality and power." Eph. 1:21. This is "this same Jesus." The "least" in Matt. 11:11, and the self-emptying of Philpp. 2:7, dovetail. So do the "greater," and Philpp. 2:9, 10, 11.

To exclude John from "the kingdom of heaven," and assign him a purely legal mission, is a flat contradiction of the Holy Oracles. Mark 1:1, 2, 3, and Luke 16:16. John was as truly in the new kingdom as the twelve apostles. If not, Christ had a Levitical induction into His office, and is no example for Pentecostal Christians. In Acts 2:2, 3, 4 we have the full-blown flower of which Matt. 3:1-5 is the bud. The Baptist showed his greatness in John 3:27-30, as nowhere else. Jesus exhibited both His abasement and majesty on the cross. No one ever descended so low, and no one ever ascended so high. *Ecce Homo! Ecce Deus.* Thorn-crowned before Pilate: glory-crowned at the right hand of the Majesty on high." Going down into the dust a reputed criminal; rising from the sepulchre King of kings and Lord of lords. Eph. 4:9, 10. To be less than a veritable scape-goat for the sins of the whole world is impossible.

To be greater than capable of exhausting sin's utmost penalty for every son and daughter of humanity, and then rise as triumphantly as though sin had never touched him, is equally impossible. The least in the kingdom of heaven is greater than all humanity and angelhood combined. God wrapped in swaddling clothes and lying in a manger; God sweating blood, and expiring on the cross, dealt with by earth and heaven as chief of sinners! Who can fathom this bottomless mystery of condescension and self-immolation? The son of Mary, the Nazarene carpenter, the scourged, buffeted, beslavered victim of Golgotha, sitting in supreme royalty on the throne of universal empire, glorified with all the fullness of Godhead! Is He not Greatest as well as Least?

And now "let us hear the conclusion of the whole matter:" "Let this mind be in you which was also in Christ Jesus." "If any man have not the spirit of Christ, he is none of His." Philpp. 2:5, and Rom. 8:9. "Let us not lust after evil things," as others have done, "lest we fall into the condemnation of the devil." 1 Cor. 10:6; 1 Tim. 3:6. When Jesus died, he died wholly. He reserved nothing. This is the ground of the *wherefore* in Philpp. 2:9. Our identity with Him in His death is the ground of the *also* in Rom. 8:17, and 2 Tim. 2:11, 12.

Only the "little ones," who share the cross with all its shame and self-annihilation, can ever realize the fulfillment of the Great Sacerdotal Prayer. John 17:24. The whole economy of God in all its dispensations, is to teach us the hard



lesson of Matt. 5: 41, and perfect us in the Beastitude of Matt. 5: 48. "OF SUCH IS THE KINGDOM OF HEAVEN"

Union Deposit, Pa.

### SELECT READING.

BY SAMUEL MURRAY.

*The Son.* Isa. 9: 6 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace."

*Jesus a King.* Acts 2: 30. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

*Jesus a Prophet.* Acts 3: 22, 23. "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."

*The name given before born.* Matt. 1: 21, 23. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

*Jesus a Son and King.* John 1: 49. "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel."

*Jesus called the Son of Man.* Luke 9: 22. "Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

*Jesus the Door.* John 10: 7, 9. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

*Jesus the Shepherd.* John 10: 27-29. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

*Jesus the Son of God.* Matt. 3: 13-17. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

*Jesus a Rock.* Matt. 16: 15-18. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art

Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 7: 24 "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." 1 Cor. 10: 3, 4. "And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

*Christ the Foundation and the Head.* 1 Pet. 2: 5-8. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

River, Ind.

### THE COMING OF CHRIST.

BY LEAH REFLOGLE.

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2: 10, 11. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

READING the account of the first coming, as given in Luke 2, we notice, first, the message to the shepherds, "There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them." Suddenly he announced to them the good tidings of the birth of Christ. These shepherds were representative men, faithful, watchful, abiding in the field at night, and, like the wise men in the east, looking for the star of Bethlehem. They did not expect to receive the good tidings from angels, but from men, but the Lord honored them by a revelation of his glory through the heavenly messengers. The coming of Christ as a Savior had long been foretold, but the prophecy was heeded only by a few, and only these few were ready to receive the announcement of his birth.

Now we are told that this same Jesus shall come again; and "unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. Are we looking for this second coming of Jesus? Are we waiting for it? Do we love the appearing of Christ? A crown of righteousness is promised to them that love his appearing. This is a subject in which the disciples of Jesus ought to be deeply interested.

The next thought is, Are we ready for the coming of Christ? Have we made the necessary preparation? If we have not, we should lose no time, and spare no efforts to do so. We have all the directions given in his Holy Word. When we are ready for an event, then we love its appearing. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 44.

Since we know not the exact time of his coming, it is of the utmost importance that we be in constant readiness. We are told a little of the signs of his coming. The world shall be as it was in the days of Noah, and of Lot. There shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations,

with perplexity, the sea and waves roaring. You may draw your own conclusions as to how many of these signs have gone into fulfillment. The time, evidently, is near at hand, therefore we ought to be ready. We are told that as a thief it will come upon all the earth. We understand it will come as a thief upon those who are not ready for it, but not upon those who are looking for it.

Paul, in his epistle to the Thessalonians, says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." That which we are constantly looking for cannot come upon us as a thief, therefore we are told to watch, lest Christ, at his coming, should find us sleeping. This does not refer to the sleep in death, "for them which sleep in Jesus will God bring with him." It refers to the cold, careless, indifferent spirit that is not interested in the coming of Christ.

The second advent will be attended by angels. The first was ushered in by angels, so will the second be. In the first advent the shepherds saw the glory of the Lord as revealed by his angels; in the second, the glory of the Father and the Son will be revealed to all those who witness his coming. "He will come with great power and glory." Have you ever thought of the greatness and the grandeur, and glory of the coming of Christ? We travel thousands of miles to see things of beauty and interest, to meet large assemblies, and to see people of note; but here will be an assembly of people that no man can number, beauty and interest beyond anything that we can conceive of, noted people of all ages of the world, and above everything else, God with his holy angels. Every race, and people, and nation, and country upon the earth will be represented there. "Darkest Africa" will be there, and we shall recognize her too, but the darkness will be taken away, and instead, there will be a great light. The coming of Christ will be a joyful reunion. Then will the angel's message be realized, "Behold, I bring you good tidings of great joy." It will also be a great coronation; Jesus will be crowned. It will be attended by heavenly music. The song of the angels will be repeated with, at least, an additional chorus.

In the midst of all this grandeur we shall see Jesus, our coming King. We shall see the King of Glory, as he reviews the victorious soldiers of the cross in this reunion. A crowned king is a grand sight; the crown itself is an object of interest, for the crown represents the power of the kingdom. Here will be not only the King of kings, crowned with majesty and honor and glory, far above all the kings of the earth, but all his subjects will be crowned. The coronation of a king is a great event, but think of a king crowning his subjects; no person has ever witnessed such a scene. There will be a variety of crowns, too, such as the crown of rejoicing, 1 Thess. 2: 19; the crown of righteousness, 2 Tim. 4: 8; the crown of life, James 1: 12, and the crown of glory, 1 Pet. 5: 4. Best of all, we shall not only be crowned with Jesus, "but we know that when he shall appear, we shall be like him." Like Jesus, we cannot comprehend how much that means. In greatness, and grandeur, and interest, and power, and glory, the second advent of Christ will transcend everything that we can think of! Are we ready for this great event? Are we, like the shepherds of Bethlehem, abiding in the field, keeping watch over the flock by night? Let us not leave the field, though it should grow very dark. The deepest darkness is just before the dawning. Watch over the flock; bring in the lost ones. Go out in the mountains, and plains, and deserts, and hasten to gather the lost sheep, for the Great Shepherd is coming. Bring them from the mountains and plains of Europe and Asia,



from the jungles of Africa, and from the islands of the sea. Bring them into the fold of the Good Shepherd!

Watch for the morning; soon we shall see the dawning of that glorious day. Continue in prayer, looking for that blessed hope and the glorious appearing of the Great God, and our Savior Jesus Christ. Titus 2: 13.

"And when the battle's over,  
We shall wear a crown,  
Yes, we shall wear a crown."

### THE TOKEN OF OUR DISCIPLESHIP.

BY JOHN M. KLINE.

"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 35.

Love is the sign or badge of our fidelity to Christ. We do not mean that love which simply manifests itself in words, but love that prompts to actions,—the love that the Apostle Paul speaks of in 1 Cor. 13.

Love is a divine attribute. In love God manifested himself to the world. John 3: 16. It was not simply in words, for he did not only look down and see the needs and wants of poor, sinful man, but gave the life of his only-begotten Son. Here it is that we see the wonderful love of God. The whole human family needs a Savior, and he is given for all. Those who believe shall not perish, but have everlasting life. The many do not appreciate the merits of Christ's atoning blood. How many of us, seeing a family in need of daily food and raiment, would be willing to give money to that family, knowing beforehand that the greater part of the family would just trample under foot that which is given to supply their needs! Judging from actions, it seems that, with many of us, a few dollars are of more value than the precious blood of Jesus was with God.

We believe it was Divine Love that caused our Savior to endure hunger and want. Paul says, "Though he was rich, for our sakes he became poor, that we, through his poverty, might be made rich."

Do not understand me now to say, that a brother who is rich should divide all his goods among the poor. According to the apostle, in 1 Cor. 13: 3, a man might possibly do such a thing, and yet not have any true love about him. The token of our discipleship, as we find it in God, is the best sign of our fidelity to God and our fellow-beings. If we are followers of God, we cannot help but become partakers of this divine nature. God looked down at the needs and wants of the human family, and being moved with tender pity and compassion, he sent that which supplies their wants, and so must we do, if we want to be God-like. When we see our fellow-men in want and have that which supplies their needs, it becomes our duty to bestow unto them that which they need. Indeed, it would not become us to boast that we have the love of God shed abroad in our hearts, when we would not do this.

The apostle tells us again (1 John 3: 16, 17), "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." In verse 17 the apostle fully explains: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

This love manifests itself in a number of ways. We will hear Paul in 1 Cor. 13: 4. He tells us that this love "suffereth long and is kind." It "envieth not." If we are in possession of this divine nature, we will not become offended at our brethren because they are held in high esteem by the church. We will not find fault, nor seek to

circulate bad reports, in order to lower such brethren in the estimation of the church. Envy and jealousy are twin brothers. They both were begotten by Cain. 1 John 3: 12.

This love "vaunteth not itself," hence the man who is in possession of it, does not boast of his mental or Christian attainments. Love "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." "Rejoiceth not in iniquity, but rejoiceth in the truth."

Here is one of the great lessons, which, for many of us, is quite a task to master,—it may be for a lack of the proper understanding of the text. It was a long time before the writer could grasp the thought. It is something like this: If I do not watch close and keep on hand a full supply of this love, I may soon see some little faults in a good brother, and perhaps he is more able in praying or prophesying than I am. Presently I get a little jealous. I now hear something about him that is not just so commendable. Before I make an effort to learn whether it is true, I take delight in telling it to others. By all means let us possess that love so fully that the world can indeed see that we do love one another in truth. Then there will be many more souls saved, and not so much preaching in vain.

### "CONVERSIONS."

BY NOAH LONGANECKER.

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

IN GOSPEL MESSENGER of 1893, No. 1, page 3, is an article that holds forth that Peter had never been converted prior to the time when "he went out and wept bitterly." Suppose that I would write a letter to the church at "Akron, Ind.," and would say, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 19, 20.

Would such language imply that those brethren who err from the truth had never been converted? Nay, verily, nay. Peter erred from the truth, and had to be converted from the error of his way.

### THE "CLIPPER" AND SECRET SOCIETIES.

The following item and reply are taken from the *Cerro Gordo (Ill.) Clipper*. They speak for themselves:

A minister, who is now assisting in carrying on a series of meetings in this town, is giving a good part of his time and attention to secret societies. We have always noticed that the more secret societies are slandered, the stronger they grow. It has always been a mystery to us why a minister should pursue such a course. He admits that he was never a member of any order; then, where does he get his information? It can only come from a man who was once a member and has perjured himself in giving it. Thousands of good Masons and Odd Fellows, as well as members of other societies, say the information he gives is not true. The perjurer from whom he receives his information says it is. Whom will he, as a minister of the Gospel, believe?

*Editor Clipper:*—

In your issue of Nov. 26 you make allusion to a minister carrying on a meeting in your town, who, you say, "is giving a good part of his time and attention to secret societies."

There can be no reasonable doubt that reference is made to the undersigned. I invite a hearing in your columns, that I may be properly placed before your intelligent readers.

1. Up to date of your issue, I only made reference to secret orders once in the pulpit, had scat-

tered a few of our tracts on secrecy; hence had given but little attention to secret orders. You therefore have been misinformed.

2. You further state, "he admits that he was never a member of any order; then, where does he get his information?" I answer from the writers on secrecy, e. g., cyclopedias, lexicons, manuals and their miscellaneous publications. Besides we have the writings of prominent men who left different orders, and have written expositions of the orders whose principles they renounced. Among them we have Eld. David Bernard, a Baptist minister of high standing, Rev. C. G. Finney, author of a number of popular religious works, for years an honored president of Oberlin College. Cautid minds surely will regard the foregoing as reliable sources of information on secret societies.

3. You allude to those who have withdrawn from their order, and are making expositions of the principles of secrecy. Of these you say, "They have perjured themselves." This is a common view. I affirm it to be not correct. Perjury is the act or crime of willfully making a false oath, when lawfully administered. The statute alone qualifies men to administer an oath, and defines what they shall be administered for, and the courts decide the case alleged, if perjury or not. Hence the oaths that secret orders administer are extrajudicial.

It is therefore conclusive that the efforts of secret societies, in administering oaths, and deciding on cases of perjury, is a clear violation of our civil law.

I. J. ROSENBERGER.

Covington, Ohio.

"READING the Bible in course, in daily portions, is one of the ways of becoming familiar with the Bible as a whole. It is a method which, as one method, the best Bible student in the world can adhere to wisely. But reading the Bible in that way is not studying the Bible; nor can it ever be a substitute for Bible study. There are those who have read the Bible through, in course, from five times to twenty, who have never studied the Bible, and who have never gained an appreciable understanding of a single text in the Bible. A fuller sense of the special teachings of the Bible can be gained through the careful studying of one verse at a time in the Bible, than through the reading of an entire chapter of the Bible every day for ten consecutive years, without close attention to its particular meaning. But Bible reading in course, and Bible studying, text by text, can easily be combined. Let him who reads a chapter daily always stop, after he has read through his chapter, and pick out one verse, or one clause of a verse, which he deems most worthy of special attention at that time. Then let him study that verse as best he can; or, at all events, let him bear it in mind for meditation until he comes again to the Bible for his daily reading. By doing this, a man will be kept from that rote-reading, or that thoughtless reading, which leaves no impression of a single noteworthy passage in his Bible portion for the day."

"THE most perilous hour of a person's life is when he is tempted to despond. The man who loses his courage loses all; there is no more hope of him than of a dead man; but it matters not how poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world, if he only keeps his courage, holds up his head, works on with his hands, and with unconquerable will, determines to be and to do what becomes a man, all will be well. It is nothing outside of him that kills, but what is within, that makes or unmakes."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### RECEIPTS OF GENERAL MISSIONARY COMMITTEE FOR DECEMBER, 1892.

The Lord's Tenth, Pennsylvania, \$15; Covington church, Ohio, \$10.15; a brother in Christ, Nebraska, \$2; J. F. Emmert, Waynesborough, Pa., \$1.05; Woodland church, Mich., \$9.50; Catherine Bays, Lookout, W. Va., \$2.65; Price's Creek church, Ohio, \$3.20; a sister, York, Pa., \$2; a sister, Sanger, Cal., 25 cents; Salimonia church, Ind., \$9.50; Solomon's Creek church, Ind., \$16.84; Barbara Leiter, Upton, Pa., \$1; Margaret Oslig, Upton, Pa., \$1; Greene church, Iowa, \$1.30; Sulie Replogle, Farragut, Iowa, \$1; Rome church, Ohio, \$3.50; a sister, Maryland, \$4; Emma A. and Lulu Luce Norris, Middleburgh, Md., \$1; Tropico church, Cal., \$1.25; Elizabeth Johnson, Old Frame, Pa., \$3.40; Wm. George, Martin, W. Va., \$2.19; Logan church, Ohio, \$27.05; Mt. Vernon church, Va., \$5.25; English River church, Iowa, \$17.60; Barbara Young, Prairie City, Iowa, \$1; Roaring Springs church, Pa., \$13.39; South-eastern District of Kansas, \$3; sister Black, St. Charles, Iowa, 50 cents; Jacob Keffler, New Virginia, Iowa, 25 cents; Lincoln W. Binehart, Medford, Md., \$2; Emanuel Henry, Derby, Iowa, \$2; West Dayton church, Ohio, \$4; Belleville, church, Kans., \$1.75; Green Spring church, Ohio, \$6.10; Middle District of Indiana, \$53; Thom. McLane, Milo, Ill., \$2; St. Joseph church, Ind., \$7.45; a sister of Donald's Creek church, Ohio, \$1; our little boy's orange tree, Florida, \$2.50; M. C. Ozigan, Auburn, W. Va., \$2; Jacob Barrick, Byron, Ill., \$3; a brother and sister, Hagerstown, Ind., \$5; a sister, Meyersdale, Pa., \$2; Mrs. Mary Wilson, Belle Plaine, Iowa, \$5; Bethel church, Ind., \$5; Lamotte church, Ill., \$2.35; O. H. Elliott, Gambier, Ohio, \$2.25; L. B. Landis, Aughwick Mills, Pa., 50 cents; Z. Clear, Jewell, Ohio, \$2.50; Quemahoning church, Pa., \$12; Spring Creek church, Pa., \$10; Big Swatara church, Pa., \$5; Green Tree church, Pa., \$8; White Oak church, Pa., \$9; Bango church, Ind., \$9; Raccoon church, Ind., \$18.62; an isolated sister, Michigan, \$1; George V. Kollar, New Philadelphia, Ohio, \$8; Eliza Bowman, Lebanon church, Va., \$1; George Hosack, Leask Dale, Can., \$16.40; Isaac Hendricks, Virden, Ill., 25 cents; Mrs. Joseph Leedy, Huntington, Ind., \$12; English River church, Iowa, 78 cents; J. F. Ross, Simpson, W. Va., \$1; Southern

District of Illinois, \$10.85; Mt. Joy church, Pa., \$10; Lick Creek church, Ind., \$5; Buffalo Valley church, Pa., \$3.30; Pleasant View church, Va., \$3.40; a sister, Lilly, Va., \$2; L. H. Custer, Bonaparte, Iowa, 40 cents; Roaring Springs Sunday-school, Pa., \$2.75; Mary M. Williams, Frankfort, W. Va., \$1; Mary R. Moler, Clyde, Kans., \$1; a brother and sister, Sidney, Nebr., \$1.

Interest from Endowment Notes, . . . . \$ 150 05  
Interest from loans of Endowment Fund, 87 50  
Total receipts to close of December, 1891, 6,258 65  
Total receipts to close of December, 1892, 5,646 38  
Decrease in totals, . . . . . 612 27

The \$2,000 from the Annual Meeting at Hagerstown, Md., in December, 1891, is the cause of the sudden increase in total of last year over this year. But we see great encouragement in the figures this year. With the exception of \$244.55 from Annual Meeting of 1892, the receipts are volunteer contributions from individuals and churches.

### THE WORK AT DENVER.

BY J. S. MOHLER.

ARRIVING at Denver the same evening of the day we left Colorado Springs, and finding no one to meet us at the depot, we remained in the city over night. Next morning we wended our way to the house of Bro. Frank Shrove, about four miles out from the city proper.

We would state in this connection that Denver is a great city, a rich city, a grand city,—metropolitan in every sense of the word. Like Tyre of old, "her merchants are princes."

Denver sits as a queen, and, doubtless, expects to see no sorrow. It is beautifully situated, having the Rocky Mountains for an elegant background, and Eastern Colorado and Kansas for her front-yard. From her front-yard she draws her supplies of provisions, and from her background she draws her solid cash.

To describe Denver would require a volume. In an article like this we can only glance at a few of her vast resources. Her population now is estimated at 150,000. Among this busy, moving throng are about twenty, or perhaps a few more, members of the Brethren church, who, not long since, rented a hall in a convenient part of the city, where they have a flourishing Sunday-school, and regular preaching every two weeks. They have a minister,—Bro. Wingert,—living among them, but on account of defective memory, occasioned by sickness, he cannot do as much for the cause there as he otherwise might, yet he is an excellent Sunday-school worker, and a good singer, and in this way he is doing a noble work. Bro. Shrove holds the office of deacon and is a live worker, so also are brethren Long, Dutton, and others. Indeed, all the members there are active in the cause of our Master. We remained with them about eight or nine days, preaching each evening as best we could. The congregations kept growing and the interest increasing, but limited time prevented us from doing as much for the cause there as we would like to have done. But we saw enough to convince us that the Lord has a people there, provided a proper effort is made to reach them.

Denver is a large field of itself, and has work enough for several active evangelists. I know of no place where a missionary is needed more than in Denver,—not a stay-at-home-and-sit-in-the-house missionary, but an active one,—one who is not afraid to get down to the humble poor and sick, from door to door, and converse with them in a familiar way, and pray with and for them, as opportunity may offer, distribute tracts, and thus gain their confidence. By persistent work of this

kind, the Brethren can build up a church in Denver, as well as elsewhere. One brother was baptized, which, of itself, is worth all, and more, of the means and labor spent there thus far.

### THE WORK AT ANTIETAM, PA.

BY J. F. OLLER.

SINCE our last report six dear souls entered the fold of Jesus,—four sisters and two brethren. The good work of the Lord is still going on. Our young people are keeping the fire burning with the aid of the older members. Yes, what a work can be done for the blessed cause of the Master, when we are united in the work! Love and union prevails in the Antietam church, which gladdens our hearts, and all are made to rejoice together.

The past year has been a pleasant and enjoyable one. When we take a review of that time, our shortcomings and unfaithfulness to duty come before us very forcibly. Let us resolve, by divine help, to improve the privileges and opportunities of 1893.

Many good resolutions have been made all over this blessed land of ours. Many say in the words of Josh. 24: 15, "As for me and my house, we will serve the Lord." The Lord has blessed the labors of our dear brethren, and also the labors of Bro. Early during the year past, so that we can rejoice in thirty-three additions to the church. Several of them are heads of families. These additions have given very much strength to our "Young People's Meetings" and the Bible class and general service. We are glad to see our old brethren so much interested in the welfare of the young, as to attend all of these services. May God bless the church here and all over our Brotherhood, for good!

While we are increasing in numbers, as a church, may the Good Lord help us all,—officials and laity,—to labor for a deeper work of grace in our hearts, so that we may become more and more fully consecrated to God in the noble work, in becoming better ourselves, and may we, by our labors, be the means of others becoming better men and women. May the Lord inspire our hearts and lives to work while it is day! Yes, soon, probably before the year is past, the hand that now pens these imperfect words, will be among the silent dead. Oh, Lord, help us all to be faithful!

### RULES FOR YOUNG LIFE.

BY LAVINIA STONER.

THE following rules by John Stuart Blackie seem to me very good. I have copied them for the MESSENGER, trusting that some of its young readers may be influenced to adopt them as their own:

"1. Never indulge the notion that you have any absolute right to choose the sphere or the circumstances in which you are to put forth your powers of social action; but let your daily wisdom of life be in making a good use of the opportunities given you.

"2. We live in a real, and solid, and truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is, at best, a painted lie. Let, whatever you are, and whatever you do, grow out of a firm root of truth, and a strong soil of reality.

"3. The nobility of life is work. We live in a working world. The lazy and idle man does not count in the plan of campaign. 'My Father worketh hitherto, and I work.' Let that be text enough.



"4. Never forget St. Paul's sentence, 'Love is the fulfilling of the law.' This is the steam of the social machine.

"5. But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces, and all extremes are dangerous; the excess of a good thing being often more dangerous in its social consequences than the excess of what is radically bad.

"6. Do one thing well. 'Be a whole man,' as Chancellor Thurlow said. 'Do one thing at a time.' Make clean work and leave no tags. Allow no delays when you are at a thing; do it, and be done with it.

"7. Avoid miscellaneous reading. Read nothing that you do not care to remember; and remember nothing you do not mean to use.

"8. Never desire to appear clever and make a show of your talents before men. Be honest, loving, kindly, and sympathetic in all you say and do. Cleverness will flow from you naturally, if you have it, and applause will come to you unsought from those who know what to applaud, but the applause of fools is to be shunned.

"9. Above all things avoid fault-finding and a habit of criticism. Let your rule in reference to your social sentiments be simply this: 'Pray for the bad, pity the weak, enjoy the good, and reverence both the great and the small, as playing each his part aptly in the divine symphony of the universe.'"

Palo Alto, Cal.

#### "IF I WERE YOU."

BY W. M. LYON.

WHEN Darius, during the siege of Tyre, offered to Alexander the Great, a sum equivalent to ten millions of dollars for the "ransom of his family and as the basis of peace and friendship," and furthermore proposed "to give his daughter in marriage and to cede to the Macedonian all the country in Asia west of the Euphrates," the proposal accordingly was laid before a council of his generals. Parmenio, when asked for his opinion, said: 'If I were Alexander I would accept the terms.'" Alexander replied, "And I, too, if I were Parmenio."

And thus the play still goes on in the world and in the church. Between the Parmenios and Alexanders flattering promises are exchanged, while the work remains to be performed and the issues are not squarely met.

If Bro. A were in Bro. B's place, oh, what a wonderful worker he would be! The devil has not a better tool in his whole shop than this: "If I were you." He has used it successfully for ages, and with this same ancient weapon he still cripples, and, in many cases, destroys the usefulness of those who ought to be strong pillars in the church of Christ. To practice this piece of deception in the world, is a source of great pleasure to him, but to be able to exercise the same power in the church, pleases him much better.

When the great judgment shall come and the books be opened, the "I's" can no longer hide behind the "you's". Why not act the part of wisdom now, by coming out from all human hiding-places, voluntarily, honestly, man-like, Christ-like?

Friend A, do you remember telling me once that you would not stay out of the church a day, if you were situated like neighbor O or deacon G? Are you still trying to hide behind them? Do you think they will "cover your case" in the judgment? Why not hide your life now with Christ in God? Col. 3: 3.

"If I were you." O, what a great convenience! The poor man, he must increase his substance before he can become a Christian, therefore he hides behind some well-to-do person. The well-to-do man, he must become wealthy, then he can devote his time to the church and spiritual duties, so he hides behind his wealthy friend. Approach the wealthy friend on the subject and he will say, "O, if I had n't any more to see after than that poor man over there, I might become a Christian," and with an air of apparent satisfaction, he tries to reduce himself sufficiently, so that he may be able to get behind his poor neighbor for safety. What wretchedly poor hiding-places!

In the Revelation, Christ is represented as being in the midst of the seven golden candlesticks, or churches. What is he there for? Among other purposes, shall I not say that he walks in the midst of the churches to warn us to leave all human hiding-places? Has he not given to every man his work? Mark 13: 34. Shall not every man bear his own burden? Gal. 6: 5. Does not Rev. 20: 13 emphatically declare that "they were judged every man according to their works?" Will we come up and say, "Lord, if I had been differently situated, I would have served thee." Can we say that? Can any of us afford to spend our lives trying thus to hide behind other people, only to be driven out in the presence of an assembled world before Jehovah's bar of justice?

#### SHALL WE BE HELD ACCOUNTABLE?

BY RACHEL E. GILLETT.

Who shall be held accountable because there are not more of our children in the church? How many large families there are, where only one or two have chosen that good part, while others seem to be careless or indifferent about the church or their soul's welfare! I sometimes think that we, as parents, are too careless. While we are trying to labor and show others the good way, our own children are neglected. We are often afraid that some one will speak to them about their inheritance in that country to which we are all traveling, and possibly drive them away. If we would tell them how to make a fortune in this life, how readily that would be accepted! Let us remember that our children have souls to be saved or lost. Yes; they may be lost as well as the souls of other people. Then our children may rise up and say, "I had good, pious parents; they read and studied the Bible much, but they said nothing to me about my soul, but were always talking to some one else." Others may say, "My parents belong to the church, but I have no confidence in that church." They get this impression from what we say and do. When we return from church, the first thing we do is to say, "Well, I am almost starved. Brother A preached so long. Oh! I wish he knew when to stop." Or, "Oh! the sermon was so dry." Probably at the same time the fault may have been in yourself. In your heart you might have said, "Oh, Lord, I beseech you to help our dear brother to-day." Then you could have given him your undivided attention and thus encouraged him. In this manner you could have held up his hands while he fed the people with the Word of Life. Then, who is to blame that the brother's sermon did not seem more acceptable? Who is to blame if our children think the same when we say it first?

If it is not the preacher we find fault with, it is some other brethren or sisters, who may not be what they should be. All these faults are talked about in the presence of our children, who have been regarding them as good members. Soon they lose their confidence, and they begin to

think that they do not want to belong to a church of that kind. If there is any trouble in the church, it is talked about in the presence of our children until they loathe the very name of Christianity. If you thus talk about your brother, or neighbor, or preacher, your children will soon learn to do likewise as soon as they are old enough.

We should rather notice if our children have been paying attention to the preaching, and then ask them what the preacher said. We should tell the good part of the sermon, or speak of the good deeds of this brother, and the patience of some other. We should always speak of the good; the bad will be found out without our telling it. By thus doing, our children will soon get confidence in the members and want to be of their number. When we speak of our old brethren of the past, let us do it with becoming respect. If even some of them should have made mistakes, in our eyes, let us search out something good they have done to tell before our children, instead of the evil. We have a mission field at home to cultivate. The church where we live should take an interest in our children, for if we are in the household of God, and children of the same Father, we are interested in each other's children.

Moab, Mo.

#### BALTIMORE BIBLE SCHOOL.

THE following is the report of Boys and Girls' Bible school for quarter ending Dec. 31, 1892:

##### RECEIPTS.

Balance from last quarter,.....	\$27 50
Ella Williams, Funkstown, Md.,.....	2 00
Eel River Sunday-school, Silver Lake, Ind.,.....	68
Salem Sunday-school, Mt. Morris, Ill., per S. S. Young,.....	3 00
Monticello, Ind., Brethren missionary meeting,.....	5 00
Wheatville Sunday-school, Ohio, per Isaac Young,.....	3 55
Wooster church, Ohio, per Cyrus Hoover,.....	4 00
Lick Creek Sunday-school, Bryan, Ohio, through Minnie Newcomer,.....	2 50
Melrose Center Sunday-school, Iowa, per Katie E. Moore,.....	10 76
Newton church, Kans., per Reuben Royer,.....	2 45
Manor congregation, Pa., per W. H. Meehins,.....	2 29
Geiger Station, Pa., Sunday-school,.....	70
McPherson church, Kans., Thanksgiving offering,.....	16 50
Interest,.....	18
Total,.....	\$81 11

##### EXPENSES.

Rent,.....	\$21 00
Woodberry love-feast,.....	11 40
Expressage, postage, books,.....	2 45
Taking children to love-feast,.....	3 48
Taking children to meeting,.....	1 49
Clothing, shoes, etc.,.....	6 85
Car-fare for distributing tracts,.....	1 39
Fuel and light,.....	25
Helping a sick brother,.....	3 00
Stamps for tracts,.....	1 25

Total,.....	\$52 06
Balance on hand,.....	\$29 05

JAMES T. QUINLAN, Supt.

JOSEPH J. ELLIS, Sec.

"NOTHING that is in the realm of God's ordering need cause us anxiety. For what God sends to us, God will enable us to profit by, or to endure. Therefore it is that we are reminded to 'fear nothing but sin.' Sin is not in the realm of God's ordering, and we ought not to feel that sin will bring us benefit in any way. We have a right and a duty to be afraid of sin."



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, . . . . . Editor  
J. H. MOORE, . . . . . Office Editor.  
J. B. BRUMDAUGH, } Associate Editors.  
J. G. ROYER, }  
JOSEPH AMICK, . . . . . Business Manager.

ADVISORY COMMITTEE.  
L. W. Teeter, A. Hutchison, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

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Mount Morris, Ill., Jan. 24, 1893.

THIS is said to have been the coldest winter known in Northern Illinois for several years. The cold still continues, with some prospects of abating.

BRO. D. W. THOMAS reports that the MESSENGER goes into every family in the Sandy church, Ohio. That is good. Now let us hear from other churches.

UNDER date of January 11 Bro. J. M. Mohler writes that he was at Martinsburg, Pa., in a series of meetings with large congregations, but very cold weather.

MEMBERS who send in church news, or anything else for publication, should always give their names and address. It is not sufficient to give the initials only.

FOR the Tract Work, Dayton, Ohio, we have just printed a large edition of "Ten Reasons for Trine Immersion." This tract, like all the others, has been carefully revised.

ARTICLES, intended for publication, are frequently accompanied by a request to send the papers, containing these articles, to persons whose addresses are given. This request accompanies scores of obituary notices. We never comply with these requests. It is not generally practicable to do so. The better way is to wait until the matter appears in print, and then order the paper sent, being sure to remit three cents per copy for each paper ordered.

PARENTS, who are constantly talking of the faults of members and others before their children, are depositing in little, innocent hearts, poison that may lead to their ruin. God never intended that these pure little hearts should be filled with the filth of conversation. If parents do not have self-respect enough to cleanse themselves from this deadly poison of the tongue, they ought to at least have too much love for their offspring to poison their souls ere they reach the years of accountability. God pity the children who have such parents!

You may talk loud and long about the learned and gifted woman, and even laud her to the skies, but the most useful, influential and deserving woman in this world, is the consecrated Christian mother.

DURING the past week Bro. D. E. Price delivered three excellent discourses on Church Government. At present Bro. L. W. Teeter, of Indiana, is with us. He is delivering some valuable discourses on the fundamental questions of the Christian religion. These discourses are greatly appreciated by those who attend the Bible Term.

ON the last editorial page of this issue will be found some important instructions in regard to "Writing for the Press." It may be well for our contributors to preserve this article and study the suggestions with care. We have these instructions very neatly printed, and will mail them to any one who will send us an addressed envelope with a one-cent stamp thereon.

SISTER LYDIA DELL, of Hamilton, Nebr., has been keeping a record of the age of persons mentioned in our obituary department during the year 1892. The following from her record may be of some interest: One hundred and seventy were 70 years old and past; one hundred and two, 80 and past; fifteen were over 90; one, 99; four over 100, and one had reached the age of 104 years.

BRO. GEO. W. CRIPE, of Cerro Gordo, Ill., have been engaged in a series of meetings in the West Otter-Creek church; with what success we have not learned. On his way home, while passing through Springfield, he had the misfortune to have his pocket relieved of about \$60 by a pick-pocket. At this time our country is cursed with an unusual number of these men, and they are gathering in a rich harvest.

GEORGE A. OGLE & Co., of Chicago, have placed on our desk a copy of the "Plat Book of Ogle County," bearing the date of 1893. The style of the publication is good, and the workmanship excellent. The maps present a very attractive appearance, and, so far as we can judge, are quite reliable. A study of the map of the County, on page 16, is exceedingly interesting. We have not yet had time to examine the work fully, but may do so in the future.

WERE it in their power, the Catholics would probably close every Protestant church in the world. The Methodist church in Vienna, Austria, after a long struggle, has been compelled to close its doors. Some time ago the police demanded of the pastor a copy of their creed. The pastor gave him a copy of Wesley's selection from the Church of England's Thirty-nine Articles. It was found that some things therein condemned Catholic doctrine, and in spite of all protests and petitions, further services were prohibited. And this is in one of the world's most enlightened capitals, near the sunset of the nineteenth century!

AT the District Meeting of North-eastern Ohio, the Sunday-school report for the entire District was substantially as follows: Number of schools, 12; total average attendance, 686; average collection each Sunday, \$4.70; classes, 76; teachers, 69. Brethren's Quarterlies were used in eleven schools. Four schools used the Young Disciple. One school had occasional teachers' meetings. Nearly all the schools met expenses by penny collections. To the regrets of the secretary, five schools taught the infant classes the alphabet and reading, instead of the Bible lessons. This report is quite a commendable feature and might be imitated to good advantage by other Districts.

A ROMAN Catholic priest makes this marvelous statement which should certainly arouse thought and action: "I have many people sort to me for confession. The confession of every sin that I have ever known or heard of, and sins so foul that I never dreamed of, has been poured into my ear; but no one person has confessed to me the sin of covetousness."

A BROTHER who used tobacco twenty-five years and then quit, writes thus: "Inclosed you find one dollar, which you will please use for missionary cause. I find I can easily spare since I need no money for tobacco." We hope that dollar will be the means of sending conversion home to some poor soul that needs salvation far worse than any one ever needed tobacco.

SOME of the members in one of the eastern congregations made their minister a substantial present, in the way of dollars and cents. He now writes here for a list of books that can recommend, saying, that he desires to invest the money in books that will aid him in the work of the ministry. It was kind in the members thus encourage their minister, but they will get it all back in the way of better preaching. When a minister spends his money for valuable books, the members may expect better sermons.

A GLANCE at your Bible Atlas will show union of the Euphrates and Tigris Rivers a short distance north of where they empty into the Persian Gulf. Modern investigations seem to locate the site of the Garden of Eden in this vicinity. Just north of the junction of these rivers, on the Tigris, is a handsome building with enameled dome. This is said to be the tomb of Ezra, the prophet. He was a man of great learning, zeal, and did more, perhaps, than any other in his age, in behalf of the Jews. He flourished about 458 B. C.

THROUGH the mails we receive much information that is too personal for the public eye, yet, were it published, it would probably call for hundreds of letters of sympathy. One lonely pilgrim tells a sad story to her far-away friends, not thinking that the news would find its way to our desk. She tells the story of a consecrated life, a hard struggle for her Christian faith, a lonely pilgrimage far away from religious associations; with naught but the Bible and natural companions in faith. She tells how she retired to a cold room to write to her friends, or to press, in order to escape the censure of those who should be her supporters. Another lonely pilgrim tells a sad story about the lonely pilgrim's wife. At one time her home was a home. It was the centre of attraction for a States, for her gifted husband was known loved far and wide. But after he was called to the other world, the members forgot the widow, and seldom call to see her, and, perhaps, do not even think of her. When her home blessed with the presence of her kind husband she entertained our preachers by the score, now she seldom gets to meeting. She is lonely. Is this the way to treat the lonely pilgrim's wife? Still another tells of a gifted teacher, who ought to be in the field all the time preaching the Gospel, for he is in a lonely place where a dozen ministers are needed, yet he returns to his home to engage in manual labor for the support and shelter of his little family. Thus we might go on and tell one sad story after another. If our readers could only think of how very little reason to complain, compared to some of those we have just mentioned. The much sadness and suffering in this world, most of it is kept from the public.



BRO. GEO. L. STUDEBAKER, Secretary of the Lodging Committee for next Annual Meeting, requests us to say, that arrangements will be made to lodge in the City of Marciæ all those who desire lodging at private houses. The place of meeting is nigh the city.

A BAPTIST paper speaks of a church that expelled a man for writing an extravagant obituary of his wife, to whom he was very unkind, and then adds, "Served him right. This display of conjugal affection that controls itself so long, but breaks out so violently after the death of its object, calls for discipline."

A brother has a good job working for the railroad company, but he has to labor every Sunday, or give up the work. Times are hard, and it is his only chance to support his family. What must he do? Please answer through the MESSENGER.

W. H. BRYAN.

LET the brother do his utmost to find another job. He would better get less wages and honor the Lord's Day. If he is making every reasonable effort to find another job, let the Brethren have a little charity for him in the mean-time. One thing is certain, we cannot encourage Sunday work, and in this day of loose religious regulations our people want to set themselves squarely in defense of keeping the Lord's Day holy. The laws of Tennessee positively forbid manual labor on Sunday. Not long since two Sabbatarians were sent to jail in that State, and heavily fined for working on Sunday. They were poor, however, and had to suffer the penalty. But a rich railroad corporation can work her men all she pleases, and the administrators of justice merely wink at it, and hardly that. Our advice is not to work on Sunday for anybody. Work hard six days. Honor the Lord's Day, do right, and trust God for the rest.

As a Christmas present, the Chicago University received \$1,000,000. This increases her endowment fund to \$3,600,000. It is to be kept on interest forever, and the interest used to defray the expenses of the faculty. This is good for the University. But our schools ought to be endowed also. This must be done by men of means. We have the men, and they have the means. Can they be induced to invest some of their wealth in that way? That is the question. One of our most widely known ministers recently remarked, that if he had \$100,000 to leave at his death, he would most assuredly turn it over to one of our schools. His mind is sound on that question. But it is not always wise for people to wait until they are dead before their means can be used for a wise purpose. Some years ago one of our ministers made the Bible Department at Mt. Morris, a present of several thousand dollars. The money is now on interest, and the interest is used to defray the expenses of the Special Bible Term. It is doing a grand work in preparing ministers for their work. Scores of ministers come here for instruction in the Bible. They go away with additional information, and full of the preaching zeal. The brother who gave the money is hard at work in the mission field. But, while living, he realizes that his money is doing good. We hope our Brethren will give this subject careful consideration, and see what they can do for the good of common humanity.

#### NOT OF THE SAME CHURCH.

From a young minister, whose name we withhold, we have the following:

"I married a lady who is a member of another church. We agreed to go to her church one Sunday, and to mine the next. But I have been

selected to the ministry. In a short time all of my time of Sundays will probably be required by my own church. Will it be right to go to our meetings every Sunday, and not take her to hers, in case she wants to go? Will it be right to go to our church every other Sunday, as we had agreed before being married, or will it be my duty to go to our church every Sunday?"

That agreement before marriage is a difficult point to get over. Our advice is for you to continue as you agreed upon until your wife can have an opportunity of prayerfully thinking the matter all over carefully. Give her time. If she sees that you are improving in the ministry so as to be in demand every Sunday by the Brethren, she will likely release you of that part of the agreement. It would be but proper that she should, and yet kindness and forbearance must not be neglected. A man wants to live in peace with his wife. If he has made with her a life agreement that will hinder his life-long usefulness, he must not go back on his word unless there are very weighty reasons for it. Have patience with your wife. Let her see that you are indeed an earnest, upright and godly man, and she will not likely prove a hindrance to you.

But the better way is for all of our members to marry in the church. Possibly we have been too negligent respecting this matter, in both our preaching and writing. We would not wish to be understood as saying that it is wrong to marry outside of the church, but we are convinced that it is not generally wise to do so. Those who have companions that are not in the church should treat them with the utmost kindness, and in that way endeavor to win them over to the faith, while those who have not yet entered the marriage relation, should prayerfully consider the consequences of spending a long and intimate life with one who can neither encourage nor sympathize with them in their religious struggles. There is probably more in this question than most people are prepared to admit.

J. H. M.

#### COLLEGE PRINCIPALS AND ADVISORY ELDERS.

HERE is a matter of especial interest to those connected with our schools. The following paper passed the last Annual Meeting:

We ask Annual Meeting through District Meeting to plainly define the duties of the visiting elders, who visit the colleges or schools of the Brethren, in making their visits to said schools. Can their report at Annual Meeting be objected to or criticised before the Annual Meeting or not? **ANS.**—Sent to Annual Meeting.

Referred to a committee, and the following report was submitted and adopted.

Your committee reports as follows:

1. That no report of the schools be required at this meeting.
2. That each advisory board submit to us in writing such suggestions as in their judgment would aid them in their relation to the school work.
3. That the Principal of each school in like manner formulate and transmit to us such suggestions as he may deem helpful to the advisory boards; these suggestions to be placed in our hands prior to November 15, 1892.

A report will be submitted to next Annual Meeting.

Signed by: J. C. LAHMAN, S. F. SANGER, J. F. OLLER, JESSE STUTZMAN, J. H. MOORE.

Up to date some of our schools have not yet complied with this request. We trust it will be responded to at once, so we can prepare our report. In the absence of Bro. Lahman the suggestions should be sent to us. We will then shape the matter for the members of the committee to examine, so all can be in readiness by the next Annual Meeting.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 28.—Paul in Italy and Rome.—Puteoli.—Appii Forum and the Three Taverns.—The Appian Way.

"And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage."—Acts 28: 15.

THIS ninth day of December, 1892, God, in his infinite goodness and mercy, has permitted us to traverse the Appian Way, over which his servant Paul walked when he was brought a prisoner to Rome. We went out as far as the fourteenth mile-stone, counting from the center of Rome. Just beyond the eleventh mile-stone we came to the Three Taverns, where the brethren met Paul and gave him encouragement. And here, by the wayside, we write these lines, not very far from the place where Paul rested, "thanked God and took courage."

From the Three Taverns the Appian Way ascends the mountain to Abbana. To the edge of this village we walked and stood on the ridge of the hill from whence, as he came from Appii Forum, Paul caught his first sight of Rome, where he was afterward to suffer a martyr's death. And what a grand sight it is! Although fourteen miles away, Rome is in plain sight. The dome of St. Peter's Cathedral glistens in the rays of the noon-day sun. What a different sight met the eyes of Paul as he stood here more than eighteen hundred years ago and looked upon pagan Rome. He came along this road a prisoner, bound with a chain. In some places the same blocks of stone, over which he walked, worn away by the chariot wheels that passed over them two thousand years ago, are still to be seen. And there is not the least doubt but that this is the road by which Paul entered Rome.

Retracing our steps we return to the Three Taverns. There are three buildings there to-day and it is likely there was the same number there in Paul's time,—an inn, a shop, where the broken chariots might be mended, and a dwelling-house. Dr. Forber, in his researches, has removed all doubt as to the place, and we are writing to-day at one of the places where the brethren met Paul and gave him new courage to continue in the great work of preaching the Gospel of the Son of God to the Gentiles.

Let us briefly follow Paul from the place where he landed in Italy till he reached the City of Rome. But we defer this until after we visit the place where he landed. In our researches we are not willing to take hearsay evidence when we can see the places we wish to describe.

#### PUTEOLI

"And after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days; and so went toward Rome." To-day, in company with Bro. Lahman, we stood on a part of the old, ruined pier at Pozzuoli, the Italian name for Puteoli. On the foundations of the old pier has been built a new structure, but there is still part of the old to be seen rising above the water, on which Paul landed on his journey to Rome. Already the Christian religion had spread along the shores of the Great Sea and had reached the port of Puteoli. And when Paul landed in the spring of A. D. 62, at this place the brethren met him and his company and prevailed upon them to spend a week with them.



It had been a long, dangerous, and toilsome voyage. They had sailed from Cæsarea in the fall of A. D. 61. Touching at Sidon they sailed by Cyprus to Myra of Lycia. Here they changed ships, and, contrary to Paul's counsel, left port and were shipwrecked on the Island of Malta (Melita). Here they spent the winter and now they had reached the last stage of their journey by ship. After having passed through the great perils of the deep by shipwreck, and their long winter sojourn with the barbarous people of the Island of Melita, how it must have rejoiced the hearts of Paul and his company to be received and warmly greeted by the brethren at Puteoli. No doubt they were easily persuaded "to tarry with them seven days," and Paul would comfort and confirm the brethren in their faith.

How soon that week must have passed away! We would like to linger here at Puteoli but our space will not allow an extended description of Paul's landing-place in Italy, and so we go with him toward Rome. The journey is a long and tedious one, over mountains and valleys. The distance to be traveled on foot is one hundred and seventy miles. The little company of believers start out on the great Consular road (*via Consularis*), and follow it to its junction with the Apian road (*via Appia*) "the queen of long roads," as it was called by the Romans. Here they stop for a short rest at Capua one hundred and fifty miles from Rome. Continuing their journey along the Apian road they cross the Pontine Marshes and at last reach Appii Forum, where the first company of brethren met them forty-three miles from the Imperial City.

Here we notice the regard these brethren had for the prisoner who was coming to them. They went out a long distance to meet him, and how their solicitude must have cheered the hearts of the weary travelers. After resting at Appii Forum, the journey was continued to the Three Taverns, the last halting place before reaching Rome, and eleven miles from the city. And here another and, doubtless, a larger company of the brethren met the prisoner, "whom when Paul saw, he thanked God and took courage."

Here we have an account of two companies of the brethren meeting Paul. Those who went to Appii Forum were, perhaps, able to spend more time than those who came to the Three Taverns. The latter were, doubtless, laborers. They could quit their work at 3 o'clock in the afternoon and go out to the place of meeting and return again in the early morning in time to begin their day's labor. This may account for the two companies of brethren who went out from Rome to meet Paul and his fellow-travelers.

From the Three Taverns to the City the Apian way was literally lined on either side with magnificent tombs, costly monuments, great temples and beautiful villas. The ruins are to be seen to this day and are of much interest to the traveler. With a largely-increased company the last stage of the apostle's journey began in the early morning so that the City might be reached before the heat of the day, and, in all probability, before 9 o'clock Paul passed beneath the arch of Drusus, entered the Capena gate, was taken through the City by the Palatine Hill, in which stood the palace of the Cæsars, and across the Roman Forum to the Camp of the Prætorian guard. "And when we came to Rome the centurion delivered the prisoners to the captain of the guard: but Paul

was suffered to dwell by himself with a soldier that kept him."

Thus ended Paul's long journey. And with him it ended as it began. He was still a prisoner. It is true, he was not cast into prison. Being a Roman citizen that could not be done lawfully without a trial. Yet, while he was allowed some degree of liberty and freedom, so that he could rent a house and dwell by himself, he was still in bondage. A soldier was constantly with him and "kept him," and it is not at all improbable that he was chained to a Roman soldier the greater part of the time.

#### PAUL IN ROME.

One of the first things the apostles did after having secured a house and having settled his household affairs, was, to make an effort to call the Jews, who lived in Rome, to Christ. He called the chief of the Jews together and gave them some account of himself, telling them that for the hope of Israel he was bound with a chain. Then they appointed a day when they would hear him concerning Jesus, and he preached to them with all the zeal and power of which he was capable. This showed that his heart's desire was that Israel should be saved, but when they rejected the Truth, he turned to the Gentiles.

As to Paul's life in Rome we know but little. The concluding words of the last chapter of the Acts of the Apostles tell us that he "dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." We know, too, that God overruled Paul's bondage and chains for good, and that it resulted in the organization of a strong church in Rome. So great was the apostle's influence that even some of the members of Cæsar's household were converted to the faith.

We know, too, that his life for these two years was active and full of work; not only did he preach the Gospel, but the care of other churches was upon him. Of his labor in Rome he speaks, in writing to the Philippians: "But I would you should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the Prætorium and all other places." Here, too, he wrote the epistles to the Galatians, Ephesians, Philippians, Colossians, Second Timothy and Hebrews.

Chrysostom, writing of Paul and his relations to the church at Rome, says: "I honor Rome for this reason; for though I could celebrate her praises on many accounts,—for her greatness, for her beauty, for her power, for her wealth, and for her war-like exploits, yet passing over all these things I glorify her on this account, that Paul, in his life-time, wrote to the Romans, and loved them, and was present with, and conversed with them, and ended his life amongst them. Wherefore, the city is, on this account, renowned more than all others. On this account I admire her, not on account of her gold, her columns, or her other splendid decorations."

Another author, writing of the labors of the apostle, says: "Paul had already accomplished much in the conversion of sinners. At Cyprus the Roman officer, Sergius Paulus, had been converted. At Athens he had preached to the court of the Areopagites, and Dionysius, one of that learned body of judges, had accepted the Truth.

And now at Rome he was doing valiant work for the Master. His words are heard even in the Golden House of Nero. Not only those who attend the court but some of the household of Cæsar, possibly some of his relatives, yield to the power of the ambassador of Jesus Christ. There he also gathered a group of eager disciples about him. There was Onesiphorus, of Ephesus, who was not ashamed of Paul's chain, Epaphros, Colosse, who was captive with him, Timothy, own son in the faith of the Lord Jesus Christ, with Hermas, Aristarchus, Marcus, Demas, Luke, the well-beloved physician, the faithful companion and friend of the apostle." They stood by him and comforted him. How blessed is the man who has helpful, loving friends in time of need! Friends not of a day, a month, or a year, but friends for life and death. Such were Paul's friends, and surely he was richly blessed by God.

On the Palatine Hill stood Cæsar's judgment hall. We walked amid its ruins and thought of Paul standing here alone before Nero, the blood-stained adulterer, who was to judge him and pass upon the charges preferred against him by the Jewish Sanhedrin. He is fully prepared for trial, and anxious for the time to come. He writes at this time: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." He is ready to go before Cæsar, but while he is waiting on the 18, A. D. 64, a great fire broke out in the City of Rome, and raged with great fury for six days. It is generally agreed that the City was burned by the order of Nero himself, and to escape suspicion he threw the blame on the Christians. The result was, a bloody persecution was begun, many were put to death. Paul, as the leader of the church, was at once brought before Cæsar and condemned to death. He, with others, was taken to the Circus of Nero on the Vatican Hill, and there this valiant soldier of the cross was put to death. We quote the account, given by Tacitus of this persecution, Dr. Forbes' translation:

"Hence, to suppress the rumor, he, Nero, falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities (being mixed up by the Romans with Jews, who, at this time, were in revolt). Christus, the founder of that name, was put to death by a criminal by Pontius Pilate, procurator of Judæa in the reign of Tiberius; but the pernicious superstition, repressed for a time, broke out again, not only throughout Judæa, where the mischief originated, but through the City of Rome. Accordingly, first those were seized who confessed they were Christians; next, on their information, a vast multitude were convicted, not much on the charge of burning the City, as hating the human race. And in their deaths they were also made the subjects of sport, for they were covered with the skins of wild animals, worried to death by dogs, or nailed to crosses, set fire to, and when day declined, burned to serve for nocturnal lights. Nero offered his own gardens for that spectacle, and exhibited a circus game, indiscriminately mingling with the common people in the habit of a charioteer, or standing in his own chariot; whence a feeling of compassion arose towards the sufferers, though guilty and deserving to be made examples of capital punishment, because they seemed no



be cut off for the public good, but victims to the ferocity of one man." (Annals of Tacitus XV, 44.)

This is the account of the first persecution of the Christians, written by a Roman and a pagan. To-day, as we walk among the ruins of the old City, we can thank God that it is a ruin. The blood of the martyrs cries out against it and only in its ruins can we trace the ancient City of Rome. We have, with more than ordinary interest, followed Paul in Italy and in the Imperial City, and we have only culled from the abundant material in hand. It would be interesting to give the records on the tombs, still found, of some of those who labored with him, Tryphena and Tryphosa, for example, but we have already exceeded our limit. What remains must be reserved for the future, if given at all.

D. L. M.

### WRITING FOR THE PRESS.

"Whatever is worth doing at all, is worth doing well."

NEVER write for publication until you have something to write about, and be sure that *that something* will be interesting and profitable to the reader. Understand your subject fully before you commence writing, and then do your best to make the article say just what you want printed. Be sure that you have the matter down correctly.

If you want your article read by every reader who gets the paper, make it short and to the point. People never get tired reading short articles. We prefer articles that contain about 1,000 words, or less. Good writers frequently rewrite their articles several times before sending them to the printer. Few preachers have over 400 hearers at their regular meetings, but those who have articles in the MESSENGER address many thousand readers, hence the importance of using great care in preparing matter for publication.

1. Write with black ink on white paper. Please do not use a pencil.

2. The sheets of paper, on which you write, should not be over six inches wide. Leave one inch blank at the top of each page.

3. Write on but one side of the paper.

4. Punctuate your articles the best you know how. If you do not understand punctuation, omit it, and the printer will do that for you.

5. When quoting Scripture, be sure you have it just as it stands in the book. Do not guess at it, but be sure of it. Do not fail to place quotation marks, thus, "Jesus wept."

6. The names of persons and places should be written with great care, so that there may be no chance of misunderstanding them.

7. Never write between the lines, and if the paper is very closely ruled, it is best to write on every other line.

8. Write in as plain a hand as you can. We ask not for beauty, but something that can be easily read.

9. Number the pages in the proper order, and pin them together at the top.

10. Each article or essay should have a suitable heading.

11. Notes of travel should be as short as possible. You need not tell at what hour you took the train, where you ate dinner, or where you put up at night, etc. Such things are not interesting, nor do they edify.

12. Church news should be brief, and as interesting as possible. Make no excuses, but write plainly just what you want in the paper.

13. Carefully guard against writing long obituaries. The shorter, the better. Memoriams we do not publish.

14. Do not waste time writing poetry, unless you are certain that you are a "born poet." "Poets are born, not made."

15. Do not mix business with matter intended for publication. Keep each item separate and give your name and address with each one. We do not even read, much less publish, anonymous articles.

16. When a meeting of any kind is over, do not delay sending in the report a week or two, but send it at once. We want fresh news and plenty of it.

17. If you write on postal cards, do not make the lines too close together. We always need some room to mark corrections.

18. We cannot consent to return rejected manuscript. Please do not ask us to do so.

19. We reserve the right to decline all articles that do not answer our purpose.

### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Booth, Kans.

OUR Sunday-school has been continued all winter with good interest. Heretofore we thought we could not keep it up in the winter. That is only an imaginary hinderance. If we keep up our regular appointments, and take our children as we should, we can support the school just as well.

Our Bible class assumed a new form this winter. Instead of changing teachers every week, and all speaking promiscuously, our appointed teacher gives two or three chapters to be studied, so that those in attendance can answer any question in them. He puts the question on a slip of paper, numbered. When the number is called, the person arises, reads the question, and answers it. If he is not prepared, any one in the class can answer. It has awakened quite an interest, especially among the young people, and surely they will study the Bible. Why can we not have such gatherings all over this broad land? Every local church could have one to profit, if they have a competent teacher. He must, however, master the lesson, and that requires close study. Time and means are wanting with many to go to the high schools a month. You can have those advantages at home without any expense.

Bro. Moses Dierdorff and wife, from Iowa, are here and doing a good work for us. We are enjoying an interesting series of meetings at present, and hope much good will result.

It does occur to me that the GOSPEL MESSENGER should have a much larger circulation. Every family should try to get their neighbors to take it. Send it to your remote, isolated friends. It will be more than ordinarily interesting during 1893, I predict. Do good with it!

ENOCH EBY.

From the Silver Creek Church, Ohio.

WE met in quarterly council Dec. 17, 1892. The church agreed to have a regular agent for the MESSENGER, and also a regular correspondent. Bro. Noah Long was chosen for the former, and the writer for the latter. Bro. Jacob Keiser was forwarded to the second degree of the ministry.

We had a series of meetings beginning Dec. 17, and continued until the evening of Jan. 5. Brethren Perry McKinney and Wm. McKinney, both of Metamora, Ohio, were with us to assist in the

meetings. Saints were encouraged on their way to Zion, while sinners were warned to flee the wrath which is to come.

A. A. THORNE.

Pioneer, Ohio.

From the Sugar Creek Church, Ohio.

Dec 20 I left home for Lima, Ohio, to hold a series of meetings in the Sugar Creek church. One evening, as I was going to church, the horse became frightened and nearly unmanageable. As I thought our lives were in danger, I jumped from the buggy, and fell on the hard, frozen ground. I injured myself so much, that we thought a doctor had better be called to see if there were any broken bones. Happily none were broken. I had to lay by several days, but the meetings were continued by the home ministers, until I was able to preach again. The brother in the buggy escaped injury, being able to check the horse. I was made to feel forcibly the language of Moses to the children of Israel, when he saw danger, to bid them "stand still and see the salvation of God."

One of the hard things in nature to do, is to keep still or quiet, when we see danger. I have noticed that in church work. Too often, in an excited moment, we make the worst mistakes.

The Lord blessed our meetings with four additions. Then my voice gave way and I became so hoarse, that I was compelled to close, much to the regret of many members. It is strange, how long we must preach at some places, before there is an awakening.

J. H. MILLER.

Goshen, Ind., Jan. 7.

From the Blue River Church, Whitley, Ind.

OUR fourth quarterly council for the year 1892 was held Dec. 3. The attendance was small, but all business that came before the meeting was adjusted in a Christian-like spirit. We have organized a class-meeting which we hold every Sunday evening. The meetings are interesting, but not very largely attended, on account of most of the members living quite a distance from the meeting-house.

On Saturday, Dec. 24, I was at North Manchester. On Sunday, Dec. 25, I attended two meetings in the Brethren's large and convenient house of worship. The Brethren at Manchester know how to treat strangers. I felt at home among them.

LEVI ZUMBRUN.

From Logansville, Pa.

At present we are engaged in a series of meetings in the Lower Codorus congregation, York Co., Pa. After spending nearly three weeks in Dauphin County, we attended the Ministerial Meeting at York, which was interesting, and, we believe, profitable. After the meeting we met with the people of that place once for worship, after which we left for Carroll, Md. Dec. 18 we met with the Brethren at New Freedom, at their regular appointment, and continued with them each night until Wednesday.

On the night of Dec. 23 we began at the meeting-house, one mile east of Logansville,--all in the bounds of the Lower Codorus congregation, York County, Pa. I expect to continue a few nights yet. We look for a bright future in this congregation.

SAMUEL BOWSER.

Dec. 30.

It is said that there are sixty-six Counties in the State of Iowa that have no saloons, and no criminals in jail. That speaks well for Iowa as well as for the prohibition principles.



From the Spring Branch Church, Mo.

WE have been hard at work building our new meeting-house. We built it out of sycamore lumber. We cut the timber and paid the bill for sawing. The lumber we dressed by hand. We have now inclosed the house, the floor laid, the painting partly done, and supplied ourselves with a stove. Our first meeting was held on Christmas Day. Bro. M. T. Baer was our chief carpenter. We feel greatly rejoiced that our house of worship is so nearly completed, and tender our united thanks to the General Mission Board for their donation, without which we could not have done what we have.

On Saturday, Jan. 7, we held our regular church-meeting, at which a statement was made of our total expenses up to date. The members, though few and mostly poor, promptly raised the means to square up all indebtedness. Our elder, M. T. Baer, could not be with us at our church meeting, on account of other pressing business, but Bro. James Campbell was present. All business passed off pleasantly. On Sunday, Jan. 8, our elder, M. T. Baer, dropped in at the opening of our meeting, and gave us a spirited talk. He is out on a mission tour, intending to visit several churches in Missouri and South-eastern Kansas. I took him over to Bro. Forehand's, where he commences a series of meetings at the town of Quincy, Hickory County. May God bless the good cause every-where!

GEORGE N. IHRIG.

Jan. 9.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Greene, Iowa.—The Greene church met in its quarterly council-meeting Jan. 7. We adopted a new plan for raising money for church purposes. We have preaching and Sunday-school each Sunday.—*Etha Flora, Jan. 8.*

Pleasant Hill, Md.—Bro. Joseph Long, of Abbottsville, Pa., conducted a very pleasant and enjoyable series of meetings at Pleasant Hill church, Dec. 10 to 19. Then Bro. B. Kittinger, of Gettysburg, came and continued them a week longer. The meetings were well attended. One dear soul was baptized.—*M. E. Ecker, Jan. 19.*

Boynton, Pa.—I commenced a series of meetings in the Snake Spring Valley district, Cherry meeting-house, Pa., on the evening of Dec. 20 and remained over the following Sunday. During the meeting three were received into the fold by baptism. At present I am engaged in a series of meetings in the Johnstown church, Pa.—*Silas Hoover, Jan. 7.*

Mont Ida, Kans.—The Cedar Creek church met in quarterly council Jan. 14. All business passed off pleasantly. Bro. Lafayette Watkins was advanced to the second degree of the ministry. A choice was held for a minister and two deacons. Bro. Elias Giffin was elected minister, and Bro. David Marple and the writer, deacons. Brethren James Hilkey and George Myers were present.—*Jared Colbert, Jan. 16.*

Hope, Kans.—Although we have no accessions to the church to report, we are having seasons of refreshing. The Sunday-school was discontinued for the winter but a Bible class organized. Much interest is being manifested in the work. Our church has recently been completed and now is very comfortable. Our council was held in December. All business was transacted in a Christian spirit. We have seven ministers, who are laboring with much zeal for the cause of Christ.—*D. H. Keller, Jan. 10.*

Purchase Line Church, Pa.—Eld. M. Claar is now holding a series of meetings at the Purchase Line church. I was with him several days last week, and when I left there was one applicant. The Lord be praised for his goodness!—*Joseph Holsopple, Jan. 2.*

Pleasant Valley, Va.—The Brethren of this church are building a new meeting-house, four miles north-west of the above-named church. The size of the house is 28x40. It is under good headway now.—*Cephas D. Reed, Alum Ridge, Va., Dec. 9.*

Solomon's Creek, Ind.—Bro. I. J. Rosenberger is still with us, preaching to an overflowing house. One was baptized to-day, while others are seriously counting the cost. We are having splendid sleighing; the mercury is ten degrees above zero.—*L. A. Neff, Jan. 8.*

Tear Coat, W. Va.—We are once more made to rejoice over the conversion of three more dear souls. Since Nov. 1 five precious souls have been received by baptism. We have a bright hope that there are others near the kingdom.—*Maggie E. Flory, Pleasant Dale, W. Va.*

Nettle Creek, Ind.—Eld. I. D. Parker, of Ashland, Ohio, commenced a series of meetings at the White Branch meeting-house on the evening of Dec. 10, and continued until the 26th. Eight precious souls were added to the church by baptism while others were brought near the kingdom.—*Abraham Bowman.*

Sunfield, Mich.—Bro. Isaiah Rairigh came to us Dec. 24, and remained till Jan. 1. He preached the Word with power. The members were much built up. Though there were no accessions, some good impressions were made. Could we have more such meetings, we believe much good could be done.—*John D. Birman.*

Prairie View, Kans.—This is a new country, but one that is settled by a good class of people. There are a few members here, who would rejoice to see some of God's children move in from the East. If any of the brethren want to know what this country is, please ask me by letter.—*G. W. Armentrout, Dighton, Kans., Jan. 6.*

Farmersville, Pa.—I was lately on a mission trip to Harrisburg, Pa., and had encouraging meetings. There are about twelve members in Harrisburg,—a city of about 45,000 inhabitants. We had a hall rented but could not continue the meetings. I think of returning during the latter part of February.—*Jacob K. Pfautz, Jan. 11.*

Lower Fall Creek, Ind.—Bro. Troup closed his services on Christmas night. One soul who had wandered away, returned again to his Father's house. Some were made to think seriously, and we trust that they may continue to try to find the light. Bro. Walter Gustin is now holding forth the Word of Life in Middletown.—*F. J. Etter, Jan. 12.*

Indian Creek, Pa.—Brethren Jeremiah Faust and I. B. Ferguson, our home minister, came to this isolated outpost of the Indian Creek congregation, on the evening of Jan. 10, and preached at the house of Bro. James Miller, who has been unable to walk or even sit on a chair since August, 1882. On Sunday forenoon our brethren preached at the Buchanan school-house, and on Sunday evening again at the house of Bro. Miller. They preached fourteen sermons in all, by which we were very much revived and built up. Five precious souls were made willing to unite with the church of Christ, by being buried with Christ in baptism. A few weeks previous one dear soul was received by baptism. During the year 1892 there were twenty-two added to the Indian Creek congregation.—*Freeman Miller, Jan. 9.*

Neffville, Pa.—Bro. J. M. Mohler came to Dec. 9, 1892, at the Neffville church in the Conestoga congregation, and held a series of meetings. He was with us fourteen days, preached in all sixteen sermons. Nine precious souls were made willing to unite with the church. There are others that are almost persuaded.—*L. Evans.*

Purchase Line, Pa.—Dec. 25 Bro. Michael began preaching for us, and the good sleigh brought big crowds, so we had a good, soul-winning meeting. He preached seventeen sermons. Two dear souls were willing to forsake the power of Satan and walk with the children of God. May they, with us, prove faithful until death.—*Lizzie Fyock.*

Grater's Ford, Pa.—Bro. Jas. A. Sell labored fully with us from Dec. 1 to Dec. 30. The church certainly has been greatly built up and belief strengthened. Four precious souls have been made willing to walk Zionward with us. One other has also been reclaimed. We are truly thankful for the goodness of God toward us in such refreshing seasons.—*Emma Kulp, Jan. 10.*

Eagle Creek, Ohio.—Bro. Henry Frantz came to Dec. 21, and remained until Jan. 4, preaching all twenty-four sermons. He is an able exponent of the Word. Sister Frantz was also with us during the meetings and did good service. One dear soul confessed Christ and was baptized. A number of others were seriously impressed with the Gospel call.—*J. R. Spacht, New Stark, Ohio.*

Sweet Hall, Va.—Bro. S. H. Myers, of Timber Lake, Va., came here Dec. 17. He delivered six sermons while with us. Owing to bad weather he did not have many outside of the few men that are scattered, but I think we all felt engaged to press forward. Only a few members living here and we always appreciate a visit from some of the brethren when they come this way.—*Daniel Royer.*

Philson's, Pa.—Bro. H. A. Stahl, assisted by E. N. Hostettler, commenced a series of meetings here on the evening of Dec. 15, and continued till Sunday evening, Dec. 18. These brethren preached five sermons on doctrinal points, "Faith," "Repentance," "Baptism," "The Supper," and "Feet-washing." These were able sermons. Good seed was sown which will bear the hearts of some honest people, and has caused them to inquire and search their Bibles to find out the true way to serve the Lord.—*N. F. ray.*

Pittsburg, Kans.—The faithful few at Pittsburg have again been much strengthened. Bro. Wolfe came to us Saturday, Jan. 7. He preached two sermons while with us. We were disappointed about our series of meetings that was to begin Jan. 15; but as Bro. Heestand could not come, it will have to be postponed unless we can get one to fill his place. If any one can come to preach for us a week or two, please let us know. We expect to have the use of a hall, beginning Jan. 15, and afterwards one week in each month.—*Jennie Corbin, Jan. 9.*

Brownsville, Md.—We usually have two series of meetings in this congregation every year, one at Brownsville, and one at Broad Run church. Meetings at Brownsville, began Jan. 3, and continued until the 13th. Bro. Joseph A. Miller of Abbottstown, Pa., did the preaching. He preached twelve impressive sermons, though the weather, most of the time, was very severe. This latitude, sometimes down to zero. The attendance was very good. One dear sister died that good part, and went down into the icy waters and was buried with Christ in baptism.—*Geo. W. Kaetzel, Jan. 13.*



Blue Creek, Ind.—Bro. B. F. Honeyman, of Gettysburg, Ohio, came to us Dec. 17 and preached seventeen interesting discourses. One precious soul was restored to the fold. Saints were greatly encouraged on the way and sinners were made to weep on account of their sins. Bro. George Stamp came to us at the close of the meeting and preached two soul-stirring sermons. Good order and attention were manifested during the meetings.—*Ida M. Worth, Chattanooga, Ohio.*

Egton, W. Va.—We began a series of meetings at the Maple Spring church Dec. 23. Bro. W. A. Gaunt, of Bealton, W. Va., came among us and preached for us each evening and twice on Sunday, till the evening of Dec. 29, when the meetings closed. This is the third series of meetings for this year. One came out on the Lord's side. Bro. Gaunt then went to the Brookside church and began to preach for them each evening and twice on Sunday, till Jan. 8, when two more came out on the Lord's side at the Brookside church.—*Lewis S. Weimer.*

Fairview, Va.—This is the name of the new church, built by the Brethren of the Linville Creek congregation. It was dedicated on New Year's Day. Owing to the very inclement weather the attendance was not large, but those present enjoyed an instructive sermon by Bro. D. Hays. His text was taken from Heb. 3: 1-6. The church is in a neighborhood where the doctrine of the Brethren is not generally known, and we hope the work done here may be such as will be "to the glory of God."—*J. Samuel Roller, New Market, Va., Jan. 2.*

Sidney, Nebr.—Dec. 29 Bro. John Snowberger, of Holyoke, Colo., and Bro. Owen Peters, of Holmesville, Nebr., came to the Grand Prairie church, to hold a series of meetings. On Saturday, Dec. 31, after holding a council, Bro. Snowberger started for home, leaving Bro. Peters to continue the meetings. The seed sown began to bring forth fruit the second week of the meetings, and five precious souls came to the church. Bro. Andrew Snowberger, of Holyoke, Colo., expects to be with us Feb. 1, to hold another series of meetings if all things permit.—*H. N. Slingsluff, Jan. 13.*

Gardner, Kans.—The Olathe church has reason to rejoice. Dec. 18 we commenced a series of meetings at our meeting-house west of Gardner, and closed Jan. 8. Bro. John Sherfy, of Pomona, Kans., did the most of the preaching, being with us two weeks. The Lord blessed the labors and prayers of his children, and seven came out and were baptized. Three of them are heads of families, and two are the first of all their friends to come to the Brethren. Since Oct. 29 eleven have been baptized. Jan. 21, if the Lord will, I shall commence work at a new point west of Ottawa, and from there go to Lane, also a new point. Our motto is, work.—*Isaac H. Crist, Jan. 9.*

Pleasant Valley, Va.—On Thursday night, Dec. 15, elders Henry Sheets and A. J. Reed, of North Carolina, came to the Pleasant Valley church and held six meetings. Six dear souls applied for membership. Three of them have been baptized. Our brethren then went to a school-house near Hylton, where Bro. Sheets preached on Sunday, after which he went to Union, on Burk's Fork. Bro. Reed remained with the home brethren at the school-house where we had four meetings. Four souls made application to become members since that time. Bro. Noah Reed and the writer went to the Sumpter school-house and held three meetings, which seemed to be very much appreciated. We then went to the Mountain View school-house and held four meetings, with three applications for membership.—*Samuel P. Reed, Dulaney, Va.*

Cerro Gordo, Ill.—I think the biographical sketch of Eld. Geo. Wolfe, in the Almanac, rescues from comparative oblivion one of the greatest lights of our Brotherhood. It is highly appreciated by the Brethren.—*D. B. Gibson, Jan. 12.*

Homeworth, Ohio.—Brethren Parker and Kahler recently held a series of meetings in the Sandy church, Columbiana County, Ohio, which resulted in four additions to the church. We are all in love and union, and in good working order. The GOSPEL MESSENGER goes into every family, and is doing much good. It is a power for good, and greater efforts should be made to have a still larger circulation.—*D. W. Thomas, Jan. 11.*

Johnstown, Pa.—We began a series of meetings at the Griffin Hill meeting-house Dec. 17, 1892, and closed Jan. 1, 1893. Bro. George S. Rairigh, of Johnstown, Pa., conducted the meetings. He labored faithfully and earnestly. He preached, in all, twenty soul-cheering sermons. As an immediate result five precious souls were made willing to be buried with Christ in baptism and two were reclaimed. May they all prove shining lights in the church!—*Annie Ribblet, Jan. 2.*

Woodland, Ill.—Our quarterly council was held Dec. 7, but on account of rainy weather few were present. Our series of meetings, which was conducted by Bro. Silas Gilbert, from Ohio, was a most glorious one. During 1892 fourteen were received into the church by baptism and two reclaimed. The church, thinking that we need an improvement in our singing, has decided to have a singing class at each meeting-house. Bro. John McClure, from Cerro Gordo, Ill., will conduct these exercises.—*Lydia Bucher, Astoria, Ill.*

Kaskaskia Church, Ill.—The Kaskaskia church has a prosperous, evergreen Sunday-school, with Bro. P. W. Richards, Superintendent, and nearly all the members interested in its success. We aim to hold a children's meeting Feb. 12, after which we expect a short vacation. Bro. Allen Taylor has lately moved here and preached his first discourse last Sunday. A few years ago he did some good work for the Master here and he has hosts of friends to welcome him in our midst. Three other dear members were received by letter Jan. 8.—*Granville Newinger, Beccher City, Ill., Jan. 10.*

Beech Grove, Ind.—Dec. 17 Bro. Henry Fadley, of Honey Creek, Ind., came to us to hold a series of meetings, and continued each evening and part of the time during the day until Dec. 28, preaching in all eighteen soul-stirring sermons. As an immediate result two dear ones were reclaimed amid great rejoicing. Dec. 29 Bro. Fadley received the sad news to hasten home, that his infant child was dead. The meetings were then continued by the home ministers until Jan. 2, when Bro. Samuel Younce, of Eaton, Ind., came to us and held forth the Word with power to fair audiences until Jan. 9, when our meetings closed. There were no additions.—*Luther Beale, Jan. 10.*

Stockport, Ind.—IN MESSENGER of Jan. 10 Bro. Crosswhite, in his piece concerning Muncie, says, the city claims a population of 20,000, and in the preceding paper I said 15 or 16,000 inhabitants. I would just say for the benefit of the readers that know the nature of a city that is "booming" that she claims anywhere from 15,000 to 20,000. Our reports rather conflicted, you see. I hope Bro. Crosswhite will pardon me for correcting him concerning Whitely being the manufacturer of the McCormick machine. He is the manufacturer of the Whitely machine. He was formerly connected with the Whitely, Fossler and Kelly Company of Springfield, Ohio, in the manufacturing of the Champion machines, but is now a separate company.—*C. W. Hooke, Jan. 10.*

Union City, Ind.—Bro. Joseph Holder closed a very interesting and edifying series of meetings, Jan. 1, at our brick house, one and one-half miles north of the city. The attendance was as good as could be reasonably expected on account of measles prevailing in the surrounding country and city. Our dear brother labored with earnestness and zeal. We are assured that the labors were not in vain, for the souls and spirits of the saints of the Lord were greatly strengthened and encouraged.—*W. K. Simmons, Jan. 11.*

Bethany, Ind.—The members here met Dec. 3, to organize a church. Not having any minister in our congregation, Bro. Obae. Campbell, from the White church, Clinton County, was selected as our elder. We met again Dec. 31, at which time Bro. Campbell preached his first sermon for us in the evening. He also preached the next morning and evening. The Brethren were nearly unknown in this vicinity, until within the last two or three years. We are now a little band of about thirty members.—*Maggie Keney, Jan. 8.*

Darksosville, W. Va.—Bro. Samuel Utz, of New Market, Frederick County, Md., came to this place Dec. 26, and preached every evening until Jan. 5, preaching, in all, eleven soul-cheering sermons. Six applicants promised to unite with us in the near future. They are all heads of families and class-leaders in both the Methodist and United Brethren churches, and still others are counting the cost. This point is in charge of the missionary board of Western Maryland and will prove a success if properly attended to.—*J. O. Buterbaugh.*

Bird City, Kans.—Bro. M. Peterson, from the Fairview church, came among us Dec. 17, and preached three sermons. He was assisted by Bro. John Hollinger, who preached two sermons. On account of stormy weather, the attendance was not large, but much interest was manifested. We are rather isolated and would be pleased to have some of our brethren preach for us. We have a good opening for some ministering brother to move among us and would like to correspond with any one desiring a healthy location in a fine country.—*C. H. Slifer, Jan. 2.*

Campbell, Mich.—The District Meeting of the State District of Michigan will be held with the Brethren of the New Haven church, Gratiot Co. Mich., on Saturday, Feb. 17, 1893, commencing at 9 A. M. A full representation is desired. Delegates west will come to Grand Rapids; there take the Grand Rapids & Indiana R. R. north to Cedar Springs, and change to the Toledo, Saginaw & Muskegon R. R., running east to Carson City, where they will be met by informing G. E. Stone, of Carson City. Those from the East will take the Toledo, Saginaw & Muskegon R. R. to Middleton, where they will be met by informing Eld. E. Bosserman, of Middleton.—*S. M. Smith, Jan. 9.*

Auburn, W. Va.—We expected to have a series of meetings held at our place by Eld. D. J. Miller, but as he was somewhat afflicted and could not be here, we concluded, by the help of God, to hold it ourselves. We commenced Dec. 4 and continued with great interest. We held meetings only at night through the week and two meetings each Sunday. We had good singing all through the meetings and the best of order that I ever saw,—good congregations all the time. We had twenty-six meetings in all. At the close of the meetings we had thirteen applicants for baptism. Their desire was to be baptized on New Year's Day. At that time the ice, seven inches thick, was cut, and we buried five applicants with Christ in baptism; the other eight will be baptized in the near future. We reclaimed two.—*M. C. Czigan.*



## Literary Notices.

"The Treasury of Religious Thought" for January, 1893, is on our table replete with good things as usual. The full sermons are four in number, each one of which is excellent and a credit to its author, as follows: Dr. J. J. Henschmann, of the Lutheran church; Dr. McArthur, of the Baptist church; Rev. W. J. Livingston, of the Episcopal church, and Rev. J. L. Harris, of the Congregational church. There is a fine portrait of Dr. Henschmann, an excellent view of his church, and an appreciative sketch of his life. The Leading Sermonic Thoughts are by Dr. Broadus, Archdeacon Farrar, Rev. T. Harper, Bishop Bowman and Dr. Stalker. Prof. Wolf has a fine article on Revelation the Answer to Agnosticism. Dr. Burdett Hart gives an exquisite Pen-Picture of Dr. Carpenter, Bishop of Ripon. Prof. Ince, of Oxford, discusses the Educational Value of the Old Testament. The question, Are We Good Stewards? is answered by Rev. W. H. Temple. A very notable article on Profanity in the Home, by Dr. Smith, of Edinburgh, should be pondered by all. Prof. Schodde writes most instructively on Fresh Light from the East. Other articles are, All at Work, The Power of Utterance, Surrendering to Worldliness, Israel Returning to Palestine, Explanation of Sunday-school Lessons, Current Religious Thought, Survey of Christian Progress, etc., with editorials on, To Love and to be Loved, The Pre-eminent Wish, "I wish above all things," Health Prosperity, Worldly Prosperity, Soul Prosperity—and all departments full. Yearly subscription, \$2.50 Clergymen, \$2. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

A sermonic exposition or Homiletic suggestion on every paragraph or verse of the Old Testament, that can be used to advantage in the preparation of sermons, is contained in "The Preacher's Complete Homiletic Commentary on the Old Testament," which the Funk & Wagnall's Company will issue on Jan. 20. The work has been issued in England. The American edition by the above named firm, and which is printed from the original plates, supplied by the London publishers of the work, will prove of great value. This vast Commentary is by twenty distinguished Biblical scholars, and is highly commended by representative men among the clergy of the various denominations. "It is," says the Bishop of Central New York, "an original and unique addition to the critical apparatus of men engaged in the practical work of the ministry." The work is in twenty octavo volumes, has over twelve thousand pages, copious indices in each volume; besides a complete index volume to the entire series. It exhibits the homiletic possibilities of thousands of texts, and will doubtless prove a great granary for homiletic thought and illustration.

"Criminology." By Arthur MacDonald. Large 12mo, cloth, 416 pp., with Bibliography of Crime, etc., \$2. New York, London, and Toronto: Funk & Wagnall's Company. The science of crime and criminals opens up a vast field of great interests, not only to the scholar who investigates causes and sequences, classes and peculiarities, but to the ordinary, thoughtful man who, recognizing the awful effects of crime, and realizing something of the almost innumerable number of criminals, desires to know of these phenomena in their relations to society, to the human race. In this age of "better things" we have been led to believe that, while the punishment of criminals is necessary for the protection of life and property, yet the prevention of crime is the desideratum devoutly wished for. To effect this, as far as possible, is the problem to be solved, and those who are attempting its solution have investigated the causes of crime, not only in the abstract, but crime in its awful concrete power. Find and analyze the causes, and then remove them, is the only scientific solution of this problem. The main work closes with some general practicable conclusions which are worthy of close attention. An extensive and exhaustive bibliography of crime, of the best books and articles, in the several languages, follow. No other such bibliography has ever been issued.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

PARKS-PRATT.—At the residence of the officiating minister, M. H. Fowler, Frederickburg, Iowa, Jan. 5, 1893, Mr. Joseph Parks and sister Minnie Pratt.

M. H. FOWLER.

DIEHL-WAMPLER.—At the residence of the bride's parents, Dec. 22, 1892, by Bro. S. A. Sanger, Bro. Harvey J. Diehl, of Scott's Ford, Rockingham Co., Va., and sister Maggie Wampler, of Weyer's Cave, Augusta Co., Va.

MOORE-SHAFFER.—At the home of brother and sister Starr, Waddam's Grove, Ill., Dec. 20, 1892, by Bro. Israel Stees, Bro. William Moore, of Jo Daviess County, Ill., and sister Lizzie Shafer, of Stephenson County, Ill.

H. C. STEES.

DIEHL-CLINE.—At the residence of the bride's parents, Dec. 29, 1892, by Bro. Joseph Cline, Mr. Isaac F. Diehl, of Scott's Ford, Rockingham Co., Va., and sister Ida B. Cline, of New Hope, Augusta Co., Va. J. W. RODRIGUEZ.

LONG-SHEPLER.—At the bride's home, Dec. 25, 1892, by the writer, Bro. Peter Long, of Kechi, Kans., and sister Esther Shepler, of Peabody, Kans. GEO. STRYCKER.

WOLFORD-CLINE.—At the residence of the officiating minister, Dec. 28, 1892, Mr. William Wolford and Miss Minnie C. Cline, both of Downsville, Washington Co., Md.

KUHN-SENSEBAUGH.—At the residence of the officiating minister, J. A. Bricker, Bro. Samuel F. Kuhn and Miss Mary E. Sensebaugh, both of near Bakersville, Washington Co., Md. J. A. BRICKER.

HAMILTON-JONES.—At the home of the bride's parents, Cherokee Co., Iowa, Jan. 1, 1893, by John Early, Mr. Robert B. Hamilton, of Lyons County, Iowa, and Miss Hattie Jones, of Cherokee County, Iowa. JOHN EARLY.

HARDESTY-LONG.—At the home of the bride's parents, near Denver, Colo., Jan. 1, 1892, by the undersigned, John Hardesty and Edith F. Long, both of Jefferson County, Colo. D. H. WEAVER.

BLOCHER-GALLASPIE.—At the residence of the undersigned, near North Manchester, Ind., Dec. 28, 1892, by the writer, Bro. Samuel S. Blocher and sister Rachel E. Gallaspie, all of North Manchester, Ind. ISAAC MILLER.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

SUMMER.—In the Abilene congregation, Dickinson Co., Kans., Dec. 27, 1892, Bro. Manasseh Summer, aged 69 years, 5 months and 16 days. He leaves a heart-stricken companion and eight children. Funeral services by the writer from Amos 4: 12, "Prepare to meet thy God." J. E. KELER.

BEAR.—In the Aughtwick church, Huntingdon Co., Pa., Aug. 21, 1892, sister Catharine Bear, aged 56 years, 6 months and 7 days. Deceased was born in York County, Pa., and moved to this County in 1838. She lived a widow almost fifty years and was a faithful member of the Brethren church for a long period of her life. Her last years were spent in the home of her daughter Anne, wife of Bro. George Garver. She was the mother of ten children, only three of whom survive. Interment was made in the family burying ground, in Hill Valley. Services in the Hill Valley church by Eld. James Lane. WALTER S. LONG.

SHELLEY.—At Tuhunga, Los Angeles Co., Cal., Dec. 15, 1892, Bro. Jacob Shelley, aged about 65 years. He leaves a wife and a number of children. Bro. Shelly was, for many years, a faithful deacon of the church. He had a long season of sickness and suffering, but now he is freed from the trials of this world. Funeral discourse by Eld. Peter Overholser. J. S. FLORY.

MCNETT.—In Washington City, Va., Nov. 29, 1892, David Peyton McNett, aged 21 years, 5 months and 16 days. His remains were brought home next morning, accompanied by his brothers, and interred at Barren Ridge. Funeral by the writer and Eld. Samuel Driver from Ps. 90: 12. S. W. GARBER.

ANDES.—In the Pleasant Valley congregation, Augusta Co., Va., Bro. William G. Andes, aged 69 years and 17 days. Funeral services from Rev. 14: 12-14. S. F. SANGER.

JENNINGS.—In Brownsville, Md., Dec. 23, 1892, Bro. Samuel Jennings, aged nearly 78 years. His mortal remains were interred on Christmas morning. Funeral services by Ell Yourtee and D. Clay Deener. A. C. CASTLE.

LYBROOK.—In the Four Mile congregation, Union Co., Ind., Dec. 1, 1892, Bro. Baltzer Lybrook, aged 70 years, 3 months and 22 days. He was born and raised in the immediate neighborhood. He was married to Jane Cunningham, Dec. 12, 1844. He united with the Brethren in 1871, and has faithfully discharged the duties of the office of deacon for the last sixteen years. He follows four children to the eternal world, and leaves a wife and seven grown-up children. He lived a life worthy of imitation. His sickness was long and painful, but he bore it with Christian fortitude. He was comforted in his last sickness and expressed himself as being ready to go. The funeral services were conducted by the Brethren. EDWARD M. COBB.

BALSBAUGH.—In the Mexico church, Miami Co., Ind., Dec. 5, 1892, Bro. Daniel Balsbaugh, aged 71 years, 8 months and 4 days. He was born in Dauphin County, Pa., moved to Indiana in 1854, and has lived in the State ever since. When the division took place in our Brotherhood, he went with the Old Order Brethren. He lived a consistent and Christian life before all men until his death. He took sick on Saturday evening, Dec. 3, and on the following Monday his spirit took its departure. His disease was congestion of the stomach and bowels. HENRY BALSBAUGH.

MILLER.—In the Rock Run church, Dec. 28, consumption, sister Mary M. Miller, wife of John I. Miller, aged 33 years, 2 months and 10 days. She leaves a husband and four children. Sister Miller was very devoted to the cause she espoused. During her sickness she selected from 1 Cor. 15: 10-15, 42: 45. Services by I. L. R. W. DAVIS.

BLUCHER.—At Nickerson, Kans., Dec. 18, 1892, Sarah Blucher, aged 89 years. She was born in York County, Pa., and united with the Brethren church 40 years ago. She was severely afflicted for sixteen years, and her funeral services were held at her home. LIZZIE MILLER.

HAINES.—Dec. 22, Allen Haines, at the age of 3 months and 16 days. He was a consistent member of the church. Funeral by the writer from the words, "Man to his long home." DORSEY HOBBS.

KRABILL.—In the Lick Creek church, Williams County, Ohio, Dec. 17, 1892, Maud Elsie, infant daughter of W. and sister Florence M. Krabill, aged 7 months and 10 days. Funeral services by Bro. George Sellers. M. J. BOSSE.

WEBSTER.—In the bounds of the Walnut Creek church, Mo., Dec. 17, 1892, of liver complaint, friend John Webster, aged 30 years, 4 months and 16 days. He leaves a wife and one child. Funeral services by the writer from Job 17: 11. JOSEPH BRUBAKER.

KRABILL.—In the Portage church, Wood County, Wis., Dec. 20, 1892, Eld. John Krabill, aged 79 years and 10 months. He was called to the ministry in 1849, and advanced to the full ministry in 1867. He labored faithfully until the day of his death. He reared seven children, all of whom are faithful members in the churches, and one son-in-law is in the ministry. Thus, his labors did not extend over so large a field as those of others, yet his work was well done. Funeral services by L. H. Dickey and S. B. Thomas. M. A. DAVIS.

BECHTEL.—In the town of Cadiz, Green Co., W. Va., 1892, sister Martha Bechtel, nee Jonon, aged 55 years and 24 days. Funeral services by brethren D. B. Eby, Lutz and Israel Stees. Text, 2 Cor. 5: 1-3. ALLEN HOBBS.

FIELDS.—In Elkhart, Ind., Jan. 1, 1893, Mrs. Fields, nee Miller, aged 20 years, 8 months and 28 days. Funeral services by the writer, assisted by Bro. I. D. P. ALEX. MILLER.

HART.—In the bounds of the Antioch church, Hamilton Co., Ind., Dec. 28, 1892, Bro. Benjamin B. Hart, aged 3 years, 3 months and 22 days. Funeral at Monmouth, Ind., by the writer, assisted by J. W. Southwood, from Job 11: 16. O. C. COBB.

HARDMAN.—In the Hamilton congregation, Co. Mo., Nov. 18, 1892, of typhoid fever, sister Hettie Hardman, wife of Eld. D. C. Hardman, aged 63 years, 3 months and 12 days. She was the mother of seven children, sons and four daughters. The funeral was deferred on account of sickness in the family at the time. HATTIE C. HARDMAN.

## The Gospel Messenger.

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament, and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance toward sin, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of the church militant.

It also maintains that Feet-washing, as taught in John 13, be a simple and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as observed by the apostles and the early Christians, is a full and complete connection with the Communion, should be taken in the evening, the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is enjoined upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel and conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have joined upon us, and aims, amid the conflicting theories and modern Christendom, to point out ground that all must concede as faithfully safe.

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## Classified Minutes of Annual Meeting, with Appendix.

Not all the members of our church have that perfect knowledge of our principles, that is so desirable. Others there are who are well acquainted with the church as it exists, but who would like to know something of her past history, as regards her gradual growth and development. In fact, all who are interested in the welfare of the church, that is so dear to all of us, should have access to a complete compilation, such as is found in the "Classified Minutes of Annual Meeting," twelve thousand pages, copious indices in each volume, be. 1 She was the mother of ten children, only three of whom are now living. A desirable property located 1 1/2 miles east of Mt. Morris, consisting of 18 1/2 acres of well-improved land. One of the finest country residences in Ogle County. For further particulars call on, or address,  
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## Farm for Sale.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series

Mt. Morris, Ill., and Huntingdon, Pa., Jan. 31, 1893.

No. 5

## The Gospel Messenger.

H. B. BRUNNAUGH, Editor,  
And Business Manager of the Eastern House, Box 50,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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WE have just now been informed of the death, Jan. 17, of Bro. J. Sperry Thomas, of the Philadelphia church. He was a prominent physician and an active worker in the church.

BRO. C. MYERS, after several weeks' absence, holding a series of meetings at McKee's, has returned home again, and preached an acceptable sermon in the College Chapel on Sunday morning.

A LADY told this beautiful story. She said she was awakened up by a strange noise of pecking, or something of the kind, and when she got up she saw a butterfly flying backward and forward inside the window-pane in great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every moment to be caught, and the sparrow did not see the glass, and expected every minute to catch the butterfly; yet all the while that butterfly was just as safe as if it had been three miles away, because of the glass between it and the sparrow. David says, "I will abide in thy tabernacle forever." Ps. 6: 3. The one who abides constantly in the tabernacle of the Lord, is protected from all the fiery darts of Satan. While the world may not be able to discern this wall of protection, it is there nevertheless.

For the last month we have been passing through an extraordinary spell of weather, the thermometer ranging from zero down to 18 and 20 degrees below. There has not been much snow but excellent roads and sleighing. Although so very cold, yet the weather is rather pleasant,—free from storm,—and people seem to be enjoying it generally. The poor are the greatest sufferers, and towards them charity should abound.

### A BAPTISMAL SCENE.

IN the *Philadelphia Press* of the 16th inst. we notice this heading: "Plunged in Ice Water." It is the narration of a baptismal scene that occurred on Sunday, Jan. 15, at Woodberry, near Baltimore, Md. From the narrative we learn that three young sisters were baptized in a creek where it was necessary to cut a hole into the ice to do the baptizing. Before our mind we have a very vivid picture of the scene. At this place baptism by trine immersion is an uncommon occurrence, and curiosity has brought a goodly crowd to the place. Among the curious is the shivering peddler, who would spurn to make a little physical sacrifice for his Master, and behold, with marvelous wonder, the great sacrifice that is being made by these "three little girls." His sympathies are so drawn out towards them that he readily condemns the administrator of the holy rite as a "religious" extremist, while, if the real truth were known, the reporter may have been the greater sufferer of the crowd, as he admits that the little heroines passed through the ordeal "without wincing."

Others are saying, "Too bad, too bad," as they look upon the baptism. This is a very common thing at baptisms during the cold season of the year. We do not wonder at this, especially on the part of those who are trying to go to heaven on flowery beds of ease. For Jesus, no cross, but for the world and the devil many are willing to make sacrifices that are a hundred times more affliction than being baptized in water on a cold day. To satisfy the whims of the flesh and of fashion, the body is tortured and hedged about until life becomes a farce and the soul a slave. All this is done willingly for the sake of fashion. But for the sake of Jesus and the salvation of the soul, they would not be willing to follow the Master down into baptism, simply because the water is chilly.

After all, what were the sufferings of those little girls? Did they suffer at all? Love casts out all fear and suffering as well. If that freezing reporter would have gone to those frozen little girls after they came up from the baptism, we dare say that they would have told him that they were warm and happy, and in their souls there was a joy and gladness that those, who are not buried with Christ in baptism, never feel or experience.

The hardness or easiness of doing things depends largely on the feelings of those who do them,

For a person to be taken down into a freezing stream and immersed against his will, or as a penalty for crime committed, would be severe suffering, but to do it through love and for the salvation of the soul, is a privilege, a pleasure, and is followed by a peace that is unspeakable and full of glory. Hundreds and thousands have been thus baptized without a single known case of physical harm resulting therefrom, when there was a living faith and pure motives. We have administered baptism on the coldest winter days, when it was necessary to cut a hole through heavy ice to perform the baptism, and we would like to refer to them to-day as living witnesses that it was a good thing to follow Jesus in his own appointed ways. Duty will lead the truly consecrated soul not into chilly waters only, but also into fire and death. "As I loved you," are the words of Jesus. That was a love unto death most cruel.

"O human love,—shame on thee,  
So much for us,—so little for thee!"

But notwithstanding we should never flinch from known duty, we must not forget that we are rational beings and that we should never plunge ourselves or others into avoidable sacrifices and dangers. In the administering of baptism, judgment and discretion should be exercised. We are to sacrifice for his sake and not for our own sake. In some things we are too anxious to sacrifice, while in other things we are too slow.

All things are lawful, but not all are expedient, says Paul. So it is with us. Some things that we do may be lawful but not expedient at the time. In attending to all the rites and ordinances of the church, we should exercise reason and expediency, as the system of church government is not mechanical but spiritual and reasonable.

Right in this connection we will call attention to the manner of administering baptism. All things are to be done decently and in order, and we don't know of anything to which this applies more appropriately than in the administering of this holy sacrament, as upon how it is done, depends much of the power and influence over those who witness it. "Study to show thyself approved" applies to all of the work of the ministry. Hence it is our duty to study to do our official duties in such a way as will be edifying to the seers as well as the hearers.

The first duty on the part of the minister is to learn how to baptize. This he can do from the instructions of others, by seeing it done and by using good common sense. The importance of the sacrament and the solemnity of the occasion ought to give the administrator the proper frame of mind, and a proper, Christian courtesy should suggest his relation to the candidate. The handling of the subjects as they are received into the water, placing them in the proper position, are all things that should receive proper attention.

Then the candidates should receive careful instruction as to the prompt answering of the covenant questions, asked while in the water. They

(Concluded on page 69.)



## ESSAYS

"Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### SOME DAY.

BY SADIE BRALLIER NOFFSINGER.

SOME day—long cycles hence, perhaps,—  
A holy light shall wreath thy brow;  
Thy heart shall cease its endless pain;  
Thine eyes shall cease their tears; and thou  
Shalt fold thy hands upon thy breast,  
And think: "He did it for the best."  
Nay, more than that. A time will come  
When thou shalt walk in Heaven's peace,  
And marvel at the love divine  
Which wrought the lasting, sweet release;  
And say while joys within thee stir:  
"How blessed is the conqueror!"  
For thou shalt know that all the pain  
Eternally hath passed from thee;  
That thou hast wrestled true and long  
And triumphed o'er the enemy,  
And broken his entrancing sway,  
Upon that glorious "some day."  
Then shalt thou kneel in child-like trust  
O'ershadowed by enrapturing bliss;  
And thou shalt cry with bated breath:  
"Lord, what a wondrous joy is this!  
Thou led'st me through the bitter part  
That I might know how good thou art.  
O, weeper! what were peace to thee  
Didst thou know nought of tears and strife?  
Or, if thou tasted'st not of death  
How could'st thou rightly welcome Life?  
Or, of what need a world of bliss  
If joy and rest were thine in this?  
Be still sad heart! cast off thy fears.  
Be strong, O weary soul! and know  
That in some calm, mysterious dawn  
Thy "peace shall as a river flow,"  
And Perfect Love shed forth its ray  
Before thy blinded eyes, some day.

Johnstown, Pa.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

BY H. O. EARLY.

#### Repentance.

"Then Peter said unto them, Repent, and be Baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

Part Three.

SORROW is a feeling of pain in view of injuries received or given, or both, and with the penitent sinner it is the result of seeing what he has lost on the one hand and what a sad state he has incurred on the other. He sees what he has done and what he is doing. A feeling of inexpressible pain pierces his heart in view of an offended God and an outraged conscience. What a sting sin has! What pangs when man sees himself under a cloud of guilt! Guilty before God! "Against thee, thee only, have I sinned, and done this evil in thy sight." This God will not despise. It is not difficult to see how consciousness of sin produces sorrow, and how "godly sorrow worketh repentance unto salvation." This is a necessity of our moral constitution.

The difference between "godly sorrow" and "worldly sorrow" is seen in the fruit produced. The one "worketh repentance unto salvation, not to be repented of," the other worketh death. For instance a man gets drunk, sacrificing every consideration of self-respect and manhood, and smothering in the struggle every impulse of fidelity to God. The next day he sobers. Ask him if he is sorry. Ah! you need not, his haggard look

tells the story. But how sorry? Enough to get drunk again at the first opportunity? What is the matter? This is "worldly sorrow," and its end is "death." Why is he sorry? He is very sick; he has lost the respect of his neighbors, and, worse than that, his self-respect is gone. You know when a man loses self-respect, he has lost nearly everything that belongs to a man. Sorrow of this kind, you see, has not God in it. It is "worldly." It kills men. "Godly sorrow" must have God in it. We are pained at our sins because they offend God, our Best Friend and Greatest Benefactor. This is "godly sorrow" that "worketh repentance." This is self-abasing experience, as thousands can testify, but the morning light is not far distant, and the caresses of a reconciled God.

Peter and Judas furnish a striking illustration of this point. Peter denied his Lord, and when he denied him the third time, with cursing and swearing, the Master turned and looked at him. Luke 22: 61. Oh! the sting of a searching yet compassionate look when guilt hangs over us! That look stung Peter to the heart. He saw that he had denied the Lord Christ. He went out and wept, *wept bitterly*. What an exhibition of sorrow! What did it do for Peter? It "worked a repentance unto salvation." He not only had the sting of sorrow, but attained the relief of repentance. Judas betrayed the Savior of the world into the hands of wicked men. He brought back the silver and cast it down before those, whose instrument he had been, saying, "I have sinned in that I have betrayed the innocent blood." What anguish of spirit that confession betrays! What terrible conviction! But what did Judas' sorrow do for him? He went straight out and hanged himself. Here is sorrow, bitter sorrow, with bitter fruit—"worldly sorrow" and its end, the sorrow that works death. In the case of Peter we see sorrow followed by repentance; in the case of Judas we have sorrow followed by suicide. The heart of Judas was pierced through and through, so was the heart of Peter, but Judas was not comforted like Peter because, instead of repenting as Peter did, he dashed into a greater transgression, if man can do a worse thing than "betray the innocent blood."

"Godly sorrow" is based upon God. It comes as the result of seeing that our sins offend God, leads to the renunciation of sin and the acceptance of the right, because it is pleasing in the sight of God and satisfies a longing need in the soul of man.

True repentance is followed by confession, for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is also followed by great "carefulness" against sin. "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" In other words, it is followed by a new life. This is the real test. Any repentance, not producing this end, is worthless. Of course, the nature of the sin determines the scope of confession. All sin is an offense against God and must, therefore, be confessed to him, while some sins are an offense against man also, and must be confessed to him, in order to divine forgiveness. This is clear.

Before God we all cry, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." What if we do not confess our sins? Answer, God is *equally* faithful and just *not* to forgive us our sins, and *not* to cleanse us from all unrighteousness. May we all become so sick of our sins as to make full confession!

As a step in man's conversion repentance stands between faith on the one side and baptism on the other. In the spiritual birth it corresponds with quickening in the natural birth, while faith corresponds with conception, and baptism with the birth itself. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "Without faith it is impossible to please God." Peter said, "Repent and be baptized every one of you." These texts clearly locate repentance in the Christian system. Faith is shown as being essential to repentance and repentance as the means of fitting one for baptism. Then it was taught and practiced from the beginning. John introduced the Gospel "preaching the baptism of repentance," not the repentance of baptism, that is to say, the baptism that belongs to repentance. When the Pentecostians "gladly received" Peter's words,—that is, repented,—they were baptized. So in every case without an exception. Baptism without repentance is fatal, and repentance that does not desire baptism as the means of putting on Christ, Gal. 3: 27, is without divine authority.

Now, dear reader, these words are to you. God commands you to repent. The Spirit invites you. Will you repent? There is much joy in heaven over just one returning sinner. God prepares you and makes you responsible for this supreme duty. Stop! Think! It is a fearful thing to fall into the hands of the living God. You must change worlds one of these days. Now is your opportunity. Decide now what will be your destiny. You can't afford to wait. To-day is the accepted time. To-morrow is always one day off. Upon this change everything so far as you are concerned. What do you say? Time to consider? How long? Is repentance dangerous? How long ought it to take a man to decide to do right? Is it right to repent? How long ought it to take a man to decide to do wrong? Is it wrong not to repent? It ought to take me a life-time to decide to do wrong, but just a moment to decide to do right and decide *now*. "Except we repent we shall all perish." May God help us to repent.

Meyerhaeffer's Store, Va.

### IMMORTALITY.

BY M. J. M'CLURE.

#### Number Two.

PSYCHOLOGISTS, generally, in discussing the characteristics or nature of the soul, analyze the word and find the arguments to sustain the position assumed in the meaning of the word which they may finally determine is the most pertinent. This is especially true of the author of "Theology."

Now, be it positively understood that that manner of arguing is, by the present writer, considered misleading and very dangerous. Such course frequently leads one into the act of misinterpreting and misapplying texts. The only safe way of Bible exegesis is to ascertain the nature and character, as portrayed by the divine writer, leaving all names as given. The only knowledge we have, or can have, of God, and other celestial beings, is what we can gather from the character and work of each, as described by inspiration. We would undertake to define God by the name how far would we get in argument against the heathen or the infidel?

Our strong fort is, obviously, found in what God is and what he has done, and has promised to do. Upon these premises I shall work. The two parts of man that are most prominent are those that will enter, principally, into these articles. These parts are called, first "our image" and "living soul," afterward "body" and "soul."



That they are separate in some sense is proved by the following passages: 1 Thess. 5: 23, "And I pray God your whole spirit and soul and body be preserved;" Matt. 10: 28, "And fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

This last quotation reveals another fact that is very important in this connection,—there is a power that is very effective in its operation on the body but cannot produce the same result on the soul. This proves conclusively the position already assumed that the body and soul are essentially different in material and nature. Just here the question asserts itself, "Does death produce the same effect upon both soul and body?" The author of "True Theology" says, Yes; this writer says, No. The body being presented first, shall receive our attention first.

The body is mortal. First, because it was made of perishable material; second, because men failed to eat of the only fruit accessible that could impart immortality; third, because God said, "Dust thou art, and unto dust shalt thou return."

That implacable law, "In the day thou eatest thereof thou shalt surely die," is an epitome of all the difference between "True Theology" and me. The argument largely grows out of the use or interpretation of *die*, *dying*, *death*, *dead* and concomitant words, as used in the Bible. It is said that words convey ideas, and I confess I cannot gather ideas from the Bible in any other way than from the words there found. I am afraid to try to give to those words an arbitrary meaning, entirely foreign to their obvious meaning and use when found elsewhere. It is also true that such a course is a prolific source of many of the absurd and dangerous dogmas upon which infidelity, in all its forms, depends for its existence.

"True Theology" assumes that the relation to other words, or the subject treated on, has no effect upon the meaning of the words named above, but enunciates the "Theology" upon the use and application of those words as though *die*, *dying* and *death* were always used in the past tense and conveyed a knowledge of facts, already reached, a condition already arrived at, a destiny already sealed.

An investigation of the matter in hand will, I think, reveal the fallacy of such a rule of interpretation.

When God said, "In the day thou eatest thereof thou shalt surely die," he certainly meant what he said. A fulfillment of that law upon God's part will fix forever the kind of God we may expect to deal with. If Adam died as a consequence of violation of law,—died at the time God said he should,—then we have one strong proof of his truth and justice. If he prevaricated and finally failed in any particular, then doubt and uncertainty will permeate all subsequent commands and promises.

Did Adam die in the day of transgression? "True Theology" says, No; for if he did there is something wrong with our "Theology." Then, in order to meet the difficulty, he says, on page 225, "Adam was revived." Then God was only joking after all, or, perhaps, he wanted to fix some proof for the soul-sleeping dogma; but where is the record of that reprieve? It is an easy matter to bolster up theology with assertions, but the day when assertion was accepted without proof, has passed. In absence of all attempt at proof, we will abide in the idea that God meant exactly what he said, and try to reconcile what he said with what he meant, regardless of all human notions. In our investigation we find that man did eat the forbidden fruit, and, if God be true, he must have died that day. We find that in the cool of the day (presumably the

same day), the Lord God, in the garden, called for Adam and found he had done the forbidden thing. God then pronounced the bitter curse on the ground, gave forth the fiat, "In the sweat of thy face thou shalt eat bread," and announced the doom, "Dust thou art and unto dust shalt thou return." Gen. 3.

Is there any mode of reasoning that will show that this did not occur on the day the forbidden fruit was eaten? The manner of relating the case and connection in which the statements are placed, certainly seem to prove that such a conclusion is admissible, and in accordance with the fact. Did Adam "return to the ground" that day? No! Gen. 3: 4, 5 proves conclusively that he did not. Then what? The inevitable conclusion is that "True Theology" has adopted the wrong meaning of the word "die."

Further investigation shows that the only immediate act of Adam, after God pronounced condemnation on him, was to go out of the garden. It was God's judgment that forced the act and closed the gate against him. Then the only accomplished fact following Adam's transgression was the separation of God and man. Could this have been the meaning of the word *die*? Words must be allowed to take on that definition that will harmonize the context, either in Bible interpretation or elsewhere.

Webster says: "Die, to be deprived of respiration and other bodily functions." In this case the definition would not do. "To be punished with death" is all right if we will follow the Bible use of the word. The only definition that is in harmony with the context and other Scriptural uses of the word "die" is, "To suffer divine wrath." This, however, strikes a death blow to "True Theology." It proves that *die* does not describe a condition finished, but, on the contrary, it indicates a condition of transition, of change,—unfinished,—continuing through the dying. The addition of the terminal "ing" never completes an act, but always shows a continuation of an act spoken of, or referred to.

*Died* and *dead* are used in the past tense, and show a completion of the work or action before alluded to and the words *die* and *dying*. *Death* describes a destroying power; not so much a condition. When it is said, "In the midst of life we are in *death*," nobody means to say, we are all dead. When Asiatic cholera was called "black death," nobody meant that everybody was annihilated, and so of the flashing lightning, the flying bullet, the glittering steel, etc.—these are all called *death*, yet it is obvious that they describe the means or power that produces the conditions we call *die*, *dying* and *dead*, as well as, in an indirect way, they indicate the condition.

But when we undertake to give *die*, *dying*, *dead*, *death*, *destruction*, etc., the same meaning, regardless of their relation to other words, it forces us into positions at once untenable and false.

#### PECULIARITIES OF THE GERMAN BAPTIST BRETHREN.

BY A. G. CROSSWHITE.

##### Number One.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;" etc.—1 Peter 2: 9.

Ever since the re-organization of our people in America (1719) we have held strong convictions on the subject of swearing, or taking of legal oaths. We base our position on the Savior's language, "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 34-37.

You will observe that this is a part of the Sermon on the Mount, and was spoken to the disciples, and, therefore, can hardly be understood to refer to *profane* swearing. Again, the Apostle James, in speaking to his brethren, says: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12. Here we have one who was with the Savior constantly during his public ministry, reiterating his divine words more than a quarter of a century after his ascension into glory.

It may be argued here that Paul, in Heb. 6, destroys the force of James' language by referring to man "swearing by a greater than himself." This, coming from the lips of the eminent apostle just four years after James forbade the custom, might appear contradictory at first sight, but reference is clearly made to the Levitical law, and not to the New Covenant. Again; how shall we regard the language of verse 13 of the same chapter? This oath of confirmation is likewise under the old dispensation, and cannot apply to the new. By appealing to God in an oath, we imprecate his vengeance, and renounce his favor, if the declaration is false, or, if the declaration is a promise, we invoke the vengeance of God, if we fail to fulfill it. A simple declaration of a fact by a true-hearted Christian is worth more than an oath-bound statement of a sinner, even though it foreshadows the penalties of a perjured soul.

Our legislative bodies have wisely arranged that all religious bodies desiring it, may be exempt from taking the legal oath, and in lieu thereof simply *affirm*, without uplifting the hand, or kissing the Bible. The first general conference of our people that I find recorded, was in the year 1778, and the only question before the meeting, and also the one held the following year, was with regard to taking the oath or "attest" as it was called. In looking over those old decisions, we are, at first thought, shocked at the conclusions arrived at. The meeting of 1778 decided that the brethren who had taken the attest, should recall it before a justice, or be deprived of the kiss of fellowship, of the counsel, and the breaking of bread until they should become obedient again; while a greater penalty was laid on the clergy.

In the following year we have this: "Inasmuch as it is the Lord, our God, who establishes kings and removes kings, and ordains rulers according to his own good pleasure, and we cannot know whether God has rejected the King (George III) and chosen the state, while the king had the government; therefore we could not, with a good conscience, repudiate the king and give allegiance to the state," etc.

Having lived under a monarchical form of government so long, they looked on our situation thus: Every citizen or nation owes allegiance to the government under which he is born. This is called natural or implied allegiance, which arises from the connection of a person with the society in which he is born, and his duty to be a faithful subject, independent of any express promise. When we take into consideration the environments of our early church fathers, we do not wonder that their progress was slow; and we have many reasons for thinking that they were considered a "peculiar people."

We recommend to our readers a tract entitled, "Shall I Swear or Affirm?" It is well arranged,



and worthy of a careful perusal. For a copy of the work, address Brethren's Book and Tract Work, Dayton, Ohio.  
Gratis, Ohio.

### THE LORD'S SUPPER.

BY A. FLORY.

THE supper which Christ ate with his disciples, in the night in which he was betrayed, was not a Jewish rite, but it was a Christian ordinance,—a full meal instituted by Christ himself. The word *supper* does not mean less. When we use the term, in ordinary talk, we do not mean dinner nor breakfast. Why, then, take a bit of bread and a sip of wine at dinner-time, and call it the Lord's Supper? We should be consistent. The bread and the cup are *not* the supper, but are the Communion. They are not called supper. Paul says, "The bread which we break is it not the communion of the body of Christ? The cup which we bless, is it not the communion of the blood of Christ?" 1 Cor. 10:16. The Jews' passover was instituted in the land of Egypt, to denote their departure from that country, and was kept by them in memory of that event. Ex. 12:26. The Lord's Supper points forward to the time of the reunion of all the finally faithful in the kingdom of God. Luke 22:16, 30.

At the feast of the passover the Jews offered their meat and their drink offerings. Num. 28:16, 34. Aaron and his sons were not permitted to enter into the tabernacle, nor come near the altar, to offer those offerings, except they first wash their hands and their feet. Ex. 30:19, 20. Christ changed those ordinances. Paul says: "The priesthood being changed, there is made of necessity a change also of the law." Heb. 7:12. Aaron and his sons washed their own feet, lest they die. Christ did not wash his own feet, but he washed his disciples' feet, that they might have part with him. John 13:8. The Jews, in their meat offerings, used unleavened cakes or wafers. A portion of this bread was for Aaron and his sons. Lev. 2:4. Christ took the bread and gave it to his disciples and said, "Take, eat, this is my body." Matt. 26:26.

The wine, used by the Jews in their drink offerings, was offered unto the Lord in the most holy place. Num. 28:7. Christ took the cup and gave it to his disciples and said, "Take this and divide it among yourselves." Luke 22:17. The Jews' passover consisted of a lamb, roasted by the fire, with its head, legs and purtchances. It was not sodden in water, but was eaten with bitter herbs and unleavened bread. They were commanded to eat it in haste, with their staffs in their hands. Ex. 8:9, 11.

Christ rose from supper and girded himself. After that he washed his disciples' feet. When he was done washing, he sat down again to the table, and conversed freely with them. While thus engaged, he dipped a sop and gave it to Judas, as a sign for Simon. John 13:26. The evidence is conclusive that Christ did not keep the legal passover of the Jews. If he did, the bread and the cup which he gave to his disciples, were the legal meat and drink offerings, and the same would be true of the feet-washing which he practiced with his disciples. Without those offerings the passover would have been illegal. In fact, they were just as necessary as the passover itself. Jewish rites were available only when they were properly connected and properly applied. Jesus could not have kept the passover in the night in which he was betrayed, because that was the last opportunity granted him to change those ordinances. After that time he was in the hands of wicked men, and consequently could not meet with his disciples.

The bread and the cup are not the supper, properly speaking, for Christ took the cup "after supper." Luke 22:20. If Christ observed Jewish rites the last night of his life, we are still under the law, because it has not been changed. Even a slight change in the manner of keeping the passover, would have made it illegal, for the people were commanded to keep it with all the rites and with all the ceremonies thereof. Num. 9:42. We can change or convert a house into a barn by simply changing the purpose of its future use, with but little alteration to the building. Some may continue to call it by its former name; others by its latter name. In Matt. 26:18 this ordinance is called "passover." In John 13:4 it is called "supper." In 1 Cor. 11:20 Paul calls it the "Lord's Supper." Jude 1:12 calls it "feast of charity."

The moral principles of the law are as fully taught in the New Testament as they are in the Old. It is the ceremonial part of the Jewish law that Christ changed. The Jews imposed the penalty of death on no one for not keeping the passover, for some of their own people did not keep it when requested to do so. 2 Chron. 3:10. It was for sedition, murder and such like that they inflicted punishment. Christ never was guilty of any of these immoral deeds, for there never was guile found in his mouth. Therefore the Jews had no true evidence against him when they crucified him.

The apostle Paul tells us that the law is only a shadow of good things to come, and not the very image of the things. Heb. 10:1. Therefore the passover is only a shadow of the Lord's Supper and not the very image. The meat and drink offerings are only a shadow of the communion of the bread and wine. The same is true of baptism and of feet-washing. John baptized the people. Naaman baptized or dipped himself; here note the difference in baptism.

#### REMARKS.

For the benefit of our brother, as well as others, we wish to state that Jesus was dead and probably in the grave at the time of eating the legal passover that year. Christ instituted the Lord's Supper at least twenty hours before the paschal lamb was killed. It is generally agreed by most Bible critics that the Savior died in the year A. D. 30. In that year the time of the passover fell on Friday evening, April 6. We know that Jesus instituted his supper on Thursday evening. That would place it one day before the Jews ate the passover. The passover evening coming on Friday that year, gives us to understand that the lamb was killed about 3 o'clock that afternoon. We know that to have been the very hour in which Jesus expired on the cross. Hence we have the type and antitype exactly meeting in point of time. This being true, it must be clear to every one that the supper, eaten by Jesus with his disciples, was no part of the passover, nor was it in the place of the passover. We give this, that our readers may think over it, for a few of them still hold that the Supper, instituted by Jesus on the night of his betrayal, was at the time of the legal passover, whereas it was one day before.—Ed.

#### "REVEREND."

BY NOAH LONGANECKER.

THE above title is found but once in the Bible,—Ps. 111:9. It is applied to God only. The question often presents itself to the mind of the Bible student, Is it right to apply the title to man? The Brotherhood has always answered the query in the negative. In the "Classified Minutes of Annual Meeting," page 123, Art. 29, of

1867, we have the following: "Is it consistent with the Gospel to apply the term *reverend* to ministers of other denominations, or to our own brethren, either in speaking or writing? *Ans.*—We consider it not right to do so since it is applied to the Bible alone to God."

Of late the advice is largely disregarded. Is because the advice is not in unison with the Bible, or is it because we do not wish to heed the advice? We believe that the latter is the cause. Since Annual Meeting has disregarded the advice we will not criticize too severely. See Minutes Annual Meeting of 1892, page 3, Art. 5, "It McKinney on Freemasonry."

"*Reverend* comes to us from the Latin, *reverendus*, and is composed of *re* intensive and *vereri* to be feared."—Clarke. Webster gives it, "again, and *vereri*, to fear." Webster gives "*an honor, veneration, adoration*, as synonymous terms. In the term we have, then, profound fear, mingled with admiration, or reverence, honor, veneration, adoration, and submission." Such is due to God alone. I know it has become popular to honor, revere, adore, and fear the minister more than the Maker, but popularity does not change God's Word. Custom and popular opinion have set aside many of the plain teachings of the Bible. It is becoming more and more popular to ascribe titles to man, that belong to God alone. Although Christ disclaimed against ascribing such titles to man, yet his pretended ministers have become vain enough to court them. Yea, more, they both assume them themselves, and court them from others. The practice of ascribing the honor, adoration, reverence, fear, etc., to man that is due to God, is severely condemned in the Bible. See the account of the judgment of God on Herod in Acts 12:21—"He gave not God the glory." "He did not rebuke his flatterers, but permitted them to give him that honor that was due to God alone."—Clarke.

The Pharisees assumed different titles, and gave their disciples to address them by them. They sought the honor of man. Christ often reproved them for it. In Matt. 23:8-10, Christ advises his disciples against allowing any one to address them by improper titles, as also not to address others by them. "Be not ye called Rabbi; neither ye called masters; and call no man your father upon the earth."

The principle laid down in these commands will come in play in assuming the title *reverend* or in giving it to others. As vain as the Pharisees were, it remained for some who were more so, to assume the title "*reverend*."

My advice to the editors and contributors of the GOSPEL MESSENGER is,—Abandon the habit of calling any man "*reverend*." May we often say to God, "*Holy and reverend is thy name*."

#### MUSINGS.

BY JOHN WISE.

"While I mused the fire burned."—Psalm 30:3.

I RECENTLY read an article entitled "Employment in Heaven." The subject is a good one, but the manner in which it was treated did not meet my idea of the manner in which the heavenly host is, and will continue to be, employed.

The writer says, "For instance Bro. A, who in this life . . . did not attain to near so great knowledge of the Scriptures as Bro. B. . . He (Bro. A) must learn there all he did not learn here. Then a part of Bro. B's work there, will be to teach Bro. A."

The idea advanced by the writer is, that Bro. must teach Bro. A about Adam, Enoch and other



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That might be true if we were to continue in a state of mortality in heaven, but Paul, in 1 Cor. 13: 12, last clause, says: "Now I know in part; but then shall I know even as also I am known." In 1 John 3: 2 we read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." Inasmuch, then, as we shall be like God, we shall not need to be taught one of another. Who will presume to be his teacher?

Again, the writer says, "Bro. C was a very good man, but never able to sing well. . . . But sister D could sing like an angel. . . . Then it will be a part of sister D's work to teach Bro. C how to sing." If we learn to sing by note in heaven, as we do here on earth, that would look reasonable. But in the vision, described in Rev. 15: 1-5, John says, speaking of the Lord's victors, "And they sing the song of Moses the servant of God, and the song of the Lamb." Those who stand on the sea of glass all learn that song, not from each other, but from God. Jesus says, in Matt. 22: 30, "They are as the angels of God in heaven." Luke 20: 35, 36 conveys the idea that they that are worthy to attain to that world are equal to the angels." If equal unto the angels, then they can "sing like angels," and Bro. C will then be equal with sister D without her work of teaching him.

Again the writer says, "I believe there will be a great many meetings in heaven. A praise meeting here, and a song service there, and these, perhaps, long distances apart." What an ideal! The Bible teaches that all in heaven are one company, and all participate alike in the praises of God. See Rev. 7: 9, 11, 15. "A (one) great multitude." "All the angels stood round about the throne." "Therefore are they before the throne of God and serve him day and night in his temple." They are not scattered out here and there, serving men by teaching them as indicated, but serve God day and night in his temple. Rev. 19: 1, 3, 5, 6. They all cry, "Alleluia, the Lord God omnipotent reigneth." What a song! All the redeemed of the Lord sing it. Amen! May I be there to join in that soul-stirring song!

Conway Springs, Kans.

#### REVIVALS.

BY J. S. MOHLER.

It may not be amiss for me to give some of my ideas about revivals, gathered from books, men, meetings, and experiences both sad and glad.

Revivals are good things if God is in them; otherwise not. From all I can see and learn, there are a good many where he has little to do. This is not because he does not want a place therein, but simply because he is given no chance. His position is that of the speaker where the preceding talkers have either taken all the time or tired out the audience.

There are many, very many meetings, where there is so much of man and method that literally God has no chance at the sinner. There is so much manipulation,—now stand up, now sit down, now bow your heads, now lift them; please stand up again; Christians, take their seats; sinners stand alone; all rise once more; come forward; bow again. This is repeated till I sympathize with the sinner, who reported the service as a "bobbing-up and bobbing-down affair."

It is just as wicked for a Christian to get between God and the sinner, as it is for the devil. The sin of the church in revival work to-day is that of trusting in man instead of God. Here, if nowhere else, is it true "Cursed be the man who

trusteth in man and maketh flesh his arm." These words are in Jer. 17: 5. Over and over again have I had, in my own work, this abominable thing happen,—people looking to me and my work, or to the singer and the song, or to the crowd for success. They have brought, not only me, but themselves failure.

It will ever be so. Trusting in any means, methods, or men, for true revival work, will bring no permanent and abiding success. It must be, ever and always, a looking unto God.

Good revivals follow the prayers of earnest Christians, and the forcible presentation of the doctrines of sin, repentance, and redemption.

No great work is done in any church or city where there is little esteem of the blood of Christ, the awfulness of sin, and the Holy Spirit.

Evangelists are good mediums in their right places, but their place is not to help lazy pastors or lazy people, and yet I guess some think so. Perhaps they are most needed there.

Presenting a lot of funny notions and acting queerly, turning a service into a show, either of mental or physical gymnastics, is not supported by Scripture, sense, or rules of success. There is no locality,—no matter how hard the field, or how peculiar the place or people,—but what you can have a glorious revival, and one that will last by the simple rule of waiting on God till Christians are under conviction for the lost. Then preaching from pulpit, from press, from pew, at home, in business,—everywhere the doctrine of sin, in its completeness, meaning, its extent, its guilt, its result now and final, and then holding up Jesus as the only Savior,—souls will surely be saved.

The reason more rich and learned men are not reached with the Gospel nowadays is, that the truth is not applied in the right way. Any one who will despise or look down upon, or talk against children giving themselves to Christ, is not fit to be in the church. They are worse than the heathen and need converting just as much.

Morrill, Kans.

#### INFLUENCE OF ASSOCIATES.

BY W. W. OUPP.

WE speak of the law of heredity, of the descent of traits from parent to child, or from grandparent to grandchild. The disposition can be traced through several generations. Dispositions are inherited, yet we seldom think how much they are modified by associations. We rarely think of the habits we get from our most intimate companions. As the chameleon changes its color to correspond to things around it, so we take on many of the characteristics of our friends.

By mingling with the profane and rude, we may contract habits undesirable. That inherent nature which causes us to imitate our fellow-beings is much stronger in some than in others, and he who possesses it to a high degree, must be especially careful when his duties throw him in evil society.

Instances are related of associates who became so much alike in character and habits, and even in appearance, that the one was often mistaken for the other.

"One is known by the company he keeps," is a trite saying, as well as a true one. We generally seek the company of those who think and act as we do, but it is often beneficial to associate with those who hold contrary opinions to our own. It is especially good to seek the company of our superiors, both in looks and companionship, for we can improve only by imitating and using the qualities of those who are better than ourselves.

Our life is subject to many changes. We must often be in company which we do not desire. In such instances we must be on our guard and seek to raise those around us to a higher standard. The most vile admire good traits in one who is not afraid to help the wicked to do better. It is not necessary for any one to acquire the evil traits of companions, yet this is frequently done.

By constant guarding and watchfulness, evil dispositions can be changed. If we pray to God, he will help us to do his bidding. When in company with the vulgar, we must be careful not to partake of the evil around us. "Evil communications corrupt good manners." Those who must necessarily be away from good company can supply the lack by reading good books. Who cannot find enjoyment by spending a few moments with Longfellow? Bryant, even at the age of eighteen, had very serious thoughts of life, and more serious ideas of death. The Bible gives instruction on more subjects than any other book. Its mines of wealth are unfathomable. Its grandeur is never exhausted.

"Whatever is to be, will be," may be true as far as it goes, but God permits man to do a great many things that he does not wish to have done. Man is a free being, and if he wants to be evil he can be so. God created us as rational creatures and he treats us as such.

Our lives are what we make them, and our surroundings help to make us good or bad. We can decide who shall be our associates and we can decline accepting evil traits from associates. Most people know right from wrong, and it is not because of lack of knowledge in this respect that there is so much evil in the world.

We must have earthly friends and associates, for man is a social being, yet Christ should be our main guide. We cannot find a better example. Let us be followers of him, for he will lead us to a haven of rest. He is a Perfect Example, and taking him as our Chief Associate, let us go on toward perfection and in the end receive a crown of glory, prepared for all those that love and serve him.

Davis, W. Va.

#### A BAPTISMAL SCENE.

(Continued from first page.)

should also be instructed as to position in kneeling. If the candidate don't get down properly on the knees, it is very difficult to be immersed without rising up each time. This disposition of rising to the feet at each immersion is not the wish of the candidate, but the fault of the position.

After having the person, to be baptized, properly on the knees, the administrator should place his hands upon the candidate in a way that he will feel that he is supported, and that there is no danger of falling.

The minister should go about the work in a way that will inspire confidence, and make the subject feel entirely safe in his hands. Such baptisms are always imposing scenes, satisfactory to the persons baptized, and edifying to those who look on.

Some baptismal scenes that we have witnessed were not of this character, and it was because the administrators did not give the necessary instructions, or did not administer properly. Of course, there is much, in all cases, depending on the faith and determination of those to be baptized. There are fleshly infirmities belonging to humanity from which we will never be entirely delivered. But while this is so, we should always put forth our best efforts to do all things to edification, and to the honor and glory of God.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as his purpoeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8:12.

### Organization of Missionary Committees.

DANIEL VANIMAN, Foreman, McPherson, Kan.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### CONDENSED REPORT OF MINISTERIAL MEETING, HELD IN PLEASANT VALLEY CHURCH, TENNESSEE.

BY M. NEAD.

DURING the two closing days of 1892, the Brethren of Tennessee held their first Ministerial Meeting. Some time previous to the time of holding the Meeting, a programme, giving the work for the occasion, had been formulated and published.

The Meeting was opened by the reading of Psalm 84, and by singing and prayer. After a few remarks, a Moderator and Secretary were appointed, and the subjects, given in the programme, discussed in the following order:

"Principles Essential to Successful Church Government." In the opening of the discussion, the evidences of divine law, as a governing power in the world, were alluded to as universal. The forces and elements of nature,—stars, and suns, as well as molecules and atoms, in their movements and actions,—are subject to its controlling power.

Man, too, in the complexity of his nature, is subject to this unseen power, so that his physical, intellectual, and moral well-being, is affected by his regard for it, but, in his spiritual relations especially, have we the highest representation of the exercise of this unseen, governing power.

The principles, or agencies, instrumental in fixing this divine power in the soul, are of divine appointment; one of them is the preaching of the Word. The Gospel is the power of God unto salvation to such as believe, and the same power that saves the soul, is the power that must control the life of that soul. The governing power is of God. His infinite goodness and love are the source whence it comes, and the end of its exercise is the ultimate good of the creature governed.

Another principle is organization,—the church. Indeed, it is this condition of the governed, to which the principles, alluded to in the subject for discussion, directly apply. A congregation of believers, whose individual members are actuated by a common faith, as a living principle, a common hope, as an inspiration, and who are

looking forward to a common salvation, must, in its united capacity, be a living power for good, and it will exercise a controlling influence on the life of the individual members composing it.

Another principle alluded to, was discipline. The general features of this, relating to the probationary life of the Christian, were, to some extent indicated by the general discussion, but the features relating to the regulation and control of disturbing elements in the body, were not so fully set forth. True, the divine law, relating to the course to be pursued in cases of individual trespass, as given in the eighteenth chapter of Matthew, was alluded to, but a fuller discussion of details would have been desirable.

"The Importance of Councils,—Local and General," was spoken of as having a place among the principles essential to successful church government.

"What Available Means will serve the Minister to best Enable him to Preach the Word with Efficiency, and to the Edification of his Hearers." In the opening of the discussion of this subject, the study of the Word was set forth as being of the first importance. The preacher, too, should have a just appreciation of his work, as well as the circumstances and surroundings of his hearers, and be able to adapt his labor, or point of quality, as well as quantity, to the surroundings of the occasion. In his manner of presenting the truth, he should aim at such simplicity and clearness as will be best appreciated. Holding his commission as from on high, he should magnify his calling, so as ever to demean himself as one called of God. "Study, to show thyself approved unto God."

Study, in the way of sermonizing, should embrace the Word in all its bearings, with such analysis of the subject studied, as will fix in mind, clearly, the points involved, with their relations to each other. To study how to present these points, does not necessarily require verbal preparation, but just such an arrangement of the thoughts as will enable one to present them with most clearness,—depending upon the inspiration of the occasion for a flow of words and power of utterance.

Embracing too much in one discourse, by a loose, discursive manner, is not favorable to a clear, full, and forcible presentation of the truth. "As much as possible," said one brother, "study purity of expression, and avoid cant phrases, and slang." "Don't," said an aged brother, with peculiar force, "don't, try to be, or do, like some one else. Be natural! Be yourself!"

"How Shall we best Care for the Young Members of the Church, so as to Nourish them in the Divine Life?" Thoroughness of conversion was insisted upon, so the evidences of the Divine Life may not be wanting. Such, it was urged, could be best cared for, by treating them upon every possible occasion, with that tender regard and attention, that will make them feel and realize that they are indeed members of the household of faith, and of the common family of brethren and sisters in Christ.

The spiritual mind in the young, as well as the older ones, is nourished by food adapted to its need. Special attention should be given to the regular supply of such food as is necessary. Neglect of Christian duty and Christian privilege soon begets coldness, and retards spiritual growth, hence the importance of taking the young to church, and insisting on their attending church on every possible occasion. And as we are creatures, that learn to do, by doing, any and everything, that will bring into exercise their spiritual gifts was urged as of special importance in promoting their growth in grace, and in the divine

life. Sympathy and encouragement, in the hour of trial and temptation, it was urged, would be helpful, and it should always be given, when there is occasion or opportunity for giving it.

"Our Personal Relation to Missions and Mission Work, and what Degree of such Work Acquit us before God?" Christ's mission on earth, and our relation to him, were set forth, fixing our relation to missions and mission work. We are workers together with God. As members of Christ's body,—the church,—we represent him on earth, and, individually and collectively, are commissioned to carry on his work in the world. The declaration, "Go ye into all the world and preach the Gospel to every creature," fixes the responsibility upon us.

The church is a missionary body, and sets forth the preacher to preach the Gospel. A living membership will realize its responsibility in the way of giving to the Lord, and working for the Lord.

It was one feature of Christ's personal mission on earth, that the poor had the Gospel preached to them. The world is full of poor. Those who have no hope, and are without God in the world are poor indeed. The Gospel is the source of imperishable riches to such,—even the unsearchable riches of Christ. His mission in this world was to such. Our mission is, as much as in lies, to further his work in the world.

"The Right Relation of each Member to the Church, and how to Maintain that Relation." This subject, in the opening was justly represented as being related, in some of its features to the one immediately preceding. The relation was spoken of as that of a body, with its individual members controlled by the Head, and branches, living and growing, by virtue of the connection with the Living Vine. "I am the Vine; ye are the branches." The tenor of the discussion indicated the following lines of thought. The relation is a living relation, and, as such, is a growing and fruitful one,—having its fruit unto holiness. It is a relation of unity. Members of one body, controlled by one head, must be actuated by one purpose. A common faith, common hope, and a common sympathy must exist, where there is a true relation existing between the individual members, and the body, controlled by the one Living Head.

The relation is an active, working one. It does not exist, where the individual member has only a nominal connection with the church, and is simply carried along as a dead weight by it. It must be such a one as to prompt and induce the individual, to help and encourage the work of the church. The relation can only be maintained through the principle of unity and Christian activity.

"The Duty of Parents to their Children, and of Children to their Parents." The work growing out of parental obligation was spoken of as being of immeasurable importance. In you more than at any other time, children are like plastic clay in the hands of the potter, and their character can more readily be moulded at will.

During the period of growth and development children should have the best possible conditions, opportunities, and facilities afforded them. The purpose and end of these should contemplate culture and development of the entire being.

Such broad culture, would have a tendency to quicken the sense of filial obligation, and be tended by a corresponding action on the part of the children to their parents.

The Meeting was largely attended by brethren and others, and those who attended from a distance appreciate with kindness the liberal support given the Meeting by the entire community.



## THE CHILDREN'S MISSION.

BY MARY M. GIBSON.

Dear Children:—

WE well know you will rejoice with us, for the bountiful harvest we have reaped through our faithful sowing, by means of God's grace, good will, talents, and money. God knows the good that may be derived from our labors of love in Jesus' name, so let us give him praise and honor for the blessing. We should feel very thankful, indeed, for all that is past, and trust him for all that is to come. Let us, every one, now ask his blessings to go with it, to his name's honor and glory. Had our amount been smaller than usual, we should not have been cast down, for it would have been just as he willed it. Oh how pleasant it is to have perfect trust in a higher power!

I feel very grateful to every one who has helped in the work, for without your aid, our efforts would have been in vain. Dear children, we want to reach the pearly gates of heaven bringing in the sheaves. The soul of one is worth more than the world, and why not strive hard, while in this life, we now live, for we are his own, bought with the price of his own precious blood?

We dearly love to sing the songs of Zion, and pray the prayer of the faithful, bowed around the altar in the presence of God alone. How we love to hear the little voices unite in sacred song, and repeat the Lord's Prayer. It thrills our heart with joy, and theirs with gladness, for the blessed opportunity. We teach them that before we bow in humble prayer, they must *be, get, and keep* very quiet, for we want to *talk* to God, and want him to hear what we say in their behalf, for we want him to answer our prayer. All are very quiet during our exercises. All give us due respect, and God the honor, in Jesus' name. We feel the responsibility resting heavily upon us; for the salvation of their dear souls is ever dear to us. It seems to us there should be a tender care exercised for the little ones; they are so lovable, young and tender. They need much nourishment in the divine life, and they should be kept in their innocency and purity.

Need we be ashamed that God has directed us thus? Nay, verily. We earnestly pray that some of them may some day teach the little ones. "Train up a child in the way he should go, and when he is old he will not depart from it." If he should wander away, God is still mindful of him, and may prolong his life that, in his old age, he may come back to his Father's house, rejoicing evermore.

Our heart is made to feel sad at the wandering of our own dear children. May we ask an interest in the prayers of all earnest and believing Christians in their behalf?

We truly hope, dear children, you will still continue to help in the furtherance of the blessed cause. We send, in this, the previous reports again, giving the amounts of each year, so there will be no misunderstanding concerning how often it is sent in. We have never reported quarterly, but will, should the amount come in encouragingly.

Below you will find a report of the amounts received:

McPherson, Kans., Belle Miller and Sunday-school class, 18 cents; Julia Better, 5 cents; Fern Kuns, 5 cents; Roy Gharst, 5 cents; Frank Gharst, 8 cents; Rhobes Gharst, 5 cents; Grace Gharst, 5 cents; Edna Gharst, 5 cents; Effie Coover, 5 cents; Blanche Coover, 5 cents; Mary Coover, 3 cents; Hervett Miller, 5 cents; Carrie Dierdroff, 6 cents; Bhea Dierdroff, 6 cents; Fern Dierdroff, 15 cents; Ollie Dierdroff, 20 cents;

Grace Vaniman, 10 cents; Josie Reish, 10 cents; Harry Reish, 10 cents; Anna Wooters, 10 cents; Bertha Wooters, 10 cents; Emma Wooters, 10 cents; Walter Gemmert, 25 cents; Eliza Miller, 25 cents; Otis Vaniman, 25 cents.

Solicited by Gussie B. Cullen, South Beatrice church, Holmesville Nebr., Gussie V. Cullen, 25 cents; Esther Miller, 25 cents; Archie Miller, 25 cents; Willie Cordis, 30 cents; Jacob Groff, 25 cents; Harrison Frantz, 10 cents; Annie Heaston, 10 cents; Davie Heaston, 5 cents; Eva Overlees, 10 cents; Mary Overlees, 5 cents; Hattie Hixson, 5 cents; Schuyler Hixson, 5 cents; Elmer Cohen, 1 cent; Alva Cohen, 1 cent; Eva Cohen, 1 cent; Elsie Smith, 5 cents; Lizzie Neher, 15 cents; Susie Neher, 6 cents; C. F. Cullen, 10 cents; Mary Frantz, 10 cents; Louetta Dierdroff, 10 cents; Lydia Dierdroff, 1 cent; Bessie Dierdroff, 1 cent; Frank Reiff, 5 cents; Clarence Cullen, 10 cents.

Marlow, Indian Territory, Herbert Detrick, 50 cents; Maggie Detrick, 50 cents; Steamboat Rock, Iowa, E. Kennedy, 50 cents; Virden, Ill., Pleasant Hill, Primary Sunday-school class, 31 cents; N. J. Brubaker's Sunday-school class, 53 cents; Pleasant Hill Sunday-school, \$2.60; Rosemont, New Jersey, Jason A. Stiffler, 10 cents; Homestead, Pa., Emily R. Stiffler, 10 cents; Virden, Ill., David C. Gibson, 75 cents; Eva Lena Gibson, 5 cents; Linwood Ind., Pipe Creek church, by Clara Englar, \$10.01; Elkhart Valley Sunday-school, Ind., \$2.28; a sister, \$1.10; Woodbury, Pa., Dessa May Miller, 20 cents; Brown Miller, 20 cents; Auburn, Ill., Fannie E. Wolgamuth, 10 cents; Bertha S. Wolgamuth, 10 cents; Harry H. Wolgamuth, 10 cents; Grace M. Wolgamuth, 10 cents; Rockton, Pa., Libbie Holopeter, \$2; McComb, Ohio, D. W. C. Rau, 75 cents; Pleasant Hill, Ill., Mary A. Brubaker's Sunday-school class, 68 cents; Primary Sunday-school class, 55 cents; R. F. Brubaker's Sunday-school class, \$1.09; Virden, Ill., Pleasant Hill Sunday-school, \$2.63; McPherson, Kans., Mattie Hull's Sunday-school class, \$3.44; Pleasant Hill, Ill., Carrie B. Miller's Sunday-school class, \$1.17; James Wirt's Sunday-school class, 14 cents; Loon Creek Ind., A. H. Snowberger's Sunday-school class, \$3; Girard, Ill., West Otter Creek Sunday-school, Ollie Gibson, Treasurer, 91 cents; A class, F. R. Riffey, \$1.08; C. class, Charles C. Gibson, \$1.78; D. class, Melvia Wrightsman, \$1.04; E. class, Laura Gibson, 92 cents; F. class, Mary Beckner, 39 cents; Gardner, Kans., Maud Frantz, 5 cents; Susan Coltrane, 5 cents; Harry Whetstone, 2 cents; Clifley Sharp, 5 cents; Albert Crist, 6 cents; Edna Sharp, 5 cents; Gertrude Sharp, 4 cents; Morris Frantz, 2 cents; Bessie Davidson, 1 cent; Debby Kalbaugh, 3 cents; Trastal Kalbaugh, 2 cents; Pleasant Grove, Pa., by Emma C. Reitz, \$3; Rittman, Ohio, Carl H. Elliott, 25 cents; Virden, Ill., Lemuel E. Gibson, 55 cents; a sister, 74 cents; Cerro Gordo, Ill., Mollie McClure, 5 cents; Virden, Ill., Mr. and Mrs. E. L. Brubaker, 25 cents; El Paso, Ill., Panther Creek church, by Lee Barnhart, \$3; Pleasant Hill church, Illinois, Children's meeting, \$5.01; Laurel Dale, W. Va., John F. Ebert, 50 cents; Iemene Cassidy, 25 cents; Nancy Reed, 20 cents; Ada Amtour, 10 cents; Otis Ebert, \$2.00; Elizabeth Hilkey, 50 cents; Virden, Ill., S. B. and C. B. Miller, \$2.00; Hamlin, Kans., North Morrill church, by Lizzie Wallace, \$1.10; Lamar, Mo., Ada Slabough, 50 cents; Warren Slabough, 50 cents; Alma Slabough, 50 cents; Amy Slabough, 50 cents; Alta Slabough, 50 cents; Linwood, Md., Pipe Creek church, Clara Englar, 50 cents; Pleasant Hill, Ill., R. F. Brubaker's Sunday-school class, 44 cents; Primary class, 55 cents; Farmersville, Ill., Macopuin Creek church, Oscar Carr, Treasurer, \$4.16; Goshen, Ind., Yellow

Creek church, children's meeting, \$7.35; Lansdale, Pa., Winfield Moyer, 35 cents; Herbert Moyer, 35 cents; Virden, Ill., Mary A. Brubaker's Sunday-school class, 31 cents; Auburn Ill., Auburn Sunday-school by Mattie Harnley, \$1.88; Clay Hill, Pa., Edna and Ira Anthony, 10 cents; Virden Ill., Carrie G. Miller's Sunday-school class, \$1.90; Ella B. Jaggars, 15 cents; El Dorado, Ohio, Ada and Mary Eby, 15 cents; Mertie Baker, 5 cents; Bertha and Ada Miller, 20 cents; Gertie and Hattie Spengler, 10 cents; Stella and Hattie Richards, 10 cents; Harry and Chester Petry, 15 cents; Bertha C. Fillberry, 10 cents; Elmer and Libbie Petry, 25 cents; Sueie Petry, 15 cents; Tallula, Ill., Hattie, George, Alva, John, Mattie and Arthur Wright, \$1.20. Total, \$95.00; June, 1892, report, \$47.65. Since Jan. 1, 1892, total of whole amount, \$142.65.

Received in 1886, \$50.00; 1887, \$47.00; 1888, \$97.00; 1889, \$110.00; 1890, \$110.00; 1891, \$92.50; 1892, \$142.65. Total amount since April 10, 1886, \$649.15.

Girard, Ill., Box 421.

## THE WANTS OF THE POOR MINISTER.

BY MARY V. HARBHARGER.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Tim. 2:15.

THE poor minister often feels discouraged, as he has not the helps he needs, or the means to procure them. He should have a "Webster's Dictionary," "Doctrine of the Brethren Defended," and other good books, and most of all he should attend our Bible Normals. But can he? No, he cannot; he must get along the best he can with his limited education, and scarcity of books and helps. I do hope the time will come when those who need help in this direction can be supplied through a fund, or by some lawful means. There is much money wasted that could be rightly used, and be a blessing to those who are in need of help to do efficient work in the ministry. True, our church has made a decided improvement during the last ten years, but we can still improve more. It does seem to me there should be some way to help our poor ministers to what they need. It is hard to study when he has not the necessary works. Some say, "Study the Bible." That is well and good; but the minister must have help in that direction. Some will say, "Ask God for help." Well, that is right too, but we must try to help ourselves, and help one another.

Painter, Kans.

## A MONSTER EVIL.

THE drink bill of Great Britain last year amounted to \$700,000,000. This is enough money to support a fifth part of the population in comfort. This worse-than-wasted wealth would put upon the wave of prosperity Gen. Booth's "submerge tenth," and the next tenth above them as well. To say nothing of the domestic misery, of the crime and cruelty, which it causes, every statesman, every politician, every editor, knows that the spending of this immense sum in this way is a huge and hideous economic crime. Yet in England, as with us, statesmen and politicians and editors are afraid to attack it. They cower and tremble before this monster evil, and dare not assail the interests of men who control so much wealth. Their attitude towards it is that which they have occupied towards other mighty abuses in the days of their power. This attitude they invariably occupy until the righteous people of the nation make them more afraid of themselves than of the evil-doers.



# The Gospel Messenger,

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Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., . . . . . Jan. 31, 1893.

In a marriage notice, a few weeks ago, Hattie Jones should have been Katie Jones.

BRO. S. E. YUNDT is expected to begin a series of meetings at Waddam's Grove, Ill., this week.

THE Falling Spring church, Pa., reports forty additions by baptism since November last.

BRO. NOAH FISHER recently closed a series of meetings in the Huntington church, Ind., with eleven additions.

BRO. JOHN ZOOK, of Iowa, gave us a short call last week. He has promised us some articles for the MESSENGER during the year.

BRO. GEO. D. ZOLLERS is engaged in a series of meetings at Milledgeville, Ill. He called here a few hours on his way to the meetings.

BRO. JOHN EARLY, of Iowa, called on us last week. He has been doing some preaching at West Branch. He returns home this week.

THE members in Fulton County, Ill., have become greatly interested in vocal music this winter. They have already ordered nearly one hundred copies of the Brethren's Hymnal.

BRO. HUTCHISON reached Kuoka, Fla., safely and reports a happy reception and pleasant meetings. His letter in this issue shows quite a contrast between the North and South at this season of the year.

WRITING from McPherson, Kans., under date of Jan. 18, Bro. I. D. Parker says, "Sister Parker and myself arrived here last evening, to remain until Feb. 1. Our meetings near Neppanee, Ind., closed Jan. 15 with nine baptized, one restored, and six applicants."

THE person who thinks his position in society demands that he should wear better clothes than he is able to pay for, is in great need of a course of instruction in Christian economy. Buying things, and then not paying for them, may have something to do with the society in which he is to move in the next world.

WHEN last heard from, Bro. Bennett Trout was still continuing his meetings at Covington, Ohio, with good interest and sixteen additions.

ALL new subscribers, received after this date, will have their subscriptions commenced with this issue. We are out of back numbers.

DURING the recent series of meetings at Booth, Kans., eleven heeded the Gospel call and were baptized, with indications of more to follow.

BRO. A. W. AUSTIN writes that he occasionally holds meetings in Gainesville, Tex., where a few members live. The meetings are held in private houses.

BRETHREN Miller and Lahman should now be addressed at Jerusalem, Syria, in care of Thos. Cook & Son. They will probably reach that point about Feb. 10.

THOSE who censure the Mission Board for not sending ministers to the foreign mission fields should bear in mind that the Board is patiently waiting for some consecrated one to say, "Here am I; send me."

WE write this item on Tuesday afternoon in the midst of the heaviest snow-storm of the season. It has been snowing all day, and yet the Brethren in Nebraska write us that there is not one particle of snow near Kearney, that State.

OUR meetings at the Chapel are progressing encouragingly. The large audience room has proven too small to hold the people. Bro. Teeter is doing some excellent preaching. Two have come out on the Lord's side, and we hope more will follow.

MR. GLADSTONE, at the present time the most eminent living statesman in the world, recently said that, during the forty-seven years he has been a member of the British Cabinet, he had associated with sixty of the master minds of the country, and all but five of them were believers in Christianity.

ITEMS are going the rounds of secular papers concerning some of our ministers baptizing in ice water, keeping each candidate in the water five or more minutes when the mercury was down to zero. One item says it took the minister fifteen minutes to baptize three little girls, and that he offered a prayer between each dip. Another informs the public how it required a full hour to baptize seven. Our people must learn to make a good deal of allowance for such reports. Last winter scores of papers published an extravagant narrative of a baptismal scene in Iowa that called out much censure from the press. We investigated the case and found that the report was mainly false, and there was no occasion whatever for undue criticism.

In the Missionary Department of this issue will be found sister Mary M. Gibson's report of the Children's Fund for 1892. The showing is quite good and indicates that we are raising a little army of givers, some of whom give as little as one cent. During the last seven years the children have paid to sister Gibson \$649.15. This amount has been turned over to the Mission Board from time to time, and is being used in preaching the Gospel to those who are out of Christ. After this sister Gibson's reports will appear in the *Young Disciple*. As her work is mainly among the children, she will be able to reach them more directly through this medium. Then the *Young Disciple* enjoys a very large circulation, especially in the summer, when its circulation at times nearly equals that of the MESSENGER, and it is wielding an influence that will be felt in coming years.

BRO. S. M. FOBNEY writes, "Bro. J. E. Young is holding a very successful series of meetings in the Wood River church, Nebr. To-day, Jan. 19, six were baptized and one reclaimed, with good prospects of more to come. In October four were baptized and six received by letter." Several have been baptized since this report."

OUR Bible Term closes this week. It has proven an exceedingly interesting session in many ways. The attendance was good, and the line of study just what is needed among our ministers. The ministers who attended this Term go from here with new inspiration and improved methods of study, ready to enter upon their work to better advantage.

FROM a letter, written by Bro. J. O. Molsberry, we learn that Bro. James K. Davis, a deacon in the Cedar Grove church, Tenn., met with a sad death Jan. 14. While standing in a large over-shot water-wheel, chopping the ice away, the wheel started and killed him instantly. He had not time to speak one word. He leaves a wife and four children.

SEVERAL letters from Kuoka, Fla., inform us that Bro. Hutchison is having some glorious meetings at that place. Nearly everybody in the town and community attends the services. An unusual cold wave passed over the entire South during the month. In parts of Tennessee it is said to have been colder than ever before known in the history of the State. The cold came on gradually in Florida that it is thought to have done but little permanent damage. The members are cheerful.

WHEN you give a man a good tract, it stays with him and talks to him when he is alone. It also talks to his wife and children. It does all the talking; they cannot talk back, but must listen and think. The MESSENGER does likewise, when it goes into a family. It talks every week, rain or shine. It gives hundreds of our readers a chance to talk to that family. Week after week they are getting the good out of the paper, and in course of time, it may lead them to Christ. Many have been brought to Jesus in this manner, and thousands more could thus be enlightened and brought into the kingdom, if our missionaries and others would make a wise use of the MESSENGER for that purpose. From all parts of our Brotherhood we are collecting the very best of food for the mind and soul, and would be pleased to reach thousands of unconverted families, with a view of bringing them to Christ. Let everybody help in this good work!

A SUNDAY-SCHOOL teacher writes how, at the beginning of 1892, he delivered to each pupil of his class, twenty-five cents as a representation of a talent, with instructions to use according to Matt. 25: 14-30, and report at the end of the year. There were ten young women in the class. They invested their money in various ways. One made bonnets and sold them. Another did likewise with aprons. Each one found something to do with her money. And to their astonishment, as well as the teacher's, they were enabled, Jan. 11, 1893, to turn over to the school \$40.08. No one had buried her talent, but returned the one she had received with a very large increase. The plan may be a good one if employed to only a very limited extent, and the parties instructed to use the money in a lawful manner. The Lord demands that we improve our talents, but also requires that the improvement be in the right direction. The plan also shows how we may work for the Lord if we have the will to do so.



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"A CHRISTIAN man may believe that his church is far from perfect, and may yet consistently retain his membership in it; but in the very moment in which he reaches the conclusion that it is a thoroughly corrupt organization, he is bound to leave it and lift up his voice against it. If he hesitates, he shows that he is lacking in courage." This is the way one of our exchanges talks. The better way is for the man never to join a church that he calls "his" church. Join the church of Jesus Christ. If it should prove not to be as perfect as it ought to be, let him work manfully to bring it to a higher state of perfection. There is nothing like getting in the right church for a permanent position.

To call attention to the defects and shortcomings of a church in a kindly way, and with a view of curing them, is one thing; but to indulge in indiscriminate denunciation and abuse is quite another thing. The time is coming, and will speedily be here, when this latter custom will not be tolerated in the pulpits of any denomination, and when the men, whose vocation seems to be to degrade the church in the eyes of the world, will be compelled to go outside to do it. A careful reading of Rev. 2 and 3 will show how Jesus talked about the seven churches. He praised them for their faithfulness, but admonished them to repent of their wrong-doings. We have little use for the men who are constantly whipping the church. It is far more profitable to do as Jesus instructed Peter: "Feed my sheep;" "feed my lambs."

It is said by those acquainted with the makeup of the Brethren's schools, that a large percent of the pupils are ministers' children. This is both significant and suggestive. It shows on which side of the school question our ministers may be found, and their realization of the need of an education. In their ministerial labors they keenly feel the want of better mental culture, and are now willing to make sacrifices that their children may enjoy that of which they themselves have been deprived. The minister and his wife are inured to sacrifices for the good of others, and are willing to suffer that their children may procure an education, trusting that, in the end, it will redound to the glory of God and the good of the church. Not being able to leave them property, they bequeath to them something far better and more lasting,—a well-trained mind, imbued with the idea of benefiting the human race.

MR. STANLEY tells an amusing story of a naked and good-natured prince in equatorial Africa who asked him: "Do they talk much about me in Europe?" We often think of this incident when we witness any special exhibition of silly conceit. It is the folly of many people to suppose that they are objects of interest to the whole world. We know, says one of our exchanges, at least one "disgruntled" Methodist preacher of limited ability, and still more limited reputation, who really believes that the bishops, editors, secretaries, and other officials of his church, have entered into a conspiracy to abridge his usefulness and rob him of merited honors. We know another, whose puerile eccentricities have made him unacceptable wherever he has labored, but who does not hesitate to say that, in this respect, he belongs in the same category with Wesley, Luther, Paul, and Jesus Christ. Can vanity reach a loftier height than this? This comes from the unholy habit of men thinking of themselves more highly than they ought to think. Rom. 12: 3, "Charity thinketh no evil." Men, and preachers especially, should learn to think "soberly, according as God hath dealt to every man the measure of faith."

AFTER listening to a good sermon, do you ever show your appreciation by giving the minister a few words of encouragement? How would you like to travel several miles, feed a hungry body of men, and they would not even say, "Thank you"? Any minister is made the better and stronger by a few words of encouragement.

THE following extract from a card just received, shows how the truth is being sought after in some isolated points: "Dear Brother in the Lord:—Will you please send me a copy of the GOSPEL MESSENGER? This day I have heard that there is such a paper,—the organ of the Brethren. I am a clergyman in Christ, preaching for a people who call themselves Baptists. I have learned a few things about the Brethren, their peculiar beliefs, and admire a church holding to the Word in faith and practice in these degenerate days." The paper has been sent, and we trust that it will be the means of opening a fruitful field for labor in that very isolated locality.

#### ACTIVE PREACHERS.

Bro. Samuel Forney has been the only minister preaching through here for many years. He has had a very large territory to work, consequently it has not been well worked all over. If some of your thirty-two Mt. Morris ministers would come to the frontier, you would not need to rust out, but might wear out. We came here one week ago. I never saw better interest. Last night two came out on the Lord's side. A deep conviction pervades the congregation. We have fine weather and no snow. J. E. YOUNG.

Wood River, Neb.

We wish to assure our brother that very little rusting is going on among the preachers at this place. They are kept too busy for that. We are getting a score of them ready to send west or to some other point where they are needed. Many of us would not be here if our work in the school and on the paper did not demand it. But these are important departments, and the labors of some of our ministers are demanded. A few, and only a few, happened to reside here. Several have located here on account of educating their children, while many young ministers came here to prepare themselves for work in the ministry. We sent a number away last year, and a number will go to other fields in the spring. We make the best possible use of them while they are with us, trusting that they will go out into the world fully equipped for the Christian warfare.

During the month of January we had with us many other ministers. They were hard workers and applied themselves to study with diligence. They go from here filled with the missionary spirit and with better methods of study, fully resolved, we trust, to consecrate themselves more fully to the work of the ministry, and stand firmly in defense of the principles adopted by the church. Thus they come and go, while a few of us remain. In this congregation we have about sixteen monthly appointments. Some Sundays we have as many as ten ministers out preaching, and there is scarcely a week when some of them are not in other fields. Most of our young ministers are active Sunday-school teachers and put a great deal of hard work in that department. We say this, not as an excuse for having so many ministers at Mt. Morris, but to show that we keep them moving, and if they are not active workers when they locate in other fields, it will not be the fault of this congregation. We hope Bro. Young will succeed in getting some of them to locate in his part of the West. J. E. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 29.—The Arch of Titus. Table of Shewbread and Golden Candlestick.—Cathedrals.

THE disciples, on one occasion, called the attention of our Lord to the great buildings of the temple at Jerusalem; and as they stood beholding the wonderful structure, he said to them: "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." After this he sat on the Mount of Olives, with the Holy City spread out before him, and, calling his disciples to him, he gave them that wonderful prophecy concerning the destruction of Jerusalem, recorded by Matthew, and which was so literally fulfilled forty-one years later.

When Christ spoke to his disciples the words of this prophecy, the reign of Tiberius was drawing to a close. He was succeeded by Caligula, who reigned four years and gave place to Claudius, who was succeeded by the tyrant Nero (54-67) under whose reign occurred the first persecution in Rome, in which Paul, and, it is supposed, Peter also, suffered martyrdom. The immediate successors of Nero were Galba, Otho and Vitellus, each reigning but a few months. A change then occurred in the reigning family. Vitellus was the last of the Julian family, as the descendants of Julius Cæsar were called. He was succeeded by a soldier, named Vespasian, and it was during his reign, A. D. 69-79, that his son Titus marched against Jerusalem, and, after a long siege, took and completely destroyed the City of David. Thus it will be seen that, from the time our Savior foretold the destruction of Jerusalem until all his words concerning that event were fulfilled, seven different emperors ruled in Rome. We refer to this to show what great changes had taken place in the Imperial City.

After the destruction of Jerusalem the Roman Senate conferred upon Titus divine honors, and accorded him a triumphal entry into the City of Rome. It was a grand display in honor of the conqueror. At the head of the procession rode the victorious general, followed by his veteran soldiers. Then came the captives, men, women and children, who were to be sold into a slavery worse than death. No doubt, among that band of prisoners who marched through Rome that day, were some who had heard of the prophecy of Christ and had seen him crucified. Now, too late, they realized what they had done. Following the captive Jews came the spoils of war. And here was to be seen the furniture of Solomon's Temple, the golden candlestick, the table of shewbread and the Ark of the Covenant, all carried on the shoulders of captive Jews. It must have been an imposing spectacle.

After this the Senate decreed that a triumphal arch should be erected to commemorate the destruction of Jerusalem and the victory of Titus. This was built in A. D. 81, and in this structure we have a silent witness to the truth of the Bible. The arch is standing to-day across the road of Triumph. It is finely embellished with statuary in relief. One figure represents Titus crowned by victory. But the most interesting part of the work is a representation of the triumphal procession with the captive Jews, the victors carrying the golden candlestick with seven branches and the table with the shewbread. The work was



finely wrought in the marble, and the carved candlestick agrees exactly with the description given in the Bible. It shows that the artist had the candlestick before him when he did the work. The features of the men are also of the well-known Jewish type. Here is indisputable evidence that Titus destroyed Jerusalem, that he carried the Jews into captivity and that he brought the holy vessels and the furniture of the temple to Rome.

With Bro. Lahman we made a careful and critical examination of this relic of the past, and to us it seems a silent, but wonderful witness of the truth of God's Book. As we stood beneath the lofty arch, we thought of Hawthorne's words, "Standing beneath the Arch of Titus, and amid so much dust, it is difficult to forbear the commonplaces of enthusiasm, on which hundreds of tourists have already insisted. Over the half-worn pavement, and beneath this arch, the Roman armies had trodden in their outward march, to fight the battles, a world's width away. Returning victorious, with royal captives and inestimable spoil, a Roman triumph, that most gorgeous pageant of earthly pride, has streamed and flaunted in hundredfold succession over these same flagstones, and through this yet stalwart archway."

#### CHURCHES AND CATHEDRALS.

Rome is a city of churches. There are hundreds of them, ranging in splendor from St. Peter's Cathedral down to the modest wayside chapel. We have space here to refer briefly to only two of them,—St. Peter's within the gates, and St. Paul's a mile from the city wall. Anything like a full description of either of these wonderful buildings would require a volume instead of a single letter in the MESSENGER.

St. Peter's Cathedral stands near the place where Paul was beheaded and is in the supposed site of Peter's crucifixion. The first church was built here by Constantine the Great. The present structure dates from the year 1450 when the reconstruction of the old church was begun by Nicholas V., and was dedicated Nov. 18, 1626. Additions were made to it, so that, at the beginning of the present century, the total cost of construction and decorations amounted to over fifty million dollars. An addition to the church by Pius VI. cost nearly one million dollars and the annual cost of its maintenance and repairs is over a quarter of a million (\$375,000).

The following measurements are given as being approximately correct. Total length of building, including the portico is 696 feet; the greatest width in the transept, 450 feet; the height of the ceiling in the central nave, 150 feet, and from the pavement to the summit of the dome, 435 feet. The area inside of the walls is 18,000 square yards, nearly double that of the next largest cathedral in the world. The immense size of the building makes it the largest and the most imposing, and, at the same time, the most expensive church in the world. A calculation as to the number of people, who might find standing room in the church, shows that, by placing three upon each square yard, 54,000 persons might be crowded into the immense structure.

The interiors of many of the great cathedrals of Europe are dark, damp and gloomy. This is true of St. Paul's in London, Notre Dame in Paris, and the Cologne Cathedral. To this St. Peter's is a notable exception. It is flooded with light. As you enter the building the light falls

on the many-colored, polished marble floor and is reflected on rich walls, on columns of variegated marble, agate and porphyry, lighting up the richly-coppered, gilded ceiling with dazzling effect. The first impression is one of bewilderment, but as the eye gradually takes in the vast proportions and the beauty of the interior, and the mind grasps the plan which Michael Angelo, the architect, wrought out, the beholder is filled with wonder and amazement by the harmony and symmetry of its proportions and the wondrous beauty of the building. The great dome rests on four huge columns, each two hundred and thirty-four feet in circumference and yet so well are these proportioned that they seem light and airy in the huge structure.

Beneath the dome, in the center of the church, is an imposing bronze canopy, ninety-five feet in height, under which is the high altar. It is said to stand immediately over the tomb of the Apostle Peter. Around it are eighty-nine lamps, kept constantly burning. Here the Pope of Rome alone officiates on occasions of high church festivals. At such times the great building is crowded to its utmost capacity. Here once each year he washes, wipes and kisses the feet of twelve of his cardinals, selected for that purpose. This is done in imitation of the washing of the disciples' feet by the Master. We could not but reflect upon the contrast between the two scenes.

At Jerusalem in an upper chamber, borrowed or hired for the occasion, Jesus with the twelve sat down to eat his last supper with those he loved. It was an humble little group, poor in this world's goods but rich above all in associations. He rose from supper and washed their feet. The Son of God had not where to lay his head. The Pope of Rome officiates in a fifty million dollar church. And here, amid all this magnificent splendor, robed in rich vestments, sparkling with the costliest gems, he follows the example of Christ and washes his cardinals' feet. Could there be a greater or a more striking contrast?

One thing more about the cathedral and we leave it. Near the high altar is a bronze statue, said to represent Peter. The figure is in a sitting posture and is placed on a marble throne. The right foot is slightly extended, or rather what is left of it, for it is partly worn away. We stood looking at it and every faithful Catholic who passed by pressed his lips against the bronze foot, first wiping it with his handkerchief and then wiping it again after kissing it. Some, after kissing, placed the forehead against the foot and offered a prayer. Much kissing and wiping, has worn away the hard bronze until the toes are nearly all gone. Surely, this is zeal without knowledge!

#### ST. PAUL'S CATHEDRAL.

We give this splendid church a mere passing notice. One writer has said that the finest monument ever erected in this world is the church at Rome to the memory of Paul, the apostle to the Gentiles. The edifice is one vast hall of fine marble and mosaics, and has been reared by contributions from nearly all parts of the world. The interior is grand and imposing and is nicely decorated with different colored marble. The ceiling is richly coppered and is supported by eighty immense granite columns, beautifully polished.

"Imperial splendor all the roof adorns;  
Whose vaults a monarch built to God, and graced  
With golden hues the vast circumference.  
With gold the beams he covered, that within  
The light might emulate the beams of morn."

In this church is to be seen in mosaics a history of Christ after the description of Isaiah, "He has no form nor comeliness; and when we shall see him there is no beauty that we should desire him." The artist succeeded in making a face without a single line of beauty in it.

After visiting these magnificent structures we have many reflections. Two thoughts were especially impressed upon the mind.

1. Here are millions upon millions of dollars spent in extravagant display, and within easy distance of St. Peter's, thousands of people are suffering for the necessities of life. At the doorways of these costly structures every visitor is met by beggars who depend upon the generosity of strangers for bread. There seems to be something radically wrong with a system that produces such striking contrasts in the lives of its followers. Splendor, magnificence, lavish display, told extravagance within; beggary, hunger, starvation without.

2. If the piety of a people, and the correctness of their beliefs were to be measured by the amount of money they give, then these must stand very high, for see the fabulous sums spent here in the construction of these great churches. We have referred to two, and there are hundreds of others. It is true that piety and faith cannot be measured in that way, but it does measure the zeal of the Roman Catholic church. And they put to shame many who give so sparingly to the church of their choice. We profess, as a people, to follow the Master in all his teachings, and we believe we are right. Let us show our zeal and earnestness, not in building stately and magnificent churches but in spreading the gospel and keeping the poor. A man, rich in this world's goods, can only be saved from degradation and ruin by a liberal benevolence.

D. L. M.

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

#### Chips from the Work-House.

NEW YEAR'S DAY was spent with the little band of worshippers at 183 Hastings St., Chicago, Ill. A week later I was with them again over Lord's Day, and also attended their quarterly council Monday, Jan. 9. All business passed off pleasantly. It was agreed upon to hold four Communion meetings each year, one in each of the following months, March, June, September and December.

The missionary school under the efficient management of sister Alice Boone, has grown to about four times the number she had when I first visited it in October. She is now teaching about fifty who receive regular lessons. Sister Boone has been appointed city missionary by the church, and is spending all her time and energy in the good work. The work is under the care of the church, and, like the Sunday-school, is a branch of church work. Another sister, who is wholly consecrated to the Lord's work and who has similar qualifications to sister Boone's is much needed to live with and assist her in the work. The Good Lord has put it into the hearts of some brethren and sisters, in various parts of the Brotherhood, to send contributions to forward this noble work, without which help it could not be maintained. The church has appointed a advisory committee of which A. H. Emmert, of



Ashland Ave., Chicago, Ill., is Treasurer, to whom contributions may be sent. Sister Boone's address is: Alice Boone, 183 Hastings St., Chicago, Ill. Contributions, sent to either of the above parties, will be faithfully applied to the good work so well begun. This brings us to consider man's needs, and God's supply. These are so related to each other that a blessing or a curse is inevitably connected with man's working, or not working with God. He rewards every good act, even the giving of a cup of water in the name of a disciple. In like manner a curse follows upon opportunities neglected. If the farmer neglects to plow and plant, or fails to do his work in harmony with the principles that govern farming, he will find himself and family pinched with want, hunger and cold, to teach him to farm better next time. If parents will neglect to direct, restrain and properly harmonize the actions of their children, while growing up, they will, as a rule, grow up a curse to them and the community. Even so it's in the large cities where there are thousands of boys and girls growing up without the care and direction of parents. God will hold the Christian communities, in which such are, responsible for their training. If directed, restrained and their actions harmonized with the principles of right, it will result in a blessing to them and others. If neglected, they grow up a curse to themselves and others. The Lord has not said in vain, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Do not look for this coming and rewarding as consisting in a personal coming only, and as being far off in the future. It is now,—daily, hourly, momentarily, and all the time.

DANIEL VANIMAN.

McPherson, Kans.

#### Notes by the Way.

THE meetings at the Eagle Creek church, Ohio, closed on the evening of Jan. 4. I was with this church a little over two weeks. While the attendance was not so large at first, it increased largely towards the close. One precious soul was baptized into Christ, as we trust. Many others seemed very near the kingdom, but desired to wait a little. When asked for the reason why, they could not tell. Why is it that at so many places there are so few of the Brethren's children in the church? Are parents too little concerned about the salvation of their children, or is there so much seed sown by us preachers that is not the pure Word of God? Do we say, "The church is too particular?" If not in the pulpit, perhaps we sow such seed during our stay in private families. If so, the children will conclude the church is too particular, and will take up their home in some popular church where liberty is granted to do as they please, just so the heart is right. How can the heart be right when we do not please to do as the Lord has taught us in his Word? Parents, let us arouse to look more closely after the salvation of the souls of our children and not so much for the interests of earth.

Some parents seem to pride themselves that their children all have a good farm, but have very little to say about the sad thought that their children are not in the church.

From Eagle Creek we came to the Green Springs church, Ohio, where we are now in the midst of a series of meetings. So far, nine sermons have been delivered here, with good interest and fair attendance, considering the very cold weather. It seems to me when the mercury is twelve degrees below zero, it is harder to warm up the congregation. People talk more about the cold weather than about Christ. My asthma trouble has been somewhat alleviated. I have

preached every night but one, and most of the days for nearly seven weeks. If God helps the afflicted to do so much, what could the well ones do, if they had the will?

I expect to be at home by Jan. 21, to attend our council-meeting on that date, and also to be present at a series of meetings, to commence at the Donnel's Creek church on the evening of Jan. 21. Bro. Noah Fisher, of Mexico, Ind., is expected to do the preaching. Feb. 25, J. H. Miller, of Indiana, is expected to commence a series of meetings in the new church in New Carlisle. May we have profitable meetings!

HENRY FRANTZ.

Jan. 10.

#### Ministerial Meeting.

THE Ministerial Meeting of the First District of Virginia was held at Cave Spring, Roanoke congregation, Va., Dec. 28 and 29. Eld. Jonas Grabill was chosen Moderator, and the writer, Clerk.

The object of the meeting was briefly stated by Eld. Grabill, followed by discussing,

1. "How can we Impress Individual Responsibility on Members of the Church?"
2. "The Duty of the Church to her Ministers."
3. "What is the Prayer-Covering, and the Signification of it?"

This closed the work of the first day. The second day the following questions were discussed:

4. "The Duty of Ministers to the Church."
5. "How can we best Win our Children to the Church?"
6. "Church Government."
7. "The Best Manner of Distributing the Brethren's Literature."

The meeting throughout was one of interest. The questions were well discussed, and to the general satisfaction of all present. The weather being quite cold, the crowd was not so large, but it was time spent in a way well worth the sacrifice made in riding through the cold. I believe the enjoyment among all present was such as to cause a strong desire for another meeting of the kind this year. Why not meet and consider such questions as are of vital interest to our congregations, and thereby bring about a closer relation between us, and especially the ministers and lay members? All can and will feel a deep interest, if the meeting is conducted with the interest of the church in view.

P. S. MILLER.

#### From the Idaho Mission Field.

IN the last number of the MESSENGER, an article from Bro. J. R. Gish, on the missionary question, has the right ring. I am glad that the mission spirit, the spirit of Christ, is warming up the hearts of many in our Brotherhood. Many feel the importance of fulfilling the command, which is as strong as the power of language and the authority of the Blessed Master could make it, "Go ye therefore and teach all nations."

Some have expressed a desire to go to foreign lands. This is all right, but then I am led to wonder whether the work is finished in our country. Bro. Gish refers to the broad field in the South. In a number of those States are no organized churches. The mission spirit says, "Go down and possess this goodly land; set up the banner of the cross all over the great Southern field." If that will not suit, come to Idaho and Washington. This is a great western field. I will promise to help locate all who will come. There are many good points in this great field where good work can be done for Christ. But none need come unless they are in sympathy with the Gospel and our Brotherhood. The Good Lord has no use for those not strong in the faith,

and in the government of his church. Who will come? When we have gained our own America for Christ, or if the work is fairly under way, so that some faithful ones can be spared for foreign fields, then let them ones say, "Here am I; send me!"

SIDNEY HODGDEN.

Moscow, Idaho.

#### From Keuka, Florida.

I AM now engaged in a series of meetings in the Brethren's church in the pleasant little town of Keuka,—a place, not of many springs, but of many lakes, and hence much water. On viewing the beauties of nature, we can but contrast the difference between that which was seen at Mt. Morris, Ill., Jan. 11, and what may now be seen here Jan. 16. There the snow was coming down thick and fast, when we left that point. Here we behold the peach-trees in bloom. But here as there, evidences show that these things are not that way by chance. The one who is permitted to witness these things, as represented above, is made to think, Is it a dream, or a reality? But when we apply all our senses, the verdict is rendered, It is not a dream. Keuka, Florida, will be my address till notice of change is given. More anon.

A. HUTCHISON.

Sudden Death of Dr. J. W. Early, of Mt. Clinton, Rockingham Co., Va.

THE community was much shocked when it was announced that Dr. J. W. Early, son of Noah Early, of Augusta Co., Va., and brother to H. O. Early, of Meyerhoeffer's Store, Va., dropped dead on the evening of Dec. 17, at about eight o'clock, after riding nearly all day, visiting a number of patients and appearing to be in his usual health. He was in the act of brushing the mud from his boots, at the door of a patient's house, when the fatal issue came. He sank forward on his face, and was no more.

Dec. 19, his remains were peacefully laid away in the presence of a large and sad congregation in the Pleasant Valley church-yard, Augusta County, near his old home. He leaves a young widow, and four little children, an aged father and mother, and a number of near relatives and friends to mourn his untimely death and their loss. His age was thirty-six years and seven days.

C. P. HARSHEBERGER.

#### From the Sugar Ridge Church, Hancock Co., Ohio.

BRO. JACOB WITMORE, of Centre View, Mo., came to us Dec. 17, and preached for us till Jan. 1. In all he delivered twenty-six sermons. All were full of Gospel instruction. The members were faithfully admonished, and sinners were made to think seriously. Bro. Witmore's health leaves much to be desired; we pray that the Lord will restore him to full vigor, so he may be permitted to labor for many years yet. Sister Witmore addressed the children on the forenoon of Christmas Day. At this writing the snow is eleven inches deep, and the temperature twelve degrees below zero.

Nov. 19, Bro. S. W. Hoover, of Dayton, Ohio, came to this place and preached one sermon. Next day the new meeting-house was dedicated. The new house is in the northern part of the district. It is known as the Maple Grove church.

D. W. C. RAU.

McComb, Ohio, Jan. 14.

#### From Conestoga, Lancaster Co., Pa.

A SERIES of meetings was begun at the Earlville meeting-house, commonly known as Carpenter's church, on Saturday evening, Dec. 24.



Bro. A. S. Hottenstein, of the Mountville congregation, preached in the English language, and Bro. Christian Brubaker, of West Conestoga, in the German language. They labored with us for about a week, and after they left, Bro. George Bucher, of Lebanon County, continued the services almost a week longer. Two precious souls were made willing to step out on the Lord's side.

Our church met in quarterly council Jan. 14. Among the most interesting topics considered, was a call for a meeting-house at Spring Grove, where our brethren held services in a school-house during the past year. The interest seems good in that section; hence the call for a more roomy place of worship.

A brother who had wandered away from Christ, was restored to the fold.

LIZZIE MYER.

Bareville, Pa.

From Salem, Oregon.

WE, deaf-mutes, were made glad to see in GOSPEL MESSENGER No. 2 that there are eight deaf-mute members in Kansas, if we mistake not. We are connected with the school for deaf-mutes at Salem, Oregon. My wife is waitress and I am instructor in the art of printing. Bro. Joseph B. Early, a young minister in our church, is a teacher of the two highest grades in the school. He understands the sign language, and I think at some future time he will be able to render the deaf-mutes a most appreciable service in being their minister.

The institutions for deaf-mutes in the United States are non-sectarian in their religious instruction, though strictly moral and spiritual. Being under the control of the State, they could not well be otherwise. They are not properly called asylums, but are a part of the public school system. We understand that there is a move for mission work in this city. Several of our members are now arranging for a new church-house to be built within the city limits. Salem has a good electric street-railway system, and about 11,000 inhabitants. May God bless the effort put forth in this city!

JACOB D. BROWER.

Jan. 18.

From Somerset, Ind.

JAN. 4, 1893, we began a series of meetings and continued until Jan. 17. Bro. George L. Studebaker did the preaching. We had Bro. I. N. Gibson with us a part of the time, and he delivered one sermon. The meetings were a grand success and we had a good attendance and good order. As an immediate result seven were baptized on Sunday, Jan. 15, while the mercury remained at fifteen degrees below zero, and two were reclaimed from the Progressives,—all heads of families but one. One who had wandered away from the church eleven years ago, and who had been associated with the Christian church, rose to his feet in the presence of the audience, and said that he had sought consolation elsewhere, but found none. He promised to do like the prodigal,—to return home. The brethren and sisters rejoice to see the wanderers come home.

S. M. AUKERMAN.

From Rockton, Marshall Co., Iowa.

DEC. 17 Bro. J. H. Cakerice and the writer commenced a series of meetings at the Oak Grove church in Johnson County, Iowa. We had very good meetings, with the best of attention and a growing interest, but on account of other arrangements we had to close the meetings too soon. One dear sister made the good choice and came out on the Lord's side. We were made to feel that there were several others almost persuaded.

Here is a good field for some minister who is desirous of changing his location, as Bro. Seibert

is the only minister, and he has two appointments. One of them is eleven miles away from him, on the east side of the river, and at a good point. I met with the Brethren at this place Dec. 18, and I truly think that they are very anxious to hear the Brethren's doctrine. This would be a good place for a minister. The land is good and the people are kind.

The meeting-house is three miles from Bro. Seibert's, and he feels as though the labors were too much for him, if left alone. The members are in good cheer, but as they live somewhat scattered, work in that section is rendered more difficult than elsewhere. This was only a mission point a few years ago. Now they number over forty members.

F. M. WHEELER.

Jan. 17.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

May Hill, Ohio.—Our series of meetings closed Jan. 13. Bro. John Calvin Bright did the preaching, giving us about twenty-two earnest, practical sermons. Bro. John's mild, but plain talk cannot fail to encourage the brethren and sisters, and command the esteem of all good, thinking people. One dear young sister manifested a desire to walk with the people of God.—*W. Q. Calvert.*

Covington, Ohio.—We are in the midst of a glorious series of meetings. Bro. Bennett Trout is laboring for us in the ministry, and, so far, we have had sixteen additions, and many more are seriously considering the great question. The attendance is good, and the forcible manner in which our brother is presenting the Truth is having a telling effect upon those outside of the fold.—*A. S. Rosenberger, Jan. 23.*

Mexico, Ind.—Our meetings closed Jan. 15 with two additions by baptism. The weather being very cold most of the time, our congregations were rather small, but the members were much built up in the Christian cause, and sinners were warned to flee the wrath to come. The meetings were conducted by Eld. J. H. Wright, of Ogan's Creek, Ind. He preached twenty-five soul-cheering sermons.—*J. M. Reptogle, Jan. 17.*

Walnut Level Church, Ind.—We closed a two weeks' series of meetings here last night. The congregations were not so large, owing to the very cold weather, but the interest was very good. None were added to the church, yet we have reason to believe that much good was done. Some seemed to be not far from the kingdom. Eld. Dorsey Hodgden, from Huntington, did most of the preaching.—*Samuel Neher, Jan. 16.*

Woodberry, Md.—Three precious souls were received into Christ's fold by baptism, Sunday morning, Jan. 15. Notwithstanding the intensely cold weather, three young ladies went down into the icy stream, while many lookers-on stood in the deep snow on the banks, shivering with cold. Those baptized were attendants of our Sunday-school and Bible class. We started our Bible class last October, and it is increasing in numbers and interest.—*John S. Geiser.*

McKee's Gap, Pa.—I held three meetings in the Mingo church, Montgomery Co., Pa., in December. We had excellent meetings, but only four additions. I start next week to Westminster, Md., to stay two weeks. I then expect to spend some time at the Bible Term at Huntingdon. Bro. C. Myers, from Huntington, preached for us about ten days, closing yesterday. The cold wave was against the meeting, still we felt that we had a good meeting. We had no additions.—*Jas. A. Sell, Jan. 16.*

Johnstown, Pa.—Dec. 17 Bro. Geo. Rairigh of our home ministers, began a series of meetings at Giffin Hill, in the Johnstown congregation. The meetings continued two weeks, during which time five souls made the good confession and were received into the church. May they be faithful!—*Sadie Brallier Noffsinger, Jan. 18.*

Booth, Kans.—An interesting series of meetings is being held here by Eld. M. Dierdorff, of . . . Eleven precious souls went down into the water and were baptized into Christ. This increase the responsibility of the good mothers and fathers in Israel to kindly look after and encourage the young lambs, that they not go astray.—*A. F. Miller, Jan. 14.*

Huntington, Ind.—Eld. Noah Fisher, of Me . . . Ind., came to us Dec. 31, and continued with till Jan. 17. He preached, in all, twenty-two sermons. The attention and order were exceedingly good. As an immediate result eleven were added by baptism, and many more are in the kingdom. Fathers and mothers were rejoicing, and the church revived.—*M. Hoke.*

Chambersburg, Pa.—We had a series of meetings in the Falling Spring meeting-house, at north-east corner of the District, where there were only a few members, and where the writer is minister. This was the first series of meetings we had in this part of the district. Bro. D. F. Stout from Benevola, Md., preached fifteen soul-cheering sermons. Six were baptized during the meetings, and more will be next Sunday. Others have promised to come soon. I think our number will be doubled before long at this place.—*Jacob G. Zug, Jan. 17.*

Maple Grove, Kans.—Dec. 30 our home minister commenced a series of meetings, which they continued until Jan. 3, when Bro. Isaac Lerew closed and labored earnestly till Tuesday evening, Jan. 10. There were no accessions to the church, we should not think that the meetings were profitable. The members were strengthened, sinners warned to flee the wrath to come. Jan. 31 was our regular quarterly council. It was decided to build a meeting-house next summer if the necessary funds can be procured.—*Aldrich Throne, Jan. 13.*

Gerro Gordo, Ill.—While we have been compelled late, to pass through a fiery furnace, yet we came out as did the Hebrew children. With sorrows and troubles we also have our rejoicing. Yesterday, at our regular services, a dear sister who had wandered away from the fold, made return, which caused joy among God's children. Several have been received by letter of introduction. Yesterday morning was the coldest for years, eighteen degrees below zero. We have, in the last few days, enjoyed visits from brethren Daniel Vaniman, Solomon Blickenstaff and John Harshbarger. They gave us some good Gospel sermons.—*Wm. Landis, Jan. 16.*

Plum Grove and Lone Star, Kans.—We are expecting a series of meetings to begin Feb. 10, and continue about two weeks. We would be pleased to see as many of the members from other congregations as possible. It has only been about two years since the Brethren began holding meetings at this place. During that time ten have been received into the church by baptism. This makes us feel encouraged to press onward. Bro. Geo. E. Studebaker, of McPherson, can be with us every four weeks only, but he has always faithfully discharged his duty. He held a two weeks' series of meetings at this place in November, assisted by Bro. Geo. Strycker, from the Peabody congregation. Our series of meetings will be conducted by Bro. Rose and Bro. Enos Eby.—*Sarah Thomas, Jan. 16.*



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**St. Joseph, Mo.**—By request of the Mission Board, we have returned to this city, to work in the Master's vineyard. Last night was our first meeting since our return. One dear soul made application to be baptized next Sunday. We think there will be more soon. Although the congregations are small, yet the interest is very good.—*Wm. C. Hipes, Jan. 18.*

**Burr Oak, Ind.**—Bro. John Stafford, of Burket, Ind., came to the Salem meeting-house Dec. 31, and preached nine discourses to crowded houses, with good interest and attention. The weather became so inclement that we had to close. Bro. Stafford preached in all twelve sermons, one of them in a private house in the village of Burr Oak. Some were almost persuaded. Our dear brother promised to come back and preach for us again when the weather gets warmer.—*Joseph Burns, Jan. 17.*

**Lordsburg, Cal.**—We have recently opened up another point for preaching, at West Rialto, San Bernardino County. I just returned from our second appointment there. Two members are living at that point, and much interest is taken in the old doctrine preached. The members living at Fortuna, Cal., are over five hundred miles north of us. It is a good country, and there are cheap lands at that point. We hope some good, energetic minister will move in. Correspond with sister Sadie Hays or sister Martha Boon.—*J. S. Flory, Jan. 16.*

**Sidney, Ind.**—I commenced a series of meetings at the East house in the Eal River church, Kosciusko Co., Ind., Jan. 6, and closed last night, Jan. 19, with a full house and the best of interest. As an immediate result four precious souls were added to the church by baptism, and others, seemingly, are near the kingdom. This church is presided over by Eld. Samuel Leckrone, who has a fatherly care over them. To-night I begin a series of meetings in the Primrose church, Williams Co., Ohio. I ask the prayers of God's children in behalf of all our meetings.—*Daniel Snell.*

**Ridge Church, Pa.**—Dec. 31 Eld. E. D. Book, from Perry County, Pa., came to the Ridge congregation to hold a series of meetings, commencing the same evening at the Ridge church. At first the meetings were not well attended, on account of bad roads and wet weather. Afterwards the attendance increased until Sunday evening, when the house was quite full. Jan. 9 we commenced a series of meetings in Shippensburg, where the Brethren had never preached more than four times before. The meetings were fairly attended, with the best of attention to the Word preached. Eld. Book ably held forth the Word of Truth in its primitive purity. He delivered twenty sermons, including one funeral sermon.—*J. R. Fogelsanger, Jan. 18.*

**Pierre, Ohio.**—We are putting forth every possible effort to advance the cause of Christ, and save sinners. Sept. 24 we held our Communion meeting, which was largely attended, and certainly enjoyed by all. We had the pleasure of seeing two more decide to serve God. They were added to the church by baptism. On the evening of Dec. 24 we commenced a series of meetings at the Zion house, and continued for two weeks. One more decided to follow Christ and was baptized. We then held one week's series of meetings at the Eden house. On account of cold and stormy weather we closed after one week's efforts. Considering the inclemency of the weather, the attendance was good, and the attention excellent. Eld. F. B. Weimer, of Sterling, Ohio, did the preaching. He certainly presented the Truth in a very plain and convincing manner.—*Reuben Shroyer.*

**Address Changed.**—We are now in Mount Morris, where we expect to reside for awhile, at least. Correspondents will please take notice that our address is changed from Ashland, Nebr., to Mt. Morris, Ill.—*Geo. E. Whisler, Jan. 3.*

**Long Branch, Mo.**—Bro. William Hipes came among us and held a series of meetings. We had good meetings and good attention. He had in all sixteen meetings and a council. He had many invitations to come again. This morning, Jan. 16, he closed with a full house.—*Susan Eckard.*

**North Manchester, Ind.**—This church is enjoying love, union and fellowship. Our territory is not large, but numerically we are strong. We number about four hundred members. Two more were received by baptism since Bro. J. G. Royer closed the series of meetings in the town of North Manchester, making, in all, since Dec. 11, twenty-three accessions.—*D. C. Cripe.*

**Falling Spring, Pa.**—Bro. D. F. Stouffer, of Benavole, Washington Co., Md., came to us Dec. 31, at the Falling Spring church-house, and preached fourteen heart-searching sermons, which resulted in seven additions by baptism. This is the second series of meetings, held in this congregation this winter. We have had some forty additions by baptism since the latter part of November. Let the Lord have all the praise! We have seen our dark days, but the silver lining is breaking through.—*W. C. Koontz, Jan. 19.*

**Solomon's Creek, Ind.**—Our series of meetings, at Syracuse, closed on the evening of Jan. 12. Bro. I. J. Rosenberger, of Covington, Ohio, did the preaching. With few exceptions, the weather was good, and the sleighing excellent, consequently the house was filled at night by eager listeners. Bro. Isaac preached thirty-four sermons, and gave us many good thoughts. The members at Syracuse and vicinity are much encouraged, while sinners were warned to flee the wrath to come. As an immediate result four were received into the church by baptism, and there is one more applicant.—*L. A. Neff, Jan. 15.*

**Sugar Ridge Church, Ohio.**—Nov. 20 was the day set for the dedication of our new house of worship in Wood County. Bro. S. W. Hoover, of Dayton, Ohio, being invited to deliver the dedicatory sermon, did so to the satisfaction of all. Our protracted meeting commenced Dec. 15. Bro. Jacob Witmore, of Missouri, coming to our assistance Nov. 17, the labors were continued until Jan. 1. There were delivered, in all, twenty-eight sermons. Bro. Jacob is a fearless defender of the Gospel. There were no accessions, but many good impressions were made. After our meetings closed, we started a Bible class, which is proving very interesting and profitable.—*E. H. Rosenberger, McComb, Ohio, Jan. 13.*

**Oak Shade, Ohio.**—About three years ago this place was made a mission point of Southern Ohio. About sixteen souls have been added to the church since then, and there is a fair prospect for several more. Some excuse themselves by saying there is no organization, but the elders of Southern Ohio talk of organizing a church before long. One precious soul was made willing, during our visit, Jan. 8, to go with us. She is to be baptized the first Sunday in February. This is a good place to work. Though there is no church-house near, and no ministers, we hold meetings in a private house by a large fire-place. Sometimes the house is filled to its utmost capacity. At many places in our Brotherhood there are sometimes four to six ministers at one meeting, but at many places like this, there are none. Still these members often meet together to sing and pray.—*J. D. Sandy, Jan. 8.*

**Green Springs, Ohio.**—The meetings here are growing in interest. Three were baptized yesterday, though the snow was fifteen inches deep, mercury 12 degrees below zero, and the ice had to be cut in the stream. When the heart is warmed with the Gospel, ice and snow will do no harm.—*Henry Frantz, Jan. 16.*

**Rossville, Ind.**—Eld. Isaac Cripe, of Owasco, Ind., is very sorely afflicted. He has been confined to his room, and nearly all the time to his bed, for over eighty days. His sufferings are very great at times, when not under the influence of medicine. We feel like asking the brethren and sisters every-where to remember him at a Throne of Grace.—*D. A. Hufford, Jan. 19.*

**Locust Grove Church, Ind.**—We closed a series of meetings last evening. Bro. J. C. Murray, of Nappanee, Ind., came to us Dec. 29. He preached twenty-eight sermons. On account of the inclemency of the weather, the attendance was not large, but saints were encouraged, and sinners were made to feel their unsafe condition without a Savior. Bro. Murray is an earnest worker for the cause.—*Charles W. Miller, Jan. 16.*

**Union, Ohio.**—The general health in the Salem church is not as good as desirable. Several days ago, our dear brother Hessong, who thought that his time on earth was near at hand, called for Eld. Jesse Kinsey and the writer to anoint him "in the name of the Lord." We purpose holding a series of meetings at our Arlington house next month. We had services at our central house to-day. We have good sleighing, and the thermometer indicates about 20 degrees below zero, which is colder than for a good many years.—*Jesse K. Brumbaugh, Jan. 15.*

**Mt. Hope, Ok. Ter.**—In company with Bro. G. W. Landis and others, we drove west and north from the Mt. Hope church, eighteen miles, to a point where a few isolated members are living. Jan. 7 we returned home, leaving Bro. Landis to continue the meetings. Bro. Landis returned to-day, Jan. 19, and reports good meetings, with a full house, and the promise, on his return, for several to come out on the Lord's side. We have been greatly blessed by different brethren passing through, and breaking to us the Bread of Life, viz., brethren Austin, J. H. Bradley, and J. H. Neher. We extend an invitation to the dear brethren and sisters, traveling through this territory, to call on the Mt. Hope church.—*A. J. Peebler, Crescent, Ok. Ter., Jan. 19.*

**Kearney Nebr.**—Yesterday we baptized six souls in the Wood River church. We had one more applicant last night, and there are excellent indications that there will be "more to follow." I have been here a little over two weeks. The people here are anxious for the Truth. Formerly I would stay about ten days or two weeks at one place; then go to another. It takes about that length of time to get the people warmed up. Now I stay at a place till I am through, if it takes a month. I find it a more successful way. (Jan. 20.) **LATER.**—Yesterday we led five more into the liquid stream to put on Christ in baptism. The weather is very fine in Nebraska. Not a particle of snow here. Roads are dusty and level, and the weather is warm. Yesterday many could not gain admittance into the house, but it being warm, they stood without and heard the Word. In the evening at 6:30 the young people filled the room and for one hour we had an interesting social meeting. At 7:30, the hour for preaching, there was no more standing room. On the frontier is an excellent field in which to sow the seed, but the sowers are few. May the Lord send more laborers!—*J. E. Young, Jan. 23.*



### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**SILVERTHORN-BRUMBAUGH.**—At the residence of the bride's parents, Dr. A. B. Brumbaugh, Dec. 28, 1892, by H. B. Brumbaugh, Alfred P. Silverthorn, of Orblsonia, Pa., and Cora A. Brumbaugh.

**SPARKS-METZGER.**—At the residence of the bride's parents, near Losantville, Randolph Co., Ind., Dec. 31, 1892, by Eld. Abraham Bowman, Mr. Ira Sparks, of Hagerstown, Ind., and Miss Bell Metzger. **IDA E. TRETER.**

**WERKING-WALTZ.**—At the residence of Eld. Lewis W. Teeter, in Hagerstown, Ind., Jan. 1, 1893, Mr. Charles Werking and Miss Ella Waltz. **IDA E. TRETER.**

**HATCHER-PARTCH.**—At the home of the bride, Jan. 12, 1893, by Albert Titus, friend W. H. Hatcher and sister Ellen Partch, both of Davenport, Nebr.

**MILLER-HEIKES.**—At the home of the bride's parents, Morrill, Kans., Dec. 28, 1892, Mr. Samuel Miller, of Severance, and Miss Mary Heikes, of Morrill.

**ZUG-REISEN.**—At the home of the undersigned, Jan. 1, 1893, Bro. Chas. Zug and sister Amanda Reisen, of Sabetha, Wm. Davis.

**NOLAN-FOUSE.**—At the home of the groom, Jan. 5, 1893, by the undersigned, Mr. L. C. Nolan and Miss Annie M. Fouse, both of York County, Nebr. **D. B. HEINY.**

**FREDERICK-DETWILER.**—At the home of the bride's parents, by the undersigned, Bro. Levi Frederick and sister Mary Ann Detwiler. **JOHN B. REPLEGLE.**

**HAUGHTLIN-TAYLOR.**—In the Brethren church, Whitesville, Mo., Dec. 25, 1892, by Eld. C. H. Brown, of Mound City, Mo., Bro. J. Alpha Haughtlin, of Panora, Guthrie Co., Iowa, and Miss Maggie E. Taylor, of Whitesville, Andrew Co., Mo.

**RIDDLEBARGER-HICKEY.**—At the same place, Dec. 25, 1892, Bro. Albert E. Riddlebarger, of Scandia, Republic Co., Kans., and Miss Lina Hickey, of Whitesville, Andrew Co., Mo. **LYDIA E. TAYLOR.**

**LAHMAN-SPINDER.**—At the home of the bride's parents, Albion, Iowa, Dec. 28, 1892, Mr. Alfred C. Lahman, of Fairfield, Nebr., and Miss Inez Spindler, of Albion, Iowa. **J. B. WORTZ.**

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**MCDONOUGH.**—Near Lacey, Iowa, Dec. 16, 1892, Irena May, little daughter of friend R. B. and M. E. McDonough, aged 6 months. Funeral services in the Brethren church by the writer. **S. P. MILLER.**

**BRINEY.**—Near Lacey, Iowa, Jan. 3, 1893, son of friend A. and E. D. Briney, aged 4 years, 3 months and 18 days. Funeral services in the Brethren church by the writer. **S. P. MILLER.**

**BARNCORD.**—At the residence of her aunt, in Shady Grove, Pa., Dec. 26, 1892, of consumption, sister Emma R. Barncord, aged 16 years, 4 months and 17 days. A few weeks before her death she called for the elders and was anointed. She was laid to rest at Broadfording, Md., of which congregation she was a member, and by the side of her mother, who preceded her to the spirit world about three months. Services by Eld. N. Martin, from Ecc. 12: 1.

**ANNA E. NEIBERT.**

**ERB.**—In the Pipe Creek church, Carroll Co., Md., Jan. 2, 1893, Bro. George Erb, aged 76 years, 5 months and 17 days. He leaves two sons and one daughter. Funeral occasion improved by Eld. E. W. Stoner and others, from Jer. 12: 5. Bro. Erb was a faithful servant of the Lord, inquiring for the good old way and walking therein. **E. W. STONER.**

**WIMER.**—Near Ashland, Ore., Jan. 2, 1893, Bro. John Wimer, aged 57 years, 7 months and 3 days. Funeral services by Bro. David Brower from 1 Thess. 4: 13, at his home. He was buried in Ashland cemetery by the side of his father. Bro. John was a deacon in the church since 1879. **SUSAN M. RHODES.**

**SLIFER.**—At Broad Run, Frederick Co., Md., Dec. 30, 1892, of typhoid fever, Bro. John M. Slifer, aged 42 years and 12 days. Bro. Slifer was a member of the Brethren for about six years. He was always ready and willing to contribute to every good cause. He leaves a sorrowing widow and five children. Funeral services by Eld. Eli Yountee, assisted by D. Ausherman, from Job 1: 21. **GEO. W. KARTZEL.**

**FUNK.**—In the Black River church, Van Buren Co., Mich., Jan. 2, 1893, sister Christina Funk, aged 69 years. Funeral services by David Thomas and the writer. **A. B. WATLICK.**

**HALL.**—In the town of New Sharon, Mahaska Co., Iowa, Jan. 6, 1893, sister Nancy, wife of Bro. Joseph Hall, aged 82 years, 3 months and 6 days. They lived together as husband and wife nearly 57 years and have been members of the church for fifty-three years. They were the first members to settle in Poweshiek County, Iowa, about forty-seven years ago. Six months before her death they moved to the town of New Sharon. Her husband and seven children survive. At her request, her funeral was preached by the writer, assisted by Eld. John Gable. **H. R. TAYLOR.**

**DILLING.**—In the Monticello church, White Co., Ind., Jan. 13, 1893, of whooping cough and lung fever, George Dilling, son of Bro. David and sister Emma Dilling, aged 6 months and 5 days. Funeral services by Bro. L. M. Hahn. **A. R. BRIDGE.**

**SNYDER.**—In the Logan congregation, Logan Co., Ohio, Jan. 8, 1893, John Snyder, aged 74 years, 2 months and 20 days. Father Snyder was born in Hardy County, W. Va., emigrated to Logan County, Ohio, in 1852. He was married to Barbara Detrick, June 1, 1842. Brother and sister Snyder united with the church in June, 1865. Funeral services by the writer from Job 14: 1, 2, and latter clause of Prov. 14: 32. **S. W. HOOVER.**

**BRICKER.**—In the bounds of the Mohawk Valley congregation, Oregon, Dec. 23, 1892, Franklin, youngest son of friend Bricker. On the day of his death, Dec. 23, he left home in the vigor of manhood, to hunt in the neighboring hills. Apparently he got lost and quite bewildered, and before the dawning of a new day his body was a corpse. Funeral services were postponed. **JACOB BAHR.**

**KYLE.**—In the Maumee church, Defiance Co., Ohio, Dec. 10, 1892, sister Kyle, aged 74 years, 7 months and 23 days. She was a member of the Brethren church for over forty years. She leaves an aged companion, five sons and two daughters. Funeral services by the writer. **DAVID COVER.**

**ASQUITH.**—In the Sheldon church, Iowa, Jan. 8, 1893, Bro. Charles Asquith, aged 69 years, 7 months and 22 days. He was a minister in the second degree, and much loved by all who knew him. He emigrated from England to America in 1856, located at Johnstown, Pa., and then at Waterloo, Iowa, where he became a member of the Brethren church. He left one son and one daughter; also one brother and one sister in the flesh. Text, 2 Tim 4: 7. The funeral sermon was preached by a large congregation in the Congregational church in Primgar, Iowa, by elders J. Early and the writer. **TOBIAS MEYERS.**

**REPLOGLE.**—In the Yellow Creek church, Pa., Oct. 31, 1892, Sadie, daughter of Bro. Joseph and sister Emma Replogle, aged 8 years and 3 days. Funeral services by the Brethren. **BARBARA HOISINGER.**

**REPLOGLE.**—In the Yellow Creek church, Pa., Dec. 27, 1892, sister Catharine, wife of Bro. Henry Replogle, aged 60 years, 8 months and 20 days. She leaves a husband and five children. Funeral services by Bro. Brice Sell, assisted by the Brethren. **BARBARA HOISINGER.**

**HENSON.**—At Teegarden, Marshall Co., Ind., Jan. 11, 1893, Rebecca Henson, wife of Andrew Henson, aged 36 years, 10 months and 30 days. She made no profession. She leaves a husband and three children. Funeral services by J. Hilderbrand. **CLARA HILDERBRAND.**

**BUTTERBAUGH.**—Near Lanark, Ill., Jan. 1, 1893, of cancer, Catharine, wife of Bro. Isaac Butterbaugh, aged 57 years, 7 months and 3 days. The deceased was born in Shenandoah County, Va., May 28, 1835. She married Bro. Isaac Butterbaugh Feb. 5, 1831. She was a member of the German Reformed church. Funeral services were held at the family residence by the undersigned, after which the body was taken to Leaf River and interred in the burying-ground at Silver Creek. **P. R. WRIGHTSMAN.**

**THOMPSON.**—In the Buffalo Valley church, Union Co., Pa., Dec. 30, 1892, sister Clarissa, wife of Jesse Thompson, aged 86 years, 5 months and 29 days.

**THOMPSON.**—In the Buffalo Valley church, Union Co., Pa., Jan. 2, 1893, Jesse Thompson, husband of the above, aged 80 years, 8 months and 1 day. Funeral services by the writer. **J. L. BEAVER.**

**DORFLINGER.**—In the Salem church, Frederick Co., Va., Jan. 2, 1893, Bro. Charles Wesley Dorflinger, aged 69 years, 4 months and 2 days. He was the father of eleven children. Funeral services by W. Spiggle and the writer. **DANIEL BAKER.**

**NEDROW.**—In the Jacob's Creek congregation, Westmoreland Co., Pa., Ellen Nedrow, infant daughter of Bro. Daniel M. and sister Elsie Nedrow, aged 11 months and 25 days. Funeral occasion improved by Bro. F. F. Murray from 1 Cor. 15, last five verses, in the Mt. Joy church. **JEREMIAH FAUST.**

**MAHUGH.**—In the Shoal Creek church, Mo., Nov. 1892, Mary Magdalene, daughter of Bro. George and sister Hester Mahugh, aged 2 weeks and 2 days. Services conducted at the house of Bro. Lee Harader.

**PERTHENIA EARL.**

**MOOR.**—In the Maple Grove congregation, Ashland, Ohio, Jan. 2, 1893, Edna Lela, daughter of friend J. P. sister Cella Moor, aged 5 years, 1 month and 17 days. She was sick only four days with scarlet fever. Services at Maple Grove church by D. N. Workman from Matt. 18: 20. **A. J. MYER.**

**BONSACK.**—In the Meadow Branch church, Carroll Md., Jan. 7, 1893, David D. Bonsack, aged 52 years, 11 months and 16 days. Funeral services by the writer from Ps. 137: 1. **T. J. KIRK.**

**GILBERT.**—Near New Paris, Elkhart Co., Ind., in Union Center congregation, Dec. 7, 1892, sister Elizabeth Gilbert, aged 76 years, 7 months and 7 days. She came to church at the age of fifteen years. Funeral services by J. Hiram Forney. **L. A. NEFF.**

**GROSSNICKLE.**—Near Mapleville, Washington Co., Md., Jan. 5, 1893, of capillary bronchitis, Grace Helen, daughter of Joseph D. and Emma A. Grossnickle, aged 7 months and 28 days. Funeral services conducted by Eld. A. Barnhart and S. M. Foltz.

**HICKEY.**—In the Whitesville church, Andrew Co., Mo., Dec. 24, 1892, Robert Leon, son of friend Wallace and sister Annette Hickey, aged 3 months and 18 days. "Budded earth to bloom in heaven." **LYDIA E. TAYLOR.**

**BROWN.**—Jan. 5, 1893, of consumption, friend John Brown, aged 35 years, 9 months and 2 days. Funeral services conducted by Bro. John Bonewitz. **THOMAS BARKLOW.**

**AUVIL.**—In the Shiloh congregation, Barbour Co., Va., Dec. 30, 1892, Eld. C. Auvil. He went to Buffalo, Y., for medical treatment, and died there. His remains were brought home Jan. 3, 1893, and interred in the Shiloh cemetery. **LEVI POLING.**

**BALSBAUGH.**—Dec. 29, 1892, Bro. John C. Balsbaugh, aged 77 years, 3 months and 28 days. He was given to more earth on New Year's Day. His wife was laid in the new row house exactly four months previous. He was homes for the higher household. His brother Daniel, an Old Order bishop, of Indiana, preceded him twenty-four days. George Balsbaugh, of Forreston, Ill., was here on a visit the time, and attended the obsequies. That dear, sainted brother has many unanswered prayers for his family laid up in the Great High-priest's Golden Censer. May they all meet in glory! He was a zealous and esteemed member of the Swatara church, Dauphin Co., Pa. Funeral text, Psalms. Officiating ministers: Eld. Samuel R. Zug, brethren Jacob Longenecker and Adam Shope. The necrology of earth the epiphany of heaven. **C. H. BALSBAUGH.**

**MATTHEWS.**—In the bounds of the Fairview church, Appanosee Co., Iowa, Dec. 23, 1892, Clara May Matthews, wife of F. M. Matthews, aged 21 years and 1 month. She leaves a sorrowing husband and three little children. Funeral services by S. B. Downing to a large concourse of sympathizing friends. **W. H. LEAVELL.**

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Is the recognized organ of the German Baptist or Brethren's church and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

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It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

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That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

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That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

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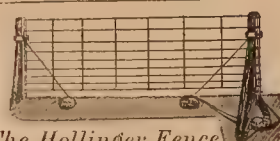
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Feb. 7, 1893.

No. 6

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 50,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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THE man who thinks of himself more highly than he ought to think, may flatter himself with the thought that others cannot read what is in his heart. He would better not be too sure of that. When the person is full of self-esteem, it will manifest itself in every movement, look and word. It can be seen in the way he handles the hoe in the garden, if he is ever observed doing that kind of work.

### A REVIEW.

H. B. BRUMBAUGH,

My Dear Brother:—

IN GOSPEL MESSENGER No. 48, 1892, you comment on Mark 9: 38, 39. As my attention is frequently called to that text, by permission I will present my views on it to the readers of the MESSENGER.

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me." You correctly allude to the preceding contention among the disciples, as to who should be the

greatest in the new kingdom; and the reproof Christ gave to the disciples for their ambitious spirit by placing a band in their midst, telling them, "Whosoever shall receive one of such children in my name receiveth me."

The apparent facts are:

1. At this stage of the history of the life of Christ's disciples they were ambitious, carnal.
2. The Holy Spirit being subsequently given, they were only in preparation for their future great work, hence did not have the right spirit.
3. The party to whom John referred was casting out devils in Christ's name, hence was giving God's standard of proof, but the disciples, being in the dim twilight, did not discern the truth, therefore greatly erred.

4. At that date Christ's followers were scattered and unorganized, hence had but little or no knowledge of each other, as seen in this case.

Mark the change in the manner and spirit of Christ's disciples after the divine unction, *e. g.*, in Acts 18: 24-28, we have the circumstance of Priscilla and Aquila meeting one Apollos. "This man was . . . fervent in the spirit; he spake and taught diligently the things of the Lord, knowing only the baptism of John." Apollos did not teach the doctrine that Priscilla and Aquila taught, hence did not follow them; yet they did not forbid him, but took him unto them and expounded unto him the way of God more perfectly." In Acts 19: 1-7 we have Paul meeting twelve representatives of Christian doctrine, who were in error, hence not following Paul. Instead of forbidding them, Paul takes them into his embrace, and they become united workers in the great cause of Truth. Therefore the error of the disciples whom Christ reproved, as we have shown, was:

1. The ambitious, carnal spirit with which his disciples were possessed.

2. The manner and spirit of the disciples underwent a marked change after they received the Holy Ghost, which was to more fully regulate and fit them for their work.

You say, "Do we not have some modern Johns, who, when they see some one casting out devils,—preach exactly the same truth,—forbid them because they are not of us, or have not received their authority from us?" This is a peculiar interrogative, so shaped as to contain its own answer. With all due courtesy I do not consider it an outgrowth of the text, when properly considered. If by the phrase, "Modern Johns," you mean individuals, I consent, but if you mean the church, I do not consent. I know of none that "preach exactly the same truth" as do the Brethren. True, an element withdrew because of a difference in the manner of church work. Another element was excluded because of the violation of principle; such as adorning, prayer-covering, church unity, "being unequally yoked together with unbelievers." Hence the former we cannot work with; the latter we dare not work with while they remain in open violation of the foregoing principles.

Again you say, "Let us ever remember that, while the church is of high authority, the Truth, which 'is the power of God unto salvation,' is still higher." This language seems to underval-

ue, if not set aside, the authority of the church. If so, we have no grounds, no basis for church government. I regret the statement in our worthy columns. For evidence of church authority see Matt. 16: 18, 19; 18: 18, 19; John 20: 23; 1 Tim. 3: 4, 5; Heb. 13: 7, 17. I. J. ROSENBERGER.

### REMARKS.

The above "Review" was sent to us by Eld. Rosenberg, thinking that we might feel like making some remarks, or an explanation. In looking over the "Review" we see no call for it, but as we are brethren, we should always be willing to receive as well as give.

Bro. R., with an "if" objects to our phrase, "Modern Johns." We meant exactly what we said, and by no system of interpretation that we know of, except the Pietistic, could our language be so construed as to mean the church. The grammatical construction does not admit of such interpretation, and we do not feel responsible for misinterpretations of the language we use.

As to our brother taking objections to us saying the Truth,—which is the power of God unto salvation,—higher authority than the church, we are surprised. This is the first instance that we ever knew of that any brother even assumed that the church is better authority than the Bible. We regret this statement much more than our own. The very fact that the Bible is the highest known authority makes the only basis that we have, or can have, for church government, and to say this can be no reflection on church government, as in so doing we simply acknowledge the source from which our authority comes.

Our brother, in his closing paragraph, seems to contradict his own position. If the church is higher authority than the Scriptures, why refer to Matthew, John, 1st Timothy and Hebrews? Yes, we again repeat: While the church is of high authority, the truth,—which is the power of God unto salvation,—is still higher." The church is fallible and may err, but the Gospel of salvation is true. And it is our duty as individuals, and as a church, to subordinate and shape our ways and opinions to it, as the perfect standard, rather than to misapply the Scriptures and subvert them to meet our beliefs and creeds.

As to "our" conclusions not being an outgrowth of the text, there may be a question in the mind of others. We are quite sure that "ours" were but the conclusions that Bro. R. drew from our conclusions,—we don't pretend to say where they were from. It is wonderful what we can make other people say when we place them in our own line of thoughts and interpret their words from our own feelings and system of interpretation.

In our remarks on the above "Review" we, in no way, wish to impugn the motives of the "Review," as we accept all he says most kindly, and we hope that what we have said will be accepted in the same kind of spirit.



## ESSAYS

\*Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.\*

### AT THE FORD.—Ecc. 12: 4.

BY M. M. SHERRICK.

THERE is death 'neath the roof by the clear, winding stream  
That murmurs with unceasing flow,  
And life glides away like the shade of a dream,  
For "the sound of the grinding is low."

No voices of childhood in bolsterous mirth,  
No patter of feet to and fro;  
For a mortal is passing the way of the earth,  
And "the sound of the grinding is low."

The marsh-hen leads forth through the rushes her brood,  
And the bittern stalks cautious and slow;  
All nature's true songs on the quiet intrude,  
But "the sound of the grinding is low."

No hand on the hopper, no hand on the sack;  
No rush of the flume down below;  
For life has reversed and is fast flowing back,  
While "the sound of the grinding is low."

The willows bend low o'er that murmuring stream  
Where the trout like a flash come and go;  
While life glides away like the shade of a dream,  
And "the sound of the grinding is low."

The house-dog lies resting his jaws on his feet,  
Where the sun in descending doth glow,  
And the afternoon wanes while all nature is sweet,  
But "the sound of the grinding is low."

No more shall he "rise at the voice of the bird,"  
When the east with the moon is aglow;  
No more, when "the daughters of music" are heard,—  
For "the sound of the grinding is low."

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

BY J. S. MOHLER.

#### Man's Need of a Savior.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5: 19.

Part One.

NEED implies helplessness. That man is helpless in his relation to his fellow-man, and especially in his relation to his God, is very evident. In his relation to his fellows, he needs their assistance and co-operation, in some way, continually. In obtaining knowledge, in husbandry, mechanics, commerce, finance, and in our social relations, embracing our religion, we realize deeply our need of each other.

It is impossible for any man to live wholly to himself, no matter how wealthy he may be, or how favorable his surroundings in life are. He needs his fellow-man in time of sickness, and to give him a decent burial when he is dead.

But especially are we needy in our relation to God. The chasm between divinity and humanity is immensely great,—so great that no mortal could ever have bridged it. The affinity between humanity and its Divine Creator, is as strong as that of parent and child, with an impassable river between the two. In what way can this mighty gulf of human depravity be safely crossed, so as to bring the lost child to its parent again? Two persons of different dispositions becoming un-reconciled to each other, and the breach having become wide, and growing wider, what kind of person would likely be most successful in effecting a reconciliation between them? Would it not be a person, who, possessing the characteristics of each one, could thus be enabled to enter into the desires and sympathies of either party? A person, thus qualified, would, in the very nature of

things, prove a successful mediator. Herein we perceive the wisdom of God and our

#### NEED OF A SAVIOR.

God in his purity, and man in his depravity, were wide apart. Unsaid, man could not have been reconciled to God. The extremes were too great. Hence God provided a person as umpire or MEDIATOR, through whom reconciliation may be made. The person, thus appointed, having the characteristics of both the parties at variance, having the divinity of God and the humanity of man. Hence, Paul says, in Heb. 2: 17, 18, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Here our need of a Savior is clearly stated, as well as his fitness; by suffering and being tempted, he can aid us, and by his divine nature he is able to make reconciliation for the sins of the people. And inasmuch as eternal life and happiness depend altogether upon reconciliation with God, we may readily apprehend the fitness of Christ to reconcile us to God, as well as deeply feel our need of him to save us.

Not only do we need the Savior as a Mediator, to reconcile us to God, but we need him as a

#### LAWGIVER.

Whose laws are to stand though heaven and earth pass away. Matt. 24: 35. His mandates will not admit of addition or subtraction, but are perfect within themselves. His laws contain words of wisdom, of power, of mercy, of divine sweetness, so much so that his enemies declared, "Never man spake like this man." John 7: 46.

We need to obey all the laws of our Great Lawgiver in order to be saved. "Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 20. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7: 24. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

We need the laws of the kingdom of heaven to sustain and strengthen our relation to each other, and to make us wise unto salvation, to develop Christian character and give us an inheritance among all the sanctified. Not only do we need Christ as a Savior, a Mediator and Lawgiver, but we need him as a

#### PHYSICIAN.

This implies that some one is sick. Indeed "the whole head is sick and the whole heart is faint." Isa. 1: 5. The whole human family is living in a very unwholesome atmosphere. Sin is inhaled with every breath. Its leprosy has infected every heart, hence Paul's graphic description of sin's loathsome disease. "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: There is no fear of God before their eyes." Rom. 3: 10-18.

There is but one Physician for the whole world, who understands every malady of the soul.

He has never lost a case. His diagnosis is perfect in every instance. He responds to every call, whether the patient be rich, or poor, without money or price. In every instance where his prescriptions are faithfully taken, a perfect cure has been effected. Since all the world is diseased, and since Christ is the only Physician it becomes a matter of absolute necessity, if we would be healed of the leprosy of sin, that we on this Great Physician, who hath power on earth to forgive sins, and is able to save even unto the uttermost, and present us faultless before God.

Morrill, Kans.

#### "THAT I MAY."—Philpp. 3: 12.

BY C. H. BALSBAUGH.

To Eld. I. J. Rosenberger:—

Your Christmas letter was fitting the occasion. There are a dozen expressions in it on which religious people split, but nothing on which minds enlightened and controlled by the Holy Ghost cannot agree. The opinions and convictions and preferences of religious people are not all religious. Neither is it the office of the Paraclete to break in violently on the human and remove prejudices and false conceptions at a stroke. This has never been God's way of revealing himself. Those who determine to arbitrate in the realm of mind, and have everybody's thought coincide with their own, without the slow process of time and mental adaptation, have either not studied the history of mankind at all, or studied it to very little purpose.

There is a great deal of ignorance and unreason and impatience in what is claimed to be "zeal for the Lord." No one who has mastered the facts and principles of Divine Providence hitherto, can contemplate without sorrow and pity much of the present movement in the Christian world, and especially among ourselves. Much is said and published that betrays not only disallowance of the ways of God in the discipline of humanity, but ignorance of the person and character of Jesus Christ. To "know Jesus, and the power of his resurrection, and the fellowship of his suffering, and be made conformable unto his death," is the sum of all knowledge. Philpp. 3: 10.

No one is "wise unto salvation," until he confesses, "I know him; for I am from him." John 1: 9. And so positive and divinely certified is his knowledge, that to disclaim it would be a falsehood of the deepest personal character. John 1: 55. All distraction and alienation and division among Christians spring from a partial apprehension of Jesus. "Is Christ divided?" 1 Cor. 1: 13. Preposterous. "The Lord our God is one Lord." Mark 12: 29. "I and my Father are one." John 10: 30.

Those are the greatest, the wisest, the saintliest, the most Christlike, who have the largest conception and make the largest appropriation of the Divine Incarnation. And these also have the largest forbearance toward those who have a contracted, dwarfed and distorted conception of the great and perfect Christ of God. There is too much of the lion and the wolf and the tiger and some of the defenders of the faith, and too little of the lamb and the dove.

Christ did not come to tear and destroy and devour; but to pity and save even at the sacrifice of his own life. Some seem to be all beak and claws, and never seem in greater rhapsody than when they can mangle their victim. This is utterly alien to the spirit of the cross, and pleases not God, nor edifies the church.

In himself Christ is what he is. He can neither be augmented nor diminished. "All the fullness of the Godhead dwelleth in Him bodily



Col. 2: 9 His co-eternity and co-equality with God are indisputable. He claims all the names and attributes of Jehovah. "I AM" is the primal name of both Father and Son. "He that hath seen ME hath seen the FATHER." "The Father dwelleth in me." John 14: 9, 10, 11.

But this unchangeable one is not the same to every believer's apprehension. Here he is great or small according to receptive capacity. The *ipso facto* Christ, the essential, veritable Christ, as he is and ever must be, belongs to every believer by imputation. But the appropriated Christ, the consciously verified Christ, the Christ of experience and daily manifestation, is just as large or as little as our faith and loyalty and self-consecration. The Christ of the apostles dwindled into a mere shadow under the awful gloom of the cross. The best they could say in their desponding walk to Emmaus was, "We trusted that it had been he which should have redeemed Israel." Luke 24: 21.

Were not our justification as large as all the righteousness of God in Christ, not a soul would be saved. If our acceptance with God rested primarily on our poor works, and on our alternating consciousness, the Incarnation of God, with its stupendous purpose and issues, would be the crowning failure of the universe.

The disciples of the nineteenth century are just as "slow of heart to believe" the vicarious functions of life and death and resurrection and ascension and intercession of our Blessed Mediator, as were the disciples of the first century. But the little Christ of our apprehension is the great Christ on the throne of universal empire, and this constitutes the *certainly* of our salvation. If what is personal to Christ were not larger than what is personal to us, damnation would be the doom, the all-inclusive doom, of the human race.

The divine imputation covers all, and in a moment; but the recovery of the soul from inherent corruption, and the consummation of its beauty in the holiness of God, is a discipline, an education, a growth. When a grain of wheat is planted, it has in it potentially all that can be evolved out of it. So the infusion of the divine life, through faith, contains seminally all the eternities can elicit and develop. There never will be a moment when the apprehended Christ will be as large as the essential Christ.

When we consider the mental and moral stature of the Apostle Paul, what revelations he had, such as it was "not lawful for man to utter;" how "he was caught up into the third heaven," and listened to "unspeakable words;" how he had actually seen Jesus Christ, and received his Gospel commission direct from him; does it not seem wonderful that he should pray and wrestle to apprehend Christ in proportion to his apprehension by Christ? 2 Cor. 12: 2, 4; Acts 9: 17; Gal. 1: 11, 12; Philipp. 3: 12. Oh, no, it is not at all wonderful to those who have the true divine conception of "God manifest in the flesh," and the mission really accomplished by the Godman in behalf of sinners. "That I MAY apprehend" will be the prayer and the longing and the effort of every justified soul, not only in this world, but that which is to be.

If we had a wider idea of the infiniteness of the Christ we deal with, and of the reality of his sacerdotal function within the rent veil, how ashamed we would be of the vanities and animosities and sectionalisms and world-greed and manifold selfishness! Just as we individually and unitedly apprehend Christ according to 1 Cor. 1: 30, will our party lines become obliterated, and the fulfillment of John 17: 23 become the undeniable demonstration of our continuity of the Divine Indwelling on earth.

It is our holiness that must verify our justification. "Without holiness no man shall see the Lord" Heb. 12: 14. And without justification, sanctification is as impossible as to have Pentecost without Good Friday and Easter. All this is "foolishness" to those who have no other organ of apprehension than the natural understanding. But to the Spirit-taught it is "joy unspeakable and full of glory." 1 Cor. 2: 14; 1 Pet. 1: 8. To believe in a doctrine, dogma, ordinance, proposition, is of no account whatever, apart from faith in a Person who perfectly represents and adjusts both God and man.

Salvation is not escaping penalty, but the absolute harmony of the divine and human in the essential idea of being, thought, purpose, peace, joy. Nobody is saved who is not saved from self, from temper, passion, disposition, all innate tendencies of the flesh. It is "Christ dwelling in the heart by faith," moulding the totality of the human nature "into his image from glory to glory." Eph. 3: 17; 2 Cor. 3: 18. This is an achievement worthy of God and his Christ.

Union Deposit, Pa.

### WHY ARE THEY DONE?

BY GRANT MAHAN.

WHEN one begins to ask himself why things are done he very often finds that he can not answer his question in anything like a satisfactory manner. Perhaps he would have better success if he were to ask himself why he does certain things, and let other people's actions alone; but it seems that no one is capable of doing this. It is so much easier to find fault with others than with one's own self. And it may be that there is another reason why we do not like to hunt for our own faults: if we were to begin to look we should surely find many things needing correction; and if the things were found our consciences would trouble us if we did not correct them. But if our time and attention are once given to our own mistakes what will become of those of other people?

Yet of late three or four things have kept coming to my mind and it has been more difficult than usual to find any good reason for them. One thing is the wearing of mourning. Here it is the custom to have a piece of black cloth sewed around the left coat sleeve, and this is worn for the time prescribed by custom or fashion. Sometimes women appear with this mark on the arm, though not often. Why is it worn? It surely is not a sign of the grief the wearer has for some one who has passed away, for every day the wearers of these signs may be seen going into places where strong drink is sold and behaving on the street in a way that would seem to indicate anything but a grief-stricken state of mind. Of course at home we constantly see men with mourning on their hats acting in just the same way. We can hardly suppose that one people is worse, in this respect, than another. If the dead could know what takes place after they are gone what a source of comfort it would be to them to know that they were remembered—long enough to have the proper changes made in the wearing apparel. Such mourning is but a mockery. But why do people pretend to feel what they do not feel? Doubtless for the same reason that people pretend to be religious when they are not at all so: it is fashionable, and fashion is a god that must be obeyed if the devotee is to keep his place in "society." What folly!

Another thing is the closing of theatres in times of disease and death. There is one good reason for this, and that is to keep people from crowding together and contracting the disease. But it is evident that this is not the only reason,

nor the main one; for if it were they would not wait till in despair before closing, nor would they open again as soon as things began to look a little brighter. No; they seem to feel that if they must die they prefer to die out of the theatre, though they are willing to live in it as long as their prospects for living are good. It does seem strange that so many seem to pay no attention to their lives as long as they are reasonably sure of them, but are very anxious to die good; as if one repentant breath, and that the very last one they have to breathe on earth, were enough to make God forget a whole life of sin. But God is not mocked, and this thing of making up one's mind to live as long as one pleases and then die repentant is nothing but mockery.

There is one other thing in connection with the theatre. About a month before the holidays they have here what they call their *Todtenfest*. During the Sunday on which it falls nothing but something solemn can be produced in the theatres; so those which make a specialty of the comic must suspend for this day. It seems a little strange that anything of the kind should be done, for it is hard to see why or how one Sunday is better, should be kept more sacred, than another. If a thing is good to do one Sunday there is no reason why it should not be good to do every Sunday. But one finds people wherever he is who have their days for being better than on other days. And yet how reasonless it all is. If a thing is right it is right, and if it is wrong it is wrong, no matter on what day it may be done. This is not saying that we are right if we go about our labor on Sunday as we do during the week, for we are told not to do that. It is the acts in and of themselves that are right or wrong. Lying, stealing, etc., are just as wrong during the week as on Sunday; and we know that a good deed is none the worse for being done on Sunday.

It is very interesting to listen to German ministers when they preach, for they have such a simple, direct way of speaking to a congregation that the words go home. In listening one is not made to feel that the speaker is trying to make as much noise as possible or use all the big words he knows. What a difference there is in ministers in this respect! Some almost deafen us, and some use words that we do not understand; and the minister is largely to blame if his congregation go away dissatisfied. We don't go to church for brain food, as we generally get enough of that when not in the church; but we do go there for heart food. And yet how often we get just what we did not go there for. The greater part of such so-called preaching is simply lost, for it is not the kind that the average person is able to understand. About the only consolation to be drawn from the whole thing is that the loss is not very great; for such a sermon would do our souls no good if we had it.

Not long ago we heard such a good sermon from the words, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." The beauty of love to family, to friends, to strangers, to enemies, was shown. But in his closing prayer the minister seemed to forget that there was or could be such a thing as love to enemies, for he prayed that God would give the German soldiers victory over their enemies. How out of place such a prayer seems! It destroyed most of the good effect of the sermon, for it is hard to believe a man is in earnest when in his sermon if in the prayer that follows it he prays for something just the contrary. Almost the same thing was repeated in the Christmas sermon. This time, though, the beauties of peace were shown, not those of love. At the close the same prayer for victory in war was given.



Here one is constantly made to think of war, for there are soldiers everywhere. Even when they go to church they must wear their uniform and sword. The talk is continually of war. An effort is being made to increase the army. The German Government is trying to discourage emigration, for it wants to have as many men as possible on hand in case of war. One can't help wondering where it will all end. It would seem that the different countries here must soon reach the limit, for they can't keep increasing the force of fighting men forever. Some persons say there must be war, for there are more young people than can be used in any other way: all the places are full and there are thousands upon thousands who have no places. The barracks are full of soldiers; all over the country are large tracts of land uncultivated; and there is want everywhere, not merely in Germany. When we look at the three things—the uncultivated land, the idle soldiers, the want—we wonder why the first two are not put and kept together, for that would be the surest and best way of getting rid of the third. But it is not likely that such a thing will happen very soon. The great of the different countries must have miles of land to ride over in hunting even if the poor have not land enough to furnish them the barest necessities of life. And after all this these great ones still dare to say they are the followers of him who had not where to lay his head, of him who taught that we are to feed even our enemy if he hungers, of him whose every word and act condemned such greed and selfishness and promised eternal damnation to all who are guilty of such things. If one of these persons gets hurt while hunting as much fuss is made over him as would be made if he were a public benefactor instead of being just the opposite.

But it is popular nowadays to be a Christian; that is to say, for one to profess to be a Christian, though he obeys none of the commands of Christ. We talk about his commands, write about them, preach about them, but we don't live them; and yet we know perfectly well that our future happiness is conditioned on our doing them. It is the Master himself who says, "If ye know these things, happy are ye if ye do them." Would that we all had more of his spirit; and we ought to make greater efforts to get it, for if we have not his spirit we are none of his. If we realize this fully we should so act as to be better and happier and make those so with whom we come in contact. Why is it, apparently, so hard for us to act strictly in accord with the commands of Christ where he says, "My yoke is easy, and my burden is light?"

Halle, Germany.

#### TO OUR COLLEGES.

BY P. R. WRIGHTSMAN.

WHILE we are heartily in sympathy with our brethren, connected with the Brethren's schools, and feel to encourage them in the good work, yet we have been impressed, for some time, with the necessity of a brief medical course being connected with, and becoming a part of, the instruction given. Many of our graduates from the Brethren's schools become ministers, and are often called to visit the sick, and, if acquainted with the human anatomy, diseases, and the needed remedies, could do much to relieve human suffering, and, in many cases, save life. The time is not far distant, when our Brethren will be sent out as missionaries to heathen lands, where the knowledge of a physician is indispensable.

Besides all that, how few of our people to-day in the common walks of life, know how to *keep well*, much less how to get well when sick! If our bodies get sick, or feeble, how can the spiritual part of man develop for God, for home and for heaven?

I venture to say that not one in twenty of adults to-day, knows how to properly take a bath,—a sanitary adjunct, so much neglected by the masses. Furthermore, I wish to state, in this connection, that very many young ladies who can play the organ and piano well, know but little of how to meet many of the emergencies of everyday life in the home circle. A knowledge of music and of books is all good, but there are many other good things to be learned that go to make up a happy home and a useful minister or missionary. Especially is this knowledge of medicine essentially necessary now, in this fast age, when many so-called doctors kill more than they cure. They go, as they call it, "through college," have their diploma, minus wisdom and honesty, and practice on the credulity of their patrons, and secondly on their purses, without giving value received. They spend their leisure time in loafing around, and smoking out their brains. Too often they are picketed in whiskey instead of reviewing their books and studying diseases. How can such persons intelligently prescribe for and cure the sick?

I know whereof I speak, having practiced the healing art for thirty years. Being frequently called in council with other doctors, I have been astonished to hear them give their diagnosis and treatment.

Therefore I again appeal to our colleges to supply a course of study to meet this growing demand; for humanity's sake, for the sake of our sick and dying, for the sake of our beloved Zion, let us have medicine taught in our colleges!

#### IMMORTALITY.

BY M. J. MCLOURE.

##### Number Three.

AFTER the expulsion from the garden we have but little of the history of the first parents, but there is sufficient to show that they filled the earth mission, gained their living by the sweat of the face, multiplied and finally disappeared from among men.

What was the immediate cause of this change, the Bible does not say, whether disease or accident, or old age, for God has so arranged that all of these produce the condition called DEATH. At any rate they all bring about the culmination of the fiat, "Dust thou art, and unto dust thou shalt return." Adam died; man was called Adam. The thing called "man" was made out of dust, made in the image of God. Gen. 5: 5 shows that Adam died, but now the question is, did *all* of Adam die after the lapse of nine hundred and thirty years?

We have found that under the first sentence God, in his wrath, expelled man from the garden, and the consequence was the loss of the blessed association with God, together with all other concomitant blessings. This brought about separation from God, and the calling into action of the means or powers that brought about the scene of nine hundred and thirty years after.

But what died? "True Theology" on page 23, says, "We believe that all of Christ died and went into the tomb." What a startling statement that is! What an important fact, if a fact! What a revelation; but from whence, deponent saith not. It is only an assertion of belief of a man, but that is all right, if founded on fact. Let us see. God said, "For dust thou art, and unto dust

shalt thou return." The only possible fulfillment of the described ending of man's life is pre-  
eated on two facts here stated plainly. First, it is impossible for anything to *return* to a state or condition never existing before. *Return* means to turn again. Now to "return to dust" can only refer to that which *was* dust, at least once before.

But for fear some soul-sleepers should want to turn something into dust that had never been dust, God says, "For dust thou art." There can be but one possible conclusion, viz, that *unto* this declaration, that *one* should return "to the ground," which was made of dust.

If there is anything about man, any essential part, that was not made of dust, is it included in the dread fiat? Will that likeness, that impartation from God that enabled man to become a living soul, "return" to dust? "True Theology" treats the belief in the immortality of the soul as a heresy accepted and taught only by false teachers, in any age of the world, and adduces as proof that the Pharisees, the Grecian philosophers, the Roman church, and all other "bad" people believe that doctrine. Now we might at the entire position of "True Theology," both true and false, and demolish it in the same manner, but we have not time for that kind of argument.

The fact remains that there were people, God's people, in all ages, who believed in an existence separate from each other, of a soul and body. 1 Kings 17: 21, 22, we find the account of a man that is hard to reconcile with the dogma that *all* of man "dies and goes into the tomb."

The widow's child had died, and the prophet prostrated his body upon the child and prayed that the child's soul might come unto him again. The Lord heard the prayer, and the soul of the child came into him again.

Here we have revealed several incontrovertible facts.

1. The strict harmony between this case and the original, viz, the several parts of the body.
2. The phrase, "child's soul" shows the relation, while the calling and returning positively that the child was a living soul before the departure of the soul; and that, while the soul was away, the child, or the body, if please, was inactive, asleep, dead, and the child was alive, active, conscious. Mark, the prophet did not pray the Lord to bring the child's soul nor send any one to bring it, but to *let* the child's soul come, and it did come.

One more fact demands special attention. The child was a living, active, complete child before death. The dust was in part inactive, inert, dead; the likeness in part active, alive, during the separated state. There was a complete, living active child again, only after reversion or resurrection.

Here we have epitomized all subsequent relations on this subject, and this one case precludes quietus forever on all materialistic theology.

But a fuller investigation reveals more of God's perfect plan for the perfecting of his people. The phrase *child's soul* is what grammarians denote as the possessive case. Possession is to have; to hold as one's own; to have legal title to.

This indicates very clearly that the child's soul could be identical in desires, aims, and ends only, but separate in material, in the inner and forces by which they may be operated upon, and that the one has at least part temporary possession of the other. Of one hundred and eighty separate texts examined, and dedicated, in a greater or less degree, the very truths.

That the soul exists in a separate, conscious state, while the body lies in the tomb, is a



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beyond a peradventure by the following plain texts: Matt. 17: 3, "And, behold, there appeared unto them Moses and Elias talking with him." It will not do to try to evade the force of this text by claiming that this was only an appearance,—not a real fact. That is equivalent to saying that the Father and Son both depended upon, and used deceptive means to establish the Savior's mission. Any theology, depending upon such argument for life, would better be dead. Matt. 22: 32 says: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living."

The earth life of these patriarchs had ended long years ago, but here the Master asserts clearly that they were living at the time he spoke, or there is no reliable rule for conveying ideas by words. Luke 16: 19-31 gives, what is called, "The Parable of the Rich Man and Lazarus." This is the quotation about which there is more controversy than any other text, and we want to give it a little more attention than some others. I may admit this to be a parable, but I am not bold enough to say about any parable, spoken by the Savior, what "True Theology" says on page 202, "Now we know that parables are not always founded on facts." Any man who is forced to arrogate to himself the prerogative to say that Jesus Christ spoke untruths in expounding his doctrine, is certainly placing himself in a dangerous position, and a theology, dependent upon such an assumption, has poor recommendation to God-fearing people. A parable is defined as "A supposed history, a figurative description of real facts.—Webster. The parable may illustrate a lesson already taught, a present or a future fact. The parable of the mustard seed undoubtedly described the church of Christ in its earthly experiences. The parable of the ten virgins refers to the scenes to occur when the Master returns. The parable under consideration equally as surely portrays experiences beyond the grave. It is said that one extreme begets another. Now "True Theology" spends a great deal of time refuting a position that is false, viz., that souls go to heaven or hell at death. I deny that position as emphatically as does "True Theology." But that does not drive me to the other extreme which is equally as erroneous.

The strongest argument against our position, in this place, is based on the assumption that body and soul are inseparable, and must either both die, and both go into the grave, or neither. Gen. 35: 18, describing the death of Rachel says, "And it came to pass as her soul was departing, for she died." This fully meets all the controverted points really at issue: Rachel died, and in dying her soul departed. Matt. 10: 28 tells us, "And fear not them which kill the body, but are not able to kill the soul." Then there is a power and a death which cannot affect the soul. A bullet may kill the body, intemperate living may kill the body, but only the flames of hell may torture the soul. The first can be brought by man, the other is controlled by God. Rev. 6: 9, 10, 11 draws a vivid picture of the condition of some righteous soul (or, more correctly, souls of some righteous persons), between the time they left the world, and their final redemption.

John saw the souls of them that were dead (the same possessive case),—the souls that were once owned by bodies named men, men made in the image of God, images made of dust. They had, undoubtedly, returned to dust long ago. John did not see any bodies, but he did see that which God communicated to man, after his own likeness,—a living soul! It was living then; and it is living now. Men cut off the heads of the bodies and they died,—a power that could "kill

the body but could not kill the soul,"—a living soul, possessing the faculties of thinking, reasoning, hoping, expecting, with the faculties of God, in "his own likeness,"—deathless, immortal. My point is proved.

### JESTING.

BY NOAH LONGANECKER.

By jesting we here mean, levity, frivolity,—anything done or said to amuse or excite laughter. As Webster says, "One jests in order to make others laugh." Paul says, in Eph. 5: 4, that "jesting is not convenient." Of Christ it is said, "He often was seen to weep, but never to laugh."

A certain writer says, "The Christian seeks his happiness in prayer, while the world seeks theirs in jesting." Jestings is not convenient to the laity, much less to the ministry. Paul says to the ministry, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Jesting is opposed to the above. It has a tendency to destroy. My attention was called to this a few weeks ago by a brother. In speaking of an evangelist, he remarked, "He is too foolish in company." He referred to a case where an old sister had to reprove him for his silly conduct in company.

About ten or twelve years since four young persons went about sixty miles to hear a noted evangelist preach. They were conveyed from the train to the private house where the brother evangelist was,—for he was a brother *then*,—and while there, the evangelist's conduct was such that those four young friends went home from that series of meetings with hearts filled with disgust. Probably the power of the church over those hearts is lost forever.

Permit us to copy the following to show the effect that jesting, etc., has on inquiring souls:

A young minister, preaching very earnestly in a certain chapel, after service had to walk four or five miles to his home along a country road. A young man who had been deeply impressed during the sermon, requested the privilege of walking with the minister, with an earnest hope that he might get an opportunity of telling his feelings to him, and obtaining some word of guidance or comfort. Instead of that, the young minister, all along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity.

Some years after, when the young minister had grown older, he was requested to come to the bedside of a dying man. He hastened thither, with a heart, desirous to do good. He was requested to sit down at the bedside; and the dying man, looking at him, and regarding him more closely, said to him:

"Do you remember preaching in such a village, and on such an occasion?"

"I do," said the minister.

"I was one of your hearers," said the man, "and I was deeply impressed by the sermon."

"Thank God for that," said the minister.

"Stop," interrupted the man. "Do not thank God till you have heard the whole story. You will have reason to alter your tone before I have done."

The minister changed countenance; but he little guessed what would be the full extent of that man's testimony.

Said he, "Sir, do you remember after you had finished your sermon, that I, with some others,

walked home with you? I was sincerely desirous of being led in the right path that night; but I heard you speak in such a strain of levity, and with so much coarseness, too, that I went outside the house while you were sitting down to your evening meal. I stamped my foot upon the ground. I said that you were a liar; that Christianity was a falsehood; that, if you could pretend to be in earnest in the pulpit, and then come down and talk like that, the whole thing must be a sham. And I have been an infidel," said he, "a confirmed infidel from that day to this. But I am not an infidel at this moment. I know better. I am dying and about to be damned; and at the bar of God I will lay my damnation to your charge. My blood is upon your head." With a dreadful shriek, and a demoniacal glance at the trembling minister he died.—*Guide to Holiness.*

When a boy I placed the above scrap in my Bible that I might frequently be warned against "foolish talking and jesting, which are not convenient." The lives and teachings of elders Quinter and Kahler were a power against foolish talking and jesting, both among professors and outsiders. They being dead, yet speak against the sin. O how Bro. Kahler's heart used to lament, when talking about a minister, who, by his foolish talking and jesting, had become the ridicule of outsiders! While some one may say, "Tell it not in Gath, publish it not in the streets of Askelon," 2 Sam. 1: 20, in the language of David I would say, "What have I now done? Is there not a cause?" 1 Sam. 17: 29. All Christians will say, YES.

### CHILD-LIKENESS.

CHILD-LIKENESS is highest manhood and womanhood. We have the authority of the Lord Jesus for this assertion, and the best experience of the race tends to its confirmation; yet there is a natural reluctance to accept this as a prevailing truth. We tell a boy to be manly, and a girl to be womanly; but we do not tell a man to be boy-like, and a woman to be girl-like. Yet it is pitiful to see premature manhood in a boy, or premature womanhood in a girl; while it adds a charm to the character of a true man to find him retaining his boy nature unimpaired to the last, and a true woman is all the lovelier for never losing her true girlhood. Childishness is to be avoided in a child, and to be left behind as one matures in life; but child-likeness is alike admirable in a child and in an adult.

The Apostle Paul says: "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things." It is "childish" nature, not "child-like" nature that is here spoken against. But our Lord said to the mature and the wise: "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven;" and he declared that he who retains his child nature while receiving the highest spiritual truth, "is the greatest in the kingdom of heaven." Childishness we should shun; child-likeness we should strive after, or rather we should not strive away from.

"PRIVATE prayer is the channel through which the Lord is graciously pleased to convey spiritual blessing to the soul. He knows all our wants, and, without our asking him, could supply them in the best manner, and at the best possible time. But he will be inquired of by the house of Israel, to do for them according to the exceeding great and precious promises he hath given."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16:2.

"Every man as he purpoeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purpoeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8:12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kan.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

INDIFFERENCE to our surroundings and the moral and spiritual needs of others, in time endanger faith, stunt the moral sensibilities, and destroy our charity. Some have made shipwreck of faith, which alone becomes active through charity and obedience.

TEN thousand nickels, to say nothing of the dimes, quarters, half dollars and dollars, may be had for the asking by solicitors in the local churches, for the Book and Tract Work. Responses from two hundred congregations should come in within a month to six weeks from this date, according to location, and the readiness of overseers and solicitors.

### MISSIONARY ITEMS.

A missionary text, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14.

If I am Christ's,—I wonder if I am really,—and all I have is Christ's, then the question puts itself to me, not how much I can spare for missions, but how much I can spare for self.

Now is God's time; to-morrow is man's. Yet, if you were to start for your work among the heathen to-day, before you could reach your field, six millions of people would have died without the Gospel.

The great qualification for evangelization is to feel that we can do absolutely nothing,—that it is God's work. Learn that lesson early! Be assured you must learn it before God will use you to carry on his own work.—H. P. Beach, of China.

Dear friends, if you know what glory there is connected with preaching Jesus to those who never heard his Word, you would all, with one accord, press on into the regions beyond. If Christians could only realize this great truth, that to have the greatest blessings from God, to have the most of Jesus in this life, is to strive with might and main to carry the Gospel into all the world, there would be such a scattering of the Christian

people that would set heaven all astir and bring the Lord Jesus to claim his prepared bride before this century closes."—M. A. Dean, of the Soudan.

MEN and women, like trees, cast their shadows. That one, who is of no service to the church at home, need not hope to amount to very much in the heathen field. Good home missionaries make very good foreign missionaries. Verily, missions begin at home.

Consider the dangers, consider the hardships, consider the suffering, consider the privations, consider the unappreciated labor, consider what could be done at home, consider, consider, consider! But God sounds loudly, Go, and if you don't, he may consider you a disobedient servant.

To those who look forward with some hope, and anxiety, too, to the time when they may be active missionaries in the field, and to those who only occasionally think they would like to become missionaries, we offer a few suggestions:

1. Pray daily for God to hasten the day when the Gospel shall be preached to every creature.
2. Pray daily that God should raise up workers for his vineyard.
3. Pray daily that God should prepare you for fuller service.
4. Study the Bible with special reference to missions.
5. Mark all the missionary verses.
6. Read missionary books. "The Crisis of Missions," "The Miracles of Missions," "Life of Judson," "Memoirs of Brainerd," "In Brightest Asia," and others, are very good.
7. Read all the mission news in the MESSENGER.
8. Read missionary papers. *The Missionary Review of the World* is the best undenominational magazine we know of.
9. Do something for missions now.
10. Daily pray for spiritual insight and thirst for souls.

"Please don't go to Africa, China, or India, if it is going to make any difference to you, when you get there, what kind of a room you get, and how your food is cooked, and whether you have all the comforts of American home life or not.

"You do not go to India to have a nice home and a 12x20 room, and a nice rocking-chair and a soft bed; but you go to endure hardness and win souls, and if your whole heart is set on that, you will be satisfied without a good many other things, if you could only have souls.

"And don't go if you are going to fret because you cannot have immediate service. You should already have learned to be quiet with the Lord, even for months together without pining. Some young Christians are so much more consecrated to their work than to their Lord, that their love burns low when they are not in the whirl of service and they need to be constantly rushing round to keep from backsliding.

"You shall have to be quiet in India and China for long months with your Lord, your Bible, and your native teacher, and learn to enjoy the stillness, and in the waiting hours to plant seeds of prayer and faith, that will bear a glorious harvest in the coming years.

"A soul that does not know how to be still with God does not know how to serve. Every missionary must know how to suffer and to wait."—*Missionary Weekly*.

"I entered once a home of care  
For age and penury were there,  
Yet peace and joy withal;  
I asked the lonely mother whence  
Her helpless widowhood's defense,  
She told me 'Christ is all.'"

"I saw the martyr at the stake,  
The flames could not his courage shake,  
Nor death his soul appal;  
I asked him whence his strength was given  
He looked triumphantly to heaven  
And answered, 'Christ is all.'"

"I saw the Gospel herald go,—  
To Africa's sand and Greenland's snow,  
To save from Satan's thrall;  
Nor home nor life he counted dear,  
'Midst wants and perils owned no fear,  
We felt that 'Christ is all.'"

### SLACKNESS.

In some lines Tract Work matters are making fair progress; in others, they are slower and flatter. Hence, in view of evening them somewhat more, it would seem necessary to put out an occasional reminder, and thus stir up pure minds concerning these things. At the end of the line we are putting forth considerable effort to move matters forward in the good work, notwithstanding we have said but little in the past recently, respecting either the circulating interests or the financial demands of the institution. But at the other end of the line, speaking in general terms, matters are painfully slack, and all at a standstill. There is an unusual slackness manifest, upon the part of a large majority, especially so of the more wealthy local churches, to solicit and forward expected annual contributions. Large sums are not expected from individual member; small amounts will be fully given by all upon the asking.

It is the little drops of water, regularly contributed by the clouds, which keep up the fertility of the mighty continents. Likewise nickels, regularly put into the Lord's treasury, make up the great channel of means by which the Glad Tidings may be sent into all the world. Paul says, "as the Lord has prospered." That means brother; you, sister. Has he not blessed his people? Has he not blessed you? Indeed, have we not all received from him grace for grace? He should we not also be ready and willing to as fully share with him of such means as we have, give, and with which to promote the spiritual fare of humanity? There are numerous enterprises of various kinds in the land, in which brethren are more or less interested, invest money, labor hard to promote, and which, too, are far more worthy of our means, time and prayers, than the noble work of our beloved Fraternity, for wider dissemination of God's Word. Some of these, doubtless, frequently receive more attention from us than we are inclined to bestow the good cause. In all such cases it is feared, our rejoicing (boasting), according to Paul, is not in the Lord, but, instead, in our self-books, or some secular cause in preference.

It is extremely dangerous to our profession of faith, our soul, as well as a most fruitful and hallowed source of displeasure to God, for us to allow our individual preferences and inclinations to be remissness in these things, to draw away our minds from the Truth, absorb our energies, thus cause us to protracted neglect of our duty to God.

Protracted supineness leads to want, discouragement and death. Life eternal is upward, forward, and obtain it, requires effort, charity and faithfulness. By works of benevolence we not only develop our faith to the needy, but also develop the spiritual energies, and make manifest our most precious, inmost desires of the soul.

The best institutions we have in the land are kind and character, Christ-like and Christ-giving. Having for their chief aim the saving of souls, Institutions of this kind should never, at least, be permitted to want for abundant means.



necessary to make them not only useful, but also a great moral and spiritual power for good.

It is not only the laity, whether brethren or sisters, not only deacons and ministers, whom God has called to duty and faithfulness, as "*workers together with him*," but also bishops whom the Holy Ghost has made overseers of this work. H.

#### FAITHFUL DEACONS.

BY J. H. MILLER.

PAUL would associate deacons with bishops. (Philpp. 1:1.) The work and prosperity of the church largely depends upon faithful men, who are willing to hazard their lives for the cause of Jesus.

The seven deacons (or table servants) who were chosen in Acts 6:1-4, were to be "men of honest report," and "full of the Holy Ghost, and wisdom." Paul regarded a deacon's office as being of much weight in the church. A deacon must be "grave" (that is, solemn, sober, serious). 1 Tim. 3:8. I know of no set of officers more useful and more needed than deacons. No wonder Paul calls them, with the bishops, in administering "grace and peace from God the Father, and from the Lord Jesus Christ."

A bishop is an overseer, or presiding officer. His duty is to faithfully preach the Word, and to care for the wants of all the membership, etc. A deacon's calling is similar,—to keep a watchful eye over the church, looking after the wants of the poor, visiting the sick, reporting visits to the church, etc. Hence Paul would speak of them "with the bishops and deacons."

A deacon often finds matters of difficulty, that he is called upon to settle. Often one or two deacon brethren are called upon by an offended member to go with him to help settle a difficulty between him and a second party. How necessary, then, that a deacon will exercise good judgment and wisdom, in helping to make peace!

Again, on the many visits they are called upon to make, how often they meet with strong opposition! Often their patience is tried, and many hours are spent in trying to effect a reconciliation. In their calling to visit the sick, how careful should they be, and offer a word of encouragement! It will be their duty to engage in devotional exercises.

A sister told me when she was sick, a deacon brother came and paid her a visit. She requested the reading of a chapter and prayer. "Oh," says he, "I cannot pray!" What a shock that was to her,—to think that here was one of the Lord's servants who could not pray. I would not call such faithful deacons. He could not as much as repeat the Lord's Prayer. What a poor light to the world!

In my travels I am sometimes left without any minister, and frequently call on a deacon to pray. When I get into a district where they have Bible-reading or prayer-meeting, there is no trouble to get some one to lead, but where the church has none of those helps, and is opposed to such wise steps that are allowed and advised by Conference, then I am often left to do all the preaching, all the singing, all the reading, and all the praying. In a few instances, by all appearances, *they wanted me to do all the hearing*. But such things occurred only a few times. Then I felt like shaking the dust from my feet as a testimony against them.

Deacons who are "faithful" will, with the minister, commence this good work of prayer at home around the family altar. "But," says some good brother, "I cannot pray at home, neither can I pray or ask a blessing at the table." If some one would rap at the door, you could ask him to come

in and be seated, I am sure. Why not ask God to bless that meal to your benefit, etc.? I knew a brother who was elected to the ministry, who at first could not ask a blessing at the table, but would not eat one meal without first reading one or two verses from the Bible. By so doing, he made himself efficient, and in after-years he became one of the leading ministers of our Brotherhood. What the Lord did for that faithful brother, he will do for all those who act wisely, and ask him for that "wisdom that cometh down from above." The world will soon find out our calling, and if we are not "faithful," what a great hindrance it will be to our Christian work!

Little children will soon notice such neglect. A young brother told me, while he was at home, living with his father, his little son (who was only two and one-half years old), one morning asked him, after they had moved a few rods away, "Why don't you talk like grandpa does, before we eat?" (Grandpa was a deacon brother, and the little grandchild had learned a good lesson.) But the young brother at that time was no member and did not teach his son this noble lesson. Those few words the child spoke to his father, were a powerful sermon. Little children often preach such stirring little sermons, that will awaken those of mature years.

The church must have faithful men to carry on the good work of the Lord. A deacon must be "honest," that is, of "good report," full of the Holy Ghost. A deacon, as well as the minister, must be of good report. We cannot accomplish much unless we bear a good report, and are full of the Holy Ghost. If a man is full of the Holy Ghost, there is no room for "jesting and joking" or "foolish talking," but rather giving of thanks. "From the abundance of the heart the mouth speaketh." If much of such light talking, or levity is in us, the Holy Ghost has no place.

Deacons are a good set of officers to superintend Sunday-schools, but I have heard some say, "We cannot superintend a school, or offer a public prayer." If you cannot offer a public prayer, call on some one else. If none will lead, call on a young sister. My experience is, a sister will try harder than some brethren to carry on the work.

A faithful deacon will be sure, and not appear like the world in his business arrangements. Query 19, of 1887, will give the deacon brethren the same instruction, that query 1, of 1877, ("Classified Minutes," page 133), does to ministers. Our Annual Meeting works upon the same basis that Paul does in Philpp. 1:1. A deacon cannot conscientiously pay a visit to a sister upon pride, if he uses tobacco. ("Classified Minutes," page 298, Art. 16.)

I remember a brother deacon, who was sent to visit a sister in regard to some fashionable dress, saying she had to put that away, as it was wrong and an offense to some. The sister replied, "You have no right to visit me concerning my head dress, as long as you have an evil as bad, or worse, about you." To this the brother replied, "What have I about me that is objectionable?" The reply was, "Annual Meeting has passed a decision that no brother using tobacco, can visit a sister on pride." That brother was obliged to report back that he was not the proper person to pay such visits. Suffice it to say, that it was the last time that brother undertook such visits, until he freed himself from the weed. Now he can administer all visits, as all "faithful" deacons should.

What a wonderful training up can be done among the workers in the church! "Be thou faithful unto death, and I will give thee a crown of life." "God is faithful" (1 Cor. 1-9), and so must his children be "faithful." Eph. 1:1. What great good the church could do, if we all

would work as faithful children in the blessed cause of Christ!

Goshen, Ind.

#### THE BRETHREN'S MEETING-HOUSE NEAR WANNEBERGA, SWEDEN.

BY GALEN B. ROYER.

A LITTLE over one year ago, when brother and sister D. L. Miller were visiting the churches in Europe, they were present at the laying out of the ground for a meeting-house near Wanneberga. Some will remember that Bro. Miller in his letters told us that he helped to stake off the ground for the meeting-house. Notice was given through the MESSENGER that help would be needed in building the house, and the Committee received some very liberal donations from several of our brethren and sisters, who are interested in the work over there. On last Christmas the house was dedicated.

Concerning the dedication I clip from Bro. John Olsson's letter, "On Christmas, Dec. 25, 1892, we dedicated our new meeting-house in Wanneberga. We had three meetings that day and a very good love-feast in the evening. Twenty-nine members communed. The house is a very good one, and the church unites in sending our dear brethren in America their heart-felt thanks."

I believe that all interested in the work feel to rejoice that the members in Sweden have a place in which to worship. This will be an inspiration to their work. Already a number have been added to the church, some of whom are members of considerable property. We mention this only to give an idea, to our Brethren in America, into what channel the Gospel is running over there. Besides their share in building the house during the past year, the church at that place sends in the same letter 22 kroners, or \$5.90 to the General Mission fund. While struggling at home to build up themselves, they do not forget others. How often, in America, have churches, much better situated, having greater prosperity in worldly things than all Europe has had during the past few years, not done as well as these! Too often we hear the excuse presented that, since we are building, we shall not give anything to the Lord's work. It seems to me that such would be the very time when we should give to the Lord. Because we are helping ourselves is no reason why we should neglect God. It is, rather, a great reason why we should remember him. It is he who blessed us, so that we might better our own surroundings. It is he who permits us to have what we have. Because of this we should not forget him.

The close of the letter shows the spirit of their work over there: "I am glad to tell you that all is well in the church, both here and in Malmo, and we send much love. Our prayer is, that the good Lord may help us in the coming year to live more faithful than we did during the year now past. God grant that it may be so. Amen."

The churches in Denmark are doing well also, and some time I may have something to say concerning their work.

SOME people are too much for turning men and women out of the church just because they do not come up to the highest standard. While we should all strive for perfection, we should never place the standard so high that the one-talented cannot reach it. The kingdom of heaven is for the little ones, as well as the great. We should help people to grow in grace and in the knowledge of the truth.



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Mount Morris, Ill., . . . . . Feb. 7, 1893.

BRO. J. G. ROYER is now at McPherson, Kans., delivering some discourses before the Bible Term at that place.

BRO. JOHN NEHER, of Virden, Ill., wishes us to announce that after March 1 his address will be changed to Cerro Gordo, Ill.

WE are still receiving many orders for that excellent little book, "Alone with God." We have sold nearly one thousand copies.

THE article on "Revivals," credited to Bro. J. S. Mohler in last issue, should have been given as "selected" by him. The mistake was unintentional.

BRO. W. A. ANTHONY, of Falling Spring church, Pa., writes, "We have received ten more into the church by the rite of Christian baptism since my last report, and there are more to follow."

WE invite special attention to Bro. Noah Longanecker's article on "Jesting" in this issue. We trust no minister will fail to read and profit by it. Some ministers ought to read it every week for a year.

ALL of our readers should procure copies of "The Brethren's Tracts" in book form. The volume may be studied to advantage by any one. It is just the book to lend to any one seeking the truth.

OUR series of meetings at the Chapel is still in progress, with eleven additions and the very best of interest. Bro. Teeter is doing some excellent preaching and it is greatly appreciated. Most of those who came forward have been baptized.

SOME of those little preachers, who have been trying to ape Sam Jones and his like, may read the following with profit, clipped from a secular paper: "Sam Small has left off evangelism, and returned to journalism, which he ought never to have left. If now Sam Jones should return to the law, the cause of pure and undefiled religious language and literature would doubtless receive a wholesome impulse."

MR. MOODY is said to be very scrupulous about traveling on Sunday, no matter how impatient he may be, or how worthy the mission on which he is bound.

WE know a brother who gives one-tenth of his net income to the Lord. That brother is prospering more than any other man in that community. It pays the Lord to prosper a man of that kind.

BRO. I. W. LEATHERMAN, of Kansas, is visiting the members in the different localities in Florida. From Orchard, on the Indian River, he went to Bowling Green, where a few members are living. From there he thought of going to Tampa and St. Petersburg.

ARE our ministers giving serious thought to the proper care of the young converts that are being received into the church? If they are not, they are certainly neglecting a very important duty. To them the Scriptures say, "Feed my lambs," "Feed my sheep."

BRO. J. S. MOHLER has consented to spend some weeks with the Brethren at Denver, Colorado, and labor for them in word and doctrine. The field is much in need of an efficient worker, and it is to be hoped that Bro. Mohler may be the means of gathering many into the fold.

IN this issue we had intended to commence Bro. A. W. Vaniman's chapter on the "Subjects and Design of Baptism," but not reaching us in time, we give the first part of Bro. J. S. Mohler's article on "Man's Need of a Savior." The closing part of the article will appear next week.

BRO. J. S. SNYDER, of Missouri Valley, Iowa, has just returned from Southern California and Arizona. He reports a pleasant trip and some very enjoyable seasons of worship with the Brethren in both of these places. He speaks encouragingly of the interest in Arizona as well as in California.

BRO. JACOB MISHLER, of Mogadore, Ohio, writes that there are about thirty cases of small-pox in Akron, and much excitement prevails. The town presents a deserted appearance and but little business is transacted, but great precaution is taken to prevent any further spread of the disease.

SPEAKING of his sheep Jesus says, "A stranger will they not follow, but will flee from him." The way some professing Christians are running after the world seems to indicate that they prefer to follow the stranger rather than Jesus. As straws show which way the wind blows, so the movements of the people show what they think most of.

THE elder ought to be the most active man in the church, for the success of the congregation depends largely upon his skill. He should not be so young as to lack judgment, nor should he be so old and feeble as to incapacitate him for the performance of his duties. If he is slack, the work lags and many things are neglected. All of our elders, who are growing old, should see that others are ordained to take their place, so that the work be not hindered for the want of proper officers.

IN a card from Phoenix, Arizona, dated Jan. 24, Bro. Peter Forney says: "My health, since in this Valley, is much better. This is a wonderful land for sunshine. Cottonwood trees are in bloom. Bees are working as though it were summer. Grass, in places, is ten inches high. Thousands of acres are planted to semi-tropical fruits. People are very busy plowing and seeding. It is the wrong season of the year to hold series of meetings. People are too busy to attend. I am told that the most leisure time is in July and August."

IN a private letter written from Keuka, Bro. Hutchison says that he is feeling very much better than he did in the North. He is glad he went south, and feels like thanking every one who, in any way, assisted him in escaping the severe cold that we are now enduring. Meetings are well attended and interesting.

BRO. W. B. STOVER, of Germantown, Pa., with us a few days last week. He reports church at Germantown in an encouraging condition. Eight have been received into the church since he entered upon the work. At present congregation numbers about twenty-nine, but regular services and an interesting Sunday.

THOSE who are so greatly concerned about the becoming of the money paid to the General Mission Board and Tract Work, should carefully examine their reports, as published in the Minutes of the Annual Meeting. There will be four reports of what becomes of every cent. There is no use of any one being mistaken about a matter of this kind.

"BLESSED are the pure in heart," said the Lord who knew what was in the heart. But how people have pure hearts when they are constantly thinking of and talking about the faults of others. There can be no pure hearts without pure thoughts and pure conversation. He, who habitually talks of the faults of others, is not only living in the unquestionable filth of conversation but is striving to contaminate other hearts with the same impurities that fill his. If we expect to reach heaven where all is pure, let us keep our hearts pure.

THREE weeks ago we published two short articles from B. O. Moomaw, in which he stated at their feast they "had no tables for the supper but instead served neat little sandwiches of meat and bread, neatly wrapped in tissue paper, were handed to the members on waiters, covered with a clean, white napkin." He now wishes to make a correction and state that they had tables, and that "the members were gathered around this table in the form of a hollow square instead of taking the food themselves it was handed to them by the ministering brethren." He makes the correction, adding, however, that the correction is scarcely necessary. One more step in this direction will dispense with the supper altogether.

BRO. DAVID B. PUTERBAUGH and wife, of McPherson, Kans., reached Mt. Morris several days ago and at once took charge of the Old Pecan Home. They left their home and numerous friends in the West with many regrets. "Kate," as everybody calls her, says it was hard to pull away from such good neighbors as they are in Kansas. We visited them a few days ago and found them about as comfortably situated as could desire. The Home is surely a model kitchen and will prove a home indeed for the poor. The building is neat, comfortable and convenient, and heated by hot water in a manner which enables the manager to maintain a uniform temperature in all parts of the house, both day and night when necessary. Certainly no one is a church charge, will refuse to enter this important institution. We think that brother and sister Puterbaugh are the right persons in the place. They enter upon their duties cheerfully resolved to make themselves useful, and under the Home both inviting and pleasant to inmates. While it is not the business of the Senger to beg for this or any other institution, we will, however, remind the members that it is always an opening here to do good and help feed and make comfortable the poor.



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YEARS ago a blind man came to our meeting-house to conduct a singing-class. He was an expert in music and knew how to teach it. His books were made for the blind. By passing his fingers over the raised lines he could read readily. He needed no light to read by. The first evening the lamps in the meeting-house gave very poor light, so much so that most people could not see to read. The blind teacher did not know the difference. He called out the number of the hymn and proceeded to sing. As the people could not see well but few of them helped to sing. A preacher in the congregation then rose up and remarked that the blind man was more fortunate than most people, for he could read whether there was any light or not. Everybody smiled. The blind man said he never thought of it in that way before. Possibly more of us might take that view of our misfortunes. Paul said, lest he should be exalted above measure there was given to him a thorn in the flesh. 2 Cor. 12: 7.

### SINGLE IMMERSION.

When single immersion was invented, how was it first performed? Was it backward, forward, or kneeling?

GEO. RENNER.

SINGLE immersion was invented by Eunomius about the year A. D. 360. It was administered into the name of the Lord Jesus only. The baptismal formula, "Into the name of the Father, and of the Son, and of the Holy Ghost," was not associated with single immersion until about the year A. D. 633. The backward action was first introduced among the English Baptists in the sixteenth century,—not earlier than the year 1522. It is therefore not yet 400 years old, being by far the youngest mode of baptism now in use. It is not half as old as either sprinkling or pouring.

This Eunomius, mentioned above, was the founder of the sect known as Eunomians. Concerning their manner of baptizing Dr. Wall, the learned historian, in his "History of Infant Baptism," Vol. 1, pp. 593, 594, says:

"The Eunomians had the oddest way of baptizing that ever was heard of. For besides that they differed from all other Christians in the words used at baptism, one sect of them baptizing only in the name of Christ, as I said; another sect, instead of saying, 'In the name of the Father, and of the Son, and of the Holy Spirit,' expressed their own impious opinions in these words: 'In the name of the uncreated God, and in the name of his created Son, and in the name of the sanctifying Spirit, created by the Son, who is himself created.' Besides this, their manner of baptizing was to plunge the person but once into the water: and that not all his body neither. For they said, all the parts of the body below the waist are abominable, and must not touch the water: so they used to uncover the person to the waist; and then holding his heels upwards, and his head downward, they dipped him into the font as far as the waist. They continued this custom till a ridiculous accident happened: a heavy and unwieldy man coming to be baptized, they that were to hold him with his head downward let him fall, and he broke his head against the bottom of the font. To prevent which mischance for the future, they invented another way. It was much the same as one of the devices with which the Dutch are said to have tortured the English at Amboyna: only the muffer was larger. They tied one end of it about his waist, and turning the other open end upwards, they poured in water till it covered the head of the person. So it pleases God to suffer heretics to be infatuated, that must have newfangled ways."

Judson, the noted Baptist missionary, has this to say concerning the correct posture in baptism: "Immersion, however, maintained its ground until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previous to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator, and laid under the water, in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward under the water. They were probably confirmed in this idea by the phrase, 'buried in baptism.' The consequence has been that all the Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection which instinctively comes to one's aid, when attempting to bow in the practice, until his head was submerged, and rose by his own effort." (Judson on "Baptism," p. 112.)

From the *Christian Standard*, of 1870, we glean the following: "It is well known that when Dr. Judson engaged himself to Fanny Forrester she was a Presbyterian. She was baptized by Dr. Judson in the church at Utica. He baptized her by dipping her forward. It gave great scandal to the old line Baptists. But Dr. Judson defended the practice as Eastern and apostolic, and said it was the mode in which all the converts in Burmah were introduced into the church. It will thus be seen that Dr. Judson not only believed that the apostles used the forward posture in baptism, but also practiced that form.

To the above we wish to add the testimony of Dr. Robinson, the most learned of Baptist historians. He is writing concerning the origin of backward immersion.

"The first English Baptists, when they read the phrase, *buried in baptism*, instantly thought of an *English* burial, and, therefore, baptized by laying the body [backward] in the form of burying in their own country, but they might have observed that Paul wrote to the Romans, and that Romans did not bury, but burned the dead, and buried nothing of the dead but their ashes in urns, so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England." ("History of Baptism," p. 696.)

In opposition to these historical statements we know no testimony, human or divine. Among the Eunomians, where single immersion was first used, everything possible was done to make their manner of baptizing appear different from the form handed down from the apostles, but they never dreamed of such a departure as laying the candidate backward in the water.

The extensive use of the backward action in America and parts of Europe shows how easy it is for an error to spread when it once becomes popular. We have heard men in the pulpit denounce sprinkling and pouring, claiming that they were not apostolic, and yet inside of half an hour the same men might be seen in a pool, administering the backward form of baptism, which is not yet 400 years old. It is strange that they will denounce what they conceive to be errors, and before the same audience practice one that is many times greater!

J. H. M.

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### EDITORIAL WANDERINGS IN THE OLD WORLD.

#### No. 30.—The Portrait of Our Lord.

MANY years ago we were interested in a statement made by one of our ministers as to the personal appearance of our Savior. Since then we have, as opportunity offered, made such study and investigation of the subject, as time and means admitted. The question, Is there an authentic portrait of our Lord in existence?—is of more than common interest. The church of Rome holds that there is, and, while in the Imperial City, we had excellent opportunity to carefully examine the subject. We saw a number of these so-called portraits, and one only need examine them, and note the differences in them, to come to the conclusion that, to say the very least, it is not at all likely that there is a true representation of the head of our Savior in existence.

We were also fortunate during our stay in Rome, to receive some very valuable information on this subject from Dr. Forbes, and we propose to give to our readers the benefit of the researches made by him on this subject. The information here given may be considered as entirely reliable, and is well worth a careful study. We would suggest that those who are especially interested in the subject, preserve this article for future reference, as it is the result of a painstaking investigation of the whole question. The doctor says:

"It may seem strange to many that none of the Lord's disciples describe his appearance, although there are pretended descriptive portraits of him, written at a later date. Isaiah foretells his appearance, and his are the only references in the Sacred Scriptures that tell us what the Son of Man was like personally. 'His visage was so marred more than any man, and his form more than the sons of men.' 52: 14. 'He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.' 53: 2.

"This was exactly the way in which the early Byzantine artists portrayed Christ, as for example in the fifth century mosaic on the arch of triumph, in the church of St. Paul without the walls.

"Lampridius, in his life of Alexander Severus, speaks of that emperor having a bust of Christ in the chapel of his household gods. This proves that portraits of our Savior, either true or ideal, were existing in the third century. St. John Damascenus, in the eighth century, speaks of a portrait that Constantine had done from a supposed 'description of Christ, written to the Roman Senate by Publius Lentulus, proconsul of Judea before Herod.' We have failed to trace any such proconsul, but it is the oldest description of the Lord extant, most probably late in the second century when all sorts of apocryphal writings were circulated.

"At this time appeared a man who is still living, and endowed with mighty power; his name is Jesus Christ. His disciples call him the Son of God; others regard him as a powerful prophet. He raises the dead to life and heals the sick of every description of infirmity and disease. This man is of lofty stature and well proportioned; his countenance, severe and virtuous, so that he inspires beholders with feelings both of fear and love. The hair of his head is of the color of wine, and from the top of the head to the ears, straight and without radiance, but it descends from the ears to the shoulders in shining curls. From the shoulders the hair flows down the back, divided into two portions, after the manner of the Nazarenes; his



forehead is clear and without wrinkle, his face free from blemish, and slightly tinged with red, his physiognomy noble and gracious. The nose and mouth faultless, his beard is abundant, the same color as the hair and forked. His eyes blue and very brilliant. In reproving or censuring, he is awe-inspiring; in exhorting and teaching, his speech is gentle and caressing. His countenance is marvelous in seriousness and grace. He has never once been seen to laugh; but many have seen him weep. He is slender in person, has hands straight and long, his arms beautiful. Grave and solemn in his discourse, his language is simple and quiet. He is, in appearance, the most beautiful of the children of men.—*Codex Apocryphus Nov. Test. ab Fabricium, 1703, pl. 1, page 301.*

"In the Apocryphal New Testament there are epistles supposed to have been written by Jesus and Abgarus, King of Edessa. They are quoted by Eusebius, and John Damascenus adds that 'Abgarus charged his messenger to employ some artist to make a portrait of our Lord Jesus, from whom nothing is hidden, and to whom nothing is impossible, being aware of the intention of Abgarus; took a piece of linen, applied it to his face, and depicted thereon his own image. This very portrait is in existence at the present day, and in perfect preservation.' We remember photographs of this pretended portrait being sold in London some years ago. It was said to be preserved in the church of Silvestro in Capite, Rome, till 1870 when it was removed to the Vatican. In S. Prassede is a miniature on a texture, but the features are obliterated; it shows a figure in outline down to the waist. This is also claimed to have been sent by Christ to Abgarus. This naturally reminds us of the story of St. Veronica, who is said to have wiped the Savior's face on his way to Golgotha, and that the impression of his features remained on her handkerchief. This is displayed on grand occasions at St. Peter's, and fac-similes can be bought in the Roman shops. We may also consider as of the second century the rare bronze medal upon which the Lord's profile is engraved. This medallion was exhibited in Rome, in the time of Pope Julius II, and has been discussed by various writers in the 17th and 18th centuries, though its story is comparatively little known now. It will be found engraved and described in the Rev. R. Walsh's essay on ancient coins, 1828, he having bought it of a Jew at Rostock. In 1700 one was dug up at the ancient circus of Brin-gwin in Wales, and sent by Rowland to Luid, at the Ashmolean Museum at Oxford, but it was lost in transit. Another was found in 1812 at Friars-walk, in Cork. The style of this medallion shows that it cannot be later than the age of the Antonines, say 180 A. D.; it was not a piece of money, but a talisman to be worn as a charm. One impression, in the possession of Mrs. T. W. Vessey, Bristol, has a hole in it, so that it could be suspended round the neck.

"The reverse of the medal has written, in Hebrew characters, in five lines, 'The Messiah has reigned, he came in peace, and, being made the Light of man, he lives.' On the obverse is the head of our Lord in profile, to the left, as described by Lentulus. On the left field is written in Hebrew Jesus, and on the right, the letter aleph, the initial of Adonar, Lord. The portrait on this medallion has become received in western art as the type likeness of Christ, the Byzantine artists making their heads of Jesus more round, of which there are many specimens in the mosaics of Rome. We are rather inclined to think that the letter of Lentulus and the medallion are of the same origin, and made to fit one another. The Christians of the first and early part

of the second century certainly had no portraits of Christ, the Jewish influence, and the second commandment would prohibit that.

"We now come back to the first century, to the days of the Messiah, to inquire if any portrait of our Lord was made in his life-time; and if so, if any trace of it is existing. We think it improbable that any of the apostles should have painted the features of Jesus, and those paintings, attributed to St Luke, are pious frauds. Of all these, and there are many, that at the Scala Sancta is said to have been done by St. Luke in outline, and that invisible hands filled in the colored during his absence from the studio. It is a late Byzantine portrait, a pear-shaped head with beard and mustache. Wood-cuts and photographs of it are sold at the Scala Sancta.

"Eusebius, bishop of Cesarea, in the days of Constantine, speaks of having seen 'representations, of the Apostles Peter and Paul, and of Christ himself, still preserved in paintings. He also speaks of a statue of Jesus at Cesarea Philippi, as follows: 'They say that the woman who had an issue of blood, mentioned by the evangelists, and who obtained deliverance from her affliction by our Savior, was a native of this place, and that her house is shown in the city, and the wonderful monuments of our Savior's benefit to her are still remaining. At the gates of her house, on an elevated stone, stands a bronze image of a woman on her bended knee, with her hands stretched out before her like one entreating. Opposite to this there is another bronze statue of a man, erect, decently clad in a mantle, and stretching out his hand to the woman. Before her feet, and on the same pedestal, there is a certain strange plant growing, which, rising as high as the hem of the brazen garment, is a kind of antidote to all kinds of diseases. This statue, they say, is a statue of Jesus Christ, and it has remained even until our times; so that we ourselves saw it whilst tarrying in that city.' Eusebius E. H. VII, 18. Sozomen also speaks of it and says, 'Julian commanded it to be taken down, and a statue of himself to be erected in its place; but fire from heaven was poured down upon Julian's statue, the head and breast were broken, and it was thrown to the ground with the face downwards; it is still to be seen on the spot where it fell, blackened by the effects of the lightning. The statue of Christ was dragged round the city and mutilated by the Pagans; but the Christians recovered the fragments and deposited the statue in the church in which it is still preserved. E. H. V., 21.

"There is nothing unreasonable in believing that the woman did erect the group which Eusebius says he saw, and we may presume that the artist would make the Lord's likeness as the woman described it. It has not been existing for very many years, for Sozomen speaks of its destruction, but a marble relief of the fourth century, depicting the scene at Cesarea, exists in the Lateran Christian Museum. On the left at the top of the hall of Sarcophagi is one under a canopy; at one end of it is the scene of Peter denying Christ, with buildings in the background; and at the other end is the woman and our Lord, also with buildings in the background, as described above by Eusebius. One of these is evidently the woman's house, a church and baptistry is also shown, evidently the scene at Cesarea. We believe the group in relief to be a copy of the bronze one at Cesarea, and so this would represent the oldest portrait of our Lord; and it agrees with the bronze medallion described above.

"The figures of our Lord in the early sculpture work invariably depict him as a young man, as for example in the scene with Peter at the other end of the above cited sarcophagus, but the

figure in the relief with the woman is of the received type as described by Lentulus. We consider that the relief and medal hand down to perhaps roughly, the features of Jesus Christ. The heads of Christ in the catacombs are earlier than the 9th century, and they follow the type at St. Paul's with an attempt to beautify in accordance with the decree of Adrian I, 85, that 'Christ should be represented under a beautiful a form as art could display.'

From what we have now given on this question it will be seen that we are fully justified in our conclusion that there is no authentic portrait of our Lord in existence. Some of the older portraits, made after the description by Lentulus, in a general way, give us some of his features, but as a rule the later paintings are largely drawn from the imagination of the artists themselves.

At this writing, Dec. 16, we are in the City of Naples. In a few days we take the Steamer *Setta* for Port Said, Egypt. From there we go to Suez, and to the route of the Exodus of the children of Israel from Egypt. Then, crossing the Land of Goshen, we go to Cairo, hoping to reach the latter place on Christmas Day. We are both enjoying excellent health. The Lord has abundantly blessed us, and we give thanks and praise. D. L.

#### AIDING MINISTERS.

In No. 49 of last volume I notice an editorial item that a church would like a minister, is willing to render substantial assistance, but wants a man who understands the Gospel, and can preach it to the edification and instruction of the people. Who is to be the judge, the minister or the people? Must he preach a trial sermon, and, if not satisfactory, be rejected? Is a minister always to be in accord with the views of a church before he preaches for them? Have not ministers doing good work for the church, who are not edifying in their plain way of preaching the doctrines of the Bible, to the people, or even to all the members? If a minister, not coming up to the standard would move into said church, without said aid, would he be rejected? Or is said aid the consideration of acceptance? Is it a reasonable request? Is this true doctrine? Is not this putting money value on specified ability? Would not a church better call for a minister, who is a good Christian worker, and in harmony with the usage of the General Brotherhood, than in harmony with the view of said church? I believe in aiding the minister if even he does not please all the people. I. L. BERT.

REMARKS.—Our brother fails to get the idea that a church would like a minister, is willing to render substantial assistance, but wants a man who understands the Gospel, and can preach it to the edification and instruction of the people. The congregation referred to desires a minister in full sympathy with the usages of the General Brotherhood (not her own individual particular local notions), and does not care to spend her money to help locate any other. In this is right. A preacher, who is not in full sympathy with the church of which he is a member, or not to expect substantial aid, much less see to it. If a minister, with a good letter, moves into or any other congregation of his own accord, the church may receive him as such, regardless of ability as a preacher. But if the congregation proposes to be at the expense of locating a minister, it is but fair that she should know just what she is doing. Matters of that kind can usually be settled by correspondence, reference, or a visit. It is not placing money value on ability. This is in perfect harmony with the practice of the General Brotherhood in the past. Many of our ministers have been assisted in this manner, and among them some of the leading elders and writers of the Brotherhood. It is a way of rendering assistance to ministers that is to be highly commended.



While the world remains there will be a diversity of talents, and it is no more than natural that those of special ability should be in greater demand. The Lord expects more of them, and so does the church. Nevertheless there is work in great abundance for all of us, however limited our talents.

A minister of very ordinary ability may accomplish a good work in one neighborhood, and yet be of little value in another. This may also be true of talented preachers. Just now we have in mind a minister, of very ordinary attainments as a preacher, who is wanted in preference to men of far greater ability. And since congregations, needing help in the ministry, have the privilege of locating a preacher in their territory, it is probably best to let them make their own choice. We are glad that the one referred to calls for a man in sympathy with the General Brotherhood. This shows that the church means to be loyal to true Gospel principles. Of course a man is wanted who can interest the people as well as the members. This is commendable as well as profitable. While the ability to do so may not be universal among ministers, it is nevertheless a gift greatly to be desired, and ought to be cultivated.

J. H. M.

### WILL TAKE THE OLD TURNPIKE.

THE *Independent* publishes an interesting supposition, the moral of which may be well applied in a religious sense.

"Suppose a traveler, passing through the town of Andover, Mass., should stop at the door of the theological seminary in that town to inquire about the most direct and safest road to Boston, what answer would he likely get? Possibly it might be as follows:

"Well, sir, that road (pointing to the old turnpike) has, in the past, generally been called the safest and best way; but, my good sir, a syndicate of far-seeing, enterprising men, who have been looking into the matter, decided two or three years ago that a far more attractive route could be found than the old turnpike, and they at once looked into the matter again, when they concluded to construct a new road or highway directly over the mountains,—fine scenery there,—then they courageously followed a new survey which led from thence straight to Boston, via Cambridge. The new road, or avenue, it should be called, beats the old turnpike all to pieces, and I advise you all to go that way. I admit sir, that there are some dark passages, over the mountains, on this new route, but the syndicate has secured lights of a new fashion to be placed all along the avenue, so that there will be little or no danger in taking that road."

"Has the whole route all the way through to the very end been surveyed?" anxiously inquired the traveler.

"No, not exactly," was the reply; "but the syndicate assures us that all who go that way will surely get there."

"Do you know of any one who ever went that way and got there,—to Boston I mean,—that's what I want to know?"

"No,—I don't for certain," was the hesitating reply; "but most of the directors, including the chief engineer, talk that way, and they ought to know."

"Well," says the traveler, "I think I will take the old turnpike this time, as I want to be sure I am right. Good-morning."

"He got there."

Religiously, we may with profit use the figure and say, that the way Jesus and the apostles

journeyed from earth to heaven is the only sure road that can be honestly recommended. The man who wants to be sure of success can afford to take no other.

### OUR VISIT TO OHIO.—MISSION WORK.

PERHAPS it is a little late to write about things in the old year, but on account of other pressing duties we failed to say anything about a very pleasant visit we had, of two weeks, with the Brethren at Pleasant Hill, Ohio. We commenced a meeting in the little village of Pleasant Hill, December 10, and closed on Christmas eve. In our poor way we tried to set before the people some of the precious truths of God's Word. One young man accepted the Truth and was baptized.

This church within recent years has had large additions, and is in a prosperous condition. Isaac Price is the elder, and is assisted by D. D. Wine and Isaac Frantz in the ministry, both young men of zeal and piety. Bro. Price is an elder for whom we have profound respect. He does what he can and rejoices when there are those who can do more. Such men are always useful, and scarcely ever fail to be appreciated. We never met kinder brethren and sisters, and their interest in the services was manifested by regular attendance and words of encouragement. During the meetings a council-meeting was held, and two deacons were installed. Their names we cannot now recall. At this meeting peace and harmony prevailed. The financial needs of the church were liberally responded to, and all the members seemed cheerful in doing their part for the support of the church.

We noticed on this visit, and also on a former visit to the northern part of Ohio, an increased interest in the mission and educational work of the church. The mission spirit is a mark of the apostolic church, and the more we have of it the more nearly we come in accord with the Spirit of Jesus and his apostles. But the climax of missionary effort is not yet reached among us. We are yet at the foot of the ladder, casting glances upward, and have not yet begun to ascend.

J. B. B.

### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### From the Mission Field of North-Western Iowa.

I wish to call the attention of our brethren East, contemplating coming West, to seek homes and missionary fields where they are much needed,—especially our young ministering brethren. The Counties of Woodbury, Plymouth, Cherokee and Ida, to which my personal knowledge extends, furnish a grand opening to build up churches of the very best society. Those Counties are largely made up of Brethren's children and young people from Illinois, Ohio and the Eastern States. We moved to this County ten years ago, with but four members, and commenced to hold forth the true Gospel to the people. So far we have succeeded in building up a church of nearly a hundred members. We now have a comfortable house of worship, and a large Sunday-school.

We also organized a new church last fall, twelve miles North-west of Le Mars, Plymouth County.

Bro. David A. Miller was chosen to the ministry and a deacon was also chosen. Bro. David, by his energy and zeal, has succeeded in building a house of worship, which will be dedicated Jan. 22. There is a fine country around, and a good class of people. I anticipate a bright future for that church. Bro. H. F. Maust, a young minister, moves into this church next spring from Waterloo, and also his father and family. There was also a new organization effected in Ida County, four miles south-east of Battle Creek, of some fifteen members. Bro. Miller was chosen to the ministry, and Bro. Wm. Isenbarger as deacon. Here is also a good farming country, where land is low in price.

Another organization was effected at Galva, Ida County, lately. Bro. Jacob Miller was chosen deacon. There is no resident minister here. The very fine country at this place presents a good opening for a young, active minister to find a good field. We have been giving them meetings since the organization. This formerly belonged to the Aurelia church, Cherokee County. Bro. J. Early is the elder of that church. These three last churches have been organized during the last year. We especially invite your attention to this prolific field of labor. Come, dear brethren, there is work here for a large corps of workers. We could make use of several ministers in our church here to a good advantage, as our field is very extensive. Brethren, wishing further information in regard to the country in any of those churches, may address me at Kingsley, Iowa; Bro. David A. Miller, Le Mars, Iowa; Jacob Miller, Galva, Ida County, or Levi Isenbarger, Battle Creek, Iowa. Any of the above will give you all the information you need or desire.

J. W. THOSTLE.

Kingsley, Plymouth Co., Iowa.

### Notes from Virginia.

DEC. 16 I started to King William County, Va., to the isolated members in that County. They moved there from Maryland and Pennsylvania. About three others moved there six years ago. Since moving there they had two visits for preaching and one feast. They have had no meetings for nearly one year. On Sunday I went to Coloesa, to a Baptist church. Their Sunday-school being in session, we were asked to give a talk to the children. At the close they turned the use of the house over to us. I talked some. We met at the same place different times, and also at the Brethren's houses. There are five brethren and seven sisters at this place, who live ten miles apart. We had a series of meetings at Bro. Sauble's house. They are anxious for a minister to move in and help to raise the standard. Land is cheap; it is a sandy loam. The brethren live four miles from the railroad, and ten miles from West Point. We saw, in King William County, old colonial churches, built in 1734, of brick brought from England. They were strongly built and the walls are yet good. There are four houses in this County, ten miles apart. One is held by Dr. Richards and Lee. It is free to all, and near where Brethren live. It would do well for meetings during the summer, and could be had by the Brethren, so I learn. Dec. 23 we went to Baltimore, and on Sunday I went to Woodberry, and attended the Sunday-school and preaching. Bro. John Smith is the resident minister. The members appear alive to the cause, and invite the ministering brethren to stop at Woodberry.

Dec. 26 I went to Washington, to 308 Sixth St., S. E. I found Bro. Lyon and family well. I visited some, and found all in good cheer.

Dec. 28 I left for Bridgewater, to attend the Ministerial Meeting,—the first ever held in the Second District of Virginia. All was pleasant and



enjoyable. The subject of liberal giving was discussed. The great need in the Second District of Virginia is, that the elders be doing their duty,—to get a system for giving. In reading Bro. Brumbaugh's, sister Neff-singer's and Bro. A. Hutchison's articles on city work one may see that it requires some one there all the time. I hope to see the day when the Brethren will have a church-house in the great Capital.

S. H. MYERS.

#### Chips from the Work-house.

MUCH interest is manifested in the endowment plan for carrying forward the Lord's work:

1. Because of its certainty and regularity.
2. Because of its permanency.

One by one the faithful soldiers of the cross are called upon to lay down their armor and join the faithful on the other shore, while the money paid over by them into the missionary endowment fund continues, each year, to help the church in her great mission on earth. Much has been learned by experience since this plan was first established by Annual Meeting, and, no doubt, much remains yet to be learned in the future. A few letters have been received, expressing dissatisfaction on the part of several in one locality.

1. Because the notes given were not left in the District where the donors resided, as first intended.
2. Because they have been offered opportunities to pay their notes at any time they wish, when they had only agreed to pay the interest as long as they live and the principal after their death.
3. Because they had somehow been led to suppose that the committee is loaning out the money, when paid in, at a higher rate of interest than they ought.

4. Because they have fears that some of this missionary endowment money will be used to build up schools in which they are not interested.

In answer to all of this, these "Chips" say:

1. It is true that the brethren who first canvassed for this endowment fund rather encouraged the donors to keep the money as long as they live, and pay only the interest, and it is also true that it was thought best to leave the endowment notes in the State District where taken, and have interest collected by some one in the District and forwarded to the committee. I myself so arranged for about twelve thousand dollars of endowment notes, given me while canvassing the Southern District of Illinois. It was, however, soon learned by experience, that in a few years some of these donors would be living in other States, and that necessity required the committee to call in these notes for a more complete record and for greater safety, as well as for greater convenience in collecting the interest. This plan is now almost universally accepted as being far better than the plan first tried.

2. Experience proved that in some cases where the money was not paid until after the death of the donor, it became difficult, and in some cases even impossible, for the committee to collect it. Unprincipled parties, after the death of the donor, would turn the money into other channels, instead of allowing it to be used for the Lord's work, as desired by the donor; therefore, in order to make sure that there be no trouble of this kind, and because the committee could get seven, instead of five per cent interest, and have the money secured by first-class farm mortgages, the committee offered all an opportunity to pay their notes whenever it suited them to do so. Many have gladly availed themselves of this opportunity, when properly explained to them. One brother, who gave a note for five hundred dollars, wrote about six months later: "I want to pay my

note. I don't know what other people may do with my money after I am dead, and I want this in the hands of the church for the Lord's work."

3. As to taking a higher rate of interest than the committee ought, these "Chips" say we know of no case where more than legal interest has been received.

4. Under this head I know of no better way than to advise all to read carefully the quarterly statements in the GOSPEL MESSENGER, of all money received, and for what paid out. Let them read carefully the report of committee to Annual Meeting, as published in the Minutes, until they can have confidence in the ability of Annual Meeting to manage this part safely, and that not one nickel ever has been, nor ever can be, legally applied for any other purpose. Recent developments have also taught the committee that, instead of notes like those first taken, a plain contract is better. In this contract the desire of the donor, and the conditions upon which the obligation is given, are clearly stated; also how the committee must carry on the work, in order to make legal said contracts. All contracts have interest payable upon one of two dates, either Feb. 1 or July 1, thus requiring the Secretary to collect interest only twice each year, instead of each week in the year, as would be the case when notes are not thus dated. In many cases the notes first given have already been exchanged for the contract form, and in order to insure greater safety, and for convenience of collecting interest, the committee desires to exchange, in the near future, with all who prefer not to pay the principal of their notes. Arrangements have already been made to complete the exchange.

With the few exceptions, above alluded to, so far as known, the brethren and sisters, to whom the endowment plan has been properly explained, are much pleased with it, and they, as well as the committee, have been much encouraged by the fact that, during the last year, the missionary endowment fund has been nearly doubled, and the Lord's work greatly strengthened.

DANIEL VANIMAN.

From Davenport, Nebr.

BRO. J. E. Young, of Beatrice, Nebr., and Bro. G. B. Hancock, district evangelist of the Christian church, will begin meetings at Davenport, Nebr., preaching alternate sermons on the difference between us, as churches, beginning Jan. 30, at the Christian church-house in Davenport.

The immediate cause of this meeting was brought about by Bro. Young's pointed Gospel preaching at this place nearly a year ago. After his decisive discourse on Trine Immersion, the waters became troubled and our Christian friends urged Bro. Young to have a public discussion on the subject, which Bro. Young declined to do, as the question had been discussed repeatedly by some of the most talented men. After some deliberation, Bro. Young proposed to meet them and preach alternate sermons with one of their representatives, not only on the mode of baptism, but on the differences between us as churches.

We will be pleased to see a number of our brethren with us during the meetings. The St. Joseph and Grand Island Railroad Company have granted reduced rates from Fairbury and Fairfield to Davenport, for the benefit of those who may wish to attend the meetings.

D. H. FORNEY.

From Portage Church, Ohio.

ABOUT a month ago we gave a short report of the meeting that was then in progress here. This meeting was held in the northern part of this con-

gregation in a union house, where there are faithful members. Here Bro. Henry Frantz, Forgy, Ohio, commenced meetings Dec. 1, continued over ten days, preaching, in all, ten sermons. Four came out on the side of the Lord and were baptized. Two were the heads of families, and the others were young people. These meetings closed much too soon.

Jan. 8 Bro. Jacob Witmore and wife of Missouri, came. Bro. Witmore began preaching Sunday, Jan. 8, and preached each evening Sundays at 10:30, for two weeks. Slightly excellent, but the weather being so cold, congregations were small during the first week. The second week they began to increase a little towards the last we had very fair congregations. Three dear souls expressed a desire to unite with the people of God. They were all heads of families.

The meetings by Bro. Witmore were held in our main church-house, about five miles east of the place where Bro. Frantz held his meetings. Bro. Witmore is at present in the church. May the Lord crown his labor with success, that he may gather in many sheaves.

J. P. KRAVITZ.

Jan. 27.

#### Death of Bro. Elias Auvil.

BRO. Auvil died at the "World's Dispensary Medical Association," Buffalo, N. Y., Dec. 18, 1892, aged sixty-seven years, seven months and three days.

He resided at Cove, Barbour Co., W. Va. He possessed all the elements that make a good citizen. For forty years he was a faithful member of the German Baptist church; always faithful, consistent,—never failing to perform the duties assigned to him or dictated by his own generous heart. He was widely known and respected. By his death the church lost a pillar of strength, a valuable example, the children of the church a father, the friendless a faithful counselor. He was an honorable and respected citizen, and eight months previous to his death his faithful life-companion passed away. For months he had been seriously afflicted. He went to Buffalo, N. Y., to seek medical aid, but was attacked by pneumonia and died before he could reach his bed-side.

His remains were brought back to West Virginia and on Jan. 5, 1893, were buried beside his loved wife in the family plot near the church. There, amid the blue hills of his beloved Virginia, he sleeps. The church will longer hear that voice its people loved, but they will remember its tones of peace and its warning notes. They will not forget his prayer:

"Teach us to feel another's woes,  
To hide the faults we see,  
That mercy I to others show,  
That mercy I to me."

Bro. Auvil never forgot the Lord, nor comfort the children of the Lord; nor did the Lord forget him.

JOHN R. PHILLIPS.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far land."

Muncie, Ind.—I am now here, in the Kingdom church, since Jan. 21, holding meetings with good interest and good order. Though there are other meetings near by, we have fair collections. I intend staying several days yet. The Committee of Arrangements for Annual Meeting resides here. From all appearances arrangements will be made satisfactory. We have excellent weather now,—good sleighing and light nights.—Jos. Holder, Jan. 24.



Abbyville, Kans.—Bro. G. E. Studebaker closed very interesting meetings at Arlington, Kans., Jan. 22. He preached eighteen sermons, made many friends, and left good impressions. This is a new place for the Brethren. Two were baptized and one received by letter.—*Isaac H. Miller.*

Philadelphia, Pa.—The Lord continues to bless us. Our Sunday services are well sustained with a good interest. The Sunday-school ranges from 190 to 210 in actual attendance. We baptized nineteen within the last three months and have several yet to be baptized. The Lord bless all his people!—*T. T. Myers, Jan. 26.*

Martinsburg, Pa.—Bro. J. M. Mohler, of Lewis-town, Pa., commenced a series of meetings here Jan. 4 and closed Jan. 14, delivering, in all, nineteen sermons. It is needless to say that our brother preached with great power and energy. There were no additions, but many were made to count the cost.—*A. O. Dilling, Jan. 19.*

Reading, Pa.—Bro. Henry Light conducted a series of meetings in this City, from Dec. 25 to Jan. 6. This was the first series of meetings the Brethren ever held in that city. Four precious souls became willing to forsake Satan and walk with the children of God in the narrow path.—*Ella Raffensperger, Harrisburg, Pa., Jan. 27.*

Milton Grove, Pa.—We had a series of meetings at the Green Tree church in the Chiques congregation which lasted a little over a week. Thirteen souls came out on the Lord's side. Brethren Boon and Ezra Grabill preached for us. During the meetings God refreshed our church, and kindled a fire which is burning.—*Abraham B. Garman, Jan. 22.*

Mulberry Grove, Ill.—The members of this church have just enjoyed a series of meetings, conducted by Eld. Michael Flory, of Girard. The meetings commenced Jan. 15 and closed Jan. 29. The attention was excellent, and while there were no additions, we believe good impressions were made, and the members much built up.—*Ida M. Kessler, Jan. 30.*

Abbotstown, Pa.—Elders Geo. Bucher, of Kleinfeltersville, Pa., and Israel Wenger, of Lincoln, Pa., came to us Jan. 12 and remained eight days, preaching in the forenoon and evening. They held forth the Word with power, encouraging the faithful and warning the sinner. We feel that the church has been strengthened.—*Orville V. Long, Jan. 20.*

Latty, Ohio.—Our last council was held at Bro. Daniel Berkeybile's Jan. 7. Business was disposed of pleasantly. Acting upon the suggestion of a sister, a home mission fund was started. Bro. Heistand preached in a school-house in the evening and on the following Sunday. He now expects to preach here every four weeks.—*Ida F. Miller, Jan. 24.*

Flat Rock, N. C.—Fourteen years ago about forty-five members belonged to this church, scattered over a large territory. Now we have four organized churches, comprising about 150 members. Bro. Henry Sheets has charge of this church and is respected by all. He will be a member of the next Standing Committee, no providential hindrance. I like our church paper very much.—*G. W. Miller, Jan. 10.*

Poudre Valley, Colo.—The members of this congregation met in regular quarterly council Jan. 21. Eld. G. W. Feiler was present and presided. Everything passed off pleasantly, and the best of feeling prevailed. The same officers were re-elected for the present year. Eld. Feiler declared to us the Bread of Life on Sunday and Sunday night. In the near future we expect Bro. A. C. Snowberger to be with us and hold some meetings.—*D. M. Chick, Ft. Collins, Colo.*

Sterling, Ill.—Bro. D. B. Eby has just closed a nine days' series of meetings here. The weather is extremely cold, but the interest excellent, and a warm feeling has been worked up. Surely, sheaves are ripening for an early harvest.—*P. R. Keltner, Jan. 23.*

Somerset, Ind.—On Sunday, Jan. 22, at a meeting held at the Cart Creek school-house, in the eastern part of the Somerset church, two souls were made willing to unite with the church, a husband and wife. They had formerly been members of the Progressive Brethren.—*S. M. Aukerman, Jan. 25.*

West Otter Creek, Ill.—Bro. George W. Cripe, of Cerro Gordo, Ill., came to us Jan. 6, and preached two weeks. There were no accessions to the fold, but the members were made stronger by the good sermons and kind words of our brother. Last Monday Bro. Cripe left for home.—*S. C. Wrightman, Virden, Ill., Jan. 24.*

Missionary Meeting.—The churches in the Northern District of Missouri will please inform their delegates to District Meeting, that there will be a meeting in connection with District Meeting, at which the following proposition will be considered: "Mission Work,—its Object, and How to Make it More Effective." The meeting will take place the day before the District Meeting. We hope all will come prepared to give advice.—*Jos. Andes, Secretary Mission Board, Mound City, Mo., Jan. 26.*

Heizer, Kans.—The District Meeting for the District of South-western Kansas, Southern Colorado and No Man's Land will be held in the Walnut Valley church, Barton Co., Kans., three miles south-west of Heizer and nine miles north-west of Great Bend. A love-feast will be held on Monday, March 27, the first meeting at 2 P. M. Ministerial Meeting will be held March 28. Parties will please notify Bro. M. Keller, Heizer, Kans., and they will be met at station.—*A. L. Boyd, Jan. 23.*

Yale, Nebr.—Bro. Hope came to us Jan. 12, and commenced a series of meetings on the evening of Jan. 14, at the Yale school-house. At 2 P. M. he preached in the Swedish language at private houses. He has worked up quite an interest among the Swedes here. We think if he or some other brother could locate here, a great work might be accomplished. He has preached, up to this date, thirteen sermons, and the Lord willing, he will continue over Sunday. Then he will go to Buffalo County.—*D. M. Ross, Jan. 21.*

Camp Creek, Ill.—The members of the Camp Creek church held their council Jan. 21. It was well attended. We called upon Bro. D. B. Gibson to be with us. The writer was advanced to the second degree of the ministry. Bro. Sherman Stookey was elected to the ministry and Bro. Andrew Carson to the office of deacon. The church, heretofore, was in charge of Eld. John Pool, but by his withdrawal from the eldership, the church was left without an elder. We chose Bro. D. B. Gibson as our elder, and he accepted the charge.—*S. S. Hummer.*

Mound City, Mo.—We learn from Bro. Hipes, who is working in the mission field for us, that four more were immersed at St. Joseph last Sunday. Bro. Hipes, at present, is holding a series of meetings at Whitesville, Mo. For the benefit of those who are still writing us for more mission work, we will say, that we will not be able to do any more mission work till after District Meeting, hoping the churches are satisfied that we used our best efforts to accomplish the most good.—*Jos. Andes, Secretary Mission Board, Northern District of Missouri.*

Welsh Run, Pa.—Since my last report one was received by baptism. Bro. David Ausherman, of Frederick, Md., preached one sermon at the Clay Lick church Jan. 15, and on the 16th he commenced a series of meetings at the Union school-house. Jan. 27 he closed, after preaching thirteen sermons at that place.—*Eliab Zuck, Jan. 28.*

Pleasant Valley, Ohio.—Bro. D. S. Filbrum came to us Dec. 31 and held a series of meetings for us at the Jordan house. The meetings continued two weeks with a good interest. The severe, cold weather hindered some from attending. Four young brethren united with the church by baptism. We continued our Sunday-school till December, with an excellent interest and a large increase in attendance over last year.—*Silas Gilbert, Jan. 17.*

Lancaster, Pa.—Bro. T. F. Imler conducted a very pleasant and profitable series of meetings, commencing Jan. 1, 1893, and closing Jan. 17, preaching, in all, nineteen sermons. During the meetings three manifested a willingness to obey the call, and last Sunday they were received by baptism. There were several others who were favorably impressed. The truth could not have been presented more plainly and faithfully than it was by our pastor. There was also one, a brother in another district but now a resident of Lancaster, who wishes to be reclaimed.—*A. J. Evans.*

Edna Mills, Ind.—We began a series of meetings in the Edna meeting-house Jan. 15. Bro. L. T. Holsinger, of Ladoga, Ind., gave us four soul-cheering sermons. Bro. Wm. Harshbarger, from Ladoga, Ind., gave us one sermon. The remainder of the time was taken up by the home ministers. Jan. 22 Bro. Daniel Bock, from the Howard church, gave us two sermons. Jan. 23, according to previous arrangements, Bro. J. O. Murray, of Nappanee, Ind., came to hold a series of meetings for us. We hope and pray that he may be able to preach the Word with power. We have had good sleighing since New Year's Day.—*Samuel Skiles, Jan. 25.*

Wood River Church, Nebr.—Bro. J. E. Young, of Beatrice, Nebr., came to us and began a series of meetings on the evening of Jan. 4, and closed with a Communion meeting on the evening of Jan. 24. The meeting was much enjoyed by all, especially the feast. Twenty-two communicants surrounded the tables. Eleven sisters confessed Christ during these meetings and were baptized. One brother was reclaimed. Most of those baptized are young in years. Many more, we believe, are near the kingdom. The weather was most delightful during the meetings. Bro. Young is an able speaker and did not fail to declare the whole truth, and pointed sinners to Christ. Saints were encouraged to go on in the good work.—*Edgar M. Snavely, Jan. 26.*

Hartford City, Ind.—Bro. Isaac Frantz commenced a series of meetings Jan. 7, and continued until Jan. 22. We had to contend with a great many disadvantages. First we were disappointed in the house we had rented and were compelled to get another house. The weather being very cold and stormy, people could not get out much the first week, but as soon as the weather settled, the congregation began to increase, so much so that the house was entirely too small. The last night a large part of the congregation went away on account of a lack of room. Don't talk about cities not being the place for our brethren to work. Thousands of souls are anxious for the truth. There were four additions, and many say they will come soon. Only eternity will reveal the good done in our City. There has been more Bible reading done here during the last week than for some time previous.—*Levi Winklebleck.*



"What therefore God hath joined together, let not man put asunder."

"Blessed are the dead which die in the Lord."

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## Announcements.

### DISTRICT MEETINGS.

March 7, District of South western Kansas and Southern Colorado and No Man's Land, in the Walnut Valley Church, Kans.

April 6 and 7, Second District of Virginia, in the Mobile River congregation.

### LOVE-FEASTS.

March 27, at 2 P. M., at Walnut Valley, Kans.

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A few copies of the last edition of the above work are still on hand. No better work for our ministers can be found than this work of our dear departed one. Price, \$1.25 per copy post-paid. Address this office.

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## Classified Minutes of Annual Meeting, with Appendix.

Not all the members of our church have that perfect knowledge of our principles, that is so desirable. Others there are who are well acquainted with the church as it exists, but who would like to know something of her past history, as regards her gradual growth and development. In fact, all who are interested in the welfare of the church, that is so dear to all of us, should have access to a complete compilation, such as is found in the "Classified Minutes of Annual Meeting," with the appendix, containing the minutes up to the present date. We sell this work at only \$1.75 for cloth binding. Be sure to send for a copy while the supply is still on hand. Those who have the old edition of the "Classified Minutes," can have the "Appendix" in separate binding for 25 cents.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series

Mt. Morris, Ill., and Huntingdon, Pa., Feb. 14, 1893.

No. 7.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,

And Business Manager of the Eastern House, Box 3  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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MURDER, in the United States, is rapidly on the increase. Statistics show that the number of murders committed in 1892 reached 6,792, as compared with 5,906 in 1891, and 4,290 in 1890. Liquor was the direct cause of 748 of these murders in 1892. The increase is alarming, and shows the necessity of more earnest preaching in defense of the Gospel of peace. If all persons would heed the command, "Live peaceably with all men," our land would be free from this great crime list. To stimulate right sentiment in this respect, is the duty of all earnest ministers.

FEBRUARY brings with it bad weather. With snow, sleet, ice and rain, it is unpleasant getting around, and people who can do it are inclined to remain within doors. Our heart is going out towards the Hawaii Islands, as they are represented as being as nearly an earthly paradise as there is a place to be found in the world. If we were to decide the annexation question, we would say, Yea, let us have them, and then make a grand highway to get to them, especially during the months of February and March. But then, perhaps, the bitter makes the sweet all the sweeter when it comes.

THE Spring Run, Pa., church lately dedicated a new house to the worship of God. Bro. W. J. Swigart was with them. He reports a good house, located in a good field for Christian labor. The meetings were continued, and J. Spencer Beaver is doing the preaching.

AMONG our people there are encouraging indications of the development of the Christian trait, commonly called Charity, a desire to administer to the well-being and wants of others. This is especially noticeable in reference to such cases, and directly and indirectly tends to the promotion of the cause of Christ. Every-where there seem to be men and women that want to give of their means to a laudable purpose. To-day we received a letter in which the writer says that during the past year he has been prosperous, and because of this prosperity he wishes to divide a part of the blessings thus received with such as have been less fortunate, and this he wants to do in a way as will enlarge the possibilities of the recipients for doing greater service for the Master. The pleasant part about it is that there are some who really feel that they are blessed, and that this feeling prompts in them a desire to do good to others. This growing desire to help others to do good and be useful, is commendable, and we should cultivate it in ourselves as well as encourage it in others. It is the exercising of the same spirit that prompted the early Christians to sell their possessions and lay the price of them at the apostles' feet, that distribution might be made. It is the unifying spirit of God that works in the hearts of all his consecrated children.

DURING our late cold snap some of our secular newspapers have been well spiced with what they are pleased to call "Ice-cold Baptisms," and while we feel sorry for the criticism made, we are glad that our church doesn't give worse subjects for gossip, and we venture the assertion that, in all the "Ice-cold Baptisms," performed by our brethren, not one-tenth of the physical suffering has resulted therefrom, that comes as a result of the foolish and sinful fashions that are excused, allowed, and, in many cases, encouraged by the more popular denominations of professing Christians. Think of a cold-water baptism endured for a few minutes, once in a life-time, in comparison with tight lacing, which distorts and deforms the body for life, destroys the health, brings pain and untold miseries, and an untimely death! The one is done for Christ's sake, the other, for fashion's sake. The one promises salvation and eternal life; the other, misery in this life, and death and corruption in the life to come. And this is only one out of the hundreds of ways in which even professing Christians mar, distort, and injure their physical bodies because it is popular to do so. Thousands of our homes, all over this Christian land of ours, are made wretched because of these things. And yet, about them the secular press has nothing to say. It shows plainly that, for the devil's sake, the world is ever ready to make all kinds of sacrifices, even unto death, but for Christ's sake nothing,—not even so much as to follow Jesus into the water to receive holy bap-

tism. Everybody is willing to accept the crown without the thorns, but very few, indeed, are willing to take up the cross, forgetting that he who would wear the crown must endure the cross, and follow Jesus in the way. Let none of these things discourage us in accepting and doing the truth. Wherever the Lord has called us to go, the promise is, "I will be with thee." And wherever he is, there it is blessed to be.

WE are sometimes almost compelled to say things, through criticisms, that we regret to say, and then we are blamed because we said it. We are not sure that it is best to criticize any author until he is first asked to interpret his own production. After we get a writer's own interpretation he then becomes a proper subject for criticism, for then we criticize his own meaning, and not the meaning that we are pleased to place upon his productions. This, it seems to us, is the better way, and may avoid uncalled-for explanations.

### BIBLE WORK.

WE are now in the opening week of our Bible Term, and the increased attendance over former years is very gratifying indeed. The most encouraging part about it is, that those who have come are here to remain to the close. Every mail brings word of others coming, so that, by the beginning of the second week, we will have quite a class,—elders, ministers and Sunday-school workers, brethren and sisters, old and young, are represented in the class, and the building is being packed from top to bottom. Is it not a blessed thing to have so many Bible students, all in one family, and, like school-children, learning their daily lessons?

As we see these brethren and sisters together, we are made to think of our lamented Eld. Quinter. How such a sight would have given enthusiasm to his soul, and how anxiously he looked forward to the time when these things would come to pass! It is the answer to his long-cherished wish, and to it we say, Amen.

The work is starting out very pleasantly, and as the class grows in number, we hope it may grow in interest and power for good. And while we rejoice with those who are here, we sympathize with those who are not, but whose hearts are in the work. We are sure that if all those, whose desires are here, could be with us, we would be more than crowded, and large rooms would be needed to meet the classes. We are glad to entertain this feeling, and, under God's blessing, we hope the time will soon come when all of our ministers and Bible workers will be able to attend a session of this kind each year, at one of our schools, and we suggest that our elders make a special effort to be present. Under the Divine guidance and their presence and help, we feel that the work will be safe, and for the future no fears need to be entertained. The Bible is the greatest of all books for study, and the only regrets we can have is, that we know too little about it.



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE GETHSEMANE PRAYER.

BY GERTRUDE A. FLORY.

FATHER, if it be possible, let this cup  
Of death and sorrow from me pass away.  
Yet if it is thy will, O Father! I will sup  
Its bitterest woe. But O! let angels near me stay  
To soothe the anguish of that dreaded hour.  
My soul is heavy with the burden of the cross;  
Flesh at this moment seems bereft of power  
To give my life to save the world from loss.  
O Father! let these drops of anguish blood,—  
These precious drops which trickle down my cheek,  
Wash out the stain, the dross, the crimson flood  
Of sin, and to the weary sinful speak  
The soothing balm of sins forgiven:  
O let this hour of agony alone  
For all their guilt! O let their bonds be riven!  
That on the dreadful cross I need not die alone.  
O Father! must I die the world from sin to free?  
I bow in meek submission to thy will,  
Albeit in death's sad hour thou leavest me  
Thy holy law in anguish to fulfill.

La Porte, Ind.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Man's Need of a Savior.

BY J. S. MOHLER.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5: 19.

#### Part Two.

WE also need Christ as a Leader. We are all dependent on some one to lead us on through life. The path before us is untraveled, until we pass on, step by step. Anxiety, doubts, hopes and fears, beset us on every side, hence we avail ourselves of Leadership that we think will afford us the most happiness and safety through life, and in the life beyond. Unfortunately, so many are led from motives of carnal pleasures, more than of safety, and, in consequence, will be disappointed. But Christ, as a Leader, is eminently safe. He knows the way from beginning to end. He came from above, and trod the way himself, and has gone to the Father again, and bids us follow him, that where he is there may we be also. Christ also knows all the dangers along the way, and has pointed them out to us clearly, so that we may avoid them. Christ leads us gently, patiently, humbly, obediently, truthfully, honestly, temperately, prayerfully, charitably, faithfully, hopefully, continuously, until our journey ends in everlasting happiness, in the bosom of our Heavenly Father. Trusting in the Leadership of Christ, we are always safe from the fiery darts of the evil one, who cannot harm us above our strength; for greater is he that is in us, than he that is in the world.

We need Christ as a Priest, to intercede for us continually. No one, among all the intelligences of heaven can be touched by our infirmities as Christ can (the Father excepted). Paul, in referring to the priesthood of Christ, says, "For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15. "Seeing he ever liveth to make intercession for them." Heb. 7: 25. Through Christ our prayers are accepted and answered by the Father, our sins are pardoned, and our troubles and sorrows are removed from our hearts. The blood of Christ, as a priest, avails

continually in our behalf. We need Christ especially as being the resurrection.

Death is one of the saddest things connected with our existence. It severs every tie on earth, and lays us all in the dust, from whence our bodies were formed. Tears, entreaties, bribes, threats and prayers, will not stay the iron hand of the grim monster. But, while we must all pass through the "dark valley," we feel to thank the Lord that we need not remain there. Christ passed through the gloomy silence and darkness of the grave. But he could not be holden by the grave, but by the mighty power of God he rose from the dead, and thus became the first fruits of them that slept. 1 Cor. 15: 20. Jesus says, "I am the resurrection." John 11: 25. Paul says, "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22.

The resurrection is the crowning work of human redemption. Without it, Christianity is a failure. Paul says, truly and forcibly, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15: 19. The resurrection means the changing, and fashioning of our bodies like unto Christ's glorious body,—a change from mortality to immortality, a change from sorrow to joy, unspeakable and full of glory, to endless life, to happy associations with all God's children, to freedom from all pain forevermore.

How happy the condition of the saints then will be! Death forever abolished! Victory wrested from the grave! Immortality resting upon every brow! Not a pain to mar our joy! Not a discordant word to grate upon the ear! Not an unholy thought to sadden the heart! Not an unrighteous deed to sever our affections! Not a wicked person among all the hosts of heaven, to sow discord among brethren! Not a cloud of darkness or danger to threaten our safety! All are pure and lovely, and joyous, and healthy, and perfect in body and mind, and safe from all harm and danger. How greatly we should all feel our need of the Savior of mankind, who hath such inestimable blessings in store for us!

We also need the Savior as a Rock on which to build for eternity. All are builders, and are building upon the Rock, or on the sand. Every one's building,—works,—will be tried. "The fire shall try every man's work of what sort it is." 1 Cor. 3: 13. If the wood, and hay, and stubble, are the material in the building, it will burn; but if the materials are the gold and silver and precious stones, then the building will remain, and we shall obtain a reward.

We are taught by the Lord how to build upon the Rock so that the building may remain,—doing the precepts Jesus taught. Matt. 7: 24. If we build upon the sand, we are not doing what the Lord commanded. Matt. 7: 26. We are not only taught how to build upon the Rock,—Christ,—but we are also taught what kind of material to put in the building,—character. The primary object of the Gospel is, the formation of Christian character,—to make bad men good, and good men better. By obedience to the first principles of the Gospel we place ourselves upon the Rock,—the foundation laid by Christ. By leaving the first principles, and going on to perfection, we rear the superstructure, in the formation of a noble character, a character fitted by obedience, patience, humility, charity, temperance, prayer, for the society of saints and angels, the Son and the Father, in the world to come. Against the building thus reared, the winds and rain, and the storms of adversity will beat in vain, for there is no power that is able to move us away from the hope of the Gospel.

We also need Christ as a KING. Though at this time Christ does not exercise the authority

of King so much as that of a priest, yet his priestly reign of Christ will close, sooner or later. Then Christ will assume all the power and authority of a King, and come in the clouds of heaven with power and great glory, and must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death." 1 Cor. 15: 25, 26. This kingdom which Christ is appointed King, will continue forever. Heb. 12: 28. In that kingdom all saints will be happy subjects,—not only subjects, but they shall be kings and priests unto God. Rev. 5: 10. The order of the kingly reign of Christ, all opposition, error, and sin, will be subdued, and wholly exterminated, and Christ will deliver the kingdom over to God, the Father, and will be subject to him as we, that God may be all in all. 1 Cor. 15: 28.

In view of the foregoing offices of Christ, we are sensibly impressed with our very great need of the Savior of mankind,—to become our Father, Lawgiver, Physician, Leader, Priest, Judge, Urrrection, Rock, King, unto an everlasting dominion, while the eternal ages are rolling on, the kingdoms of earth will all have crumbled to the dust.

God speed the day when the kingdom of heaven shall be ushered in, with all its heavenly splendor, when the light of the sun, and the stars, will pale before the superior light of the City of God, that knows no darkness at all.  
Morrill, Kans.

### THE SABBATH.

BY C. H. BALSBAUGH.

#### Reply to a Letter.

You write "like one having authority." I do so. You are "sure you are right." So thinks the Moslem. You "mean well." So does the Buddhist, and the Mormon. What is the Truth? Who will unerringly decide among so many conflicting minds? "I AM THE TRUTH." Your arguments are forcible, or rather vehement, but they utterly ignore the great fact that the stupendous work of creation, its sublime and mysterious Sabbath included, was typical of a still higher and better order of things. You sent the six days, and the sequel as the first of God, thus leaving no room for the incarnation of the Eternal Word, and the consummation of the divine purpose respecting man.

You challenge me very boldly to produce a single passage of Scripture in which there is intimation of the change of the Sabbath from the seventh day to the first. This question is thoroughly settled in my mind, that it never gives me the faintest concern as regards its position among the seven days of the week. I am much more anxious about the concord of my life with the character and intent of the day. The creative rest is no longer the motive for keeping Sabbath, is so clear that there is no possibility of extrication save by a complete subversion of that Christ has accomplished in the new order of the economy of grace.

The connection of Heb. 4: 10, and the tenor of the New Testament as to the rest found in Jesus Christ, presents an argument for the Christian Sabbath which no amount of controversy can overturn. The rest which Jesus offers, and unto which the believer enters, and which is represented in Heb. 4: 10, as superseding the creative Sabbath, is wholly dependent on the resurrection of Jesus Christ. Without this, it would be impossible. 1 Cor. 15: 17. "We who have believed do enter into rest." Heb. 4: 3.



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4: 3.

This new Sabbath stands as vitally related to the finished work of Jesus, as did the first Sabbath to the finished material creation. There is no person on the face of the earth that can refute this. Any attempt to perpetuate the legal Sabbath is a denial of the superiority of the Gospel to the love of God incarnate to Moses, and of the creation of man to his redemption. Christ came to fulfill, and in fulfilling to make a Gospel. God has a better rest for *Himself* and *His people*, than the seventh day for which you so earnestly contend. John 1: 14, is infinitely more glorious than John 1: 3.

To lift humanity out of the dominion of sin and the realm of death, inconceivably transcends the power and majesty and glory of "making the worlds." Compare Philpp. 3: 21, and Heb. 1: 2 Our "Lord's Day," "the first day of the week," is the divine emblem of God's greater creation, and of the "hope that maketh not ashamed." "The rest that remains to the people of God" is in contrast to one that has passed away. The type is lost in the antitype.

You will glorify God better by resting on the first day, and working on the seventh, than *vice versa*. You tear down the altar of the New Testament and rebuild it "in Mount Ebal." Heb. 13: 10; Deut. 27: 4. Better keep *Sabbath* with *Jesus* according to Col. 3: 1, 2. "*Risen with Christ*." This is the Sabbath of God. This transpired "when the Jewish Sabbath was past." Mark 16: 1.

Union Deposit, Pa.

#### HYMNS AND AUTHORS.

BY JAMES A. SELL

THERE is a history connected with some of the hymns we sing, and a brief reference to some of them may be both interesting and profitable to the readers of the MESSENGER.

To sing understandingly we should acquaint ourselves with the figures the poet employs, to enrich his poems, and to know the circumstances under which they were written, will throw much light upon them and enable us to enter more fully into the spirit of what we sing.

There are perhaps few hymns more universal-ly used than Wesley's

"Jesus, lover of my soul."

It adapts itself to the various experiences of the Christian. The sin-burdened soul finds comfort in its cadences. It is used to express his rapture at conversion. It is the supplication of the tempted and disconsolate. The assembled church chant its lays around its sacred altars. The anxious mother feels a sweet relief as she sings it above the cradle of her darling child. It is the comfort of the dying saint, as he lingers on the verge of time; and weeping friends feel their burdens made lighter, as they enter into its supplications around the yawning grave.

There is a pretty story told of a pursued dove taking refuge on the bosom of the writer which gave him the inspiration for this hymn. The story is so pretty that we almost feel sorry to find that it is not founded on facts. Edwin M. Long, in his "History of Hymns," gives the following account of its origin, as told by a Mr. Pilmore who was an eye-witness:

"Charles and John Wesley were holding a twilight meeting on the commons, when a mob assailed them, and they were compelled to flee for their lives. Being separated for a time, as they were being pelted by the stones, they at length, in their flight, succeeded in getting beyond a hedge row, where they prostrated themselves on the ground, and placed their hands on

their heads for protection from the stones, which still came very near to them.

"In the night shades that were gathering, they managed to hide from the fury of the rabble in a spring-house. Here they struck a light with a flint stone, and after dusting their clothes, and washing, they refreshed themselves with the cooling water which came bubbling up in a spring, and rolling out in a silver streamlet. Charles Wesley pulled out a lead pencil (made by hammering to a point a piece of lead) and, from the inspiration of their surroundings, composed the precious hymn."

There are many interesting reminiscences of this hymn, but they are too lengthy for insertion at this time. Let the following suffice: "A ship at sea was wrecked, and a mother with her babe were cast adrift on a piece of the vessel. After some time another crew passing, saw something floating on the water. The captain ordered a boat to be lowered to see what it was. As the sailors drew near they heard a sound, and they paused to listen, and there, on the vast expanse of water, rose above the voice of the waves the dear old hymn, 'Jesus, lover of my soul.'"

Words are too tame and meaningless to express the entrancing rapture that thrilled that mother's soul when she found Jesus extending a helping hand, and providing a hiding place just as she was singing:

"While the billows near me roll,  
While the tempest still is high;  
Hide me, Oh my Savior, hide,  
Till the storm of life is past."

A touching incident was published years ago in a religious paper, of a ship which sprung a leak and was fast filling with water. Two sisters were among the ill-fated. A companion of theirs, rather than go down with the sinking vessel took his chance of saving his life by casting himself into the sea. He was saved and said the last he saw of the sisters in the awful excitement of that dreadful occasion, they were standing on deck, with their arms around each other, singing, "Jesus, lover of my soul."

As they were about finishing the verse,

"All my trust on thee is stayed;  
All my help from thee I bring;  
Cover my defenseless head  
With the shadow of thy wing."

they sank to rise no more.

In surveying the field of hymnology, we find the name of Isaac Watts more frequently than any other. A writer speaks of him thus: "Perhaps very few of the descendants of Adam have made nearer approaches to angels in intellectual powers and divine dispositions than Dr. Watts, and among the numerous stars which have adorned the hemisphere of the Christian church, he has shone, and will shine, an orb of the first magnitude."

He possessed the happy talent of adjusting his verses to the child mind and to the mightiest intellect. His great mind and noble soul dwelt in a feeble body. He was not only little in stature, but delicate in health. The hymns of his day grated harshly on his sensitive ear, and when he ventured to speak to his father about it, he was told, "Give us something better, young man." He did, and wreathed his name in immortal glory. His hymns have echoed and re-echoed in every Christian land for the last two centuries, and for poetic merit, pure doctrine and majestic style, have never been surpassed.

His first hymn was written between the forenoon and evening services when he was told to "give us something better." The congregation in the evening were invited to sing for the first time,

"Behold the glories of the Lamb  
Amdst his Father's throne;  
Prepare new honors for his name,  
And songs before unknown."

Watts lived and died a bachelor. The cause of this was a severe disappointment in early life. The lady of his choice refused his suit, telling him that she "loved the jewel but could not admire the casket that contained it." He felt deeply grieved, but submitted and made a pious use of the disappointment by writing the hymn:

"How vain are all things here below."

The reader is requested to read the entire hymn.

Phoebe Carey was a song-bird of our day and country, being a native of Ohio,—born in the Miami Valley. She, in company with her still more gifted sister, Alice, moved to New York, where, after years of successful literary work, Alice was called by death to lay down her pen which she wielded nobly and well. So strong was the affection of the sisters for each other, that the bereavement seemed to scathe and scorch the very soul of Phoebe. A shadow rested upon the hearth-stone after the death of her sister, and six months after, she died of a broken heart. Their poems are noted for their purity, sweetness and adaptation to the experiences of life. There is but one of Phoebe's hymns in our book, and it is deservedly a general favorite. It was written in 1852 in a bed-room of a friend's home on a Sunday morning after coming home from church. "A sweetly solemn thought," is a precious hymn to those whose affections are set on things above, and this hymn has brought good cheer to many a soul in the valley of conflict, and has helped to clear away the mists, which intervene between him and that not far-away home.

It seems singular that such a sweet writer should give to the world so few songs for Christian service. But we will not lament what we have not; only try to make a good use of what we have. The reading and singing of hymns is a means of grace, and the grace does not depend so much upon the variety, or use of new things, as a proper use of all things.

The following is vouched for by an eye-witness, and it brought much comfort to the sorrowing sister in the last year of her life. She said, "It makes me happy to think that any word I could say, has done a little good in the world."

Two Americans, one a young man, the other over forty, were drinking and playing cards in a gambling house in China. While the older one was shuffling the cards, the younger began to hum, and finally sung in a low tone, but quite unconsciously, the hymn:—

"One sweetly solemn thought  
Comes to me o'er and o'er,  
To-day I am nearer to my home  
Than ever I've been before."

The older one threw down the cards on the floor and said:

"Harry, where did you learn that tune?"

"What tune?"

"Why that one you have been singing." The young man said he did not know what he had been singing. But when the older one repeated some of the lines, he said they were learned in the Sunday-school. "Come, Harry," said the older one; "come, here's what I've won from you. As for me, as God sees me, I have played my last game, and drank my last bottle. I have misled you, Harry, and I am sorry for it. Give me your hand, my boy, and say that for old America's sake, if no other, you will quit the infernal business."

It is recorded as a fact that both of the gamblers were permanently reclaimed by the influ-



ence of this one hymn. O, what encouragement there is to do just what we can!

"A song we have sung with a happy heart,  
Though unheeded at the time,  
May on some tablet of memory writ,  
And its power may be sublime.

"A poem though written in weakness here,  
By the help of grace divine,  
A jewel may gain for the diadem  
On the Savior's brow to shine.

"A word we have spoken in tenderness,  
Or a deed performed in love,  
Prolific may be the future years,  
When the author rests above."

It is a fact worthy of notice here, that we are indebted to the blind for some of our richest hymns. John Milton was blind when he wrote "Paradise Lost." W. W. Walford was blind when he wrote "Sweet Hour of Prayer."

Fanny Crosby lost her sight when six weeks old, and it is perfectly astonishing to see both the number of her hymns and the burning pathos that breathes from nearly every line. It seemed that as her vision was closed to earthly things, it was opened to the heavenly, and, with a soul overflowing with devotion to God, she stands without a peer in her day. Although she has never seen a line she has written here, in that golden sometime, when the gathering hand of the Great Reaper shall bring in the grain from the seed which has been sown, what a sight will greet her enraptured vision in that land of peace and song, as the result of her devoted labors here.

She was born in the State of New York in 1823. Her hymns run up to thousands. Some of her popular hymns are, "Pass me not, O Gentle Savior," "Breaking Through the Clouds that Gather," "Jesus, Keep me Near the Cross."

McKee's Gap, Pa.

#### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

##### Baptism: Subjects and Design.

BY A. W. VANIMAN.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned."—Mark 16: 16.

Part One.

THE question of "Subjects and Design of Baptism" no doubt has a great bearing upon the question of the mode. Were the Christian world united on the importance of baptism, there would be less tendency to contentment with baptism short of what the Bible requires.

##### SUBJECTS.

The Scripture, at the head of this chapter, says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

This indicates clearly that the person baptized must be

##### A BELIEVER.

When Philip went to Samaria and preached, the people believed and were baptized. Acts 8: 12. Philip also said to the eunuch, "If thou believest with all thine heart, thou mayest." Acts 8: 37.

Paul said to the jailer, "Believe on the Lord Jesus Christ." Acts 16: 31. Those baptized at Corinth were believers. Acts 18: 8. Another characteristic of the persons who believed and were baptized, was that there was JOY AND GLADNESS on their part, in connection with the baptism.

Concerning the Pentecostians it is said, "Then they that gladly received his word were baptized." After the eunuch was baptized and Philip was caught away, he went on his way rejoicing.

When the jailer was baptized, he brought them into his house, and rejoiced, believing in God with all his house. When Peter preached to the Pentecostians he told them to *repent*. At the healing of the lame man, the apostles told the people to repent and be converted.

Thus we see that in the apostolic practice they baptized those who were capable of (1) *believing*; (2) *rejoicing*, consequent upon the benefits derived from the baptizing; (3) *repenting*, that is, those who knew what repentance is, and had something of which to repent; (4) those who could be taught Christ. Matt. 28: 19 says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you;" (5) *men and women*; Acts 8: 12, "But when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, *both men and women*."

With the above Scriptures before us, no one can fail to observe the class of persons who were baptized in apostolic times,—men and women who had been taught and became believing penitents. While it is admitted by all that such persons were baptized, it is questioned whether other persons were not also baptized,—infants, who could not be taught, could not believe, would not rejoice over the fact of having been baptized. It is inferred by some that infants were baptized in apostolic times, which gives rise to *infant baptism*, the discussion of which we will leave until we have investigated the

##### DESIGN OF BAPTISM.

1. Baptism is a command of Jesus Christ. Matt. 28: 19; Luke 16: 16; Acts 2: 38.

2. Every command of Jesus Christ is binding upon his followers.

This statement needs no proof, as any one, who will not accept the commandments of Jesus Christ, cannot be reached by argument on this line.

3. Baptism being a command of Jesus Christ, it is absolutely necessary that it be practiced by those who are his followers.

4. *It is a work of righteousness.* When Jesus came to John to be baptized of him, and John forbade him, Jesus answered, saying, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Matt. 3: 15.

If any one could do without baptism, Jesus certainly could, but as he considered it a work of righteousness, he set the example for all his followers.

5. *It places the subject into Christ.* Rom. 6: 3 says: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" (See also Gal. 3: 27.) It is evident that if we are baptized *into* Christ, we cannot be in Christ before baptism.

6. *It is a means of salvation.* Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. "He that believeth and is baptized shall be saved." Mark 16: 16. In 1 Pet. 3: 19-21 we have this language, "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us."

7. *It has a cleansing power.* Eph. 5: 25-27 enjoins upon us, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Sup-

plementing this with 1 Pet. 3: 21, last clause have, "Not the putting away of the filth of flesh, but the answer of a good conscience," find that this cleansing is not for the body, but for the soul, and for the cleansing of the soul obeys the command. In Titus 3: 5 we have language covering both this point and the one preceding,—"Not by works of righteousness which we have done, but according to his mercy saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Now it is very evident that this washing is not the spirit, as some might, at first, think, but is named in connection with the renewing of the Holy Ghost. It is called the washing of regeneration, which will fully correspond with the birth of water, mentioned by Jesus to Nicodemus.

It is also seen that these Scriptures mean little if we do not accept immersion as being the manner of baptizing.

Some who baptize otherwise than by immersion do not see any water baptism in some of the quotations, but to those who accept immersion the Scriptural mode of baptism, a birth, a washing, a burial, are only so many ways of expressing the same thing, and there is much beauty in the harmony thus shown in God's Word on this question. The Bible is harmonious in all its parts, when accepted in the proper way, but we fail to comprehend it in its true meaning, and not easy to make it harmonize. The Bible on baptism, a birth, a burial, a washing, a planting, arising to newness of life. All these conditions are met in immersion, while not one of them is fairly or reasonably met by pouring or sprinkling.

8. *Apostolic practice shows that baptism is considered a very essential element in salvation.*

(1) John the Baptist came as a baptist, preaching the baptism of repentance, and enormous importance was attached to it, to cause people to submit to his baptism to the extent that the Bible writer says, "All Jerusalem and Judea came to his baptism."

When John saw the Pharisees and Sadducees coming to his baptism, he exclaimed, "O generation of vipers, who hath warned you to flee from the wrath to come?" plainly showing that the object of his baptism was to save from the wrath of God those who submitted to it.

(2) On the day of Pentecost, when they cried, "What must we do?" the answer was, "Repent and be baptized," and the same day the 3,000 were baptized. Acts 2: 41.

(3) When the people believed Philip's preaching at Samaria, they were baptized, both men and women. Acts 8: 12.

(4) Philip baptized the eunuch at the first meeting and on the same day. Acts 8: 38.

(5) In the first conversation that Ananias had with Saul, he said, "Why tarriest thou? arise and be baptized." Acts 22: 16.

(6) As soon as Peter saw that the Holy Ghost had fallen upon Cornelius and his house, he said, "Who can forbid water that these should not be baptized, which have received the Holy Ghost as well as we, and he commanded them to be baptized." Acts 10: 47, 48.

(7) When Paul and Silas went to Philippi and preached by the waterside, Lydia's heart was opened, she believed and was baptized.

(8) A few days later, when, by a chain of circumstances, the jailer heeded the Word of God, he was baptized the same night. Acts 16: 33.

What means all this apostolic testimony, if it does not mean that baptism held a very important place in their preaching and practice, while building up the church? We have not a hint that baptism is a means of publicly professing Christ. It was not very public in the case of the eunuch and the jailer. If their practice and



circumstances connected therewith, mean anything, they mean that the apostles of Jesus Christ considered baptism as a very important part of the plan of salvation for the human family.

9. *The practice of nearly every denomination of professing Christians is a strong argument in favor of the importance of baptism.* A man could probably count upon the fingers of one hand all the denominations of any note which will receive a person into church fellowship without, what they term, water baptism. The writer has always considered it a most unreasonable position for any one to take, to tell people that baptism is not essential to salvation, not necessary to an abundant entrance into the pearly gates of the New Jerusalem, and yet make it absolutely essential to church membership. It has always seemed to us that any accountable person, who is a fit subject for heaven, is unquestionably qualified to be admitted into any church organization upon this earth.

The strongest advocates of the doctrine, that faith or grace *only* are necessary to salvation, make baptism a test of church membership and the Communion. We simply present the picture and allow every reader to draw his own conclusions.

McPherson, Kans.

### THE THINGS THAT DISPLEASE THE LORD.

BY A. HUTCHISON.

"But the thing that David had done displeased the Lord." 2 Sam. 11: 27.

It is said of David that he was a man after God's own heart, but here is an instance, in the case of his treatment of Uriah, that was not in keeping with the Lord's heart, and he sends Nathan to him to convict him of his sin. Here we discover another instance where David was sensible of the Lord's displeasure with them as a people, and he prays for them. Psalms 60: 1 says, "O God thou hast cast us off; thou hast scattered us; thou hast been displeased. O turn thyself to us again."

In all of David's troubles and afflictions, he was not unmindful of the fact that his help must come from the Lord, and in this respect he pleased the Lord. When Jesus was here, he was made to witness that which was not in harmony with his own feelings. When certain ones brought little children unto him, desirous that he should touch them, and his disciples rebuked those that brought them, "he was much displeased and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark 10: 13, 14.

In Luke 16: 15 we read, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God." Here we have a statement made by our Lord and Master that we cannot afford to be indifferent about. It is looked at very differently by the Lord and mankind. Have we any clue to what it might be? We propose to send out one arrow,—not at random.

We are called upon to "present our bodies a living sacrifice, holy, acceptable unto God." Now please notice that these bodies are to be offered to God in an acceptable condition. This prompts the inquiry, What would and what would not be acceptable in the sight of the Lord? We shall first refer to what James says, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1: 21. Then filthiness is one of the things that would not be pleasing to the Lord.

Again we read, in Dent. 22: 5, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." From this we learn that the Lord was watchful as to how his people attired their bodies. This is in harmony with the spirit of the New Testament Scriptures.

Again; let us see if we cannot find what displeases the Lord along this line. We will refer to, what is said, the Lord will take away when he calls his people to an account. We quote from Isaiah 3: 18-23: "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the multivers; the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels; the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods, and the vails."

We have made the quotation in full, because every one ought to read it and see for themselves that the Lord does notice what his people put upon their bodies. The Lord does not only take notice of our apparel, but is displeased with us, when the object of the wearer is simply to make display. If he were not displeased with those things, he would not take them away from those who use them. Not only that, but we quote from Eze. 13: 18, 20, "And say, Thus saith the Lord God; wo to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls," etc. Verse 20 says, "Behold, I am against your pillows, etc., and I will tear them from your arms."

It here appears that the Lord is so much displeased with the pillows on the arms, that he says he will tear them away, and the wearers will certainly get a great deal more credit, if they will remove those objectionable swells and not leave that till the Lord does it. It is something that comes from the world, and surely church members ought to leave it there. The apostle John says, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world, and the world passeth away," etc. 1 John 2: 16, 17.

Well, it is likely that men folks are ready to say that all that reads about right, for the women are always trying to ape after the fashions of this world. But where did the brethren get the pattern, according to which they wear their hair and beard, and clothes as well? You either obtained it from the church or the world, and each one ought to be able to determine that matter for himself. The church recommends non-conformity to this world, and the Gospel requires it.

But perhaps you are ready to say that the Lord will not notice the condition of men's hair and beard. We will quote again in full. The Lord, in Lev. 19: 27, says, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Lev. 21: 5 says, "They shall not make baldness upon their head, neither shall they shave off the corner of their beards." Ezek. 44: 20 says, "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads."

From these Scriptures it is plain to be seen that the Lord does take notice of our hair and beard. The men were not to cut all the hair off of their heads, neither were they to wear it long like women, but they were to poll, or cut it off.

When you look for the definition of "poll," as given in many of your large Bibles, Bible Dictionaries, etc., you will find that it was to cut the hair very short,—almost to the ears. Paul, in 1 Cor. 11: 14, says, "If a man have long hair, it is a

shame unto him." But now short hair is said to require a cutting near to the skin. We should remember that when we so cut our hair, or wear the mustache and remove the remainder of the beard, we, too, are aping after the world.

But perhaps you are ready to say that such things are too insignificant to write or talk about. Well, if you think that the things that were of importance enough to call the attention of the God of the universe, are too trifling for you to notice,—we hope you will reconsider the case. Let us all try, more and more, to avoid displeasing our God, and let this be in everything.

### SETTLE AT ONCE.

ONE of our exchanges contains this excellent line of thought, which every person will do well to heed before it is everlastingly too late:

"There are many things which are not settled; for nothing is ever really settled till it is settled right. A sharp bargain does not settle things. A widow's house, devoured by a Pharisee, is not a final settlement. Defrauding a man first, and lying about him afterwards, does not settle anything. Listening to one-sided statements and giving one-sided decisions, settles nothing. Condemning a man unheard, settles nothing. Fighting till the longest purse wins settles nothing."

"There is one way to settle things permanently, and that is to settle them fairly; to give to every man his rights; to first hear and then judge; to dismiss the notion that a wrong thing endorsed by twenty men is any less sinful than a wrong thing done by one man; to do right, if to do it you stand alone, while others 'follow a multitude to do evil.' Ex. 23: 2.

"There are a good many things left unsettled. Forgetfulness does not settle them, neglect does not settle them, death does not settle them. And wrongs, unsettled and unforgiven, do not bring prosperity or blessing from the Lord. They may be ignored, they may drop out of sight. Men may find that it is cheaper to suffer a wrong than to right it; that it is more expensive to contradict a lie than to leave it; that it often costs men more to get their rights than it does to suffer wrongs; but still the matters are unsettled."

"The Lord will have something to say about unsettled matters in his own good time; and when he shall judge the world in righteousness, he will settle a great many things which willful men have refused to settle, which selfish men have been unwilling to settle, which indifferent men have neglected to settle, and which suffering men have passed over to the day of final account,—that day when 'many that are first shall be last, and many that are last shall be first.'"

"WE miss much by not attending to the homely sense of the homely words of the Bible. 'Love thy neighbor' must mean, first of all, our duty to the people who live nigh us, even next door to us. Can we discharge it by utter indifference to them, or no more than a casual nod on the door-step? Too often this literal neighborhood means even less than this. Small, often unintended, provocations are seized upon, and become the occasions of open or half-smothered quarrels. In truth, we never are safe with any human beings whom the providence of God brings into our lives, unless we manage to get on the best and most human footing with them, and to that position God's grace must help us."

"THERE are degrees of contentment; but it will be found that the most contented are those who are engaged in useful work of some kind, down into which thought flows, and that the least contented are those who are idle."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—4 Cor. 16: 2.

"Every man as he purpoeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purpoeth in his heart, so let him give." "For if there be first a willing mind, it shall be accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,  
D. L. MILLER, Treasurer,  
GALEN B. ROYER, Secretary.

McPherson, Kans.  
Mt. Morris, Ill.  
Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,  
S. BOCK, Secretary and Treasurer,

Dayton, Ohio.  
Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Draft on New York or Chicago. Do not send personal checks or drafts on inferior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### MISSIONARY NOTES.

"The church which prospers is the missionary church, and just in proportion as the church is missionary, will it prosper."—Robert Moffat.

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"I fear for my countrymen that they will sink from the hell of heathenism into the deeper hell of infidelity."—Keshut Chunder, Sen., of India.

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A MISSIONARY TEXT.—"And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth." Mark 1: 38.

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"The question is not whether the heathen can be saved without the Gospel, but whether we can be saved if we do not give it them."—C. H. Spurgeon.

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"The church that is non-missionary, is, in a very grave sense, non-Christian. It crosses a Divine purpose, resists a Divine call, raptures Divine order, and diverges from the great line of development in the kingdom of God."—Geo. Wilson.

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"It is the duty of the church, the ministers, and every private member, to do all that is in their power to fulfill that commission (Matt. 28: 19, 20; Mark 16: 15) in accordance with apostolic practice!—Minutes of Annual Meeting, passed forty years ago.

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"When they beheld the Lord Jesus in his glorified humanity, believers will wonder why they themselves, while in this world, were not more willing to give body, life, and all they had, out of love to this Heavenly King and his holy doctrine."—Alexander Mack.

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"When God commands us to do a thing, it is the highest possible evidence that we can do it. For him to command is equivalent to an oath that we can do it. There is no stopping short of the conclusion that God is an infinite tyrant, if he commands that which is impracticable."—Finney.

"If thou make a baking, take the first-fruit and give according to the commandment. In like manner, on opening a jar of wine or oil, take the first-fruit and give to the prophets; and of money, and raiment, and of every possession take the first-fruit, as may seem right to thee, and give according to the commandment."—Briennios Manuscript, A. D. 120.

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"We should have all the intense anxiety and all the self-denial, and should use all the mighty labors which firemen put forth to save the persons in the burning house. We should do this to save our fellow-men from the flames of sin. The dangers of our fellow-creatures who are in sin are more imminent than the dangers of those who are in that house."—James Quinter.

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"Nothing is so amazing and inconsistent and utterly inexcusable as the indifference of the professing church of Christ to the condition and doom of the unsaved. That those who have been personally redeemed by the blood of God, should be unconcerned for the millions on the way to everlasting perdition, is an enigma that may well astonish angels and devils. God alone can comprehend such terrible stupidity."—C. H. Balbaugh.

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It seems a strange thing, yet nevertheless a fact, that a United States Consul in India should become a professed convert to Islamism. This is the case with Mr. A. R. Webb, who has, as a result of the fact, recently resigned his office, and is now doing all in his power for his new religion, raising funds, etc., to establish newspapers, lecturerships and mission stations for the purpose of Islamizing the United States. We cannot help but wonder if Webb was ever a Christian. Not all of our near neighbors are such, even sometimes in spite of profession.

Contemplating the above, we recall Dr. Pentecost's very significant words: "There is a passage in the Bible which says that the devil is the Prince of the Power of the Air, and I never knew what that meant until I went to India. There is a strangely hell-impregnated atmosphere in that land. It is almost impossible to resist it." S. B.

### RECEIPTS OF GENERAL MISSION FUND FOR JANUARY, 1893.

Upper Stillwater church, Ohio, \$11.35; proceeds of farm near Waterloo, Iowa, \$114.20; a brother in Christ, Sidney, Nebr., \$2.80; Northern District of Illinois, \$136.78; Lucy Myers, Fredonia, Kans., \$1.25; Mr. and Mrs. G. E. Goughnour, Maxwell, Iowa, \$5; S. J. Thompson, Mt. Morris, Ill., 25 cents; Upper Cumberland church, Pa., \$11.50; South Bend church, Ind., \$12.40; S. M. Odell, Lacon, Ill., \$1; F. C. Cunningham, Banker Hill, W. Va., \$3; J. D. Hochstedler, Remington, Ind., 30 cents; J. L. Brown, Bellevue, Idaho, \$1; Howard church, Ind., \$2; Moscow church, Idaho, \$5.75; Michael Blocher, Mt. Morris, Ill., \$1; a sister, Crimora, Va., \$1.50; a brother, Milan, Kans., \$5; Abilene church, Kans., \$7.40; James Kurtz, Womelsdorf, Pa., 50 cents; Children's Mission, \$95; Elijah Horne, Roseville, Ohio, \$10; Limestone church, Tenn., \$1.80; Pleasant Valley church, Tenn., \$7; D. B. Heinley, McCool Junction, Nebr., \$1.04; Moscow church, Idaho, \$1; Byron Pennell, Berrien Springs, Mich., \$1; Coquille Valley church, Oregon, \$3.50; Maggie Satterfield, Oak Grove, Pa., \$2; Garrison church, Iowa, \$4.71; Dorrance church, Kans., \$6.15; Lydia Shewman, Bath, Ind., \$5; Greenland church, W. Va., \$4; Covina church, Cal., \$4.60; Sarah M. Hornish, Domerville, Ohio, \$2; Lewistown church, Pa., \$3.50; Levi Stump, Ligonier, Ind., \$10; The

Lord Knoweth Best, \$2; Eagle Creek church, Ohio, \$5; Saline Valley church, Kans., 50 cts; North Star church, Ohio, \$2.50; Sunday-school, Fillmore and Thayer Counties, Nebr., \$5. sister, West Earl, Pa., 60 cents; Anna Wolf, Lexington, Ohio, \$1; David H. Baker, Abbotts Pa., 90 cents; a brother and sister, Saline Ind., \$5; Benj. Keeny, Tolna, Pa., \$1; a sister, Sam's Creek church, Md., \$2; church in Mt. Linnham, and Kjefinge, Sweden, kr. 28, \$3; church in Wanneberga and Hor, Sweden, kr. \$5.90; Brethren's Sunday-school, near Hudson, Ill., \$3; Coon River church, Iowa, \$6; Middle Valley church, Md., \$13; Clara Replogle, Maryland, Md., \$2; Brethren church in North mark, kr. 20, ore 75, \$6.31; Brethren church in Thyland, Denmark, kr. 8, ore 80, \$2.43; Brethren church in Copenhagen, Denmark, kr. 14, \$3; Spring church, Pa., \$4; Glen Buchman, Moravia, Kans., \$1; Otis Vaniman, McPherson, Kans., 50 cents; Mattie Mathews, Sulphur Springs, Ia., 50 cents; Kate Replogle, Farragut, Iowa, 50 cts; Maria Myers, Canton, Ill., \$10; Sarah Stoner, Clarence, Iowa, \$2; T. O. Glayde, Orbisonia, \$5; interest from endowment notes, \$520.52; interest from loans of endowment fund, \$203.

### SUMMARY.

Total receipts for January, 1893, \$1,312 74  
Total receipts for January, 1892, 918 79  
Increase, ..... \$393 95  
Total for year to close of January, 1893, ..... \$6,959 12  
Total for year to close of January, 1892, ..... 7,423 30  
Decrease, ..... \$464 18  
Those who sent money during January to General Mission Fund, and whose donations not herein acknowledged, should notify the Secretary immediately.  
Mt. Morris, Ill. GALEN B. ROYER

### THROW IN THY MITES.

BY SARAH E. RANOK.

WHAT a beautiful lesson there is for us in the scene which Jesus beheld as he sat by the treasury, watching the people as they cast their mites into the treasury! "And many that were rich cast in much;" but the greatest blessing was for those, who, out of their abundance, could soonest fill up the thirteen iron vases which received the contributions; for in comes a certain poor widow and cast in two mites (in value about four mills.) Jesus says she cast in more than the rest. Truly she did, for it was all she had. She reserved nothing for herself, though so small an amount. Think how much it must have cost her to pass the gifts of the rich, in the very essence of charity, love, and self-sacrifice, which it carried with it into the treasury.

Jesus considered not so much the money, but the motives prompting the giving of it. It is not the amount of good we do here, but the feelings with which we do it that will tell for us "Treasures laid up in heaven." While the gifts of the rich, who can give easily, without the least sacrifice or inconvenience, are as beneficial to the cause to which they are dedicated, or as great a blessing to those to whom they are given, as the widow's mite, the giver fails to be equally blessed for where the proper motives prompt the gift, "it is more blessed to give than to receive." This lesson is not only intended as a comfort to the poor who are poor in this world's goods, but teaches that gifts within the power of all, if sent out of the proper stimulus, a sense of love and mercy will prove a blessing all around, and a glory God.



Those who are poorest in money, may be richest in charity, good deeds, and kind words. These gifts never die, but roll on, accumulating interest. A kind word or act cheers the heart and thereby prepares it to cheer another, which, in turn, feels strengthened to bear the burden of still another.

Just think how cheap are kind words and smiles. In this way, by each one you give, you smooth the roughness of the path to heaven for many weary, stumbling feet, and so we may all share in the "gathering of souls unto life eternal." Let us thank God that we all may be so rich through the example of the widow's mite, which was given for the comfort of the poor, and a pattern of showing mercy with cheerfulness.

Roann, Ind.

#### SEEDS BY THE WAY-SIDE.

BY MRS. R. C. WRIGHT.

I WANT to tell the dear readers what a tract will do; also what a little bonnet will do. As I was returning from a love-feast at Pleasant Hill, Ill., I left Virden for Springfield. When the train stopped, it was raining very hard. In order to change cars, I must go to another depot. It was 12 o'clock then, and I must be at the other depot before one, in order to send a dispatch. I had no umbrella. Looking around for a boy with an umbrella, I failed to find one. I then commenced to pray, and as I turned to the door, there stood a bright little boy with a big new umbrella. I said, "Little boy, what will you take to go with me to the — depot?"

"Nothing, I will go without taking anything."

He took my baggage and wanted to hold the umbrella over me, but he was too short. I carried it and said, "What kind of a boy are you? Most boys want pay for work. You must love Jesus."

He said, "I am a missionary's boy, and are you not a missionary?"

I said, "I am a home missionary. I do all I can for Jesus, wherever I am."

"Well, I thought you were, by your little bonnet."

See how a little bonnet tells without one word. I made the boy take double what I told him I would give him, and off he went. I went in, sent my dispatch, sat down, took out my tracts and began to read as though I did not care whether any one else had any or not. There were nine passengers in all, among them two little boys about twelve or thirteen. One of the boys looked at me as though he wanted a tract, so I gave the lady by me one out of every bunch I had, and her mother one of every kind. She said, "These will do for me and husband too." They were Lutherans. I passed over to the other side with two more lots which served three more. To my left stood a young man. He wanted some and I supplied him. Then came the little boys. I gave them some; then sat down and went to reading the tract, "How to Become a Child of God." It was still raining hard. All went to reading. One old lady looked up at me and said, "We must not believe everything we read." I said, "No, indeed, but you compare that with the Bible, and if it doesn't agree, do not receive it." So she folded hers up, I suppose, to read when she was where there was a Bible. The young man read as long as he stayed.

One little boy looked over his a few minutes; then threw them in the stove. The other boy kept on reading, while the other capered around him, trying to get him to quit, but he paid no attention. After he was through, he came and stood in front of me. I said, "Little boy, do you know anything about Jesus?"

"No, mam, but I read something about him in that paper you gave me." I asked him if his mother was a Christian.

He answered, "I don't know."

"Does she ever tell you about Jesus?"

"No."

"Does she belong to a church?"

"Yes; the Methodist."

O mothers, tell your children about Jesus! Pray for them and let them hear you pray for them. If the children do not heed it now, your prayers will live when you are no more. They are preserved, to be poured out at the Father's wish. That little boy stood until I told the story of Jesus. Then I gave him the tract, "How to Become a Child of God." May the Good Lord bless the seed that is sown to his own glory!

Gallula, Ill.

#### AN APPEAL TO THE SISTERS.

BY AMANDA WITMORE.

I WISH to speak of what many call a delicate subject; especially do the preachers think it delicate. I refer to the wants and needs of a preacher when he is holding a meeting. Ministers often touch it lightly, then drop it, for fear of hurting the feelings of us sisters. Let us not think of feelings just now, but that which is for our good.

This is my first experience in knowing fully what a preacher's life is away from home, this being my first trip with my husband in the field. I must say I enjoy it. I enjoy the associations of the members, and others, but it is not at all times all sunshine. It is attended with a great deal of exposure and hardships in some localities. The winter season is always cold and a preacher must be well cared for if he is expected to feed the sheep.

Now, do not misunderstand me when I say well cared for. I do not mean to get something good to eat, but when you have the preacher to care for, or you invite him home with you to spend a night, do not burden your mind about what you shall get to eat; do not think you must go to work and bake pie, cake, or pastries, for that is almost universally overdone; but rather consider how you may know his needs, and may keep him from taking cold, and make him comfortable, that he may be useful in the ministry.

The first and most essential is a good, warm bed. I say warm, because a spare bed is always cold, especially in winter. The spare bed is generally stored away in the best room, where the windows are covered with blinds and curtains, where the sun perhaps never shines and where the air is not warmed by the fire.

Now let me kindly tell you what to do. Bro. Quinter taught me when I was yet young, and I shall never forget it, how to prepare a bed for the preachers. He said, "Warm the bed by bringing the bedding to the stove and air it out by the fire several hours before retiring. Then place something warm in the bed, and I will add, warm a comforter well and place it on the mattress to lie on. If possible, place two blankets in the bed, and if at all convenient, have the chill taken off the room." This may seem a little over-particular at first thought, and it is a delicate matter, especially for a hearty, robust preacher to mention, but that is just what has broken down the strongest men. It is not the much preaching that has broken down many, but the exposure and over-feeding.

When the minister is warmed up by preaching a soul-stirring sermon, he needs a warm bed. This is not for one night only. If he does not speak for these needed comforts, he will have to warm up some one's spare bed every night. No, I say he cannot get it warm in one night, for I

heard a preacher say he was taken upstairs in a north-west room, with a fine spare bed, without blankets, and without anything warm in the bed, and there he lay and shivered all night. He did not feel much like preaching next day. This was no doubt due to a want of proper knowledge of the housekeeper. Then, again, the preacher should have asked to be properly cared for. It is often the cause of breaking up a series of meetings, because the preacher is too hoarse, or has taken a severe cold, has the headache, or *La Grippe* and must go home.

The second is this, Don't show your love and kindness by overfeeding. Don't study to know how many varieties of dishes you can prepare to fill up the table, but study what is the most healthful diet you can prepare that will be best for the preacher, that his mind may be fed and kept pure, that he may be able to minister unto the soul the Bread of Life. Study the laws of nature, and place a simple, every-day fare before him, with plenty of brain food. Instead of pastries, get oatmeal, graham and other grains. Provide fruits, vegetables, simply cooked, well-baked bread, baked potatoes, etc., but have meat sparingly. Let us, sisters, wake up and try to see if we cannot be the means of bringing about a reformation in this Christian and enlightened nation. Let us not be cumbered with much serving, but let us give ourselves to more fasting and prayer, that, while our meetings are going on, we may be *helping*, instead of *hindering* the work of bringing the lost and the fallen into the fold of Christ.

Husband and I are now in the Portage church, where a few have come out on the Lord's side. Snow is twelve inches deep, and we have excellent sleighing. We are in our usual health and have much to be thankful for. Address us this month at Longley, Wood Co., Ohio.

#### WELL ANSWERED.

Do you think it wrong for a Methodist minister to attend a circus? If so, for what reason? G. R. B.

ANSWER.—Most certainly do we think it wrong for a Methodist minister, or any other minister, to attend a circus, and for our part we think such a minister must have unrefined tastes. There are more reasons why a minister should not attend such places than we have space to relate, but chiefly, because of his example to the youth. If your boy can say, the minister goes, that is the end of your controversy, and the minister's influence for good over that boy. Again, it puts a padlock on his lips against all secular amusements. Finally, it betrays in him a sad lack of spirituality, and he is not the man you want to administer spiritual consolation to your dear one on a dying bed.—*Zion's Watchman*.

#### GOD'S KINGDOM FIRST.

CHRISTIAN parents should especially be careful how they strive for the worldly advancement of their children at the hazard of their spiritual interests. It fills one at times with a kind of despair to see how those who profess to regard religion as all-important, subordinate it to almost every other thing in life; how educational accomplishments, and choices of pursuits, and friendships, and alliances, are discussed without this ever coming into serious view. Were it bodily infection, it would fill them with alarm, but spiritual danger is lightly passed by. It is one great reason why Christianity makes so little progress, and why Christian families are constantly melting away into the worldliness around them; while the parents have to see their loss, not only to vital religion, but even to that strength of mind and steadiness of purpose which are necessary to any firm position in life.—*Christian at Work*.



# The Gospel Messenger,

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ADVISORY COMMITTEE.

L. W. Teeter, A. Hutchison, Daniel Hays.

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☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

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Mount Morris, Ill., . . . . . Feb. 14, 1893.

OUR best preachers are those who preach the Gospel as found in the Book, and then practice what they preach.

THE series of meetings at Booth, Kansas, came to a close last week. Twenty-three heeded the Gospel call and were baptized.

TWENTY-SIX additions are reported at the Cedar Lake church, Ind., as the immediate result of a series of meetings recently held at that place.

BRO. GEO. D. ZOLLERS is now preaching at Naperville, Ill. From there he goes to Batavia, and will likely visit the Brethren in Chicago.

BRO. BENNETT TROUT closed his meetings in Covington, Ohio, with thirty-one additions by confession and baptism, and four to be restored to fellowship.

BRO. D. HODGDEN writes us that Bro. W. R. Deeter is engaged in a series of meetings at Huntington, Ind., with ten additions up to the time of this writing, Feb. 2.

NOT till this week did we learn of the death of Eld. Elihu Moore, which took place at Manvel, Texas, the 2nd of last month. He had been in poor health for some time.

BRO. DANIEL SNELL is in the midst of a series of meetings at the Walnut Grove meeting-house at Primrose, Ohio. When last heard from, three had come out and confessed Christ.

THE Brethren at Silver Creek held a very interesting series of meetings last week. Brother Hollinger, we understand, did the preaching. The congregations were quite good.

In some way, we cannot tell how, the name of Bro. Daniel Shively, New Paris, Ind., did not get into the Almanac for this year. Nevertheless he informs us that he is at his post and means to remain there. We shall see that his name is entered properly next year.

OUR Brethren, in all of their preaching and church work should study the things that make for peace among the children of God, and labor to cultivate a greater love for those things whereby one may edify another.

WE always aim to fill the MESSENGER with good reading matter, but it seems to us that the essays in this issue are deserving of more than ordinary notice. It will pay our readers to give each one a careful perusal.

In this issue Aunt Mary Zellers tells us about their pleasant home in Florida. It may seem a little curious to most of our readers to read what she says about the weather being colder than known for years, and yet people are gathering green beans. Hundreds of our readers will read Aunt Mary's letter with pleasure.

THE thought that the Lord has given so much attention to those in the common walks of life is encouraging. In Eden he gave the first man the post of gardener. When he himself comes into the world it is the little babe, wrapped in swaddling clothes, and when he comes to be a man he is known as the carpenter. He seems to choose the lowly things of earth for his service. His disciples are fishermen. He bids them consider the fowls of the air and the flowers of the fields, as if he made these his duly appointed preachers. Let all rejoice that Jesus now seeks to save and comfort the lowly in life.

WE are asked to give the Brethren's manner of opening and closing Sunday-schools. They should be opened with prayer and singing, much the same as our regular meetings. Standing while singing is not our usual order, and need not be encouraged at either the opening or closing. The entire school ought to be instructed to kneel during prayer. Some schools are closed by singing only, while others add prayer to the closing exercises. Our method at this place is to open with singing and prayer and close with singing. Let all things be done to edifying. Care should be taken to train the children in Sunday-school in a manner that will be in keeping with our general customs in meetings.

BRO. L. W. TEETER closed his series of meetings in the Chapel last Wednesday evening with twenty-eight additions. He was with us four weeks, and during that time made on the minds of the people here, impressions that will not soon be forgotten. The first half of the meetings was spent in laying a firm, doctrinal foundation, giving the people to clearly understand just what the Gospel demands of them. Not one unkind word was said of other churches. He deemed it sufficient to give people the plain Gospel facts, and then urge them to accept the New Testament terms of salvation. On this line he conducted his work, holding up the Bible as our only infallible rule of faith and practice, and maintaining that the Brethren church, in her claims and practice, is fully in accord with the demands of that sacred volume. The meetings were largely attended, and the attention the very best. The students in the school took a great interest in the discourses, and from them received impressions that will do them good all through life. Bro. Teeter is not an exciting revivalist, appealing to the emotional nature. He presents solid Gospel facts and arguments, and insists upon the people accepting them as a matter of duty. We rejoice that so many have accepted the Gospel call. There will be rejoicing in several States, as the most of those who accepted Christ on this occasion, are students from different parts of the Brotherhood.

BRO. JOHN ZUCK writes us that \$1,345 has already been raised for the proposed meeting-house in Cedar Rapids, Iowa. Hundreds of people are interested in the cause in that city, and if they feel to materialize their interest, they can address Bro. Zuck, at Clarence, Iowa.

OVER one thousand additions to the church confession and baptism have been reported to the MESSENGER since the beginning of this year. The first three numbers reported nearly seven hundred. This means an army of earnest and efficient workers, needing the best of care and skillful management.

UNDER date of Feb. 1 Bro. H. C. Early writes "I am now engaged in a series of meetings at Downsville, Md., a point in Eld. David Loug congregation. I began Jan. 29. The prospects are encouraging, congregations large, and attention excellent. God's blessings upon you and your work!"

ON account of his asthma difficulty, Bro. Henry Frantz has decided to go to California March, and may possibly make that his home. We regret to see him leave Ohio, but good health is an important consideration. We commend all of our preachers, great and small, the sensible suggestion found in the closing paragraph of his "Notes" in this issue. Let those who move go where they are needed.

WE are accused of being so shy of the supernatural that we do not preach in defense of the ability of God's people to perform miracles. Certainly we do not. Even those who write in defense of the church possessing power to perform miracles, do not practically believe what they preach. They do not perform miracles,—they not even attempt it. The day of miracles is past. We now have the Word to guide us. Those who will not heed that, would not "be persuaded though one rose from the dead."

FROM a card, just received from Bro. D. L. Miller, we learn that he and Bro. Lahman were in the Torrid Zone in Africa. They were in the ancient land of Ethiopia, probably not far from where the eunuch lived, and were still going South. We expect some interesting letters from that strange land. Just after putting the above type, a cablegram comes flashing across the ocean, saying that the two brethren had turned from the center of Africa in safety, and had reached Jerusalem in good health.

SIDNEY SMITH'S definition of orthodoxy quite applicable to a large per cent of religious thinkers:—"Orthodoxy is my doxy, and heterodoxy is your doxy." Or, in still simpler terms, "The truth is what I believe, and error is what you believe." It is human for man to think himself just right, and every one who differs from him just wrong. The others think likewise, and had each one the unchallenged right to settle the destiny of the other, they would all probably land in the same place below, and leave heaven to be occupied solely by the angels and little children. It is more God-like to look higher than human reason or human knowledge for the plane of truth and right, and then strive to reach it. If, by chance, we should notice our friends a little farther below the mark than ourselves, we need not question their honesty, even their right to the joys beyond. Taking to consideration the talents received, and the opportunities for improving them, they may possibly be in advance of those who think themselves better off. Our inclination is to think too highly of ourselves, and too little of others.



To facilitate matters coming before the General Mission Board, they have decided upon the following:—

Business to come before the Board, should be in the hands of the Secretary on the twentieth day of the month, preceding the meeting.

The regular meetings of the committee are on the first Tuesday of January, April, July and October. Let District Boards and all others, having business with the Board, take note of this and act accordingly.

LET no one think that he can purchase his way to heaven with money, however invested. Paul says, "Though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing." The story is told of one who supplied all the poor, in the city where he lived, with much food and clothing. He was regarded as the trusted friend of the poor, but he had not charity, for he made his money by manufacturing and selling whisky. A man, in order to secure the blessing in the world to come, must be a consecrated maker of money as well as a consecrated giver.

ANY Bible student, especially ministers, might profit by considering some of Mr. Gladstone's habits. It is said that he loses no time. He always keeps with him a small book to read at odd moments. He reads much, thinks well, keeps his mind filled with good thoughts, and never talks nonsense. Dr. Dollinger relates how Mr. Gladstone visited him at six in the evening. He says: "We began talking on political and theological subjects, and became both of us so engrossed with the conversation that it was two o'clock at night when I left the room to fetch a book from my library bearing on the matter in hand. I returned with it in a very few minutes, and found Gladstone deep in a volume he had drawn out of his pocket,—true to his principle of never losing time,—during my momentary absence. And this at the small hours of the morning."

PARENTS who forbid their children coming to the church because they are young are running a great risk indeed. Children who are old enough to know right from wrong, and know enough to make a sensible demand for membership, should never be discouraged. They are the real lambs of the flock, and are as much entitled to proper attention and spiritual culture as the older members. We have baptized children, only eleven years old, who acted as intelligently and sincerely in their promises and confessions as those of mature years. In one of his letters Bro. J. H. Miller, of Goshen, Ind., relates a circumstance that affords food for thought. He says: "A lad (the son of a brother) years ago wished to unite with the church, but his father had an idea that no one should come to the church while unmarried, especially while in his teens. The boy plead to be baptized, but his father told him to wait. One cold day the father said to the lad, 'Put the sheep in the barn or the lambs will freeze.' The son did as he was told, only, when he closed the barn-door, one little lamb was left out in the cold. It bleated pitifully, but the door was closed against it. The father hearing it, asked the boy why he left that lamb out this cold, stormy night. The boy said, 'Father, how much better is the lamb than I am? I am out in the cold and stormy world. I asked you to have me taken into the church, but you said no, I am too young. I did with the lamb just what you have done with me.' That settled the question. The father saw his mistake and lost no time in encouraging the boy to leave the cold world and come into the church. "Feed the lambs." John 21: 15.

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## EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 31.—Naples—Vesuvius.—Pompeii.

FROM Rome we journey by rail to Naples, a distance of some two hundred miles. After leaving the Imperial City the road crosses the Tiber and passes the ruins of the old aqueduct and the tombs along the Appian way. After crossing the Campagna we pass through a rough, hilly country, given up almost entirely to the cultivation of the vine, and finally reach Naples, the largest city in Italy, with a population of about half a million. The city is built around about the bay of the same name, and has always been noted for the beauty of its situation.

The chief attractions of the place are Mount Vesuvius, Pompeii and Herculaneum, all within easy distance from the City. The peculiar customs of the place are very striking and interesting to the traveler. Our first walk through the City was in the early morning, and we noticed flocks of goats being driven about the streets, and we found that many families receive their supply of milk from these animals. They are driven from door to door and up the stairways to the upper stories of the houses where they are milked while the customer stands by and waits for his supply of the rich, lacteal fluid.

Cows are also driven about the streets and milked at the doors of those who buy the milk. There are two advantages in this system. It does away with milk wagons, and the people of Naples are sure that they get pure milk without the addition of water and chalk, which, it is said, is sometimes served to customers in our large cities. Other peculiar customs might be referred to, but space forbids.

Mount Vesuvius, one of the most noted volcanoes in the world, rises in isolated majesty near the bay of Naples. It is something over 4,000 feet from the sea level to the top of its cone, in the center of which is the great crater. In ancient times, according to Strabo, Vesuvius "was covered with beautiful meadows, with the exception of the summit. The latter is, indeed, for the most part level, but quite sterile; for it has an appearance like ashes, and shows rugged rocks of sooty consistency and color, as if they had been consumed by fire." During the reign of Nero, A. D. 63, a fearful earthquake occurred, and sixteen years later, in the reign of Titus, nine years after the destruction of Jerusalem, the great volcanic eruption occurred, which overwhelmed all the cities in the plain and converted the beautiful meadows into sterile wastes of ashes and lava. Since then the mountain has been an active volcano. The greatest eruption in recent times occurred in April, 1872. The lava burst forth on every side, running down the mountain in a molten stream. A number of persons were overtaken and destroyed by the liquid stream of fire. A writer, who witnessed the eruption says: "At the same time, amidst terrific thundering, the crater poured forth huge volumes of smoke, mingled with red hot stones and lava, to a height of four thousand feet; whilst clouds of ashes, rising to double that height, were carried by the wind as far as Cosenza, a distance of one hundred and forty miles. The lava emitted during this eruption covers an area of two square miles, and averages thirteen feet in depth."

The distance from Naples to the foot of the great cone is fifteen and one-half miles, and from

this point a wire rope railway conveys the traveler upward nine hundred yards to the foot of the upper cone. From the upper station we climb up along a well-constructed path to the rim of the crater. We made two attempts to reach the top of the mountain and succeeded in getting a good view of the crater on Dec. 15. Soon after leaving the upper station, we noticed light wreaths of smoke issuing from the crevices along our upward pathway. A rumbling noise, resembling distant thunder, was heard at regular intervals and we had an indistinct feeling that the mountain quaked. Our guide said, "He," meaning the volcano, "working; but he no dangare." Continuing our upward course the smoke increased and the strong fumes of sulphur emitted were decidedly unpleasant. At one place a hole in the rock was emitting smoke in puffs. We put our hand in but removed it at once; it was quite hot.

At this point the explosions, which occur at regular intervals in the crater, could be very distinctly heard, and the tremor of the mountain felt. Still higher the smoke and sulphur grew thicker, and we were compelled to cover mouth and nose with handkerchiefs. At last we reached the rim of the crater, and looking down we beheld a fearful sight. We thought of the bottomless pit. As we stood looking into the awful abyss, there came a terrific explosion. The mountain shook, and great masses of stone and lava were thrown high into the air and fell back again into the restless crater. Great tongues of bright-red flames burst through the dense volumes of smoke that rolled upward from the pit. The scene was a frightful one and it satisfied all the curiosity we had to see a volcano at work, and although the guide assured us there was no "dangare," we went away to a point of security where we watched the explosions for some time.

One of the lessons here impressed was our own littleness and helplessness. What wonderful powers God has stored away in the forces of nature! Man, standing in the presence of the manifestation of this mighty power, is less than a worm of the dust. Behold the Lord toucheth "the mountains and they shall smoke. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke." The smoking mountain and the trembling earth seen and felt this day shall never be forgotten. Well may man say, "Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

### POMPEII.

On the 24th day of August A. D. 79, the residents of Pompeii, Herculaneum, and the other cities and villages, located in the vicinity of Vesuvius, were startled by a terrific eruption of the mountain. A great column of smoke and ashes rose high in the air and spread out in the shape of a dense black cloud; the light of the sun was totally obscured, and in a short time a dense shower of ashes fell upon the doomed cities. When the eruption ended, Pompeii was covered with ashes and small stone to a depth of twenty feet. Some of the inhabitants fled at the first alarm and escaped. Others remained to remove their valuables and perished. It is estimated that at least two thousand perished in the ruins of their homes. Years passed into centuries and the name and site of the city passed from the memory of man. More than 1600 years passed away and the city was rediscovered, and at this time about one-half of the buried city has been



uncovered. The work of excavation is carried on by the Italian government and it is estimated that at the present rate of progress it will be sixty years before the entire city is excavated.

When the city was buried, it was full of life and activity, and in the excavation many things are found as they were left on that terrible day in August. We walked through the streets of the excavated city, which are paved with blocks of stone. In many places deep ruts are worn into the pavements, showing that the Pompeians drove through their streets with chariots and carts. The houses and shops are, in many places, remarkably well preserved. Here is a baker's shop. The ovens are still preserved and in one of them were found 81 loaves of bread, on some of which the baker's name was stamped. The loaves are still well preserved, and we see the bread that was placed in the oven A. D. 79, and was taken out only a few years ago. Connected with the baker's shop are mills for grinding grain, and in them was found grain of various kinds, left there when the slaves, who turned the mills, fled for a place of safety.

The articles found are placed in a large building for safe keeping, and here they may be examined and studied. Here one can form a good idea of the home life of the Pompeians, as almost everything used in domestic life can be seen. Articles of food, all kinds of grain, fruit, such as figs, dates, etc., oil, well preserved in glass bottles, the remains of household furniture, iron money chests, in shape resembling the modern iron safe, tools of various kinds and shapes, fishing hooks, just the same as we use to-day. Surgical instruments, and in great abundance ornaments of all kinds, such as jewels, bracelets, rings and chains.

Among the many interesting objects to be seen at Pompeii, none are more wonderful than the plaster casts of objects found in the ashes which enveloped and covered up the city. These consist of human bodies, the bodies of animals, and other perishable objects. The following explanation will give our readers an idea as to how the casts of the various objects found are obtained.

The first layer of matter that fell upon the city was fine ashes, and it completely covered up the lower part of the houses. It was so fine that it permeated every crack and crevice. It was finer than ordinary domestic dust, and enveloped the substances completely. Rolfe says,\* It will be readily understood that it made an equal pressure all around them, and that they were consequently as completely surrounded as if they had been immersed in water.

The substances and objects thus covered made an exact mould of their forms in the ashes, which a short time after its fall hardened. Thus the form was most accurately preserved. An object buried in a snow drift makes an exact mould in the snow. This gives an accurate idea of the process by which the moulds of objects were formed in the ashes that covered up Pompeii.

Our readers will readily understand that all that was perishable in the substances buried, crumbled to dust in the lapse of centuries. That is to say, the clothes and flesh of the victims, the wood work of the doors and the willows of the baskets, have all completely vanished; but the parts less liable to decay remain, such as the iron and the bronze work of the doors and the bones and ornaments of the human subjects. These all

\*We give an abridged account of the process found in Rolfe's excellent work on Pompeii.

remained exactly as they were when covered, and held their original places in an accurate mould which the falling ashes made around them. We think this will be understood by our readers.

The next process is more simple. When the excavators came to one of these moulds, which is made apparent in the rise of the layer of ashes, a slight opening is made into the cavity and liquid plaster of Paris is poured in and allowed to remain undisturbed until it thoroughly hardens. The external mould of ashes is then removed and an exact cast of the object is thus obtained; all that was perishable being now replaced by the plaster of Paris, and all that did not decay being firmly fixed in the plaster, and in its original place.

In this way the exact form and even the features of men and women who perished here 1800 years ago, are as well preserved as if they had been cut in imperishable marble. In some of the faces, and in the positions of the bodies, is to be seen the evidence of intense suffering. We might devote this entire letter to these interesting objects but refer to only a few of them.

The first is the form of a Roman soldier found at one of the gates of the city, where he was standing on guard when the eruption came, and instead of fleeing, fell at his post, true to the instincts of the Romans. This incident is often referred to as an example of faithfulness and fidelity.

Another is that of a slave, evidently an African. The nose and lips clearly indicate the negro type, and the imprint of the curly hair is plainly to be seen. The folds of his clothing show with remarkable clearness. The right hand is firmly clasped and the expression of the mouth and face show intense agony. The left hand grasps his belt and the lower limbs are extended.

The form of a dog, that was found tied to his kennel, is remarkably well preserved. The poor animal was tied, but had trodden the falling ashes under his feet till the length of his chain prevented him from getting any further, when he died, on his back, in great agony. His mouth is open and his legs are extended. The form is perfect.

Among other objects preserved in this way are a number of doors of the houses, and here is the first example of a panel door known. From the fact that the center pieces form a cross it is believed that it came from the house of a Christian, for it is well known that, before the destruction of Pompeii, Christianity had found converts in Italy. Puteoli, where Paul landed, is only a few miles across the bay from the ruined city. If there were brethren at Paul's landing-place, it is only fair to assume that seventeen years later there were brethren in Pompeii. The author of "The Last Days of Pompeii" takes this view and we believe he is correct.

#### THE MORALS OF THE PEOPLE.

The brethren in Pompeii found a terrible state of affairs in the moral and social depravity of the people. In Paul's epistle to the Romans is found a characterization of the people of that city, and the first chapter of that letter would have applied to the Pompeians, even if it had been intensified twofold. The ruins of the city give silent, yet unmistakable, evidence of the vice and wickedness of the city. Many of their practices were so vile, and their morality so low, that language cannot be used to express the depths of infamy to which they had gone. Sodomy, and like vices, were

among their sinful practices. Sodom was thrown because of its wickedness, and Pompeii certainly deserved the same fate. The depravity of woman was complete, and, as a result, were equally depraved and degraded, for it follows the other as surely as like causes produce like effects. As we walked through the streets of the excavated city and saw evidences of the depravity and wickedness of the people, we thought of Bro. Lahman, "No wonder God destroyed this place." And in some respects it is a pity that after 1,800 years, it should have been uncovered yet it shows, beyond all doubt, that Paul's characterization of the immorality of the Romans by no means, overdrawn, and it thus becomes a terrible witness of the truth of the apostle's words in the first chapter of his letter to the brethren in Rome.

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Travel should be as short as possible. Land Advertisements are solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

#### Wolf Creek Items.

BRO. A. C. YOUNG came to the Wolf Creek church Nov. 20, and conducted a series of services in the Eversole meeting-house for several weeks. We met every alternate night. Lessons were much enjoyed by all who participated in them. The young people, and especially the children, enjoyed themselves in learning the sacred songs of Zion.

We spent nearly four weeks, trying to tell the good old story of the Cross in Adams County, Ohio, in the May Hill and Marble Fork churches. These churches, with the Ridge and Straight Creek once formed the Brush Creek church. We are glad to say that there is healthy growth in these churches towards a union and conformity to the General Brotherhood and that the labors of elders J. Garber and Jonas Horning are much respected. The meetings were well attended and all seemed to be encouraged. Nearly every home gave evidence of having regular family worship. An "unfortunate" while in a sleigh, injured my shoulder and tried me home. Our meetings commenced Jan. 31 and we returned home Jan. 25. These churches are known as the home of the Calverts and Landon West.

JOHN CALVIN BRIDGES

New Lebanon, Ohio, Jan. 27.

#### Notes from the Fraternity Church, Salem, N.

On the evening of Nov. 20 the brethren commenced a series of meetings, which they continued until Thursday night when elders Daniel and A. Barnhart, from Franklin County, came to our assistance. We had preaching Friday forenoon and evening. On Saturday 11 o'clock, we met in church meeting, to elect a deacon. After opening in the usual way Scripture was read, giving the qualification for the office. Then the voice of the church was raised, which resulted in the election of our young and worthy brother, Lewis Sides, who was installed into office. One dear sister was claimed. The meetings then continued until Friday evening, when the brethren and sisters gathered for Communion services. About fifty-eight persons surrounded the tables. There were with us from the St. Paul church, Carroll County, Va. Bro. Naff officiated. Two sisters were baptized a few weeks before the Communion.



On Saturday, Dec. 10, the Brethren met in regular quarterly council. We agreed to organize a Bible class by electing a superintendent and one teacher, with an assistant for each. We then went to the water, where one brother was buried in baptism.

On Friday, Dec. 16, in company with others, wife and I boarded the train for the St. Paul church, where we labored a few days for the Brethren, baptizing one who had made previous application. Here is a place where sound doctrine is needed, because of the surroundings. Bro. Wm. Tow is their minister. We have been having an old-time winter for about five weeks. We have had the most snow and the coldest weather we have had for a number of years. The mercury has been below zero four and six degrees a few times. Now, for the last three days, it is much warmer.

J. F. ROBERTSON.

Jan. 23.

From Fort Scott, Kans.

WOULD it not be a good plan to have a standing notice in the MESSENGER, giving the street number, in the cities, where we have church houses, or places of worship, and also the hour of meeting, so that the members stopping, or passing through those places will know where to attend meeting? Members' children, the friends of the church, and all others, who have any desire to attend our places of meeting, will thus know the place where to go. It seems to me that this ought to be done by all means. I have been in many places where, if I knew the place at which our members meet for worship, I could spend many pleasant hours.

A. B. FISHER.

We hardly think the demand sufficient to justify taking up space in that way. We are opening up work in so many cities that a standing notice from each city would occupy considerable space. It might be well, however, for the leading cities to give semi-annual notices of their regular appointments. All those who visit Chicago might write in their pocket memorandum that the Brethren have preaching at 183 Hastings Street, every Sunday morning and evening.—Ed.

From Keuka, Florida.

THE writer is feeling very much encouraged, thus far, with the result of the transfer from the cold, stormy weather in the North, to the genial and sunny South. Up to this date we have not had any very warm weather,—about 70 degrees above zero. There have been several days (and nights especially) much colder than is common here. But with all of that, there are peach blossoms, and flowers of various kinds to be seen out doors. A temperature of that kind suits my physical man much better than the bleak winds of the North. I like a good, warm, spiritual atmosphere too, and I am glad to know that we can enjoy that here, as well.

Those who come to this country, will soon learn to know that there is a genial spirit here, ready to strike glad hands with them, if they have the sunshine and music of heaven in their own souls. There are those in this country whose hearts are much devoted to building up the Lord's cause, and while that is true of some, it is not true however, of every one. Paul found, when he was preaching at Ephesus, just what is found to be true now, in many places, that, when there is a door opened for the Lord's work, Satan is there too.

The orange leaves show the marks of frost in many places, and in other localities not so much. All the information, outside of a small territory, is gained from others who traveled over the coun-

try more. So far, my home has been in the family of Bro. E. J. Neher, and there has been no desire to change company. Home is what the invalid needs, and that is what it means to be here. The church is near by, and the congregation seems to be willing to make it pleasant for the speaker. Taking all things into consideration, I think I can truly say, "Eureka."

To the many who had called for a visit from me this winter, I can say, that I still have the desire to visit you, and labor with you, in the interest of the Lord's cause. I feel that the right thing was done in my case, in placing me in this mild climate for the winter. I hope thereby to be the better prepared for the work when it is advisable for me to return. If I am blessed with usual health, I think I will reach Indiana, by May 1, and work there, till time of Annual Meeting. My desire is, to work for the promotion of the Lord's cause, let me be where I may.

A. HUTCHISON.

Jan. 31.

From Rocky Ford, Colo.

I HAVE just closed a short series of meetings, held about three miles from town, commencing on the evening of Jan. 14, and closing on the evening of Jan. 22. The congregations were small, but interesting. Most of the people liked the doctrine, but a few could not stand the Gospel hammer.

On the evening of Jan. 4 one dear soul made a start for the kingdom. At the close of our ninth meeting two young men came forward. In the afternoon they were immersed in the name of the Father, and of the Son, and of the Holy Ghost, in the presence of a number of witnesses, this being the first time true immersion was administered in this part of the country, and, to us, the "first-fruits" of Otero County, Colo. Our meetings closed last evening with a full house, and a good interest. We feel much encouraged and strengthened in our toilsome journey. We now number ten souls in this immediate vicinity. We will take steps towards an organization soon.

We are all poor, so far as this world's goods is concerned, and hope the Mission Board will render a little assistance. For over twenty years I have been sowing the good seed west of the Missouri River, and have done what I could among the isolated ones, at my own expense. Only recently I have received some help from the Mission Board while in Nebraska.

JOHN J. HOOVER.

Jan. 23.

From Orchard, Fla.

DEC. 5, 1892, husband and I left Mt. Morris en route for Orchard, Fla., where we arrived safely Dec. 10. We had a very pleasant trip. We found all of our old friends and neighbors here well. We are now settled in our winter home and are well and happy. On the evening of Jan. 1 we were happily surprised by the arrival of Bro. I. W. Leatherman, of Conway Springs, Kans. He came to visit Bro. Geo. King, not knowing that we were here. He gave us a few soul-cheering meetings which were greatly appreciated by all of us. The people here are busy with their gardens, and are now shipping beans and tomatoes to the Northern markets. The orange and lemon trees have grown wonderfully since we were here two years ago. Many of the trees have fruit on them and are also beginning to bloom for another crop. It is a delightful sight. Mercury here ranged between 70 and 80 degrees until last week, when it went down to 40 and 50. People who reside here say that was colder than at any time before for seven years.

MARY ZELLERS.

Jan. 23.

From Whitesville, Mo.

WE closed some very pleasant meetings with the Brethren at Sheridan, Mo., on the evening of Jan. 1, and then went to the Long Branch congregation and commenced meetings on the evening of Jan. 3, and closed on the fifteenth, with good attendance and good interest. This congregation is much in need of a resident minister. Any one wishing to know about the country, can correspond with Bro. William Eckard, Martinsville, Mo.

We then went back to St. Joseph, by order of the Mission Board, where we held some meetings, and baptized four. There were two more applicants, and several others say they will come soon. We held twelve meetings altogether in that city and baptized six. We believe there is a great field open here for the Brethren. We closed with a very large congregation and many requests to come again. A number said that the preaching reminded them of the long ago when they were among the Brethren. There are about twenty here now, without even a deacon among them. Traveling ministers are requested to stop with them. They are certainly in need of help, and are a very warm-hearted class of people. Any one, wishing to correspond with them, can do so by addressing Daniel Ditrick, Walker's Addition, Station, A, St. Joseph, Mo., or Mr. L. W. Stauffer, No. 2018 South Tenth St., St. Joseph, Mo. Mr. Stauffer kindly invites the Brethren to come to his home, which is a very pleasant one. It was through his influence that we got a church in which to hold meetings, and he thinks that we can secure the use of the house for future meetings. We are now at Whitesville, from where we expect to report success later on.

WM. C. HIPES.

Jan. 23.

Notes by the Way.

THE meetings at Green Springs closed on the night of Jan. 18, with a full house and the best of interest. Four were baptized. Two were grandchildren of Bro. David Wise, a brother of John Wise. He is in fair health and was at nearly all the meetings. He is nearly seventy years old. Others seemed near the kingdom.

Wife and I arrived home Jan. 19, after an absence of eight weeks. We had no rest during the time. Now is the time to work. Rest comes on the other side of the river. Let the motto of every one, who claims to be a Christian, be this: "Work till Jesus comes." On the next day after our arrival home, Bro. Noah Fisher and wife, from Mexico, Ind., arrived. The next day was our quarterly council. Business passed off pleasantly. We had under consideration the propriety of building a new church at Donald's Creek. One was built in this congregation last summer, at New Carlisle. It has not yet been fully determined whether we shall be able to build the coming season. Yes, we can, if we will. May God help us all to do what we can! If we do, we will have a new house ready for use before this year closes. Bro. Fisher commenced a series of meetings on the evening of Jan. 21. He has now preached fourteen sermons. The attendance and attention are the very best. The house is large, yet it has been well filled a number of times. Bro. Fisher is a good, old-fashioned Gospel preacher, not afraid to preach the Gospel in its primitive purity.

No preventing providence I expect to start to Merced, Cal., about March 10 or 15. Any one wishing to join me on my trip, will please address me at Forgy, Ohio. Should that part of California seem to agree with my asthmatic trouble, I will likely make that my future home, and try to build up a church in that part of California. I feel that it would hardly be right to leave my



home church and go where there are more ministers already, by far, than we have at home. Brethren, let us be willing to reach out into new fields, and establish the doctrine of Christ till the Gospel shall sound over this entire globe, is my prayer.

HENRY FRANTZ.

Jan. 30.

#### Death of Elder Elihu Moore.

LAST December Bro. Elihu Moore, in a very enfeebled condition of body, came to this country on a bed in his wagon. From the time of his arrival (and even before) he continued to fail, until this morning, at 4 o'clock, he fell asleep in Jesus. I, with the family, witnessed the scene with a desire that the victory he achieved, and the country, I believe he has found, might be mine. Eld. Moore has built his own monument of everlasting praise to God, by leading his family of eight children all into the church. It can be said of him that he was a good man, and I believe his wife and children, with a sense of joy as well as sorrow, gave him up to him who calls from labor to rest.

LEMMUEL HILLERY.

Manuel, Texas, Jan. 2.

#### Bible Term at Bridgewater, Va.

THE Bible Term at Bridgewater College commenced Jan. 3, and continued until Jan. 27. Each day Bro. S. N. McCann taught Bible Doctrine from 10:30 to 11:50 A. M.; Bro. S. F. Sanger, Bible History and Geography, from 1 to 1:40 P. M.; Bro. J. M. Kagey, Sunday-school work, from 1:40 to 2:20 P. M.; Bro. S. A. Sanger, "Life and Missionary Journeys of St. Paul," from 2:20 to 3 P. M.

I believe that each member of the class feels grateful to the instructors for the interest manifested in making each lesson well worth our consideration. O, that more of our members would become interested in this work! Not only should our ministers attend Bible Terms, but also the lay-members. We should devote at least one month each year to the study of the Bible.

The class was not half as large as it should have been. I hope that, ere another term opens, many more, young and old, will be ready to start in. Do not wait until then to study the Bible, though. Begin now!

MARTHA OLICK.

Weyer's Cave, Va.

#### From the George's Creek Church, Fayette Co., Pa.

WE began a series of meetings Jan. 11, and continued until the 24th. The weather being inclement, there were no meetings on Sunday and Sunday evening, Jan. 1, but on Monday evening we began in good earnest. Eld. J. O. Johnson did the preaching. He delivered twenty-one soul-cheering sermons to a full house. Although the weather was intensely cold, the people came to meeting in their sleighs and sleds, braving the cold to hear the Word of God preached, and we believe they were not disappointed. Our Fairview church-house is built on a hill, overlooking Masontown and the surrounding country. On account of the church-house being on the hill, the snow blocked the roads, so that people could not get to meeting. Bro. Johnson decided that the people should have no excuse. So he took his shovel, and, with the help of others, soon had the high banks of snow removed, which in some places were six feet high. After it was known that the roads were clear, we had a full house to the close of our meeting, Jan. 24. Two dear souls made the good confession, and others are almost persuaded.

ALFRED DEBOLT.

Masontown, Fayette Co., Pa., Jan. 31.

#### Notes and Jottings.

OUR meetings at Syracuse, Ind., commenced Dec. 22, and closed Jan. 11. The members faithfully supported the meeting and seemed thoroughly built up. Brother and sister Muncie, who were with the Progressives for some time, have returned and seem to thoroughly enjoy their old home in the church. Sister Muncie is a most excellent singer. The cause at Syracuse is prospering, and the additions, four in number, with one applicant for baptism, are such that the church feels their influence will be of good service.

I returned home Jan. 11 and found our series of meetings in Covington in progress, with Bro. I. Bennet Trout in charge. The meetings closed Jan. 31, with thirty-one baptized and four applications for restoration to membership. Our house, much of the time, was not sufficient to hold the eager listeners. We feel that the church has been much built up, and a large sentiment in our town has been moulded in our favor.

Bro. Trout is only in his fourth year in the ministry, and, considering all things, has given the subject considerable study. He is in full sympathy with the doctrine and usages of the church and advocates none of these modern reform measures; hence all enjoy his labors.

B. Caradine's "Twenty Objections to Church Entertainments" comes with a Gospel ring,—the doctrine of the church of the Brethren. I am carrying the work with me and have sold several hundred copies. Will not other evangelists do so? It is to our advantage to scatter that work. Order it from the GOSPEL MESSENGER office at wholesale price.

I. J. ROSENBERGER.

\*This book is kept for sale at the MESSENGER office. We sell hundreds of copies. Everybody ought to read it. Price, per copy, 30 cents; twelve copies, \$2.50.—ED.

#### Notes from the Second District of West Virginia.

DEC. 16 I left my home to labor with the Brethren in Washington County, Md. Meetings began on the evening of Dec. 17. They were well attended, and we had, in all, twenty-five meetings, including a children's meeting. Bro. Absalom Mellott preached two sermons during the meetings. As a whole our meetings were quite pleasant. Better feelings I seldom saw, and I am safe in saying that many felt the need of a personal Savior. Some promised to come, while others were waiting for a more convenient season. Our meetings closed too soon.

Jan. 2, Bro. Weller took me to Fulton County, Pa., about sixteen miles distant, in the upper end of the same congregation, where I labored with the Brethren until the evening of the 10th, holding about fourteen meetings with the very best of order and attention. All seemed to enjoy the meetings. The interest was still increasing, but as is too often the case, the meetings did not continue long enough. At this point Bro. Mellott lives, and around him there is quite a number of members, about sixty in all,—enough to do good work, and I believe their watchword is, "Onward and upward." I returned home Jan. 12. Jan. 13 a series of meetings was to begin in the lower end of our congregation. Bro. Jonas Fike was to do the preaching, but the snow-drifts were so large that he could not get to the road. Bro. G. W. Annon preached four sermons to the people, and the writer ten. After a few more sermons by G. W. Annon, Bro. Fike came and gave us seven more meetings. Our congregations were good, and as a result four were baptized,—all heads of families, and there are four more applicants. Bro. Daniel Kirk was elected to the office of deacon. May God bless him in his calling!

Z. ANNON.

Thornton, W. Va., Feb. 4.

#### From Union Church, Ind.

JAN. 10 I commenced a series of meeting the Union church, Indiana. The first week meetings came very near closing on account of the severe cold weather and snow-drifts. Some members, near by, were snowed in. Towards the last of the meetings, the weather moderated and our congregations increased. One young man was baptized and others were near the kingdom, and were anxious to come, but some of the members thought that eleven years was too young. They felt justified in discouraging such now, but rather wait awhile, especially such had not been raised among the Brethren. Still some of those, who are anxiously waiting a riper age, are as ready and willing to answer Sunday-school questions as older church members.

I know of some who were rejected at ten or twelve years of age, who, after they grew older (eighteen years) had become much harder to control, and will not attend church, though urged by their parents.

I know of one young lady, who wished to join the church when fourteen years of age, but her parents said, "No, my child, you are too young. That child was taught to obey its parents." At the age of twenty she entered the married state, finally took sick and died. On her death-bed she called her mother to her and said, "I must and I am not prepared to cross the chilly way of death. Mother, I presume I will be lost, who is to blame?" She reminded her mother of the time when she desired to come to Jesus, but was urged to tarry. She told her mother that the feeling never returned to her since that time.

Parents should not discourage their children when they are old enough to know good from evil. My experience is, young converts make the best workers, if properly cared for, and feed the sincere milk of the Word. David fought the Philistine giant while a youth. God called Samuel while a youth. Jesus was about his Father's business at the age of twelve. "Blessed is the man that walketh not in the counsel of the unrighteous, nor standeth in the way of sinners." I saw the danger of standing in the way of sinners or being a stumbling-block in the way.

In the mission field we should guard against co-opting into the church persons who have not thoroughly repented, or brought forth fruit for repentance. And yet we should not shut the door of the church against them.

J. H. MILLER.

Goshen, Ind.

"He who indulges in enmity is like one who throws ashes to windward, which come back to the same place, and cover him all over."

#### Notes from Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

Shoal Creek, Mo.—Jan. 22 after services, a dear sister who had gone with the Old Order Brethren, returned to the church amid much rejoicing. Her prayer is that she may ever hold out faith to the Lord.—*Perthenia Early*.

Fairview Church, Iowa.—Our quarterly conference held Jan. 28. Only a few were permitted to attend, yet we had a good meeting. If any of our Brethren can arrange to pass this winter to or from Annual Meeting, and give a few meetings, we will be pleased to correspond with them. We are situated between the Iowa and the C. B. & K. C. roads.—*H. A. Miller, Unionville, Iowa*.



Osage, Kans.—Jan. 28 Bro. Amos Moomaw, of Iowa, came to us and preached three sermons. The meetings were very enjoyable. Sinners were made to feel that "the way of the transgressor is hard."—*Pink Wolfe*.

Booth, Kans.—The series of meetings held at this place by M. Deardoff, closed, resulting in twenty-three dear souls being baptized into Christ. A three weeks' meeting just previous to this, held by our elder, Bro. E. Eby, had prepared the hearts of the people for the reception of the Word of God.—*A. F. Miller, Feb. 1*.

Walnut Creek, Mo.—The home ministers commenced a series of meetings in the Valley View school-house, about five miles west of our home church, Jan. 15, and closed Jan. 29. Five souls were buried with Christ by baptism. Others are almost persuaded.—*Esther Cripe, Knobnoster, Mo., Jan. 30*.

Salem, Ill.—The Brethren's church-house, five miles north-west of Salem and four miles north-east of Odin, is completed and will be dedicated Feb. 19, 1893. A series of meetings, to continue about two weeks, will be held immediately afterwards. Our house is all paid for, thank the Lord. We have a place of our own to worship him who is good, and whose mercy endureth forever.—*Jacob Hershberger, Feb. 4*.

Stone Lick, Ohio.—Bro. B. F. Honeyman, of Gettysburg, Ohio, came to us Jan. 15 and remained until Jan. 29, preaching, in all, twenty soul-cheering sermons. Good attention was given to the preached Word. Though there were no accessions, we have reasons to believe that he did a good work for the Master. He has many friends to welcome him at any time he may come again.—*Lydia C. Lesh, Mt. Repose, Clermont, Ohio*.

Bremen, Ind.—Bro. John H. Sellers, of Yellow River district, commenced a series of meetings Jan. 17, at the Union house and continued till Jan. 26, delivering, in all, twelve soul-cheering sermons. We cannot report any additions yet. Bro. Sellers preached the Gospel in its primitive purity, and did much to the upbuilding and encouraging of the members. He urged us to commence a social meeting, which will be done in the near future.—*Lucy A. Beckner, Jan. 29*.

Dallas Centre, Iowa.—Sunday, Jan. 22, Bro. A. W. Hawbaker came among us and preached six sermons, which were edifying to all. This being the place he was installed into his office, we were glad to see him again and to find he was making use of his talents in advancing the cause of our Master. Sister Jennie Hoff is, at this time, near death's door. Bro. M. Sisler is kept at his home the greater part of his time, caring for the companion of his youth.—*Geo. B. Royer, Jan. 30*.

Verdigris, Kans.—Our Holiday meetings were held by the home ministry with good interest until Dec. 31, when Bro. Flack came from Emporia, and preached three sermons. Jan. 1 three were baptized. Bro. J. M. Miller, of Scott Valley, has been with us, teaching singing during the past four weeks. The young folks have improved greatly in song service. Bro. Jesse Studebaker came to us Jan. 20, and preached one week.—*J. M. Quakenbush, Jan. 30*.

North Star, Ohio.—Bro. John Christian, of Bradford, Ohio, conducted a very pleasant and enjoyable series of meetings, commencing Jan. 20. Two dear souls were willing to unite with the church. The attention during the meeting was excellent. The earnest preaching did the members much good. Our council was held in December. Everything passed off pleasantly. May the Lord bless all the Brethren in their labors!—*Emma Groff, Jan. 30*.

Abbotstown, Pa.—We have just closed an interesting series of meetings, making two meetings thus far for this winter. The meetings were conducted by Bro. Samuel Bower, of Kingman, Kans., who is at present sojourning in the East. The meetings were well attended, and quite an interest prevailed. Bro. Bower spoke earnestly and to the point, and we trust that the seed sown may result in a future ingathering of souls. The church here is in peace and harmony.—*Orville V. Long, Feb. 1*.

Macoupin Creek, Ill.—We met in quarterly council to-day. Business all passed off with the best of feeling. Two were received by letter. Bro. A. D. Stutman was re-elected Superintendent of our Sunday-school for another year; J. Z. Bechtold, Assistant. We decided to begin our fall series of meetings Oct. 7. Eld. Daniel Wysong, of Nappanee, Ind., is to conduct the meetings. Several ministers from the adjoining churches were present and gave us some good council.—*Michael Flory, Feb. 4*.

Pine Grove, Pa.—Bro. John H. Witmer, of Union Deposit, Dauphin Co., Pa., came to us Jan. 21, and continued until the evening of Jan. 26. Our dear brother gave us seven interesting sermons. We think the members were greatly benefited, and we feel to rejoice and take courage. Our meetings were well attended. The earnest preaching did the members much good. Others expressed a desire to become followers of Christ, but were not ready to accept the earnest invitations given.—*Sallie A. Haldeman*.

Church Dedication.—The Pleasant Prairie church, of Iowa, is complete and furnished, including horse sheds, at a cost of about \$1,100. We now have a good, comfortable house. It was dedicated Jan. 23. Bro. J. W. Trostle preached the dedicatory sermon to a large and attentive audience. Meetings continued during the week. Some, we believe, are near the kingdom. A number of brethren are moving in this spring, so that we have a good prospect of building up a strong church. Any of our ministering brethren, passing this way, are heartily invited to remember the Pleasant Prairie church, and stop with us any time.—*D. A. Miller, Le Mars, Iowa*.

Cedar Lake, Ind.—On the last day of the old year Bro. Peter Stuckman, of Nappanee, Ind., commenced a series of meetings in the Cedar Lake church, near Garrett, Ind., and continued until Jan. 24. This certainly was one of the best series of meetings I ever attended. The congregations were so large that the house could not hold them. As a result of these meetings thirteen were baptized, and there are thirteen more applicants. They range in age from eleven to fifty years. A number of them are heads of families. Bro. Stuckman should certainly be kept in the field. The prayers of Cedar Lake church go with him, wherever he may labor.—*Etta Elson, Fairfield Center, Ind., Jan. 23*.

Ashland, Ohio.—We commenced our series of meetings at Maple Grove church, Ashland Co., Ohio, Saturday evening, Jan. 14, and closed on Sunday evening, Jan. 29. The first week we had very cold weather, but the second week was much better. The roads were good and the sleighing fine during the meetings. The attendance was fair, and the interest good. Two were received by baptism and one by letter. Bro. W. L. Desenberg, one of our home ministers, did the preaching. He preached twenty-one sermons. We think our meeting did great good for our members and for the community at large. Bro. W. L. Desenberg has now gone to Huntingdon, Pa., to attend the Bible Term now in session at that place.—*David Snyder, Jan. 31*.

Seven Deacons.—A mistake occurred in my note, some time ago. Where there should have been seven deacons, you had it one. Please correct.—*J. F. Appelman, Plymouth, Ind.*

Springfield, Mo.—Bro. Enoch Eby gave us three very interesting and instructive sermons Jan. 23 to 25. Could we only get some good brother to come and spend two or three weeks with us, we believe some would come out on the Lord's side.—*M. Puterbaugh*.

Belleville Church, Kans.—On Christmas Day one was baptized, and a collection taken up for the mission work among the children in Chicago. At our last quarterly council, Dec. 31, five members were received by letter. Bro. O. S. Holsinger, with his family, is now living on their farm, near the meeting-house. Bro. Samuel Henry has also settled on his farm in our midst. Our elder has been conducting a series of meetings, assisted by the other ministers, for one week. It closed last evening. Bro. Holsinger is making preparations to do some ministerial work in other fields. We have social meeting on Wednesday evening of each week. We have had a very fine winter so far.—*Louisa J. Williams, Jan. 30*.

Manvel, Tex.—I came to this "Southern Gulf Coast country" Nov. 26, under severe affliction of body, which seems to have been growing on me for years, until I was no longer able to bear up under the severe changes of northern winters. Here, in the society of good brethren and sisters, I have enjoyed a winter of warmth and sunshine, excepting a few days only. At this writing my health is much improved, and I am able to exercise more than I have done for years. God be thanked for his providence and grace in the restoration of my health. I expect, if the Lord will, to return to Northern Indiana some time in March. Pray for me that I may yet do good in the world.—*Lemuel Hillery, Jan. 2*.

A Sad Accident.—Nov. 21 last, as sister Fannie, daughter of sister Catharine Miller (a widow), on Briery Branch, Rockingham County, Va., was on her way to her school, her horse became frightened and threw her off, causing instant death. She was brought home a corpse. She was an apt student and commenced teaching while young. This was her fifth term, though at the date of her death her age was 20 years, 9 months and 16 days. The sad occurrence cast a deep gloom over the entire community. She united with the church when about thirteen years old and has been a faithful student in the school of Christ. Her remains were laid to rest in the Beaver Creek cemetery. The services were conducted by brethren S. N. McCann and S. F. Sanger, of Bridgewater.—*G. W. Wine*.

Tempe, Ariz.—I left my home at Mt. Carroll, Ill., Dec. 19, and arrived here in time for the love-feast at Glendale. I met Bro. P. Forney at a school-house, where he was holding a week's meetings. The next week we went to Glendale, about twenty-five miles north west, where the first meeting was held Dec. 31, at which time we organized. It was one of the best feasts we ever attended. After the feast Bro. Forney held a week's meetings. This was the first feast ever held in the valley and was quite largely attended. I am now about six miles south-east of Tempe, where there are nine members. Bro. E. Rowland and family, of Indiana, are here, and are getting along very well. We would like to have more come in and settle, while the land is cheap. There is a good chance for poor brethren here, and a very pleasant climate. We have one minister and meetings every two weeks. We would like to have the General Mission Board remember us here, and help us to organize a church.—*John Wittmer, Tempe, Ariz., Jan. 29*.



### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**NEHER—HENRICKS.**—At the home of the bride, Cerro Gordo, Ill., Jan. 27, 1893, by Eld. Geo. W. Cripe, Bro. John Neher, of Virden, Ill., and sister Hannah Henricks.

WILLIAM LANDIS.

**MILLER—DETWILER.**—At his residence in New Enterprise, Pa., Jan. 29, 1893, by the undersigned, Bro. W. Scott Miller, of Woodbury, and sister Nannie Detwiler, of Maria, Bedford Co., Pa.

C. L. BUCK.

**SCHOEN—NIMAN.**—Jan. 5, 1893, by Bro. D. Rowland, Mr. John Schoen, of Lanark, Ill., and Miss Annie E. Niman, of Cherry Grove.

**WHITMER—FREY.**—Jan. 28, 1893, by the undersigned, Mr. Porter S. Whitmer and Miss Ida Frey, of Shannon, Ill.

D. ROWLAND.

**ROOT—LAPIN.**—At the residence of the bride's parents, Jan. 8, 1893, Mr. William Root, son of the writer, and Miss Lilly Lapin, both of Barbour County, Kans.

JACOB H. ROOT.

**DETTRA—BAKER.**—At the home of the bride's parents, near Stephen City, Frederick Co., Va., Jan. 18, 1893, by the writer, Bro. L. R. Dettra, formerly of Philadelphia, Pa., and Miss Emma M. Baker, daughter of Eld. Daniel Baker.

W. H. SPIGGLE.

**WITTER—BRUNK.**—At the bride's residence, in Ottawa, Kans., Bro. L. G. Witter, of Mexico, Ind., and sister Mary E. Brunk, of Ottawa, Kans.

I. H. CRIST.

**ANDREWS—CHRISTENSEN.**—At the residence of Bro. Samuel Mitchell, Jan. 22, 1893, by the writer, Mr. Samuel Andrews, of Pensada, Wadena Co., Minn., and Mrs. Ane Christensen, of Boyds, Wis.

T. D. VANBUREN.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**NORRIS.**—At Altamont, Labette Co., Kansas, Jan. 25, 1893, of old age, Mary Ann Norris, aged 74 years, 1 month and 17 days. She was born in Ohio and united with the Christian church when quite young, and lived a consistent member of that faith until death. The occasion was improved by the writer in the Baptist church.

N. TRAPP.

**MILLER.**—In Cerro Gordo, Platt Co., Ill., of *La Grippe*, infant son of Bro. James and sister Hettie Miller, aged 10 months and 13 days. Funeral services by Eld. David Frantz from Luke 18: 16.

J. V. EILER.

**DEVOR.**—In the Perry church, Franklin Co., Pa., Jan. 19, 1893, Bro. Joseph Devor, aged 72 years, 8 months and 1 day. He was a consistent member. About five years ago he had a paralytic stroke. Funeral services from Ps. 116: 15 by Bro. Josiah Eby, assisted by Rev. Dobbin, of the Presbyterian church.

ISAAC EBY.

**BUCKWALTER.**—In the Cherry Grove church, Carroll Co., Ill., Jan. 22, 1893, Bro. Joseph Buckwalter, aged 78 years, 8 months and 15 days. Our loss we hope is his gain. Funeral services by the Brethren from Rev. 14: 12, 13.

HENRY M. MARTIN.

**GARNER.**—In the Grundy Center church, Grundy Co., Iowa, Jan. 26, 1893, sister Amanda W., wife of Charles Garner, aged 54 years, 2 months and 19 days. On the evening of her death, Jan. 26, she left her home with her daughter to attend services at the Baptist church, apparently in her usual health. She expired in a few moments after reaching the church. Funeral services by the writer to a very large congregation of sympathizing friends. Text, John 5: 25, 28.

WM. IKENBERRY.

**GRIFE.**—In Goshen, Elkhart Co., Ind., Jan. 16, 1893, Galen William, son of Daniel and sister Flora Grife, aged 1 year, 7 months and 9 days. Another flower has budded on earth to blossom in heaven. Services by Bro. Geo. Swihart from Matt. 18: 2.

CANDACE HOOVER.

**MERLEY.**—In the Quemahoning congregation, Somerset Co., Pa., Jan. 17, 1893, Bro. John Merley, aged 88 years, 7 months and 6 days. He was born June 20, 1804, in Germany, and came to America, June 28, 1834. He was married twice, and was the father of eight children. Funeral services were conducted by S. Zimmerman and the writer.

J. W. BLOUGH.

**WELLS.**—In the bounds of the South Waterloo church, Black Hawk Co., Iowa, Jan. 23, 1893, sister Clara Elizabeth Wells, daughter of Bro. Mahlon H. and sister Christiana Smith, aged 42 years, 5 months and 28 days. She leaves a heart-stricken companion and seven children. Funeral services by the writer from Ps. 103: 15, 16, assisted by Will H. Lichty.

WM. IKENBERRY.

**SINGO.**—In the Indian Creek church, Westmoreland Co., Pa., Jan. 10, 1893, Jeremiah Singo, of the son of Bro. Josiah and sister Susan Singo, aged 17 years, 1 month and 5 days.

**SINGO.**—Also in the same church, Jan. 21, 1893, William Singo, the fourth son of Bro. Josiah and sister Susan Singo, aged 9 months and 26 days. Both died with diphtheria. Both funerals were preached at the Nedrow school house by F. F. Murray from 1 Cor. 15, last four verses.

JEREMIAH FAUST.

**HOTTINGER.**—In the bounds of the Upper Fall Creek church, at Honey Creek, Ind., Sept. 3, 1893, Homer Francis, son of David and Emma Hottinger, aged 10 months and 21 days. Funeral services by Eld. D. F. Hoover.

J. L. HOOVER.

**FADELY.**—At the same place, Dec. 26, 1892, Lester, youngest son of Bro. Henry and sister Rebecca Fadel, aged 8 months and 11 days. Funeral services at the old church by the Brethren.

**MOORE.**—At Middletown, Ind., Jan. 10, 1893, David, husband of sister Matilda Moore, aged 69 years, 2 months and 17 days. He came to this place in 1847 from Franklin County, Pa. In 1849 he was married to Mary B. Connell, who departed this life in 1857. In 1859 he was married to Matilda Deardriff, who survives him. Two children were born from each union; one of each is living. Funeral services at the Brethren church at Middletown by Eld. D. F. Hoover.

J. HOOVER.

**THOMAS.**—In Philadelphia, Pa., Jan. 16, 1893, Bro. John S. Thomas, M. D., aged 52 years and 12 days. The sudden death of the doctor is deeply felt by his large circle of friends. He was quite ill only a few days. His many patients feel the loss of a father in his death. He leaves a wife and four children. Funeral services by the writer from Phil. 1: 21, assisted by Bro. W. B. Storer.

T. T. MYERS.

**SWINGER.**—In the Painter Creek church, Darke Co., Ohio, at the residence of her daughter, sister Abe Minnich, Anna Maria Swinger, nee Stager, aged 84 years, 1 month and 10 days. She was born in Lebanon County, Pa., Nov. 11, 1808, and about 1826 was married to Jacob Swinger. In 1836 they emigrated to Painter Creek, Ohio. Bro. Swinger died in 1867. Since then she spent the most of her time living with her five children. The funeral services were conducted by Eld. Tobias Kreider, assisted by Bro. Jacob Brumbaugh.

LEVI MINNICH.

**ALLEN.**—In the bounds of the Pleasant Valley church, Washington Co., Tenn., Jan. 14, 1893, of paralysis, sister Catharine Allen, aged 68 years, 11 months and 27 days. Sister Allen was the daughter of Samuel and Anne Garber, deceased. She was first married to Bro. Emmanuel Arnold, and after his death she married Mr. Allen, who preceded her to the spirit world several years ago. Sister Allen was paralyzed about fourteen years ago. The elders of the church were called and she was anointed with oil in the name of the Lord, after which she partially recovered, until about two weeks before her death when she had the second stroke. She was a consistent member of the Brethren church for about fifty years. Funeral to be attended to in the future.

SAMUEL H. GARBER.

**MALAU.**—In the Upper Conewago church, Adams Co., Pa., Jan. 23, 1893, Bro. Lemuel Malau, aged 52 years, 8 months and 2 days. Funeral services by the Brethren.

PETER B. KAUFFMAN.

**GRUNDEN.**—In the Cedar Lake church, Dekalb Co., Ind., after a short illness, sister Laura E., wife of John Grunden, aged 22 years, 2 months and 11 days. Funeral services by Eld. James Barton.

ETTA ELSON.

**TIMBERLIN.**—In Eaton County, Mich., Dec. 17, 1892, David M. Timberlin, aged 39 years, 8 months and 26 days. He was born in Dekalb County, Ind., where he was united in marriage to Emma Gump, daughter of Eld. Jacob Gump. His remains were brought back to his old home in Dekalb County and interred in the cemetery near by. Funeral by brethren Jeremiah Gump and James Barton.

ETTA ELSON.

**GLASS.**—In the Sandy church, Columbiana Co., Ohio, Jan. 15, 1893, of pneumonia, Eld. Lewis Glass, aged 83 years, 11 months and 1 day. He bore his sufferings with Christian fortitude. His companion preceded him to the spirit world about six years ago. He was a consistent member of the Brethren church for over fifty-four years. He leaves two sons and four daughters. Funeral discourse by Bro. J. F. Kahler, assisted by the home ministry. Text, 1 Thess. 4: 13, 14.

ELLA WEAVER.

**ROSE.**—In the Ridge church, Pa., Jan. 25, 1893, Mrs. Catharine Rose, aged 67 years, 5 months and 6 days. Occasion improved by C. F. Hofseld and the writer.

J. R. FOGLESANGER.

**SHEPARD.**—Near Media, Kans., Jan. 26, 1893, Myrtle, daughter of William and sister Jennie Shepard, aged 3 years, 9 months and 2 days. Services by Bro. S. Harshman from Matt. 18: 1-3, to a large audience.

T. A. ROBINSON.

**GUMP.**—In Columbus, Ohio, Jan. 21, 1893, of influenza, Ada B. Gump, aged 42 years, 3 months and 11 days was born in Cincinnati. Her mother died, and she came to my care when nine years old. She was married to Gump in 1866, and both were baptized by Eld. James in 1867. Her husband died in 1879. She moved to bus, Ohio, about two years ago. She leaves five children.

ELIZABETH STUBBS.

**MILLER.**—In Mechanicsburg, Cumberland Co., Pa., 25, 1893, Elizabeth Miller, wife of Samuel Miller, 25 years, 1 month and 29 days. Funeral services by Bro. Landis and the writer from 2 Tim. 4: 6, 7.

**ARBEGAST.**—At the same place, Jan. 26, 1893, Pearl, infant daughter of our friend Calvin and sister Arbegast, aged 4 months and 9 days. Funeral services by the writer from Matt. 18: 3.

LEVI S. MOORE.

**KELLER.**—In the Beaver Dam church, Frederick Co., Md., Jan. 23, 1893, sister Mary Keller (nee Herring), 25 years, 4 months and 8 days. She was born in the Beaver Dam church territory, Sept. 17, 1801. Her father, Herring, was a prominent member of the German church, and by birth a native of Switzerland. Her mother was Mary Saylor, daughter of Eld. Daniel Saylor. She was also a member of the Brethren church. She was married to Mr. Keller about 1825, and was baptized in the Black church in 1830. She was, for sixty-two years, a consistent member of the church of her choice. She raised a family of eight children, two sons and six daughters, seven of whom were prominent members in the church of her choice. She lived twenty-two years of her life she enjoyed a pleasant comfortable home with her daughter, Margaret, and her law, Eld. John H. Utz. Her remains were quietly laid in the Beaver Dam cemetery. Funeral services by Eld. David Stoner and George K. Sappington from Matt. 14: 14.

D. R. SAYRE.

**PERRY.**—In the bounds of the Nettle Creek church, Jan. 8, 1893, Andrea Ethel, daughter of Elmer and Josiah Perry, aged 5 months and 15 days. Funeral services were conducted by Eld. Lewis W. Teeter and Eld. Abraham Bowman.

IDA E. TEETER.

**SECHLER.**—In the Middle Creek congregation, set Co., Pa., Jan. 24, 1893, sister Catharine Sechler, 25 years and 23 days. She was the daughter of Bro. C. Gnagy. Peace to her ashes! Funeral services by the writer.

D. H. WALKER.

**MILLER.**—In the Cerro Gordo congregation, Ill., 1893, Floyd, son of Bro. James and sister Hattie Miller, 10 months and 13 days. Funeral services by Bro. Frantz.

WM. LAURENCE.

**LEHMAN.**—In the East Codorus church, near Logansport, Pa., Jan. 22, 1893, Bro. Daniel Lehman, 25 years, 7 months and 13 days. He was married twice, twelve children with his first wife, and five with his second. He is still living. Six of his children have crossed the Jordan before him. He had the pleasure of seeing eleven of his children and a great many of his grand and great-grandchildren to the fold of Christ. Services by the Brethren.

J. L. M.

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It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from works, Regeneration of the heart and mind, Baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God as church members.

It also maintains that Feet-washing, as taught in John 13, both as a symbol and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full and complete connection with the Communion, should be taken in the evening of the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is enjoined upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denial principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the name of the Lord, James 5: 14, is binding upon all Christians.

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Mt. Morris, Ill., and Huntingdon, Pa., Feb. 21, 1898.

No. 8

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 50,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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### DOING AND THINKING.

THIS seems to be a world of doing, without a corresponding amount of thinking. We have gotten into fast habits which have thrown us into the busy and rushing current, where we have but little time to think or study for results. To many of the things which we do, the "why" comes after the doing. They come as effects, without, to us, intelligent causes. And in many cases, were we asked why we do certain things, we could not tell. In this way we get results without the exercising of our rationality. We work, we do, we change without any special motive behind it, or any special object to accomplish. This condition of things runs through all of life's experiences, and as a result, many are at sea without either anchor or compass. This is true as it pertains to both our natural and spiritual lives. We are going forward, tugging and toiling without any fixed purpose before us, and if the end is satisfactory, we will wonder ourselves why it is so.

How many of us have accustomed ourselves to ask us the why, for what we do? What are we living for, and what shall the end be?—are important considerations. As rational beings, our present add our future demands of us to think and to reason, that our end may not be disappointing.

The Christian life is the soul life. It is our life by right of birth and purchase. That which was, is and is to be, all combine that we may, that we should live. And yet,—why is it that we are Christians, and why not Christians? Can we be a child of God without a motive? We may become a church member without being a child of God, and without a legitimate motive or purpose; but being a child of God must be preceded by a pure and special purpose, and we ought always to be able and ready to give a "why," or reason, for the hope that we entertain.

Not long since, we received a letter from a lady who had married a member of the Brethren church, and as she was a member of another church, she asked why she should not now become a member of the Brethren church, or, in other words, would it be right for her to do so? The first thought in answering this question is, Why make the change? What motive is there back of the contemplated change? From what we could learn, the lady is sincere, and the motive, from her standpoint, is good. She has been trying to live a Christian life, and was satisfied with her church relation until after her marriage. She now sees that they could live more pleasantly together if they both were members of the same church, and as her husband could not become a member of her church without sacrificing a principle that he holds as being sacred, she feels it her duty to make the change, from the fact that she can do so without making any special sacrifice, as she feels that the Brethren church has in it all

that she has in her own church, and "more." The "more" she can, with a good conscience, accept, and yet she feels that, under other circumstances, she could be satisfied with her present church relation. Now, the question is, Would the motive she entertains be a justifiable cause for the change contemplated? The question is a close one, and we fondly hope that a mind so noble will soon see the necessity for the change, through a desire to more fully honor the Master in doing all things that he has given as means of grace and salvation.

Right in this connection, the thought comes to us, Why are we members of the Brethren church? Does it not force itself upon us as a very serious one? Why? Are there any circumstances or conditions under which we could change our church relations? This lady's nobleness consisted in her willingness to change, because, in doing so, she would need to make no sacrifice in her religious principles, while she knew that her husband could not change without doing so. The condition of the man and wife is about this,—for the husband to change to his wife's church, he would be compelled to deprive himself of some of the teachings of the Bible that he held as being essential to his salvation. For the wife to change to her husband's church, she could retain all she had in her own, and add to, by accepting some of the things that her own church omitted or refused to observe.

Now, the point is with us, Is there any organized church, to which we could go, where we could get more Gospel truth and privileges than we now have? If there is, why not go? If there is not, are there any circumstances that can justify us in changing to that which will give us less? Why give the greater for the less, and run the risk of losing all? We fear that there is a looseness growing in this direction among our people, and it will be well for us to look well for the why. Is there any truth, principle or doctrine, that pertains to our salvation, that we can afford to give away for the sake of pleasing somebody else? We commend those who are willing to change that they may get more. This is wisdom and safety. But to get less is surely unwise and dangerous. When we have done all the Master's biddings, we are even then unworthy servants, and have done only that which it was our duty to do. It is only then that grace can reach us, and by grace we are saved. This, after all, is the great object of all church relations. It is not the question, which church affords us the most liberty, or allows us the greater worldly enjoyments, but, which is the one that will help us most in living as faithful and loving servants of the Master, who has purchased for us the possibilities of salvation, by the shedding of his blood on the cross.

Again we ask, Why should we do anything to jeopardize the salvation of our soul by accepting anything less than the whole truth, as we have it revealed to us in the Bible?

"MAN doubles all the evils of his fate by pondering over them; a scratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death by brooding apprehensions."

"THERE are turning-points in life, when one must choose the main direction of his course. But a right choice at such a time is not the only choice between duty and pleasure, to which one is summoned imperatively, as he pursues his life journey. He who has chosen the narrow path of life in preference to the broad road of death, must hourly choose between pushing on in the center of that path and turning from it or halting in it; and a failure to choose aright at any one of these moments of decision is a cause of peril or of disaster to him whose mission it is to keep up and to keep on in the path of his wise choosing. The best once-for-all choice involves continual right choosing between that which would help and that which would hinder one's progress."

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## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### BEYOND THE ROLLING JORDAN.

FAR beyond the rolling Jordan,  
And the vale that intervenes,  
We shall meet departed loved ones,  
Far beyond these earthly scenes.

CHORUS.

There we'll rest from all our labors,  
God will wipe away our tears;  
And no night shall ever darken  
All the flight of endless years.

Let us keep along the highway,  
'Tis the path our loved ones trod;  
Though it leads us through the Jordan,  
Yet it leads us on to God.—CHO.

Courage, pilgrim, in the desert,  
See! yon bright, eternal plain!  
List, there's music! there are loved ones  
Singing you their glad refrain.—CHO.

Falter not at Jordan's waters,  
Friends have crossed its swelling tide;  
And the Lord of hosts will bear thee  
Safely to the other side.—CHO.

Selected by Mary K. Baker.

Abbotstown, Pa.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Baptism: Subjects and Design.

BY A. W. VANIMAN.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 16.

Part Two.

#### BAPTISM AND REMISSION OF SINS.

THE foregoing proving so conclusively the importance of Christian baptism, from so many stand-points, will assist in arriving at a Gospel conclusion on this point. The practice of the apostles, as recorded in the foregoing Scriptures, is strong evidence in favor of the position that the apostles meant just what their language indicates.

When Ananias visited Saul, he said to him, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16.

Christ, in the commission, says, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16: 15, 16.

It is argued by some that because Christ, during his personal ministry, forgave the sins of a few persons without baptism, it is therefore not a condition now.

Let us examine a similar case. A man of wealth, during his life-time, gives to several young men of his town \$1,000 each, unconditionally. After his death it is found that his will reads thus: Any young man of this town, who is twenty years of age and of good, moral character who will attend the commercial college at the city of C. one year, and honorably graduate therefrom, shall receive the sum of \$1,000 with which to enter business. Some of the young men reason thus: "Mr. B gave several other young men \$1,000 a piece without their going to college at all, and to another, who went awhile but did not graduate; therefore I think it is not necessary for me to go one year, or to graduate. Though my character cannot be called good, yet it is better than one young man to whom B gave \$1,000."

There can be but one opinion on this case. Any court in the land and any man of good judgment

would say that nothing short of the requirements in the will would entitle any young man to his share of the money.

Christ left on record his will, and we have no guide in this matter save his will. The young men referred to would be well aware that they are not the recipients of the bequest, so long as they do not comply with the requirements, but in the matter of salvation many persons live in the hope that God will accept them outside of his will, and may never learn better until it is too late to rectify the mistake. How much better to accept the plainly-stated conditions of the will about which there can be no question? Not only is this the written will of Christ but we find that remission of sins was the design of John's baptism. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." Mark 1: 4. Both Matt. 3: 4 and Mark 1: 5 say the people were baptized of John in Jordan, confessing their sins, showing there was, in John's baptism, an intimate connection between it and the remission of sins. In Acts 13: 19 we have this language, "Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. When a proper view of conversion is taken, it is found to embrace baptism (see article on "Conversion," which will appear later), which would thus in the language be included in the conditions of pardon.

The Bible does not contradict itself, and all the Scriptures referred to seem to point in one direction. We now bring in the crowning language of the whole subject, about which there has been much controversy. It should be conclusive evidence within itself, but doubly so when corroborated by so much other testimony. It is found in Acts 2: 38. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

This language, spoken on the day of Pentecost, just after the apostles were endowed with power from on high, and about a week after they heard the commission from the Master himself, should forever settle the question as to the design of baptism.

#### THE ERRING.

BY GERTRUDE A. FLORY.

WHEN "one is overtaken in a fault," how often we hear it said, "It is just as I expected," or, "I told you so," or "I have been looking for something of the kind this long time." Are such speeches to be regarded as boastings of sagacious foresight, exultation over the weaknesses of humanity, or that a downfall was really anticipated? Is it true that we exult over the failings of others? Is it true that we saw one going astray and waited to exclaim, when he had fallen in the way?

"I expected it!" Is it true that we are watching our friends, our neighbors, our Brethren, with the expectation of beholding them overtaken by the enemy? God forbid! Jesus did not say to Peter, when he saw the enemy upon his tracks: "I expect Satan will get you." Ah no; we hear him saying, "Simon, Simon, behold Satan hath desired to have you," in earnest warning; then, in melting pathos, "but I have prayed for thee; that thy faith fail not," then encouragingly, "when thou art converted strengthen thy brethren." Jesus knew that Peter's impulsiveness and seeming waywardness, when turned into the right direction, would be a strong support to those who appeared much stronger now than Peter did. We all know what an illustrious worker he became, and we believe, too, that it was in the strength of

Christ's prayers for him that he attained his success and was saved from Satan's clutches. What a beautiful example for Christ's followers! We prayed for our friend or brother, he, too, may have escaped and come out victorious. See J. 14: 14; James 5: 16.

What right has man to judge the future conduct of his fellow-men by his conduct to-day? Because a man is angry with his brother to-morrow we expect him to murder that brother to-morrow? Ere the day is gone he may weep his offense as the penitent disciple wept when he denied his Lord. If wrong-doing were always the result of wrong desire instead of human weaknesses, we might have cause to blame the wrongdoer, and reach a correct conclusion of how his present behavior will terminate. But, until we can see as God sees, and measure the strength of individual temptation, we ought not to expect anything but good of our fellow-men.

Some one has most graciously said: "We would be more kind if the secrets of men's hearts were written on their brows." And, no doubt, should then speak less harshly of their faults. Perhaps we would not speak of them at all, could we see ourselves as others see us. Could we read the record of our lives as God reads it day by day, we might want to veil our faces to hide the blot of shame, for who does not trace on memorial page accounts of deeds they fain would blot with their tears? Then let us be more tender with the erring ones! None but he, who notes the sparrow's fall, can tell how earnestly he battled for the right, nor in what power the tempter came.

There is no soul exempt from temptation and life's pilgrimage.

"In the way a thousand snares  
Lie to take us unawares."

As the unwary fly is ensnared in the meshes of the spider's web, so the tempter weaves about the victim the net of sin. Blessed are those who are hedged about by the power of the Lord Jesus when temptations surround them! and blessed too, are those who grasp a friendly hand in the dark hour, and hear the warning voice cry, "There is danger there!" The warning sound after the victim is entrapped, is but a reproach that rankles in the heart.

No one knows what a kind word or a helpful hand may do in the time of need. Gal. 5: 13, and 6: 2-5 never appears in full beauty till practically applied to moral and spiritual character which every Christian citizen must sustain.

Brethren, if a man be overtaken in a fault, which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." If this good rule and similar injunctions, given by Divine Inspiration, were more closely followed, eternity alone could measure their far-reaching influence for good. Every man nature is so apt to feel, "I would not have done as this or that one did." But we do not know what we should do till placed in similar circumstances. We may have fallen where they only stumbled.

God alone can judge which is the greatest of all the sins, errors and weaknesses of frail humanity. Perhaps we shall be surprised when we stand in his Holy Presence to find some traits, regarded here as faults in others, there appear shining virtues. So we lay our sins and errors down at the feet of the Sovereign Judge, praying for an outpouring of brotherly love to men, that each may feel his brother's care; and, like children of one Father, joined hand in hand, at heart in heart, march on to victory through Christ, our Lord. Well will it be if one soul shall bless us in that day of victory, for a prayer, a kind



word, a helping hand in the hour of temptation, that saved from the tempter's snare.

*La Porte, Ind.*

### ENTANGLED.

BY GEORGE E. STUDEBAKER.

IN GOSPEL MESSENGER No. 5, page 68, in the remarks on Bro. A. Flory's article on "Lord's Supper," we have the following:

"The passover evening coming on Friday that year gives us to understand that the lamb was killed about three o'clock that afternoon. We know that to have been the very hour in which Jesus expired on the cross. Hence we have the type and the antitype exactly meeting in point of time."

The Editor gives us the above to think over. I have done so, and to me it looks as follows: Three o'clock that afternoon was the first day of unleavened bread, when they killed the passover. Mark 14: 12. It was also called the Lord's passover. Lev. 23: 5. It shall be killed on the fourteenth day of the first month at even, Ex. 12: 6; Deut. 16: 6. They reckoned time from evening till evening. Lev. 23: 32.

Where the fourteenth day ends, and the fifteenth begins, is shown in the following: "They shall eat the flesh in that night." Ex. 12: 8. Pharaoh ordered the people out by night. Ex. 12: 31. "They went out by night." Deut. 16: 1. This was the fifteenth day. Num. 33: 3. With the eating of the lamb began the eating of unleavened bread. Ex. 12: 17; Lev. 23: 6. This continued till the twenty-first day at even. Ex. 12: 18, and was to last seven days, verse 19. The fourteenth day is not included in the seven days, as there are seven days without it. During the seven days no leaven was to be found in their houses. Ex. 12: 19. On the first, which is the preparation day, John 19: 14, they shall put away all leaven out of their houses. Ex. 12: 15. When that first day of unleavened bread came, Luke 22: 7 (which was when the thirteenth closed at 6 P. M. by our time) Jesus sent two of his disciples to prepare the passover, and when done, he sat down with the twelve, Luke 22: 14. It was at night, Mark 14: 26; John 13: 30. This brings the eating of the passover, the betrayal, trial, and crucifixion on the same day, the fourteenth, on which Christ died, as that day began where Thursday, the thirteenth, closed. This makes his passover eaten *Friday night*, the fourteenth, while the Jews ate the lamb on the night of the fifteenth, as shown above, making twenty-four hours between the two feasts.

### REMARKS.

Speaking in harmony with the Jews' method of reckoning time, from evening to evening, we may truthfully say that the Lord's Supper, betrayal, trial and killing of the paschal lamb took place on the same day, viz., the fourteenth of the Jewish month. The eating of the passover, however, did not take place till night, which would be the fifteenth of the month. But, according to our manner of reckoning time, Jesus ate his last supper with his disciples and was betrayed on Thursday evening, April 6, and was tried, condemned and crucified on Friday, the 7th. His death took place at 3 P. M., just at the time the Jews killed the paschal lamb. If Jesus sat down at the table with his disciples at 7 o'clock Thursday evening, and expired on the cross on Friday, at 3 P. M., when the Jews killed the lamb, that makes the Lord's Supper and the slaying of the lamb twenty hours apart. And since the Jews did not eat the lamb until at night, it is also clear that the Lord's Supper was instituted twenty-four hours before the eating of the Jewish passover. We see no entanglement.

Turn to our remarks in No. 5 and mark April 7, instead of April 6. The mistake was not noticed at the time of reading the proof.—ED.

### USELESS ADORNMENT.

[BY G. D. WATSON]

JUST because a few extremists are constantly harping on dress and outward adornment, the great body of Christians seem to make their imprudent conduct a ground of justification for an extravagance in dress and jewelry which is swamping so many souls in darkness. There are some professed lovers of our Lord so fastidious and squeamish that they cannot bear to have their outer adornments alluded to without showing an uneasiness. It is true that we must drive mainly at the heart and get that right; but poor human nature is so blind and slow to learn that we must, according to God's Word, look after the practicals of our high calling as well as the doctrine and experience. It is a shame to see so many professing holiness all dangled off in the heathenish habit of jewelry.

1. You say, Where is the dividing line in this matter of what, and what not to put on? I say that in legitimate articles of dress no one can draw the absolute line, but in articles of jewelry, which are absolutely useless, it seems that any one ought to be able to draw the line. Ear-rings, finger-rings, bracelets, gold chains, charms, trinkets, etc., are not articles of clothing; they add nothing to comfort or convenience; they add nothing to brains or beauty; they neither give protection, nor health, nor beauty to the human body; they are all absolutely without a rational use, and conduce to nothing in the universe but vanity. Now anything that is utterly useless can only be harmful.

2. You say the wearing of jewelry is a life-long habit with you, and does not stand in your way. I reply that many sins are life-long habits and do not seem to stand in the way of those who commit them. Some have been lying and stealing and backbiting ever since their childhood, and they say these things do not stand in their way; they can commit these sins day after day just as thoughtlessly as you can rig yourself out in useless ornaments.

3. You say that these rings, or bracelets, or charms were inherited from your dear parents, and you wear them for their sakes. Well, you also inherited your depravity from your parents; some persons inherit the thirst for liquor and tobacco from their dear parents, and if we are going into the heirloom business, why not deck ourselves out in all the vices of our parents?

4. You say the wearing of jewelry does not hurt you. That is just what people say who drink wine, smoke or dance. You say you enjoy the love of God, or a clean heart, and wear useless ornaments which the Word of God forbids, and say it does not hurt you. If you would follow all the words of the Scripture it would hurt you. Nay, it does already hurt you more than you dream of. It may be you are praying for more liberty, more power. You wonder why your loved ones in your family are not converted; you never suspect that your jewelry hurts you. Ah! my friend, the devil has had six thousand years' practice on human nature; he knows how to cripple Christians, and yet to hide from their eyes the very things that are crippling them. If God's Word is true, then the wearing of useless jewelry and ornaments does hurt you, in spite of all you may say or think or feel to the contrary. Some may say, "Why, I never think of these little ornaments." Well, if you never think of them, why do you always remember to put them on? What a lovely

sight to see men and women modestly arrayed, with bright salvation faces, with ears, and hands, and necks clean from the senseless trappings of vanity! And what an ugly sight to see persons professing holiness all rigged out in Satan's trash! Yes, I say, get the heart right first; but your heart will not stay right if you keep on the external garb of Satan.

### LIVE FOR JESUS.

BY C. H. BALSBAUGH.

TO SUSAN PORTER,

*Beloved in Christ Jesus:—*

A VERY sweet, precious, Christian letter is yours of the 29th ult. I am glad you remember me, and I hope you often bear me in the arms of faith and love through the rent veil before the Mercy Seat. It is a great pleasure to me to break the Bread of Life to God's hungry children through the columns of the MESSENGER. To feed the isolated ones, "scattered abroad," is my special delight. Among my sweetest joys I count the many letters I receive from all parts of the Brotherhood and outside, thanking God for the soul-feasts they enjoy through my humble pen ministry. Nothing has gratified me more and lifted my heart with thanksgiving to the Father of Mercies than the very natural discovery that those who are nearest to God, and have the closest personal acquaintance with Jesus, relish my ministry best. While the head-wise are perplexed over some things I write, I am receiving numerous joyful appreciations from those who are unable to spell correctly the commonest monosyllables. This is another convincing evidence wherein consists the true knowledge of God. The Word, as a book, can never make us wise unto salvation. It is the Author that makes the Word "Spirit and Life." "The letter" invariably "killeth;" only the Spirit can utilize and save. And that not of himself, but only what he hears can he communicate; only what Jesus has provided can the Spirit apply. Many learned people can tell us beautiful and wonderful things about the literal signification of the Bible; while of Jesus and the Holy Spirit and salvation, they know not the first item. We need a revelation addressed to the ear and to the eye; but this only in order to a deeper revelation by the immediate communication of light and life from God. Paul was "brought up at the feet of Gamaliel, and taught according to the perfect manner of the law," but all his erudition was the blindest, blackest ignorance as to any saving knowledge of God. He himself declares that it was all "loss for Christ." God had to reveal his dear Son in the zealous Pharisee before he could either comprehend or preach Jesus. Acts 22: 3; Gal. 1: 15, 16, Philpp. 3: 5, 6, 7. His super-noontide illumination on his way to Damascus taught him more of the essence of Scripture than all the merely intellectual Rabbis that ever lived could communicate. This is as true now as then. The knowledge that saves is God himself. Jesus was not a myth, but very God incarnate. His personal consciousness was as truly Divine as human. The two were as vitally and inextricably blended as the life of father and mother in the child. So it is with every Christian. All other knowledge about God is to lose Christ altogether, unless it be assimilated into the very texture of our spiritual being as food is transmuted into physical tissue.

There are millions of persons in Christian countries who cordially subscribe to the doctrine of "God manifest in the flesh," who can tell us nothing of this great mystery as a matter of personal experience. How many do we meet who are members of some church, and attend punctually



and conscientiously to ritualistic requirements, who have no personal testimony to give of the transcendent fact that it is our actual and conscious participation of the Divine human life of Emmanuel that constitutes salvation. I often ask persons in the higher ranks of life,—ministers, professors, doctors, lawyers,—whether they are members of the Christian church, and I invariably get a ready, affirmative response. But ask them, are you a Christian, are you born of the Spirit, are you a child of God, have you the witness of the Divine indwelling? and how rare is the testimony of consciousness as explicit as that of the natural life. And yet this is the supreme object of the infleshing of God, the one purpose for which the Holy Oracles were given us, the sole function of the Holy Spirit as the representative of the Godman, the vitalizer of the letter, and the restorer of lapsed humanity to the holiness and blessedness of God. 1 John 5:12 is as literally true as John 1:14.

Any one who is counting on anything less than generation by the Eternal Father through the eternal Spirit on the basis of Christ's atonement and mediation, is under fatal self-deception. There is an eternal Word as well as a written Word; but this without that is as dead as the body without the soul. "The Word that was in the beginning with God" is eternal life. The alphabetical word is the divine accommodation to human infirmity, to preserve in their integrity the great facts of human history, and the wise and gracious and mighty evolutions of divine providence. If the written Word was given for any other purpose I would be thankful to have it demonstrated.

The dual purpose I have mentioned is large enough to meet every want it is possible for a written revelation to serve. Hundreds, yea thousands of references corroborate this conclusion. There can be no Christianity without Christian works, any more than there can be a Christ without visible embodiment. But there can be an abundance of formalism without religion. The dead letter is the form of communication; the ordinances are symbolic expressions of the great facts of religious experience; "good works" of every description are the fruit of the divine life; and the Holy Spirit is the dispenser of the fullness of God in Christ, through the word, originating, developing, perfecting in the soul the very life that Jesus lived on earth and now lives in heaven. "Christ is our life." Col. 3:4; see also that pregnant passage in John 15:4, 5.

I can well understand your ecstasy when Bro. John M. Mohler came into your midst last summer to hold a series of meetings. It was a blessed advent of God in the person of his servant. No wonder you received the faithful evangelist "as an angel of God, even as Christ Jesus." Gal. 4:14. It was an oasis in your history which will ever remain green in your memory. Bless the Lord that he did not drag his net empty to shore. "Jesus must needs go through Samaria," on his way from Judea into Galilee, because there was a soul to be saved at Jacob's well. Bro. Mohler was sent by the Spirit to Williamsport to lead that sister to the Lamb of God and induct her into the household of faith. Your number is full now for the fulfillment of the great promise. Matt. 18:19, 20.

Great things can now issue from that secluded centre of faith and prayer and love and holiness. Do not feel yourselves alone. The eternal omnipotent Trinity "is in the midst of you." Often meet for Bible reading, and mutual edification, and ask and expect according to Eph. 3:20. Let your life be the emphatic endorsement of your prayers, and let your prayers be the expressions of the Holy Ghost. Rom. 8:26, 27, and Jude 20.

"The God of all grace" is pledged to fulfill all his promises, and especially the great prayer which is an epitome of all he has ever done and ever spoken. "Hallowed be thy name; thy kingdom come; thy will be done on earth as it is done in heaven."

Nineteen centuries of prayer have not emptied these petitions. All the grace and love and faithfulness and power and immortality of God are in them. When Jehovah can collapse, then faith may tremble. But as long as Col. 2:9 and Heb. 13:8, are true, so long is it the believer's privilege to approach the mercy-seat in the confidence of John 14:13, 14, and Heb. 4:16. Let the remembrance of the past deeply humble you, and let the consciousness of your utter nothingness lay you in the dust at the foot of the cross; but let neither of these considerations weaken your faith in the veracity and compassion and omnipotence of your Savior-God. Let not the derision and buffeting and the spitting and the scourge and the thorn-crown deter you. Let your heart be aflame and your faces radiant with the joy and glory of Heb. 12:2. Let "God manifest in the flesh" be of all realities the most real to you. Clap your hands over the experience of James 1:2, 3, 4, 12. Do not say you cannot realize such identity with "the reproach of the cross"; but chime in with meek yet triumphant joy with the oft-dying Paul. See Philpp. 4:13, and 2 Cor. 11:23-27. If you live Christ and let self in his grave, and be God's advertisement to the people of your community, you will see 1 Tim. 4:16 again fulfilled to the glory of God and to your unspeakable joy. See also Philpp. 2:12-16.

In conclusion I wish to thank you for New Year's donation of stamps. They belong to 1 Cor. 3:21-23, and Philpp. 4:19, and 1 Cor. 9:11. "Even so hath the Lord ordained;" verse fourteen of chapter last quoted. The general purse of the elect is in the hand of Christ, and at the disposal of the Holy Ghost. Blessed are the few who handle no penny not bearing the image and superscription of Christ.

I beg to acknowledge various anonymous tokens of Christian love during the Holidays. All from Christ, all for Christ.

And now, beloved, do with this letter as Paul recommended the Colossians to do with his epistle. Col. 4:16. Make it preach Christ as prophet, priest, and king to as many as have ears to hear, and hearts to relish. As long as you are, every day, every hour, remember Dan. 12:3.

Union Deposit, Pa.

#### THE FULFILLMENT OF PROPHECY AS AN EVIDENCE OF CHRISTIANITY.

BY G. B. HERSHBERGER.

In Two Parts.—Part One.

It is not my purpose to undertake to exhaust the subject of prophecy, but I think I can show that its fulfillment is an unmistakable evidence of the Christian religion. I feel that a thorough study of the prophecies of the Bible will bring conviction to every candid mind; and that it will confirm the hope and strengthen the faith of those who have been renewed by divine grace; and that it will create a deeper interest and a profound reverence for the Word of God.

At present I shall call attention to only two lines of prophecy: (1) prophecies concerning Babylon, and (2) prophecies concerning Christ.

1. *Prophecies concerning Babylon.* Babylon was one of the first cities of which we have any record. Herodotus tells us that it was about fourteen miles square, which would give it an area of seventy-six square miles,—more than the City of

London occupies at present. Goodrich, the historian, tells us that "All ancient histories have mentioned it, describe it as one of the wonders of the ancient world."

Babylon contained the temple of Belus, in the midst of which was an immense tower, 600 feet high, on the top of which was a statue of Bel made of gold and equal in value to \$17,000,000. The whole is said to have contained treasures the value of \$200,000,000. "It was inclosed by a wall 300 feet high and 85 feet thick. These walls were strengthened by 250 towers, and pierced by 100 gateways, the lintels and sideposts, as were the gates themselves, being of brass. Both banks of the river were enclosed by quays, which were likewise protected by walls and brass gates. Two banks of the river were connected by a stone bridge, about 1,000 yards in length, at each end of which stood a royal palace. The chief was on the east, a fortress in itself, surrounded by double walls, of which the outer had a circuit of sixteen miles, the middle of four and a half, and the latter of two and a half. The middle wall was 100 feet high, its towers were 420 feet high, and the inner was still higher." ("Smith's Old Testament History.")

In the palace were the Hanging Gardens, which received the appellation of one of the "wonders of the world."

"In these stupendous abodes of luxury and magnificence, immense troops of royal retainers and court attendants were daily fed at the table of a despotic master of millions, commanding and concentrating their labor, and setting all expenses at defiance. Babylon was the seat of an immense traffic, and all the rich commodities of the East were found in her markets. Her spacious squares were filled with wealthy idlers, dressed in flowing robes and breathing precious perfumes." ("Goodrich's Ancient History.")

Such was ancient Babylon, and to quote again from Mr. Goodrich, "Even making all reasonable allowance for the exaggeration of ancient writers there is no question of the fact that it was one of the richest and most magnificent cities that ever existed."

But what about this grand old city? Why, I open the Bible, the Book which the fulfillment of prophecy proves beyond a doubt to be the Word of God, and turn to Isaiah 13, written at least 160 years before the fall of Babylon, and I read the following dreadful fate: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." Isa. 13:19-22.

I turn a little farther to Jer. 51, written about fifty-six years before this great calamity happened, and I read this: "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. . . . And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts." Jer. 51:53-57.

These prophecies, as well as many others concerning Babylon, have been fulfilled, as I will show in giving some of the particulars of the ruin of this great city.



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1. Babylon was taken by the Medes and Persians, fulfilling the words of Jer. 51: 11: "Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon to destroy it." ("Rollin's Ancient History;" "Goodrich's Ancient History.")

2. The name of the conqueror was Cyrus, which fulfills the prophecy of Isaiah, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and the hidden riches of secret places." Isa. 45: 1-3. (Swinton's Outlines of History.)

The diverting of the Euphrates by Cyrus and his entering into the city by the bed of that stream, is a complete fulfillment of the words of Jer. 50: 38. "A drought is upon her waters, and they shall be dried up." The consternation of Belshazzar's panting heart and affrighted mind, produced by the visible hand, writing his dreadful doom upon the wall, are too plainly foretold to be mistaken by the prophet Isaiah nearly two hundred years before, when he said, "Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me; the night of my pleasure hath he turned into fear unto me." Isa. 21: 3, 4.

4. Dr. Geikie, in his "Hours with the Bible" tells us that "The great public buildings were put to flames, and the soldiery were too demoralized to fight. The foe, swarming like locusts, knew no pity, but slaughtered the unresisting population like sheep. Belshazzar himself perished in the midst of the flower of his court. Babylon, the terror of the earth, the oppressor of nations, was humbled at last. The shock of her fall was felt by all lands." This history confirms the words of Isaiah: "And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah, Isa. 13: 19, and "Every one that is found shall be thrust through, and every one that is joined to them shall fall by the sword. Their children shall be dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished." Isa. 13: 15, 16.

5. Daniel, the prophet, tells us that on this occasion Belshazzar had made a great feast to a thousand of his lords, and that in the midst of this revelry and drunkenness the king saw the handwriting on the wall, and that in this very night the king was slain. Thus the following words of Jeremiah were literally fulfilled: "I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep and not wake, saith the king, whose name is the Lord of hosts." Jer. 51: 57.

In concluding the remarks on Babylon, I give a quotation from Mollvane's "Evidences of Christianity." He says, "Sixteen centuries have passed since her foundations were inhabited by a human being. Deterred by superstitious fears of evil spirits, which are said to haunt the place where she stood, and by the more rational dread of reptiles and wild beasts, the wandering Arab never pitches his tent there. In a plain once famous for the richness of its pasture, the shepherds make no fold. Reptiles, bats, and doleful creatures,—jackals, hyenas, and lions—inhabit the holes and caverns and marshes of the desolate city. The fertile plain of Shinar, renowned for

its ancient abundance, is an uninterrupted desert, strewed with confused ruins of Grecian, Roman, and Arabian towns."

Lordsburg, California.

#### PECULIARITIES OF THE GERMAN BAPTIST BRETHREN.

BY A. G. CROSSWHITE.

Number Two.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;" etc.—1 Peter 2: 9.

#### NON-RESISTANCE.

RESISTANCE comes from *re* and the Latin *sisto* to stand, and *literally* means to stand against or oppose. It may be taken either in an active or passive sense,—*actively* as an army resisting the progress of an enemy; and *passively* as a fixed body which interrupts the passage of a moving body. It may likewise be in the form of an argument or remonstrance, as in Rom. 9: 19, "Why doth he yet find fault? For who hath resisted his will?" or, to strive against, as in Acts 7: 51, "Ye do always resist the Holy Ghost;" or, to baffle, to disappoint, as in James 4: 6, "God resisteth the proud, but giveth grace unto the humble."

Non-resistance takes on the Latin prefix *non*, which means *not*. The word therefore means *not* resistance, or the omission of resistance. The subject will be treated under the following heads:

1. RESENTMENT OF A PERSONAL INJURY.
2. APPEALING TO THE LAW FOR DAMAGES.
3. RESORTING TO WAR FOR CONQUEST.

To begin, then, with the first, we claim as a church, that, Matt. 18: 10-23 is a complete discipline for the settlement of differences between brother and brother, and that no case of a *personal* character should be presented to the church before the first two steps have been taken. If anything is omitted in this general law of arbitration, it can be found in the "Sermon on the Mount," Matt. 5: 23-26. The great seal of discipleship is LOVE, and the test is found in 1 John 3: 14, "We know that we have passed from death unto life because we love the brethren," etc. The very last words of James' epistle (5: 19, 20) are more than human. They are the words of Jehovah, and borne to earth on the same spiritual telegraph that announced the message "Peace on earth; good-will to men." "Let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

But what is our duty towards the unregenerate? One of the blessings promised in the first Psalm is to him "who standeth not in the way of sinners." The process of heaping coals of fire on the heads of our enemies is fully explained in Rom. 12: 14-21. Study it, for it is one of the *miracles* of this dispensation. If my friend or foe should injure me and I should, in turn, injure him, pray, tell me how much better am I? We are taught in God's Word that if any man have not the spirit of Christ, he is none of his. Read the history of his life and see how closely we approach the *Great Model*. "But I say unto you, 'That ye resist not evil.'" "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Study Christ's life-work, and sacredly pause at each detail of his cruel mockery and ignominious death. Do you hear him say that he can presently resent this cruel treatment by a mighty army of twelve legions of angels? But it must be as before ordained. But can we live and die as gloriously as our Savior did? Who can doubt the glorious triumphs of Stephen, Paul and a thou-

sand Christian martyrs; who have given up their lives, rather than sacrifice the cause they loved?

2. APPEALING TO THE LAW FOR DAMAGES. The spirit of resistance sometimes leads us so far that we would rather give the lawyers a thousand dollars to prove our position correct than suffer *ten dollars worth of damage*, or a little abuse. A good old maxim reminds us that those who go to law for damages are sure to get them. Two brethren went to a certain magistrate of my acquaintance to see what the law said about a little matter over which they were quibbling. They found him in his mill, playing his fiddle while the grist was running through. He good-naturedly told them that he would see what the book said about it. Taking down an old Bible with which he was more familiar than they, he began reading from 1 Cor. 6, "Dare any of you having a matter against another, go to law before the unjust, and not before the just?" This was enough law for them and should be for us. Remember what the Savior says about the matter: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Matt. 5: 40.

3. RESORTING TO WAR FOR CONQUEST. The disciples asked the Savior whether they were allowed to smite with the sword. Hear his significant reply: "Put up the sword again into its place: for all they that take the sword shall perish with the sword," Matt. 26: 52. The law of retaliation may be executed in a national sense by resorting to this inhuman practice, but the soldiers of the cross are waging a spiritual warfare against a more formidable foe,—the enemy of souls. The prophet says, "Every battle of the warrior is with confused noise and garments rolled in blood." Isaiah 9: 6. The Society of Friends have made themselves an imperishable name among the savage Indian tribes of North America because of the kind treatment of the Indian race by William Penn.

Other orthodox churches have prayed for peace as earnestly as they, and all unite in the general expectation that Christ will reign on the earth with his saints a thousand years, and that during that period the sword shall be beaten in plowshares, and the spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more.

Our government recognized the truthfulness of this prophecy and the Pan-American Congress decided that hereafter all disputes with foreign powers shall be settled by *arbitration*. Do not all Scripture prophecies portend the near approach of the millennial reign of Christ? "Even so come, Lord Jesus."

Gratis, Ohio.

"ONLY they who forget themselves truly enjoy themselves. It is in living for others that we find the highest comfort in life. Until we learn that we gain more through what we give than through what we get, we fail of the measure of happiness that is possible to us. A writer, whose name and words are dear to thousands of hearts, says, in emphasis of this truth, in a personal note: "If people knew how much happier the life of self-sacrifice is than the little petty round of self-seeking, would they not burst their Lilliputian bonds, and walk abroad, free souls, giving as God gives, to good and evil alike? How one can feel as a Christian, and yet not have a heart full of love for everybody, is strange. How one can be a Christian, and not live for others,—is it possible? Yet many are defrauding themselves of the true riches by being miserly in their love."

"MEASURE Christianity by its teachings, and not by the short-sighted, selfish practices of a few unworthy followers."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

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Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### MISSIONARY ITEMS.

"God's work must be done, Massa and I may be dead." These were the words of a convert from darkness, to the missionary as he handed over \$13. The good teacher, in sympathy for the poor man, for he was poor, thought the man was giving too much. Those who give much consider it little, and those who give little consider it much. Brother, do you think you give much?

Dr. Pentecost, author of that most excellent little work "In the Volume of the Book," has recently said: "In India, in my judgment, we find the chief center of the missionary problem. Africa has its teeming millions, China has its teeming millions, and India its teeming millions, but in these three great countries of the world's population it seems to me that India holds the key of all the foreign missionary problem of to-day."

The name of Mr. Darwin suggests to many minds varied forms of unbelief. Yet a few years ago that gentleman wrote to a friend: "The progress of the Fuegians is wonderful, and had it not occurred, would have been to me incredible. I have often said that the progress of Japan was the greatest wonder in the world, but I declare that the progress of Fuegia is almost equally wonderful. It is truly wonderful about their honesty and language. I certainly should have predicted that not all the missionaries in the world could have done what has been done."

A thousand million souls is the number of those who have not yet heard of Jesus! Let this fact be burned on every heart,—a thousand millions! How much have I given towards redeeming them? A thousand millions! What real effort have I made to help them out? Ah, a thousand million souls on the debit side,—work to be done. A thousand million ciphers on the credit side,—work done, and we'll have sad hearts on the judgment day! The missionary outlook for 1893, what shall it be? Greater battles, greater victories, greater attempts, greater conquests, greater desires, greater achievements, greater faith, greater work, greater plans, greater

prayers. O brethren, expect great things of God,—he will never disappoint his children, never.

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A missionary text: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54: 2. S. B.

### CHRISTOPHER SOWER.

BY CHAS. G. SOWER.\*

#### In Five Parts.—Part One.

CHRISTOPHER SOWER 1st was born in 1693, in the town of Laasphe, Witgenstein, near Marburg, Germany. He was married there, and with his wife and son, the latter then three years old, emigrated to America in 1724. His wife died December 14, 1752, and he died September 25, 1758, in Germantown, Philadelphia, Pa. The remains of both are believed to have been buried on his estate, all trace of them being lost.

NOTE.—His name was spelled "Christoph Saur" in his German publications, but in those in the English language he spelled it as above, "Christopher Sower." As his publications were mainly of a religious character, he was eminently a "Sower of good seed," and this may have suggested the English spelling and pronunciation of his name.

#### BIOGRAPHICAL SKETCH.

A memoir of Christopher Sower would be manifestly incomplete without a reference to the remarkable immigration of Germans to the Province of Pennsylvania immediately upon its purchase and organization.

Happily, the people of this favored country can have no realizing sense of the horrors of war, as it was waged two or three hundred years ago over central Europe. The civil war in America within our own times was but a feeble and comparatively humane counterpart of the older periods mentioned. When it is remembered that for centuries nearly all Europe was in a state of almost continual warfare, often the more malignant because these conflicts had their origin in religious animosities,—now against the Turks, and again because of the rapid spread of Protestantism, or of dissent from State religious establishments,—and when we realize that the soldiers of those days were brutalized by ignorance, rapacity, lust and unbridled power, some faint conception may be formed of their tyranny, and of the appalling persecutions and sufferings of the non-combatant part of the people dwelling within the territory occupied by the belligerents. Thus, in the latter part of the sixteenth century, Bohemia was almost depopulated in the struggle to put down Protestantism, her population falling from three millions to less than seven hundred thousand. Then followed the awful Thirty Years' War, from 1618 to 1648; the wars of Frederick the Great, from 1640 to 1688; the war between Austria and Turkey, 1640 to 1697; the wars with France to 1713, and again to 1739; the wars of Prussia under Frederick William I., from 1713 to 1748. All of these were waged over a comparatively limited territory, which was overrun alternately by army upon army, now on one side, and again on the other, with few and short intervals. Each army would subvert, rob, pillage, brutally and mercilessly destroy and murder,

without let or hindrance, the hapless inhabitants who desired to live peaceably in their homes. No picture of the imagination, drawn in a peaceful time, would give us even a feeble outline of the horrors of that period, nor will it here attempted.

It is not surprising that the quiet, reflecting, conscientious, and religious people, few in numbers as they might be, who for generations were compelled to witness and suffer these horrors, imbibed a hatred of war and of violence in every form, and longed for a time when peace and love would everywhere reign. Religious denominations inculcating these sentiments multiplied, and their members increased rapidly in number, including a large part of the best and most thoughtful of the people. Especially was this the case in Germany, and the Pietists and Mystics, the Mennonites, Tunkers, Schwenkfelders, Moravians and similar churches, differing at some points, but all concurring in promulgating the doctrines of peace and good will to neighbors, became firmly established in the hearts of orderly people. The existence of these bodies of reformers, and of numerous believers in the doctrine of "the Inner Light," became known to those of similar beliefs in England, and the non-resistant principles of "Friends" are believed have originated in the visits of Geo. Fox, William Penn, and other leading members, to Germany about the time the Society was instituted.

When William Penn obtained his grant of territory in America, and proclaimed the establishment of a province, where not only religious "toleration" but "non-resistance and entire religious liberty and political equality" should be the governing principles, he produced a most intense and wide-spread sensation among the German originators of these doctrines. They had suffered much, not only from the horrible and dreadful calamities of warfare, but from unrelenting religious persecution on account of their peace principles at home, that they joyfully welcomed the promise of a new and better home, where they could enjoy the right of worship, according to the light vouchsafed them, undisturbed and in quietude, and the fruits of their labors unmolested by cruelties, robberies and confiscations. The Gospel of peace was to them no abstract sentiment, but a living principle, on which the safety of themselves, their beloved ones, and their hard earnings depended. Numbers of them proposed to come to America, and with that view entered into correspondence with William Penn.

In the year 1683 Francis Daniel Pastorius, associated with a number of German families, arrived in the Province, and soon founded the settlement of Germantown. These pioneers mostly united with Friends or Quakers, building a meeting-house for worship in accordance with their sentiments. They and those who followed them abandoned their Fatherland with all its ties of home and kindred, to encounter the unknown hardships of the wilderness, there to found a country where wars would be unknown, and where they might enjoy the fruits of their own labor, and spend the remainder of their days in peace, as brothers. This was the animating principle that not only caused their coming, but influenced all their subsequent actions as citizens in the acrimonious party contests that afterward arose.

#### THE MINISTER'S AIM.

BY I. N. H. BEAUM.

The minister has an idea, a thought, a belief, a mental state. His highest aim can be only to transfer this to his hearer. In proportion to the accomplishment of such a simple, yet lofty, aim

\*These articles formerly appeared in a large chart of the Sower family, prepared for and circulated especially among the descendants of Christopher Sower 1st. They were prepared by Mr. Charles G. Sower, a regular descendant of the Sower family, and who is now connected with the Christopher Sower Publishing Co., of 614 Arch Street, Philadelphia.—Ed.



is the pulpit a success. "He that lacketh" the aim to convict his hearer, "is blind and cannot see afar off."

This purpose embraces the full preparation for the sacred ministry,—the rich furnishing of the mind, a keen appreciation of the audience, and how to link the speaker's mind, and the mind of the audience.

If a minister have definite and adequate conceptions, he will express himself clearly and forcibly. This attracts the hearer; it awakens his interest, his understanding is aroused; he appreciates, sympathizes, is convicted.

The preacher's mind and the mind of his audience must be face to face, connected by the ear, the eye. If a minister rise before an audience, he has the attention. But oftentimes, in the face of this courtesy, he asks for the attention, which he already has. A minister should seldom, if ever, ask for attention. He should draw it,—win it.

The minister must study not only the subject matter,—the Scriptures,—but also his audience. There is far too little study put upon the hearer, that noble-hearted, divinely-endowed creature.

The Bible is the instrument, the tool; man is the material to be fashioned. The workman must understand the nature of the matter in hand, that he may apply his tool with best result. True, and greatly so, the minister must "search the Scriptures," and obey. He must study to show himself "approved with God, a workman." But the study of man, in Gospel light, may be even greater. "The proper study of mankind is man." "Rightly dividing the Word of Truth" necessarily implies that the minister have a critical knowledge of man, a close observation of circumstances, and a keen appreciation of his condition. By studying man, we readily see that he needs something. By studying God's Word, we find that the Bible is just what he needs. The skillful physician examines the patient, then provides the remedy. Did not the Father and Son act in that way?

Do you say, "There is too much study on man,—the object of redemption; I have only the message to declare." My brother, with that message, it is your duty to produce conviction. Christ came to call "sinners to repentance." Man is older than the revelation of the Bible.

It was the idea of man's fall that originated in the mind of God the idea of salvation. But the idea of creating man, precedes the idea of his fall. Therefore the nature of man is primary and fundamental in the economy of grace. Hence, since we are ambassadors for Christ, the study of the congregation and ministerial adaptation thereto is fundamental. The Father first knew the ruined state of man; then his heart of infinite love throbbed in sympathy with fallen man. Then came the remedy,—Christ and the Blessed Word. "For God so loved the world that he gave his only begotten Son."

Therefore it follows that, if a minister have not a knowledge of, and a burning love for, his hearer, he inverts the divine order. But a person, having a knowledge of one's dangers, and a warm sympathy for him, will aim at conviction. He, only, can achieve it. Bring me a man, actuated by the spirit and love of God, with Divine Truth in one hand, and fallen man in the other, and I will show you a man that will get the two together, that will make his notions the notions of his auditor, that will make his convictions the convictions of his listener,—a man that must achieve the glorious aim of the Divinely-sent minister.

The parables of our Savior all evince the fact that he studied his hearer. He interested him. He instructed him. His teachings, how convict-

ing! Mark the appropriateness of his illustrations, the simplicity and force of their application, the conscious effect upon the conscience.

Now abideth the study of Christ, the study of man in Gospel light, and the study of how to unite man and Christ,—these three; but the greatest of these in ministerial duty may be designated by some one else.

Daleville, Va.

### BAPTISM OF FIRE.

THE only passage in the New Testament which speaks of the fiery baptism is the one which reports John's language to the Pharisees on the banks of the Jordan. This language is reported by Matthew, and by Luke without essential difference. Elsewhere baptisms in water, in spirit, of repentance and of suffering, are named, but there is silence concerning any baptism of fire which befell the church. In the last interview Christ had with his disciples, just before the ascension, he assured them that they "should be baptized with the Holy Spirit not many days hence" (only ten days), but he makes no promise of a baptism by fire.

It would, perhaps, help us to search more intelligently for the fulfillment if we could determine what was signified by this baptism. If the reader will turn to Matthew 3: 10-12, he will find that the word *fire* occurs three times in three successive verses. It must be used in a similar sense in all of the instances of its occurrence in this connection. It is contrary to common sense and usage for it to be used in the tenth and twelfth verses in the sense of a destroying agency, and to be used in the eleventh verse in an exactly opposite sense.

Three things are declared of the Mightier One who comes after John: (1) he shall cast the tree that bears not good fruit into the *fire*; (2) he shall baptize with *fire*; (3) he shall burn the chaff with unquenchable *fire*. Fire is a symbol of destruction and of bitter pain. Here it is a destroying agency, a punishment inflicted upon sinners, in two instances. How strange that any one should have concluded that, in the middle verse, the very same term should be used to indicate a blessing bestowed upon the righteous?

Nor will the use of the term *fire*, elsewhere in Matthew's Gospel, sanction such a strange interpretation. He used it twelve times, of "unquenchable fire," of "hell fire," of "everlasting fire," "a furnace of fire," of "tares burned in the fire," but never once as the symbol of blessing. Luke, the only other writer who speaks of the baptism of fire, used the term seven times, but like Matthew, it is with him only a symbol of woe. Nor, in all the twenty-five times that it occurs in the Gospels, is there a single exception to this rule. Hence, there can be no justification for such an arbitrary interpretation of the term in the prediction of the Baptist.

We are not left in doubt, however, as to his meaning. To the people before him he points out in positive terms that when Christ comes there shall be a separation of the wicked and the righteous. The good tree shall be preserved, but the tree of evil fruit "shall be cast into the fire." The saints shall be baptized with the Holy Spirit, but the wicked shall be baptized "with fire."

The wheat shall be gathered into the garner, but "the chaff shall be burned with unquenchable fire." This plain and unmistakable meaning of the passage received its first fulfillment in the salvation of the saints from the woes that befell a crooked and perverse generation, and in the awful baptism of fire and suffering that, at the

hands of the Romans, overwhelmed the Jewish nation which had rejected the Son of God. Its second fulfillment is located at the bar of eternal judgment.—*Christian Evangelist*.

### PALESTINE.

PALESTINE proper, the land of the twelve tribes, embraces both Canaan and the region east of the Jordan, known as the Hauran (ancient Bashan and Gilead.) Palestine proper is bounded on the north by the River Leontes, Mts. Lebanon and Hermon, east by the Syrian Desert, south by the Arabian Desert, and west by the Mediterranean, and forms a sort of parallelogram, embracing an area of about 12,000 square miles, or about the size of Massachusetts and Connecticut. This land is about 140 miles in length, and about 40 miles in average breadth. The land of promise (Numbers 34) in its largest meaning, extends from the "entrance of Hamath," on the north to Mt. Hor, Kadesh-barnea, and the River of Egypt on the south; and from the Euphrates to the Mediterranean, including an area of 60,000 square miles. This was realized only during a part of the reigns of David and Solomon.—*Selected*.

### THE THREE THOUSAND.

BY J. M. MOHLER.

IN No. 1, 1893, page 11, we have J. S. Kulp speaking of eight persons being baptized in twelve minutes, which was doing well, but I saw twenty-four baptized in twenty-four minutes. The work was timed by two brethren, hence I am fully persuaded that three thousand could have been baptized in forty minutes, but there is no evidence that the three thousand were baptized on that day. There might not have been more than fifteen hundred baptized; the others might have been baptized previous to that time and fallen back. Then, on the day of Pentecost, after hearing the apostles preach, they were convicted of their wrong, and came back and were added to the church. The day of Pentecost involves no mystery at all.

Lewistown, Pa.

"HOPE is one of the Christian graces, even in the case of backsliders. Yet we too easily fall into the wrong notion that there are limits to the power of divine grace with those who have fallen away from a true, Christian life. This is the more unfortunate as it falls in exactly with one of their own worst and most hurtful mistakes as regards their condition. No others are so ready to commit the great sin of despair as they. They think their unfaithfulness to Christ's trust, their base ingratitude to God, and the other peculiar features of their sin, are such as to leave them no room for repentance. Tell them that they have sinned abominably, but that they will be sinning still more abominably if they despair of God's goodness and sufficiency. And ask them to contemplate Peter and some others of the backsliders of the Bible. Those cases furnish evidence that God is able to save to the uttermost, and willing to do so in the case of those whose unfaithfulness has been such as to forfeit every claim to his remembrance of them."

"HAPPINESS is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves, nor into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within them."



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THOSE writing sister Mary M. Gibson, concerning the Children's Mission Fund, should address her at Virden, Ill., instead of Girard.

STOP looking at the faults of others, and look at your own awhile. You will soon be astonished that others have so few faults and you so many.

THE Brethren's new meeting-house in Elkhart, Ind., is to be dedicated March 5. Bro. W. R. Deeter is expected to deliver the dedicatory sermon on the occasion.

WHEN Bro. Teeter left here last week, twenty-eight had made application for membership, and have been baptized. Others have come out since, making thirty in all.

WE are short of No. 2. Those of our readers, who do not wish to preserve their papers, will greatly oblige us by sending us that issue, as we have special calls for it that we cannot supply.

A WRITER thinks this a fairly good world, but it is no place for people who persist in living in open violation of just laws. The way of the transgressor is hard in this world, but it will be far greater in the world to come.

BRO. JOHN K. SHIVELY, of Wallace, Nebr., may now be addressed at McCool Junction, York Co., Nebr. He seems well pleased with his present location, and hopes now to devote more time to the ministry than it has been his privilege to do in the past.

BRO. E. M. LIORTY, our efficient agent at Waterloo, Iowa, writes us that every family in the South Waterloo church takes the MESSENGER. That is encouraging, for that is one of the largest churches in the West. How many more churches can make a similar report?

BRO. C. H. BALSBAUGH, of Union Deposit, Pa., writes that the church at that place is "having a season of refreshing from the presence of the Lord. Eighteen have presented themselves for induction, and others are gazing wistfully into the kingdom, yet loth to embrace the cross."

SINCE November last, twenty-four have confessed Christ and been received into the Antietam church, Waynesborough, Pa. The church seems to be in a prosperous condition.

BRO. I. J. ROSENBERGER is now engaged in a series of meetings in the Elkhart congregation, near Goshen, Ind. He commenced Feb. 7, with the intention of continuing three weeks.

SOME of our correspondents are in the habit of sending matter, intended for publication, to the eastern office, thus causing a delay of, at least, one week, for all such matter must be returned to this office for examination and approval before it enters the paper. Please bear in mind that the MESSENGER is put in type, printed and mailed at Mt. Morris. So, to avoid delays and perplexities, address all communications to this office.

SELFISH people are neither happy nor useful. Those who devote all their energies to please and gratify self will soon find on their hands a great mass of selfishness that is of no value to either God or man. Only those who labor and sacrifice for the good of others, know what true happiness is. People who do not strive to make themselves useful can never be happy. Of the great model for all humanity it is said, "For even Christ pleased not himself." Rom. 15: 3. His whole life upon the earth was spent for the comfort of others.

WE have mentioned that ridiculous statements are going the rounds of the eastern papers, concerning one of our ministers being in the cold water nearly one hour while baptizing seven persons. Bro. Geo. Bucher sent to one of these papers a very vigorous correction, showing that the report was ridiculous and mainly untrue. This is the right way to do. When any of our people see, in their local papers, statements that are damaging to our people, they should have published a well-prepared correction. We believe in our people standing up for their doctrine. We are on the right road, and need not be backward about pressing our claim.

JUST now the Catholics would like to secure control of our educational system. If they could accomplish their ends, the results would be discouraging. Most of the Catholic countries are more illiterate than heathen China. In China fifty per cent are illiterate, but in the following countries, illiteracy is, in Hungary, fifty-one per cent; in Chili, seventy-three; in Poland, ninety-one; in Mexico, ninety-three; in Spain, eighty; in Venezuela ninety; in Brazil, eighty-four; and in Portugal eighty-two. That many out of a hundred cannot read. Rome must depend upon the ignorance of her people for success. That has always been her policy.

SOME parties, at an isolated point in Kansas, in order to discourage young members, are circulating the report that the Brethren in Iowa baptize by dipping the head only under the water. The better way is for our people to pay no attention to such reports. The Brethren in Iowa know how to baptize, and we are glad to know that they are earnest advocates of the Gospel way of doing things, and are willing and ready to baptize every penitent man and woman in the State. Possibly, under adverse circumstances, the immersion may not be as well performed as it should be; nevertheless, there is no occasion whatever for saying that the Brethren in Iowa, Kansas, or any place else, immerse the head only. This is the way the Ennomians, the inventors of single immersion, did, but our people know better. They bury the whole body in Christian baptism.

It is reported that a gold throne, valued \$2,500,000, is to be presented to the Pope by united subscriptions of all the Roman Catholic cathedrals in the world. Thy gold perisheth (Acts 8: 20) would serve as an appropriate inscription.

THE editor of the *Octographic Review* comments one of his ministering brethren in manner: "Bro. A. A. Bunner's name is in our staff. He is a good preacher and a good laborer. His health has improved much since quit using tobacco, and a bright future is before him." There may be a bright future for the church for some who will quit the use of tobacco.

BRO. J. S. MOHLER writes: "I am now (13) engaged in a series of meetings in Topeka, Kans., with good interest and fair attendance. Three have accepted Christ, and indications favorable for more to follow in the near future. The work in Topeka, thus far, is quite encouraging." From now until March 20 Bro. Mohler should be addressed at Villa Park, Colo. Park is a suburb of Denver.

IN the cablegram received from Bro. D. Miller, dated at Jerusalem, of which mention was made last week, he says: "We are now in Holy City. The railroad from Jaffa to Jerusalem is completed, and the fiery chariots justle against another in the streets. Prophecy is fulfilled and the truths of God's Book more fully established. Health good; God be praised." prophecy referred to reads thus: "The chariots shall rage in the streets, they shall justle against another in the broad ways: they shall seem like torches, they shall run like lightning." Nahum 2: 4. This prophet lived about 700 years B. C.

A SISTER asks, "Why are ministers' wives deprived of being in council with their companions when laboring in the same office? I mean private councils. The sisters should be used sometimes when they are not." We presume "official councils" are meant. The main object of the councils is to see that business is in proper shape to come before the regular council, and see no necessity of having many present for that purpose. It is a place where cases and subjects ought not to be discussed, but merely looked into to ascertain whether they are in shape to be brought before the assembly of the saints for action. It is at these councils that members are sometimes selected to visit and labor with those who are weak, or have erred from the truth. Sisters are often sent on these visits, and probably should be used in this way more than they are.

WE have at one of our appointments a lady of about fifteen or twenty years of age who is not sound mentally, never has been. She received treatment at an Insane Asylum, but without any benefit. At every meeting she desires to be baptized; says she wants to be good. The people generally think she is in an insane condition. If not in an insane condition, is there not somebody going to be responsible? In case of this kind what would be best to do? Baptizing would do her no harm if not any good. Some of the members say she will not stay out of the church on their account. Please answer through the MESSENGER as soon as convenient. G. W. ANNOX

THOUGH *non compos mentis*, the lady may have genuine faith, no larger than a "mustard seed." In that case, other things being justifiable, baptism may answer its purpose with her. At least it will never be the means of condemning her. Your better way is to lay the case before the church in council, then do as the church directs. Perhaps the more quietly you do this, the better. While no true Christian fears the scoff of a silly world, still a prudent one will give the world just as few chances in that line as practicable.



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ANY one acquainted with the condition and movements among our people cannot help seeing that we are rapidly on the increase. There is at present an unusual activity among our ministers, and we look for this to greatly improve. We are learning the necessity of being more aggressive in our work, and are made to fully realize that there is before us a great field ready for our labors. Our people have a great future before them, if they will push the work assigned to them.

ALL of our correspondents, whose lack of scholarship does not permit them to put up church news, obituaries, etc., in good shape for the press, will confer a favor on us by writing on every other line of ordinary ruled paper. This will give us room between the lines to make needed corrections. Before articles are handed to the printers, we go over them carefully, marking the corrections with red ink, and it requires space to do this. Also when reporting news on postal cards, do not get the lines too close together. We are not complaining, but simply making suggestions that will be for the good of our correspondents, as well as the convenience of those who handle the copy at this end of the line.

Sirs:—I see in the GOSPEL MESSENGER, you say Martin Luther tried to establish trine immersion. Please let me know in which of his books you find this. Please give the page. It is new to me. JOHN MILLER.

See Luther's Works, ed. Walch, Part 10, p. 2,637. Translated by C. L. Loos, for the Disciples, where the following will be found. He is giving instructions how to baptize a converted Jewess:

"As to the public act of baptism, let her be dressed in a garment, usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in the water, with the usual words: 'I baptize you in the name of the Father,' etc."

It is not strange that Luther should have attempted to fully restore trine immersion, for in his day, as well as prior to his time, it was the prevailing mode the world over. Dr. Robinson, probably the most learned Baptist historian of modern times, says:

"It is not true that dipping was exchanged for sprinkling by choice before the Reformation (A. D. 1517), for, till after that period, the ordinary baptism was trine immersion." [Robinson's History of Baptism, p. 148.]

At that period single immersion was used only to a limited extent, and, so far as we know, the Lutheran churches never did practice the single immersion. Though they have dispensed with immersion, they still retain the threefold action.

#### A BIG UNDERTAKING.

According to a report of Bishop Walden to the General Missionary Committee of the Methodist Episcopal church, the Methodists propose to appropriate one thousand dollars, with the idea of beginning at Lebanon, in this State, the work of converting the Pennsylvania Germans from the Lutheran, the Reformed, the Dunkard or Menonite church, to the Methodist church. The wisdom of this kind of missionary work is not apparent.—*Philadelphia Inquirer*.

Will you please explain the above? Has the Bishop Walden found any people calling themselves Dunkards or Menonites, who are more worldly in all their doings and appearance than the Methodists, pay as little heed to the doctrine and commands of the Lamb of God? If he has, the cause is a good one, and the appropriation is by far too small. Less world and more Christ should be the general motto of all professors of whatever name they have.

A. W. AUSTIN.

Muenster, Texas.

THIS reminds us of an interesting incident which happened at Cedar Rapids, Iowa, last spring during the Annual Meeting. At a meeting of the pastors of the different churches in the city, Bro. J. G. Royer and myself were called on to fully explain the faith and practice of the Breth-

ren. We did so with pleasure, and at the same time answered many questions put to us by these pastors. Nearly two hours were thus occupied. At the close of the meeting the Methodist minister, who, by the way, is a very cultured gentleman, came to Bro. Royer and said, "We will take you without any probation." We presume Bishop Walden would gladly offer the same proposition to the whole Dunkard church. And that is about all that is in the clipping referred to. One thousand dollars, or ten times the amount, is a small sum for such an undertaking. Our people can stand all such efforts and prosper on them.

#### JESUS AROSE THE THIRD DAY.

You say, on page 68 of the MESSENGER, that Christ died on Friday. I cannot reconcile that with Matt. 12: 40. I understand he died on Thursday evening. DAVID TRONEL.

MATT. 12: 40 reads thus: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." The point to be explained here is, "three days and three nights." We will notice this later. We know that Christ arose from the dead on Sunday morning. Of himself he had said, "And the third day he shall be raised again." Matt. 17: 23. Notice the term "third day." Commence with Sunday, count back, and the "third" day will be Friday. If you count to Thursday, that will be the fourth day. The same fact is affirmed in Matt. 20: 19, "And the third day he shall rise again." Jesus had another way of expressing the same idea, "The Son of man must suffer many things, . . . be killed, and after three days rise again." Mark 8: 31. Here it says, "after three days," meaning, of course, the same as the term "the third day."

The length of time, designated in Matt. 12: 40, by "three days and three nights" must also end on the third day. To run the time back to Thursday would make the fourth, instead of the third day. This, of course, would not agree with what Jesus himself said about rising from the dead the third day.

All this is made clear in Luke 23: 53-56, and 24: 1, where it is affirmed that when Jesus was laid in the sepulchre, "the sabbath drew on." The women then prepared the spices, etc., "and rested on the sabbath day." Next it is declared, "Now upon the first day of the week" they came to the grave and found the stone rolled away." This makes the "three days," and also has the event to end on the "third day."

This is just the way the Jews understood it, for they said to Pilate, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day." Matt. 27: 63, 64. Had the Jews understood the phrase "three days and three nights" to mean full days and nights, they would have requested Pilate to make the sepulchre sure until the fourth day. The Jews had a way of reckoning the part for the whole, and that is why the term "three days and three nights" conveyed to their minds the idea of first, second and third days. This is the way Paul understood it nearly thirty years after the resurrection, for he says, "And that he was buried, and that he arose again the third day according to the Scriptures." 1 Cor. 15: 4. Peter, when preaching in the house of Cornelius, understood it in like manner, saying, "Him God raised up the third day." Acts 10: 10.

J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 32.—The Laboring Classes in Italy.—How the Poor People Live.—Wages.

IN traveling in the different countries of the world, the condition of the masses of the people always forms an item of special interest to us, and we are constantly drawing contrasts between the conditions of the people in Europe and the East and our own favored land. The questions as to how the laboring class lives, what wages they receive, what is the condition of the poor, will, no doubt, be interesting and instructive to our readers. Last year, in our wanderings in Northern Europe, we gave this subject considerable attention. We do not now have time to enter so largely into the subject, but propose to devote this letter to the condition of the laboring classes in Italy.

In all the cities of Italy, the poverty that prevails is made apparent by the great crowd of beggars that meet us wherever we go. If we enter a church we are beset, both in going in and coming out, by an importunate crowd of poor unfortunate, who stand in groups about the doors, showing their deformities, hoping to excite sympathy and secure alms. If we walk out of any of the gates of the cities, the same thing occurs, only the crowd of beggars is larger and more importunate. Giving does not satisfy. It only increases the demands made upon you by the begging throng of men and women, boys and girls. If we drive along the public highway, our carriage becomes the center of attack, and whether we drive slow or fast, the beggars are with us. They run by the side of the carriage long distances, imploring us for money. Half-grown girls, each carrying a baby brother, or sister, will follow a carriage several hundred yards, keeping pace with the trotting horses. Giving by no means rids us of the nuisance. It only makes the matter worse.

The following experience will illustrate the result of giving. Driving one day from Naples to Mt. Vesuvius, we passed through the poorer part of the city, lying on the slope of the mountain. We were making a steep ascent along a narrow street, and had to drive slow. As usual, we were beset with beggars, and we distributed a few pennies for sweet charity's sake. Immediately our carriage was literally surrounded by beggars. Our simple act of giving seemed to have turned every boy and girl in the street into a beggar. They filled the air with their cries of "Signor! Signor!" If we threw pennies on the ground, hoping thus to rid ourselves of the nuisance, there was a rush and a struggle, until the question of ownership was settled, then, with whetted appetite for more, they came on more clamorous than ever. We simply had to endure the noise and make the best of it. After following us a mile or more, they grew tired and fell back.

It is said that begging is the curse of Italy, and we are willing to give half assent to the statement. The beggar loses all self-respect and independence of character. Once a beggar, always a beggar, is the rule. Indiscriminate giving is an evil, not only in Italy, but in our own land. It has made a race of beggars in Italy. It is encouraging a race of tramps at home, and the responsibility rests upon those who give with mistaken notions of charity. To give judiciously, to help the worthy poor, is a Christian duty, but



it is equally a Christian duty not to give where giving will result in evil.

The home life of the poor people here does not, it seems to us, have a single ray of light in it. They are deprived of everything that makes life worth living to us. Poverty-stricken as they are, they live in the merest hovels, and filth too horrible to mention is found on all sides. It is among this class of people that the cholera finds its victims by the hundreds. The bacilli, or cholera germs, delight in filth, and here they revel in the very luxury of dirt, grow fat, and add daily an alarming number to the death rate.

In Rome and in Naples we visited the homes of the poor people. We passed through the streets and went into some of the houses. In Naples the conditions seem to be worse than in Rome. Here the houses open on the street. Indeed, the women and children spend the winter days sitting on the sunny side of the street. Here they keep warm. Stoves are not known among them. Those who are able, build a fire in an iron pan and sit around it when it is cold. Women and children old enough to work are busy. Plaiting straw, knitting and sewing are the principal occupations. Inside the house, the floor of the single room is usually made of brick or flat stones. On one side stands the bed. If the family owns a donkey, he has his place in one corner of the room. The chickens, and there are usually one to two dozen in each house, go in and out of the door at will, roosting, in some cases, in the family room. As a rule no windows are seen, the door admitting the light. Here, in the darkness and filth, men, women and children have what they call their homes. Here they exist. They seem cheerful and contented with their lot, and that is the worst part of it. It is hard to improve the condition of a people who have settled down to a dull contentment, born of a condition in which there is no hope of a better day. If it is true that happiness consists in the things we learn to do without, these people ought to be happy. They live on what many families waste in our country. But deprivation of the common necessities of life is not the only evil among them. The ordinary proprieties, nay, the common decencies of our home life, are entirely wanting among them.

The condition of the small farmer and the country laborer is not essentially better than that found among the poorer classes in the cities. The former owns from two and one-half to five acres of land, which he, with his family, devote part of their time in working. The ground is all turned over with a spade, men and women laboring together at this hard work. Of course ploughs are used on the larger farms. After his few acres are planted and sown, the farmer seeks work wherever he can find it. The women and children plait straw and make baskets, thus eking out their scanty living.

In many districts the very best farm laborer can only secure from forty to fifty dollars a year, and part of the time he must board himself out of this very small sum. Signor Bodo, an authority on Italian statistics, gives the average daily wages in summer, for a male adult, as two lire, (forty cents) a day, and in winter, one lira and fifty centessime (thirty cents) a day. He further remarks that account must be taken of the times when no work can be had. A fair average estimate for three hundred working days each year is fifteen cents a day. It must be remembered that this

amount can only be earned by the best farm laborers. Some work for ten cents, and even less, a day. At home our laborers would not be able to live on such wages, much less lay something aside each year, as we are glad to know many of them do.

The condition of woman here is no improvement over that found in Northern Europe, to which we referred at some length in our letters last year. She is found laboring in the fields, turning over the ground with the spade, working side by side with men, and apparently doing as much work as the stronger sex, but receiving here, as in our own country, less wages for doing the same amount and same kind of work. When will men learn to deal justly with women? Why should a man receive more wages for doing a certain piece of work, than is given to a woman who does it equally well and often better? It is simply a piece of injustice that we, as men, all ought to be ashamed of.

But we find women at work, not only in the fields, but in the stone quarries, on the railway, on buildings, and, in fact, every occupation, so far as hard work is concerned, in which men engage. We saw women at work in the quarries, carrying heavy stones on their heads, moving them from place to place. We saw them carrying stones in the same manner, to masons who were engaged in building a wall. We saw them removing earth from excavations, by putting it into baskets and then putting the baskets on their heads, carrying them away like beasts of burden. All this seems hard enough to look at, but when it is known that for this slavish work the highest price paid to woman is ten cents a day, and often less than this, it seems almost incredible. To her it is a question of starvation, and she is willing to labor all the weary day for a mere pittance, which is certainly not enough to supply her with a sufficient quantity of good, wholesome food. After her hard day's work in the field or quarry, which, by the way, is not a day of ten hours, but "from early morn till dewy eve," she goes to her cheerless home, where poverty and want are constant guests, and where, if she have strength left, she spends some hours of the night in plaiting straw or making baskets.

One who has not seen something of the condition of the people here, can scarcely form an idea as to their poverty and wretchedness. Poorly housed, poorly clothed, and poorly fed, they work like galley-slaves, for the very least sum that will keep life in the body. When sickness comes to them, and their scanty wages are cut off, begging or stealing is their only resource, and they do both. To us the women appear coarse, and they are coarse, but how can they be otherwise? The finer sensibilities are crushed out of their lives by their hard lot. The sunshine of a comfortable home is not theirs. The tender regard for wife and mother is entirely wanting. Their lives are so many desperate daily struggles for an existence, and in this struggle they often fail. They become dull-eyed and haggard, and learn to know what the pangs of hunger are.

We have given but a brief sketch of what we have seen. Our time was much too limited to give this subject much attention. What we have seen only confirms us in our conviction that in no country in the world are the people, as a whole, so prosperous as in the United States. In no country is labor better paid, and every laboring man may, by practicing ordinary economy, and

not spending his wages for tobacco and strong drink, lay by some money each year, and thus have a surplus capital. Notwithstanding all this much dissatisfaction prevails. Men are striking for higher wages, who receive for a month's work double as much as laborers here receive for a year's labor. We are ungrateful and fail to appreciate the blessings we enjoy, and, unless we are much mistaken, this ingratitude will bring its own punishment. Will the conditions found in Southern Italy, and, indeed, all over Europe, ever exist in our own country? Perhaps for our ingratitude it may come. God uses various means to bring about results, and the means to this end are at work now. An ungrateful people, forgetting the abundant blessing of Almighty God, will surely receive their just recompense of reward.

D. L. M.

#### UNGRACEFUL PREACHING.

A WRITER in the *Christian Standard* gives some excellent advice to ministers. He says:

"The English people are remarkable for doing very good things in a very bad manner. This may be specially true of ungraceful preaching. A minister who will stand before a congregation looking as much out of place as a polar bear on the plains of Mexico, surely cannot expect to accomplish much good. We find extremes in the pulpit. One minister will stand stone still, grasping the velvet cushion with one hand, and his eyes fixed on one particular spot, as if the slightest movement would break the spell under which he seemed to be speaking. Then another gesticulated in such a wild, uncouth manner, as he had made extreme awkwardness a study."

"Why are we natural everywhere but in the pulpit? Is it a rule that men must handle the sublimest truths in the driest manner? Under any other circumstances, and in any other sphere, this unnatural awkwardness of expression would ruin the cause. Simple, natural earnestness and gracefulness. Therefore let us be natural. Let the preacher be brimful of his subject, and earnest in his desire to save souls, and it will help matters materially."

"No man will ever express the warm feelings of his soul in a listless, apathetic, monotonous, awkward manner anywhere else but in the pulpit. On any other subject, this awkward ungracefulness of the speaker seems to disappear. A soul warmed up on his theme, speaks not only with his mouth, but with his whole body. He articulates with every limb and talks from head to foot with a thousand voices. Why, then, this seemingly studied unnaturalness on sacred occasions alone? Sidney Smith asks, 'Is sin to be taken from men as Eve was from Adam, by casting them into a deep slumber?'"

There is, perhaps, no other place where one sees so much carelessness as in the pulpit. Ministers are allowed to form unbecoming habits that prove a life-long hindrance to their work. Such should not be the case, but, on the other hand, everything possible should be done to enable the preacher of the Gospel to properly impress the people by his deportment, as well as by his preaching.

"THE true disciple cannot give his religion a vacation. There is for him no recess from a religious life. He cannot take off the bands from the wheels of his soul,—the bands that connect his spiritual machinery with God. If he slips off these bands, his religion is gone. In this case there must be perpetual friction. The force of divine energy must be driving the machinery."



## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From River, Ind.

BRO. JOSEPH SPITZER, of Markle, Ind., came to the Salimony church, Ind., and began a series of meetings Jan. 16, at our church-house at Lancaster. The interest was good from the beginning. We feel that our meeting was a success, not, however, on account of a large ingathering, for only two dear souls were born into the kingdom of Christ. Bro. Spitzer sowed the good seed bountifully, and we are persuaded it will bring forth fruit. His preaching was of a doctrinal character. On Thursday evening he preached on "Trine Baptism." There were several school-teachers present, who took exceptions to some of his statements. Bro. Spitzer stated in his discourse that he knew nothing about grammar, and they thought this would give them a decided advantage over him. There was considerable stir until Bro. I. M. Gibson dropped in, and, on Sunday evening, gave us an analysis of the commission, both in the English language and also in the Greek. I think they are satisfied with his work. At least everything seems quiet. Our meetings closed Feb. 3.

O. C. ELLIS.

From the Hickory Grove Church, Miami Co., Ohio.

BRO. WM. BOGGS, of Covington, Ohio, came to us Jan. 19, and commenced meetings at the Grove house. Meetings opened with a good interest, and a feeling that much good would no doubt result. On Sunday morning, Jan. 22, the news of a cold-blooded murder in our midst cast a gloom of horror over the entire community. Rumor had it that burglars had entered the home of one Mr. Shank and shot his beautiful young wife, but circumstantial evidences pointed to the husband himself as being the perpetrator of the awful crime. He was placed under arrest immediately after her burial, and is now in jail, awaiting trial. We can only hope he is innocent, as they were known only to be loved and respected. They were at church in the evening, and the shooting was said to have occurred at 2 A. M., Sunday morning. Great excitement prevailed and hundreds of people visited the scene of the awful crime. The meetings were continued as best we could conduct them under these circumstances, until Feb. 6, when we closed with four additions and the church much encouraged. The two last applicants were an aged mother in her 86th year and an orphan boy of about seventeen years. The contrast was great and the scene impressive. To those who think the water gets too cold, I want to say that this aged sister never chilled or experienced any difficulty in any way. After being aided to the shore, she raised her eyes toward heaven, and with deep emotion said, "Thank God." She then went on her way rejoicing. She had been sprinkled in her infancy and stood all her long life identified with a religious body, feeling she was in the right, but when the truth was brought to bear upon her, she was made to feel that she never was baptized.

JACOB COPPOCK.

From Painter, Kans.

IN looking over the first three papers of this year, I have counted 675 who made the good confession.

What a band of workers! A number of them are young and they have many temptations. But if they live faithful to their baptismal vows, the Lord will help them in all their trials. We either work for the Lord or against him. May God help us all to work for his cause!

Brethren, pray for the scattered ones, for we do not have the happy associations that many others enjoy. We are isolated from the dear ones, and it helps us much to get a kind letter from some good brother or sister. Some may think this a little thing, but it cheers us much to know that some one is caring for us, and watching over us. May the Lord help us to watch and pray!

Our little church has organized a prayer-meeting, which meets every Sunday evening. The subject is announced one week ahead, so as to give time for thought and preparation. We have good attendance at all our meetings.

MARY V. HARSBARGER.

Jan. 28.

From the Donnell's Creek Church, Ohio.

OUR series of meetings closed last night with the very best of feeling and interest. Bro. Fisher preached twenty-four sermons, full of interest and Gospel truth. Two precious souls were baptized. May the Lord help them to be fruitful branches! We felt that others were near the kingdom. It is a strange thing to hear men and women say, "The church is all right," and, while they have no excuse, yet remain out in the cold world. Sister Fisher was also with us and added much to our encouragement, by her presence and Christian deportment. How encouraging it is, when sisters can thus accompany their husbands, and, at the same time, carry with them, in their general deportment and appearance, that plainness, earnestness and simplicity, in harmony with the principles of our General Brotherhood. On the other hand, how sad and hurtful to the cause, when they are not the true representatives of these principles in their appearance and general influence!

Brother and sister Fisher go from here to Virginia, to spend some time in that State, thinking that a change of climate may be beneficial for our brother's health. Bro. Noah is not a rugged man in body, but strong in the spirit.

One was baptized here before the series of meetings commenced; hence three souls were added to our number, which gives more strength to the faithful at Donnell's Creek. Next Friday, the Lord willing, we shall go to White Water, Ind., to preach a few sermons by request. It is a place where the Brethren never preached before. Are there not many places where the Gospel in its purity has not been preached? Let us enlarge our borders!

HENRY FRANTZ.

Feb. 6.

### "Thrilling Incidents on Sea and Land."

As I am largely occupied in ministerial duties, and necessarily much away from home, I have requested Bro. L. A. PLATE, MOUNT MORRIS, ILL., to extend the sale of my work. Any information regarding the work, terms to agents, etc., as well as all orders for books will be promptly attended to.

A GERMAN EDITION.

Many of the German-speaking element have expressed a desire that my book, "Thrilling Incidents on Sea and Land," might be translated into the German language. I have concluded that, if the agents who reside in localities where the German element is fairly well represented, will make an effort to secure a sufficient number of subscribers, so as to insure the sale of at least 1,000 copies, I would then be willing to gratify

their desires. It will not take agents long, in their respective localities, to ascertain as to how many names they could secure for the German edition, and as soon as circumstances will warrant, we will proceed in the work. Hoping that the efforts of agents will be diligently put forth, and that the responses will be prompt and timely, I submissively await the result.

GEO. D. ZOLLERS.

### Report of Ministerial Meeting of Southern Illinois.

By the request of some of our brethren, and by your permission, I will give a short report of our Ministerial Meeting, held in the Pleasant Hill church, Dec. 20 and 21, 1892:

The Meeting was organized by electing Bro. D. B. Gibson, Moderator; Conrad Fitz, Clerk; J. S. Kuns, Treasurer.

The rules of the meeting of 1891 were re-adopted and the following program carried out:

1. "Object of Ministerial Meeting." On this topic there were six speeches, led by G. W. Gibson.

2. "How Can We, as Ministers, Make our Work More Effectual?" Eleven speeches, led by C. Fitz and A. J. Bowers.

3. "Mission Work of Southern Illinois, and How to Make it More Effectual." Thirteen speeches, led by G. W. Cripe.

4. "Difficulties of the Christian Ministry and How to Overcome Them." Six speeches, led by D. B. Gibson.

5. "Pastoral Visits and How to Conduct Them." Eleven speeches, led by Javan Gibson.

6. "How May the Sunday-school, Social and Prayer-meetings be Made a Greater Power for Good in the Church?" Twelve speeches, led by A. J. Nickey.

7. "How Shall We Best Impress Individual Responsibility on the Members of the Church?" Seven speeches, led by David Frantz.

8. "How Can the Church Best Care for the Young Members, so as to Build Them up in the Divine Life?" Eight speeches, led by Cyrus Bucher.

We give the topics and number of speeches made, so the reader can form some idea of the extent to which those present participated in the meeting. There was very little time spent waiting for some one to speak, but it was sometimes difficult for the Moderator to decide when to stop discussion. This being the first meeting of the kind I ever attended, I was much impressed with the sentiments brought out on the different topics. One good brother said to me, "I am glad I am here; I thought these meetings were just for the preachers,—to learn to preach polished sermons,—but I find out differently."

The meeting continued two days and was one of the most enjoyable meetings we ever attended. A full report of the speeches was taken down by sister Brubaker, and, on motion, the following committee appointed on publication: R. F. Brubaker, H. R. Stutsman, A. D. Stutsman, G. W. Gibson. This committee, after investigating and finding all favorable, will give us a full report in pamphlet form. Two committees were appointed to arrange for the next meeting: C. Fitz, John Arnold, James Wirt, on program (James Wirt, Foreman); Charles Gibson, J. H. Brubaker, A. J. Nickey, on location.

All topics for discussion should be sent to the committee on program as early as possible, and calls for the meeting to the committee on location.

C. FITZ.

From the Nevada Church, Mo.

BRO. ENOCH EBY came to our place Jan. 14, and on the 15th he preached the dedicatory sermon in our new house of worship, located at the Fairview



cemetery, one and one-half miles from Nevada, to a large and attentive audience. He also preached every night during the week. The congregations were not large except on Sunday and Sunday evening, until the next Saturday evening. We would have been pleased to have Bro. Eby preach another week for us, but his arrangements were such that he could not remain. It seemed astonishing that sinners could withstand his appeals. Bro. Eby gives no uncertain sound, but preaches the pure Gospel in such a plain and forcible way that even a child can understand. S. CLICK

Jan. 24.

From the English Prairie Church, Ind.

LA GRANGE County, Ind., and a part of Michigan, compose this arm of church. On the last Saturday of December occurred our council-meeting. There was considerable business before the meeting, but it was all adjusted in a pleasant way, and in love and union. We also had a series of meetings, held by Bro. Daniel Wysong, from Nappanee, Ind. He commenced Jan. 13, and continued over two weeks. The inclemency of the weather was quite a hindrance against the success of the meetings. Notwithstanding the attendance was very good at times. The result of his preaching brought out three young souls on the Lord's side. Two of them were baptized, and the third one will, in the near future, be baptized. Bro. Wysong worked faithfully while he was with us. May the Lord bless him! After Bro. Wysong closed his meetings, Bro. Samuel Smith, from Ionia County, Mich., came to our place. He preached several times, and would have preached more, but the weather was too bad to be out with teams. Bro. Smith and wife left for their home to-day.

JOHN LONG.

Brighton, Ind.

From Alvin, Brazoria Co., Texas.

I ARRIVED here Nov. 30, and my family came three weeks later. At this writing we have peas, radishes, lettuce and other garden stuff growing. The climate is very fine and healthful. My health is now very good,—better than it has been for fifteen years. We have good soil, good health and good water. We also have good church privileges. We number forty-five members and have a good meeting-house; meeting and Sunday-school every Sunday. We also have prayer-meeting. Two of our brethren are singing teachers, hence that part of the service is not neglected. The members are moving here from all parts. There is soon to be a large body of Brethren here. We like it better here than at any place we have seen since we left Virginia. Parties wishing to know about the country, will please write me. J. P. MOOMAW.

Feb. 4.

From Astoria, Ill.

WE have a singing-school here at present which is quite interesting to all. Our membership now is about one hundred and fifteen. On Sunday evening before church, we have one-half hour devoted to singing, which is led by the teacher and the writer. At this time the house is crowded. We rejoice to say that we devote our entire work to the upbuilding of our Lord's kingdom by singing his praises. We use the "Brethren's Hymnal," and do not forget to respect our church rules. All of our sisters wear their head-covering at the song service as well as to church, and our brethren do not forget to appear as they should, which speaks well of their housekeeper. The singing is the only part of the

church service that all members can take an active part in. God has blessed us with a voice, and we should learn to use it to his praise.

JOHN MCCLURE

REMARKS

This is the place where we have sent nearly one hundred copies of the Hymnal this winter. Why could not all of our churches adopt song services, have a good leader and let everybody,—old and young,—learn to sing? Do something of this kind; then make the meetings more interesting and you will soon see a large increase in the size of the congregations, as well as a growing interest in the services generally. If we desire to retain vocal music in all of our churches, we must encourage as well as improve it. We are glad the Brethren at Astoria are making their work a success. Let us hear from others.—ED.

From Topeca, Va.

DURING January brethren P. S. Miller and Daniel Brubaker came to our church and held a number of meetings. We had sickness in our family, which deprived me of attending the meetings. The weather was so very cold that the people did not turn out as usual. But nevertheless we had successful meetings. The church received much food, sinners were well warned, and some converted to the Gospel. Jan. 9 the meetings were moved to Hylton, where the funeral of our first-born was preached, after which he was laid into the silent tomb. The Brethren started from here to their homes in Roanoke. We hope to see them in Floyd again.

Feb. 5 one dear young sister was buried in baptism and we have other applicants.

C. D. HYLTON.

"It is certainly more honorable to have something worthy of the appreciation of others, in your character, knowledge or skill, than in your possessions."

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

North Manchester, Ind.—On page 77, No. 5, present volume, I said Dec. 11, where I meant to say Dec. 1. Yesterday, Feb. 6, one more dear sister was received into church fellowship by baptism. She has been in ill health for some time. May God bless her and help her to bear her sore afflictions!—D. C. CRIPE, Feb. 7.

Canton, Ohio.—Bro. Reuben Shroyer, of Pierce, Ohio, came to us Jan. 23, and held a series of meetings at the Center meeting-house. He continued the meetings until the evening of Feb. 6. Four souls were made willing to walk with the people of God.—George S. Grim, Feb. 7.

Appanoose, Kans.—We, the members of the Appanoose church, met in council Feb. 4, and decided to hold a love-feast April 29, beginning at 4 P. M. A series of meetings will commence one week previous. Brethren passing this way are invited to stop and be with us during our meetings.—James T. Kinzie, Centropolis, Kans., Feb. 5.

Clear Creek, Huntington, Ind.—Bro. W. R. Deeter, of Milford, Ind., came to us Jan. 17, and preached twenty-seven very instructive sermons. Ten precious souls were made willing to forsake sin, and were received into the church by baptism. The church was very much edified, and many were made to feel it their duty to join in with us, but put it off for a mere convenient season.—H. Shock, Feb. 8.

Clarence, Iowa.—We expect Bro. B. F. Miller to be with us Feb. 11, at Harmony Point. We expect Bro. J. E. Keller and family with us March 1, to make Cedar County their home. He is an active minister, we feel encouraged.—John Zuck, Feb. 7.

Gettysburg, Pa.—Bro. Joseph L. Myers and of Yale, Iowa, are visiting in and around this place. Bro. Myers gave us a very acceptable, practical discourse yesterday. He will remain awhile meet with us at the regular appointments. We are enjoying themselves socially and religiously.—B. F. Kittinger, Feb. 6.

Mendon, Ohio.—Bro. George Stump, of Darke Co., Ohio, came to the Mercer church, Jan. 28, and remained until Feb. 6, preaching eleven sermons, besides a few meetings, held at an afflicted brother's house. Three were won to forsake the pleasures of this world and into the fold of Christ. This makes eight baptized in this church during the last two months.—J. B. Detrick.

Arcanum, Ohio.—Jan. 14 Bro. Quintar C. began a series of meetings at Georgetown, continued until the evening of the 29th, then preached one week at Pittsburg, Ohio, Feb. 5. Although there were no additions to the church, we know such able Gospel preaching. Bro. Calvert's cannot fail to do much good. A. G. Crosswhite is expected to begin a series of meetings at Painter Creek, Feb. 11.—C. E. C. Feb. 6.

Egton, W. Va.—Feb. 5 was our regular meeting day at the Maple Spring church. We met in worship in the morning. Our aged brother A. Pike, preached for us for the first time April 3, 1892. We were all glad to see him stand once more. After meeting, three souls were baptized who came out on the Lord's side during our series of meetings.—R. Weimer.

Indian Creek, Iowa.—Bro. H. H. Troup, one of our ministers, has been confined to his room nine weeks with a carbuncle. His sufferings were very severe. Bro. A. Flory, just put to ministry, had to do all the preaching from start. We expect two more ministers to be added to our church soon,—brethren G. W. son and S. B. Miller, both from Macoupin, Ill.—Thos. H. Higgs.

Prairie View, Mo.—This church held her quarterly council on Saturday, Feb. 4, 1893. Considerable business came before the meeting, which was adjusted in a Christian spirit. Last summer we held our Sunday-school every Sunday, and proved so decided a success, that we agreed to hold it the same for the coming summer. Bro. A. Bowman was elected Superintendent.—B. Bowman, Feb. 9.

Greenwood, Texas Co., Mo.—On Saturday, Feb. 5, was our regular quarterly council. Considerable business came before the meeting, but everything passed off pleasantly. At night we had preaching by brethren Mason and Harris. Next morning we had children's meeting. Between fifty and sixty children occupied the front seats and were ably addressed by Bro. Dove, followed by Bro. Mason.—J. J. Traxel, Cabool, Mo., Feb. 10.

Killbuck Church, Ind.—Bro. Joseph Holden Anderson, Ind., came to us Jan. 21 and began a series of meetings at the Pleasant Run church house. He held forth the Word of Life with power until the night of Feb. 5. The members were encouraged, and sinners moved to their duty. Three precious souls united with the church by faith, repentance and baptism.—Isaac Brannon, Muncie, Ind., Feb. 6.



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**Silver Creek, Kans.**—The members of the Silver Creek congregation, Kans., held a very interesting meeting. The church was much revived. Two dear sisters united with the church by confession and baptism. This church is under the charge of Eld. C. Harader.—*W. B. Sell, Feb. 7.*

**Lordsburg, Cal.**—Our much esteemed brother, Henry Kuns, has just passed away. He suffered much for a long time. He was elected to the ministry many years ago, but most of his preaching was by example. He was also one of the Trustees of the Lordsburg College. When his health would permit, his seat was never vacant at church. His body will be embalmed and taken back to Cerro Gordo, Ill., his former home, for interment.—*J. F. Neher, Feb. 6.*

**Union City Church, Ind.**—We closed a very interesting series of meetings last night at our Hill Grove house, with seven additions by baptism. Bro. Samuel Horning did the preaching. The weather, at times, was very stormy. During the last three days the surface of the earth was a glare of ice, rendering it very difficult to get to the meetings. Bro. Horning preached one funeral and assisted in the anointing of an aged, afflicted brother during the meetings.—*W. K. Simmons, Feb. 6.*

**Canton, Ohio.**—I began a series of meetings in what is known as the Center meeting-house on the evening of Jan. 23, and continued the meetings until the evening of Feb. 6. The interest manifested by the members was commendable. The attendance and attention were good. As an immediate result of the meetings, we had the pleasure of seeing four precious souls give their hearts to God. A number of others were almost persuaded, but lacked courage sufficient to start out in the Master's service.—*Reuben Shroyer, Pierce, Ohio.*

**Adrian, Mo.**—The Mound church met in quarterly council Feb. 2, '93. There was a little more business than usual, but all was disposed of in a Christian-like spirit. One member was added by letter. We now have our Sunday-school every Sunday morning at 10 o'clock, and preaching each Sunday at 11 o'clock, except the 4th Sunday of each month. Song services are held each Sunday night at 7 P. M. All these are held at the church-house. We decided to hold a Communion some time in May. The church is alive to spiritual work.—*Albert J. Smith.*

**Summit, Ind.**—Jan. 2 Bro. Aaron Moss, of Landesville, Ind., came to the Oasis meeting-house of the Summit church, to hold a series of meetings. He preached each evening and part of the time during the day for a week. He delivered ten very interesting sermons, and baptized one applicant while he was with us. Jan. 21 Bro. Henry Fadley, of Honey Creek, Ind., came to this place, to conduct a series of meetings, and continued until Feb. 7, preaching in all twenty-one good sermons. Four came out on the Lord's side to live, we trust, in his service.—*Enoch W. McMahan, Feb. 8.*

**Edna Mills, Ind.**—Eld. J. C. Murray, of Nappanee, Ind., commenced a series of meetings here Jan. 23, and will close this evening. The visible results of the meeting, so far, are five additions to the church. Others are almost persuaded. Our members are much encouraged to press onward and upward. Our quarterly church meeting was held yesterday, Feb. 7. Bro. Murray was present, and gave us some good counsel. All business was adjusted in love and union. Brethren Solomon Blickenstaff and Amos A. Neher were elected delegates to District Meeting.—*John E. Metzger, Feb. 8.*

**Black River Church, Ohio.**—Bro. Edward Loomis, of New Philadelphia, Ohio, came to us Jan. 3, to hold a series of meetings which continued until the 15th, at which time brethren Geo. Hart and Isaac Meyers, with their wives, were installed into the office of deacon. Our meetings were hindered some on account of the extreme cold weather, but they closed with good interest and a full house. While there were no accessions to the church, we feel that the effort was not in vain. May the seed sown bring forth fruit in the future!—*Lydia Weritz.*

**Astoria, Ill.**—Bro. Solomon Bucklew, of Canton, Ill., held a series of meetings in the Astoria church, at the Walnut house. He closed last evening. One was added to the church by baptism. Bro. Silas Gilbert, of Lightsville, Ohio, preached for us two weeks at our Astoria house last October. Lasting impressions were made, and the cause greatly strengthened by the earnest preaching of our dear brethren. Others are near the kingdom. We desire the prayers of God's children everywhere, in behalf of the cause here at Astoria.—*C. Fitz.*

**Wyandot Church, Ohio.**—Bro. S. A. Walker, of Bloomville, Ohio, came to the Wyandot church Jan. 7, to hold a series of meetings, which continued till the 22nd. Brethren S. M. Loose and Sellers, of the Green Springs church, came on Jan. 16, and assisted in the meetings till the 19th, when they returned to their homes. The first week it was very cold, and the crowd was small, but we had good meetings throughout. Bro. Walker did all he could to point sinners to the Lamb of God, and urged saints to be faithful.—*Alverty Buxton, Upper Sandusky, Ohio, Jan. 30.*

**Indian Creek, Pa.**—We commenced our series of meetings on Saturday evening, Jan. 28. For some reason Bro. Silas Hoover could not be with us. The home ministers conducted the meetings till Sunday evening. On Monday evening Bro. Hoover came. He preached every evening. The attendance increased until Saturday evening when the large church was about full. Three precious souls were made willing to come out on the Lord's side. One dear soul was reclaimed. Bro. Hoover receiving word from his family that his wife was quite ill, had to close his meetings at once.—*Jeremiah Faust, Feb. 7.*

**Jelloway, Ohio.**—We feel grieved to relate the sad accident that occurred to our dear brother, C. J. Workman, Feb. 2. While coming into Danville from the East, a team of horses, driven by a drunken man, ran away, and approached the vehicle of our brother, from the rear. He was in a top buggy, and a heavy crust being on the snow, he was not conscious of the danger till the runaway plunged into the buggy, crushing everything to the ground. Our brother was underneath the debris and the horses' feet. He was soon extricated by kind friends, and taken one mile south of Danville to his home, where he will be confined to his bed for some time.—*A. R. Workman.*

**West Manchester, Ohio.**—The members of the Price's Creek church began a series of meetings at Easton, Jan. 21. Bro. D. M. Garver came to our assistance Jan. 23, and continued the meetings until Feb. 5. In all we had twenty soul-stirring sermons, and one children's meeting which was enjoyed by all present. Two precious souls came out on the Lord's side and were baptized. Others seem near the kingdom. Our quarterly council occurred during these meetings. But little business came before the meeting and was very pleasantly and satisfactorily disposed of. Our dear elder, Tobias Kreider, was present, and remained for a few meetings.—*Jos. Longanecker, Feb. 8.*

**Pleasant View, Kans.**—Bro. I. L. Hoover, of Douglas County, Kans., came to us Jan. 26, and commenced meetings the same evening, and continued each evening until Feb. 4. On Sunday, Feb. 6, at eleven o'clock, we had children's meeting. Bro. Hoover addressed them in a very plain and earnest way. This closed our series of meetings.—*Mary M. Jarboe, Feb. 6.*

**Primrose, Ohio.**—I commenced meetings here on the evening of Jan. 20, and closed last night with good interest and a full house. I preached in all thirty-seven sermons. As an immediate result ten precious souls came out on the Lord's side. Seven were baptized according to the command of Christ. Two lambs who had strayed away were restored to the fold again, and one is to be baptized in the future. We were made to believe that many others were near the kingdom.—*Daniel Snell, Sidney, Ind., Feb. 11.*

**Boon River Church, Iowa.**—Our series of meetings, held by Bro. W. H. Eikenberry, was brought to a close Jan. 22 on account of stormy weather. Bro. W. H. Eikenberry baptized one dear sister. It caused much rejoicing. Our Sunday-school is still in progress, with good attendance and good attention. Bro. Isaac Griffith, from Wright County, Iowa, stated that Bro. J. L. Thomas was with them and held a series of meetings near his place. He reports good congregations. Some attended who never before had been to meeting. Good impressions were left on the minds of the people. Bro. Griffith is one of our isolated members. It does him and others much good to have the ministers come and preach for them.—*Daniel Aschenbrenner, Feb. 10.*

**Marsh Creek Church, Pa.**—On the evening of Jan. 14, Bro. S. M. Stouffer, of Green Spring, Pa., began a series of meetings at Friend's Grove, a point on the northern boundary of this church. Although Bro. Stouffer labored under many disadvantages, the meetings grew in interest to the close. On the evening of Jan. 25 Bro. Albert Hollinger, of Huntedale, Pa., commenced a series of meetings at "Good Intent" school-house. In this congregation there are only a few members, and the audiences were mainly composed of members of other religious bodies. The attendance was good and increasing, while the meetings were in progress. Bro. Hollinger's labors were much appreciated, and won for him many friends in the community. The meetings closed Feb. 5, with one addition by baptism, which was witnessed by a very reverential audience.—*B. F. Kittinger, Feb. 7.*

**Pleasant Hill, Ill.**—This church met in council Feb. 11. Among the regular work transacted was some important labor, that of our elder giving the responsible charge of minister's wife to one of our much devoted sisters, and granting letters of membership to three ministers with their families. One of them is moving to an adjoining church; the other two are going to Iowa in the near future. The former is James Buckley, the latter, brethren G. W. Gibson and S. B. Miller. Bro. John Neher, one of the veterans of the cross here, was granted a letter, and also others who are to hold forth in Nebraska and Kansas. Bro. Isaac Harsbarger was reelected Superintendent of Sunday-school; D. B. Vaniman, Assistant. Contributions to Mission and Tract Work received their due share of consideration. A Communion was appointed for Friday, April 28, commencing at 4 P. M. James Wirt was chosen delegate, and D. C. Vaniman alternate to Annual Meeting. Since our last report this church has enjoyed many sacred associations, among which are the ministerial meeting, and a ten days' Bible term.—*James Wirt, Feb. 12.*



**Obiappewa Valley, Wis.**—Bro. T. D. Van Buren came to us Dec. 30. He remained until Jan. 16 and preached sixteen sermons. Although the weather was extremely cold and stormy, yet we had fair congregations. We can report no additions, but I know that the earnest preaching did the members much good. Sickness, in the family of Eld. H. O. Baker, prevented him from being with us much of the time, but I am glad to say that at this writing all have recovered.—*Edward E. Joyce, Jan. 30.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**THOMAS—SCHOTT.**—At the residence of the undersigned, near Baltic, Tuscarawas Co., Ohio, Nov. 16, 1892, by the writer, Mr. John P. Thomas, of Baltic, and Miss Hattie L. Schott, of Shanesville, Ohio. M. H. SHUTT.

**SCHLARB—LOWER.**—At the residence of the undersigned, near Baltic, Tuscarawas Co., Ohio, Dec. 25, 1892, by the writer, Mr. Philip Schlarb and Miss Clara A. Lower, both of Coshocton County, Ohio. M. H. SHUTT.

**SCHROCK—SYLER.**—At the residence of the undersigned, near the same place as the above, Feb. 5, 1893, by the writer, Mr. Noah A. Schrock and Miss Sarah Ellen Syler, both of Baltic, Ohio. M. H. SHUTT.

**MARSHALL—ICENBICE.**—At the residence of the undersigned, Deep River Township, Iowa, Feb. 5, 1893, Mr. Charles S. Marshall and Miss Mattie Icenbice, both of Deep River, Poweshiek Co., Iowa. G. W. HOPWOOD.

**HULL—ROYER.**—In the Meadow Branch church, Md., Jan. 3, 1893, by the writer, Mr. George W. Hull and sister Mattie Royer. T. J. KOLD.

**RICKERT—TULLES.**—At Seward, Kans., Jan. 29, 1893, by the writer, Mr. George Rickert and Miss Lunda Tullis. JASPER N. PERRY.

**STAUM—SPARKS.**—At the residence of the bride's parents, Hagerstown, Ind., Jan. 1, 1893, by Eld. Lewis W. Tee ter, Bro. Levi Staum and sister Nora Sparks. IDA E. TEETER.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**HERPSTER.**—In the Pine Creek church, La Paz, Ind., Bro. Daniel Herpster, aged 59 years, 3 months and 16 days. He was a faithful Christian and always ready to do his duty. He leaves a companion and five children,—one having preceded him to the other world. His companion is a member of the church. Funeral services by Eld. Jacob Hildebrand from 1 Thess. 4: 13 to end of chapter. S. W. HARBAUGH.

**MONAGHAN.**—In the Berkeley church, Berkeley Co., W. Va., Jan. 14, 1893, Bro. Henry Monaghan, aged 80 years, 10 months and 27 days. Funeral services by Bro. Joseph H. Utz, from the latter part of Rev. 2: 10. JOHN BRINDLE.

**PRYER.**—At her son-in-law's, John Potter, in Martinsburg, W. Va., Jan. 26, 1893, sister Margaret Pryer, aged 80 years, 9 months and a few days. She was interred in the Manor cemetery, Md. Funeral services by Eld. David Long from Isa. 25: 6, 7, 8. JOHN BRINDLE.

**NUSBAUM.**—In the Sam's Creek congregation, Carroll Co., Md., Dec. 25, 1892, Bro. John Nusbaum, aged 57 years, 3 months and 29 days. He leaves a loving wife and six children. He was a patient sufferer for several years and prayed to be called home and be relieved from his sufferings. Services conducted by brethren E. Babylon, Joel Roop and E. Stouffer from Rev. 14: 13. S. P. NUSBAUM.

**DICKEY.**—In the bounds of the Sugar Creek church, Tuscarawas Co., Ohio, Dec. 25, 1892, friend Jacob Dickey, aged about 78 years. The subject of this notice was a member of the church years ago. Palsy ended his life. Funeral services by the writer.

**GRIBBLE.**—In the same church, Dec. 29, 1892, wife of Frederick Gribble, aged 64 years and 8 months. She raised a family of thirteen children, ten of whom are still living. The deceased had a stroke of palsy about two years ago. Since that time she has not been able to talk. She leaves a husband and ten children. Funeral services by the writer.

**YEAGLEY.**—In the same church, Jan. 22, 1893, Jacob Yeagley, aged 46 years, 10 months and 3 days. He leaves a sick companion and five children. Funeral services by Rev. Miller of the U. B. church and the writer.

**SCHLARB.**—In the same church, Jan. 26, 1893, friend John Schlarb, aged 26 years, 3 months and 12 days. He was married April 17, 1892. Jan. 5 he was accidentally shot in the thigh, by his brother, with a revolver. The doctors were unable to discover the bullet. Blood poison set in, and the young man suffered extreme pain until he breathed his last. Funeral by Rev. Smith, of the Reformed Church, assisted by the writer. M. H. SHUTT.

**HOFF.**—Feb. 3, 1893, sister Jennie A. Hoff, wife of Bro. John W. Hoff and daughter of brother and sister B. Rowe, aged 28 years and 2 months. Twice she tried the climate of California, but that dread disease, consumption, had too strong a hold on her. She returned to her home and peacefully passed away, surrounded by her many friends. Her remains were laid to rest in the cemetery, near Dallas Centre, Iowa, Sunday, Feb. 5. Funeral occasion improved by Bro. Frank McCune from Hosea 9: 5. GEO. B. ROYER.

**TIMMERMAN.**—Emma Cornella Timmerman, daughter of friend Otto and sister Timmerman, aged 2 years, 4 months and 3 days. She was buried in the Silver Creek cemetery, Ogle Co., Ill. Funeral by Eld. J. Amick.

**ZELLERS.**—Benjamin Henry Zellers, son of friend Daniel B. and sister Julia A. Zellers, aged 8 years, 7 months and 1 day. He was buried in the Silver Creek cemetery, Ogle Co., Ill. Funeral by Bro. J. Amick.

**YODER.**—At the home of her parents, Bro. Geo. Miller, in Rock Run church, Ind., Jan. 25, 1893, of quick consumption, sister Clara S. Yoder, wife of Bro. John C. Yoder, aged 23 years, 2 months and 17 days. She was married Feb. 16, 1890. She leaves a bereaved husband and one child. A few days before her departure she called for the elders and was anointed. She was loved and esteemed by all. Services by D. Shively and I. L. Berkey. R. W. DAVENPORT.

**MILLER.**—In the Upper Fall Creek church, Ind., Jan. 31, 1893, Jacob P. Miller, aged 81 years, 7 months and 19 days. He was born in Rockingham County, Va., June 12, 1811. Here he grew to manhood's estate, and was married to Hannah Coffman Dec. 1, 1829. After two years of married life he came to Clark County, Ohio, near the town of New Carlisle. Here, in 1834, he joined the church of the Brethren, having been baptized by Jacob Eversole. The same year he removed to Henry County, Ind., occupying a residence on the Joseph Coffman place. In the spring of 1835 he moved to the farm where he resided up to the time of his death. He was the father of nine children, four of whom are living. He was a member of the Upper Fall Creek congregation of the German Baptist church at its organization, and in 1845 was chosen to the office of deacon,—a position he held up to the end. He was ever a careful and successful worker in this position. The church has lost a strong supporter, the community a kind neighbor, and his children a father indeed, and an experienced adviser. JO. HOOVER.

**HILL.**—Near Strongstown, Pa., Nov. 15, 1892, U. K., son of Mr. W. J. and Mrs. Irena B. Hill, aged 2 years, 3 months and 4 days.

**HILL.**—Also at the same place, and the same parents, Charlisse M. Hill, aged 5 years and 3 months. HANNAH GOOD.

**HOLDERMAN.**—In the Bear Creek church, Montgomery Co., Ohio, Jan. 7, 1893, of spinal fever, John Harvey Holderman, son of Daniel R. and Mary A. Holderman, aged 18 years, 10 months and 26 days. He leaves father, mother, two sisters and one brother to mourn their loss. Funeral services by James Tombaugh, of the Progressive Brethren, assisted by Eld. George Holler. Text, Psalms 30: 5. JOSIAH EBY.

**JACOBS.**—Near Hunterstown, Pa., Jan. 16, 1893, Henry Abraham, son of Bro. George and sister Flora Jacobs, aged 5 years, 1 month and 22 days. Interment at the Mummert meeting-house. Services by D. H. Baker. MARY K. BAKER.

**PIPPINGER.**—In Knapp, in the Irvin Creek church, Dunn Co., Wis., Dec. 29, 1892, Eld. John Pippinger, aged 65 years, 5 months and 4 days. He leaves a wife, six sons, and two daughters. He was faithful to his calling. About two years ago he began to fall in health, until gradually death came upon him. Funeral services were conducted in the Advent church-house in Knapp, to a large and sympathizing congregation. SAMUEL CRIST.

**SMITH.**—Jan. 30, 1893, of pneumonia, Witona, infant daughter of friend Irvin M. and Lena Smith, aged 10 months and a few days. Funeral services by Jasper N. Perry from 1 Thess. 4: 18. J. N. PERRY.

**WEDDLE.**—In the Burk's Fork congregation, Floyd Co., Va., Jan. 25, 1893, Bro. Samuel Weddle, aged 80 years and 4 months. The subject of this notice came to his death in the following manner. He, in company with his daughter, was going to see a sick lady in the community. On crossing a mill race, while stepping down a bank, his cane slipped on the ice, and he fell face forward, his head striking the ice first, and supposed to have broken his neck. He never spoke. He

had been in the church thirty-two years, and a deacon many years. Funeral services at Hytton by the Brethren. C. D. HYLTON.

**NICKEY.**—In the Okaw church, Platt Co., Ill., Jan. 1, 1893, infant son of Bro. S. and sister A. Nickey, aged 1 day. Funeral services by Bro. Daniel Mohler. E. F. WOLF.

**HAROLD.**—In the Mahoning congregation, Columbus Co., Ohio, Bro. Samuel Harold, aged 76 years, 6 months and 17 days. Sister Harold preceded him about eight years; they were born twelve children. Two of them have called to the home beyond. His sickness was of short duration. He died in the triumph of a living faith in his Redeemer. Funeral services by the writer. Text, Deut. 34: 6. J. F. KAHN.

**HENRICKS.**—In the Owl Creek church, Knox Co., Jan. 20, 1893, of neuralgia of the stomach and bowels, mon, son of George and Elizabeth Henricks, aged 73 years, 6 months and 6 days. He served as a deacon for many years. He leaves a widow and one daughter. The church lost a good servant. He was one that was loved who knew him. Funeral services by Bro. J. McCullen, Rev. 14: 13. SAMUEL LECKRO.

**JACOBS.**—Near Hunterstown, Pa., Jan. 4, 1893, Bro. Jacobs, aged 77 years, 9 months and 19 days. Interment in the Hampton meeting-house. Services by Geo. Winan D. H. Baker.

**GROVE.**—Near East Berlin, Pa., Jan. 13, 1893, Daniel of Bro. Daniel and sister Lizzie Grove, aged 22 years, 6 months and 16 days. Services by Eld. Peter Brown, A. Hollinger and John Brough.

**ENGLER.**—In New Windsor, Md., Jan. 24, 1893, H. Engler, aged about 70 years. His remains were interred in the Brethren's burying-ground at Pipe Creek, near U. town, Md. Funeral services by the writer. WM. H. FRANKLIN.

**SCHWIND.**—At her residence, at Edina, Knox Co., Jan. 19, 1893, after an illness of nine days, of typhoid pneumonia fever, Mrs. Martha (Burk) Schwind. She was born 25, 1850, and was married October, 1870, to Peter Schwind, who preceded her to the spirit world eleven years. She was a member of the Christian church. She leaves a son and daughter. Funeral services were conducted next day by Puette in the Christian church, after which her remains interred in the Linville cemetery. ELLEN McQUINN.

**BOTTORFF.**—In Union District, Marshall Co., Ind., 18, 1893, of old age, sister Mary M. Bottorff, aged 84 years, 10 months and 18 days. Deceased was born in Montgomery County, Ohio, in 1808. Her husband preceded her to the spirit land six years ago. Funeral services by Bro. A. J. Miller and the writer from Job 5: 26. J. H. MILLER.

**EPPARD.**—Jan. 5, 1891, Jane Eppard, wife of Samuel Eppard, aged 23 years, 6 months and 4 days.

**EPPARD.**—Feb. 4, 1879, William C. Eppard, son of Samuel and Jane Eppard, aged 12 months and 14 days.

**EPPARD.**—Dec. 31, 1880, John J. Eppard, son of Samuel and Jane Eppard, aged 4 years, 5 months and 21 days. Services Sunday, Jan. 29, 1893, by Eld. I. E. Branson, from 1 Thess. 4: 13. HENRY E. MILLS PAUGH.

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from sin, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—church militant.

It also maintains that Feet-washing, as taught in John 13, both by precept and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and in connection with the Communion, should be taken in the evening or at the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Trinitarian Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

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April 4, at 9 A. M., Eastern District of Maryland at Pipe Creek meeting-house.

April 6 and 7, Second District of Virginia, in the Mobile River congregation.

### LOVE-FEASTS.

March 27, at 2 P. M., at Walnut Valley, Kans.

April 29, at 4 P. M., Appomattox church, Iowa.

May 27, at 1:30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31. Old Series

Mt. Morris, Ill., and Huntingdon, Pa., Feb. 28, 1898.

No. 9.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,

Business Manager of the Western States, 408 N. Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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ELD. J. P. HETRICK, of Coventry, Pa., is now holding a series of meetings with the Brethren of Hagerstown, Md.,—so reports Bro. A. B. Barnhart, who is now with us from that place.

WE had the pleasure of having with us during Bible Term, our School Committee, elders James A. Sell, J. W. Brumbaugh and J. B. Replegle, who was a substitute for John S. Holsinger, who could not be present. We had a very pleasant interview, and hope that their being with us may be helpful. If it could be so, these visits should be more frequent than once a year, as they have, so far, been.

ELD. WM. HOWE and wife spent some time with us during the Bible Term, and seemed to be well pleased with the associations and work, and we were pleased to have them with us. Eld G. W. Brumbaugh and wife, of the Clover Creek church, were also with us and enjoyed part of the Term. This is the right thing to do, when convenient, as our wives need the help and inspiration as well as the brethren.

ELD. J. M. MOHLER has commenced a series of meetings in the Clover Creek, Pa., church, which will continue several weeks. This is a large church and a good place for work. We hope good results may follow.

JUST now, as we are penning these lines, we notice the arrival of Eld. J. R. Lane and wife, E. D. Book and others, so that, while a few are leaving, others are coming in and filling up their places. All are welcome.

A. W. HARROLD, of Ashland, Ohio, preached for us on Saturday evening, and Isaac Frantz, of Pleasant Hill, Ohio, on Sunday evening. Both preached very acceptable sermons, which were highly appreciated by the congregations.

WE are glad to learn that there is a growing desire among our people for Bible study, and we feel that, as the desire is gratified, there will be a continual growth along this line, as the desires grow with the opportunities afforded. Of all other knowledge, this is the most important, as it serves for time and eternity.

BRO. W. L. DESSENBERG, of Ashland, Ohio, who is attending Bible Term, spent last Sunday with us. His sermons and efforts are being made to secure his services for a series of meetings at that place after the close of the Term. He is an efficient worker, and we hope they will succeed in having him remain.

BRO. I. D. PARKER is with us, and has been preaching some very logical and edifying sermons on church government and the doctrines of the church. Though not directly in the line of revival work, his sermons have been received with telling effect, and quite a number have already expressed a desire to lead a Christian life.

ELD. J. F. OLLER and wife, with a delegation of his membership, are again with us and will take in the whole Term. We feel as if Bro. Oller were part of our work, and we don't see how we could get along without his presence and encouraging words. Of course, this includes all whom he brings with him. We entertain the same feelings towards all who have been and are still with us. We are all of the same common Brotherhood, and we feel at home among them and want them to feel at home with us.

THE following we received from a Philadelphia daily and shows that the good work has been going steadily on, independent of the cold waves that have been passing over our land. The love of Jesus is greater than either ice or fire. For Jesus' sake all obstacles must give way:

READING, Feb. 14.—Sunday eighteen persons were baptized by immersion in Layer's dam, about two miles from Richland. There were about 3,000 persons and 300 vehicles present. The persons baptized were converts to the German Baptist denomination, and the ceremony was performed by Rev. George Bucher, who is upward of seventy-five years of age. A fringe of ice was on the edge of the dam and had to be broken for the rite. Sixteen others were baptized by the same denomination under similar circumstances, near Petersburg, Lancaster County.

BRO. R. A. PATTERSON, of Pueblo, Colo., is anxious for some of the Brethren to settle in that locality and help build up a church. He suggests that a minister may do well to seek a home in that very mild climate, and do missionary work.

THE ground-hog came out to stay, and this morning we were greeted by the song of the blue-bird as the harbinger of early spring. As the days come, we will gladly welcome the warm sunshine and showers and the spring birds and flowers. Though the winter was unusually cold, yet it was pleasant. But, for the sake of variety, we are ready for the change.

OUR editorial, this week, is necessarily in scraps and piece-meal, as our sanctum is frequently invaded by welcome guests, so that we do not have time for connected thinking. But the little bits we have, we will try to make all sunshine. How could it be otherwise when surrounded by so many happy and congenial spirits, and so much good through the day and in the evenings? Gospel lessons, Gospel talks, Gospel songs and Gospel preaching! The very atmosphere around us seemed to be laden with messages of peace and love.

A WRITER complains because his elder talks unkindly about him. Possibly he may be unkindly formed. An elder, who is a proper example to the flock, will certainly not talk unbecomingly about one of his members. If he does, no rebuke can be too severe for him. It is good to talk to members kindly about their faults, with a view of making them better, but to talk unbecomingly about the faults of others is unchristian in any one, great or small. It is a subject on which each of our ministers ought to preach now and then, and then be sure to practice what they preach.

OUR time has been so fully taken up during the Bible Term, with Bible work and attendant duties, that we have but little time to devote to editorial duties. The work is being unusually interesting, and it makes us feel that we would like to devote our life to it. The large attendance and the fact of having so many of our old brethren, as well as the younger ones, with us, added much to the enjoyment of the work. Not only do we give and receive Biblical instruction, but there is an inspiration that grows out of the attending associations that cannot help but be helpful to all present.

WE are slowly, yet lovingly, looking into the opening, practically, of the Gospel dispensation, as given to us in Acts, and it is wonderful how new some of the things, there recorded, seem to us. We have read the book over and over again, and yet, as we turn from page to page, new revelations come up before us in such a way as to make us wonder whether or not we have read it before. To some extent we have not, and in a sense, we have not yet read the Book fully,—and will not, perhaps,—until we shall know as we are known. Until then, let us all continue to dig down deep,—feed thereon and grow.



# ESSAYS

Study to show that if approved unto God: a workman that can do it as assisted, rightly doing the Word of Truth.

## THE WAYSIDE VASE.

"Out for a brook!" the traveler cried  
 'Neath Asia's burning sky,  
 In vain; no ill the waste supplied:  
 The way-side vases were dry.

"On for one drop!" With drooping head  
 In the fierce heats of noon,  
 He halted by a little shed;  
 And lo! a priceless boon—

A vase of water! Quick he drank,  
 Then, with fresh hope and care,  
 Pressed on, nor paused to seek or thank  
 The hand that placed it there.

A hand unknown—a humble hand,  
 That only knew to do  
 Some simple deed at love's command,  
 Which only God should view.

So from the far off hidden spring  
 With daily toll it came,  
 And brought the precious offering  
 Nor ask reward or fame.

Nor ask reward; and yet not so,  
 It was abundant need,  
 If to a stranger or a foe,  
 It proved a cup at need.

'Tis not alone in glory's light  
 A hero's work is done,  
 The angels keep a record bright  
 Of Asia's lowly son.

And thus through all life's desert ways,  
 From the heart's hidden brink,  
 They note who fill the wayside vase  
 For thirsting lip, to drink.

O gracious hand! O royal heart!  
 Better than sculptured stone  
 It is, to act a noble part  
 Behind a name unknown.

## IMMORTALITY.

BY C. H. BALSDAUGH.

To B. B. Workman:—

Why should you be perplexed about the perpetuity of the being created in the image of God, when one feature of that image is this very fact of perpetuity? If scientists have demonstrated the indestructibility of matter, how much less may we question the permanence of spirit-substance! Man lost the crown and glory of his life the day he sinned, but he did not lose life itself.

There is nothing arbitrary in the divine dealings with man, whether as saint or sinner. And to talk of the destruction or annihilation of the wicked by a direct, sovereign act of omnipotence, is folly. Sin has not yet, through these millenniums of rebellion, annihilated the soul, and there is no reason found in the Bible that it ever will. The death threatened occurred on the day of transgression, and "the second death" is the perpetuity of that state.

Eternal life and everlasting life are nowhere mentioned in Holy Scripture as the simple continuity of existence. It invariably involves the Divine Character. To live forever as a mere matter of fact, and to live forever in the sense of salvation, are two vastly different things.

The word immortality always means in the original, incorruptness; and that not in the material, but in the spiritual sense. God only hath immortality in the absolute sense. 1 Tim. 6: 16. There is no possibility of corruption, or variation from holiness, in him. In this he stands alone. Our immortality is dependent on his.

To sin is to lose the antiseptic quality of holiness. The "wages" of this is a permanent, ever-

lasting moral rottenness. Eternal life is a "gift," not wages. We are rewarded for the work we do in and with this life, but we can never get it by work. How we got it, and what it cost, is seen in Rom. 5: 21. Wonderful, awful, thrilling words: "Grace reigns THROUGH RIGHTEOUSNESS UNTO ETERNAL LIFE BY JESUS CHRIST OUR LORD."

No capitals are large enough to emphasize this. It takes the agony of Gethsemane, and the darkness and horror and mystery of Golgotha, to press the full meaning out of these words. All this the sinner fails to realize, and consequently abides under the wrath of God. John 3: 36. He will never see life though he live forever. Immortality cannot be his, because he is severed from holiness. The antithesis of Rev. 22: 11 is eternal in both directions.

Human nature is constitutionally indestructible. Sin and immortality are contraries. Holiness confers not being, neither does sin destroy conscious, responsible existence. We live forever though we sin. To live without sin is life eternal in the divine sense.

Union Deposit, Pa.

## THE LATEST FASHION.

BY JAS. A. SELL.

"The art of dress did ne'er begin  
 Till Eve our mother learned to sin;  
 When first she put the covering on,  
 Her robe of innocence was gone;  
 And now her children vainly boast  
 In that sad mark of glory lost."

IN many of the papers of our day there is a department devoted to the latest fashions, for the benefit of the ladies. It may not be amiss to devote a column or two of our paper to the reform side of the question. It is, indeed, strange how far people will go in the extremes, and glory in it. Ladies will allow themselves to be made a walking advertisement of the milliner, and feel greatly elated over the minute description of her dress, as she appeared at the wedding or evening party. The goddess of fashion issues no decree that is not at once obeyed. It may put people to inconvenience, cost money, deform the person, ruin the health and corrupt the morals, yet the mandate is obeyed.

On the fashion question, God's Word speaks on this wise: "Likewise that women also adorn themselves in modest apparel." The word *modest* is derived from the latin *modus*, which means "a due or proper measure, bound, manner, form." Take, in connection with this, Webster's second definition of *modest*, "Observing the proprieties of the sex; not unwomanly in act or bearing; free from familiarity, indecency, or lewdness."

The language, "*modest apparel*," suggests that there may be such a thing as *immodest apparel*. Dress is an emblem of character. The outward will be after the desire of the inward. We do not wear the ornamental fashions to make us more holy, humble and righteous. A desire to follow the world, in this respect, is always the strongest where the fleshly and carnal nature triumphs, and just in proportion as we gratify this, do we strengthen and develop them.

When the morals of any community become more than usually corrupt, the fact is published before by the style of dress. Young women do not always know that a certain style, or dash in dress, increases the familiarity of the unchaste towards them, and right here they violate the principle of modesty, and to-day many are shamed down into a miserable life, who, in this way, invited their own ruin. They hung on their person gewgaws, to attract attention, and, unfortunately,

for her, it had the effect that, in its nature, is calculated to have. It is a dangerous experiment for a young woman to try to increase her chance in the matrimonial market, by advertising her by extravagant dress. She may succeed, but pity the woman that any man marries from an impulse.

Dear sisters, before you try such an auxiliary think of the divorce cases before our courts, criminals in our prisons, paupers in our almshouses, lunatics in our asylums and unhappy families the outgrowth of such a course.

I call to mind some noble young women have been driven to a life of infamy, or dragged out a miserable life, or sent to a premature grave because they tried this dangerous experiment. These are plain words and hard words to say, words which must be said to counteract the dreadful vortex of fashion that is whirling round those who are caught in it.

Dear young sisters, you have nothing to lose your simplicity of dress. Good people will respect you, and for others you should not care. any young man think the less of you because plainness, take the warning and have nothing to do with him. Let others belie themselves if they will, but you set a good example of the inward purity of your heart, and the nations will call you blessed.

Modest apparel is not untidy or unfitting clothes. It detests everything filthy, either in acts or clothes. It does not seek to invite attention by any extremes of oddity, one way or the other. There are, doubtless, extreme views and measures taken on the right side of this question, but that does not change the principle.

It is only by following our lusts that we can be reconciled to the burden that fashion imposes upon us. It burdens us, puts us to trouble, expense, inconvenience, and consumes time which should be devoted to Christian charity. It is a wide sweeping river of destruction, and is thickly covered with the wrecks of those who might have been pillars in the grand temple of God. If the church of Christ should demand half as much of its subjects as the "Goddess of Fashion" does of hers, it would be considered unreasonable, and yet her unreasonable demands are obeyed without a word of complaint.

McKee's Gap, Pa.

## THE FULFILLMENT OF PROPHECY AS AN EVIDENCE OF CHRISTIANITY.

BY G. B. HENSHBERGER.

Part Two.

(2) PROPHECIES CONCERNING CHRIST.—The whole system of prophecy has such relation to the great scheme of salvation by Christ that the Revelator declares that "the testimony of Jesus is the spirit of prophecy." The promise, which God made in the Garden of Eden, to our fallen parents, that "the seed of the woman should bruise the serpent's head," was a prediction of Christ's first coming, while predictions of his second coming close the Blessed Volume.

1. *The Time of his Coming was Foretold.* In Gen. 49: 10 Jacob said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." Daniel prophesied that, within 490 years from the commandment of Artaxerxes to restore and rebuild Jerusalem, the Messiah should die. Dan. 9: 24, 27. The death of Christ occurred in the month of Nisan, and counting back 490 years, we find that in the same month Artaxerxes gave Ezra the commission to rebuild Jerusalem. (See Clarke's Commentary, Vol. 4.)

2. *The Line of his Descent was Pointed out.* More than 1,900 years before Christ, God told



Abram that in him all families of the earth should be blessed. Gen. 12:3 A prophecy that I have already given showed that Christ should be a descendant of Judah, and Isaiah prophesied that "a rod should come forth out of the stem of Jesse." Isa. 11:1. So we see that it was predicted that Christ should be a descendant of Jesse, the son of Judah, the son of Abraham. For the fulfillment of this line of prophecy, see the first chapter of Matthew and the third of Luke.

3. *It was Prophesied that He should be the Son of a Virgin, and that he should Sojourn in Egypt.* Isaiah said, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14. Is not every Bible reader certain that Christ was the son of the virgin Mary? If not, read from Matt. 1:18 to the close; also read the first chapter of Luke. Hosea 11:1 says, "When Israel was a child, then I loved him, and called my son out of Egypt." Matt. 2 says that Joseph took the young child and his mother and went into Egypt and remained there until the death of Herod, and then returned into the land of Israel.

4. *The Triumphant Manner of his Entry into Jerusalem was Prophesied.* Zechariah said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. For the fulfillment see Matt. 21:5, and John 12:15.

5. *The Price at which he was to be Betrayed, and the Use made of the Money were also Prophesied by Zechariah.* "And I said unto them, If ye think good, give me my price, and if not forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord." Did not Judas betray the Lord for thirty pieces of silver, and was not the money used to buy the potter's field? (See Matt. 26:15, and 27:9, 10.)

6. *More than 1,000 years before Christ, David Prophesied of the Treachery and End of Judas, the fulfillment of which is recorded by Luke in Acts 1:20, where he says, "For it is written in the Psalms, Let his habitation be desolate, and his bishopric let another take." Ps. 69:25.*

7. *Micah Foretold the City in which He should be Born in the following Language: "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Three of the evangelists tell us that Christ was born in Bethlehem. (See Matt. 2:5, Luke 2:4, 5, 6, 7, and John 7:42.)*

8. *More than 700 Years before Christ, Isaiah described the Persecution, Suffering and Death of our Lord in the most touching manner. He says, "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; and he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: . . . and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. . . . He was cut off of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death." Isa. 53.*

When Christ left the shining courts of heaven and came to the earth, he became a man of sorrows. While here, he was mocked, buffeted, scorned, spit upon, and even a crown of thorns was pierced around his head. Hence he was acquainted with grief, despised and not esteemed. Just before he was crucified, all his followers forsook and rejected him. When he expired on the cross, he was then wounded for our transgressions, bruised for our iniquities, and it is a soul-inspiring thought, that by his stripes we are healed. When he was suspended on the cross between two thieves, and when he was taken down by a rich man and buried in his own new tomb, then did he make his grave with the wicked, and with the rich in his death.

9. *It was Predicted by David that Gull should be Given Him for His Meat, and Vinegar for His Drink.* Ps. 69:21 Three of the evangelists tell us it was so done. Also it was predicted in the law of Moses, by an expressive type, that not a bone of him should be broken. This was remarkably fulfilled, since the legs of both the thieves, crucified with him, were broken.

10. *It was also Foretold that He should be Pierced, and that His Garments should be Parted, and Lots cast for His Vesture.* All four of the evangelists tell us that his garments were parted and lots cast for his vesture. Besides this, David said "that his body should not see corruption," and that "he should have dominion from sea to sea, and from the rivers to the end of the earth." Again, Isaiah said, "In that day the deaf shall hear and the blind see," and that he should be "appointed to preach good tidings unto the meek, and be sent to bind the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of the vengeance of our God; to comfort all that mourn."

Have not all of these words been fulfilled? Did not the lame walk, the deaf hear, and the blind see at the bidding of Jesus? For more than 1,800 years, good tidings have been preached unto the meek, liberty has been proclaimed unto the captives of sin; and, by complying with the perfect law of liberty, many have been freed from the bonds of iniquity.

There are many other prophecies which refer to Christ. Dr. Alexander says, "The whole ritual law is a prophecy of Jesus." To him the whole Old Testament dispensation had reference. The law, the Psalms, and the Prophets all testify of him.

I should like to discuss other lines of prophecy, such as those which refer to the destruction of Nineveh, Tyre, the Egyptian kingdom, Jerusalem; and to the dispersion of the Jews; but I think that would simply add to the bulk of the matter already given, without materially strengthening it. However, I do claim that the evidence, which prophecy furnishes, is continually increasing. This evidence began when a single prophecy was fulfilled. Prophecy began with the history of sin, and will extend to the completion of its tragedy.

Again, the evidence of prophecy is evidence before our eyes, and addressed to our senses. There are some, who, like Thomas, will require to see before they believe. Other arguments may be evaded, other evidence may not convince; but this can be evaded only by refusing to behold it. The conversation of Abraham with the rich man shows that prophecy proves a revelation, and I think nothing can be more conclusive. Since it is shown that the Bible contains predictions, which have been literally fulfilled centuries after they were made, may we not safely conclude that it is the Word of God, and that the religion,

which it advocates is of divine origin? May we look upon it as a lamp to our feet and a light to our path, and may our lives conform to its precepts!

Lordsbury, Cal.

#### REVIEW OF A SERMON BY J. V. UPDYKE IN "SERMONS AND SONGS."

BY I. M. GIBSON.

In Two Parts.—Part One.

HAVE I read the sermon on the "Communion," by Mr. Updyke, of the Christian (or Campbellite) church, in his printed volume of sermons, entitled "Sermons and Songs," I desire to notice a few things that celebrated evangelist says in the sermon named. I do not do this because of a desire for controversy, but because of the fact that Mr. Updyke frequently departs from the direct trend of his subject to assault certain practices of the Brethren. He names the "German Baptist" church, and attempts to show how our practice is unscriptural. He also makes some admissions that are a little remarkable, coming from the source they do,—admissions never to my knowledge made before by a minister of the church he represents.

In his attack upon the Brethren he fails to establish his points as we shall show. He not only fails, but departs from all known rules of consistency and logic, if not of plain common sense.

His text is 1 Cor. 11:23-26. After speaking of the importance and sacredness of the Communion Mr. Updyke says: "We teach and believe that it is (1) a divine institution. Paul says in our text, 'For I have received of the Lord that which I also delivered.' Paul was the apostle to the Gentiles. He did not require them to attend to it because the Lord had observed it before his crucifixion, but because the Lord required it of them."

Where does Mr. Updyke find his authority for saying he did not require it of them because the Lord observed it before his crucifixion? The Lord never observed it after his crucifixion, so, where does the authority for its observance come from? This assertion was aimed as a thrust at the Brethren, but the position is not tenable. How do we know the Lord requires it of us, but by his establishment of it? And where and when did he institute it? It is clearly a fact that he instituted it in the "upper chamber" in Jerusalem the day before his crucifixion. Had he not done this, would Paul have said anything to the Corinthians about it? Where did Paul get it? We shall see later.

Again, the Corinthians had been trying to observe this before Paul went to them. Where did they get it? Paul said, "I received this of the Lord." He had to go, then, to where the Lord gave it. In that day there was no "Putting in two" the Word, nor "wresting" of the teachings of Christ, to tempt Paul to other than an honest expression of the facts, so he said, "I received it of the Lord."

From the facts in the case the following is deducible:

1. The Lord established a sacred institution before his crucifixion.

2. Paul stands ready to administer it, properly, to the Corinthian church, because he received it of the Lord.

3. As Paul could not have administered it to the Corinthians, nor they received it, had not the Lord instituted it, therefore the Christian church always did and still observes it because Christ instituted it, which was before his crucifixion.

Mr. Updyke continues: "This is not an institution placed in the church by human authority; by



John Wesley, Wm. Rogers or Alexander Campbell, but by Jesus Christ, the author of our salvation. We have shown that if it was placed in the church by Jesus Christ, it was placed there before his crucifixion. If not, then it was placed there by human authority,—by the apostle Paul. It is sometimes called a sacrament, that is, a sign and an oath, from the Latin *sacramentum*, signifying an oath taken by the Roman soldiers. It was applied to this institution by our Catholic friends. You will not find the word sacrament in the Bible. It should not be applied to this ordinance. . . . We should speak as the Bible speaks.

"2. It is sometimes called the Eucharist, a thanksgiving, because, in the instituting of it, Christ gave thanks. This is improper and unscriptural. Never call it the Eucharist.

"3. It is sometimes called the Lord's Supper because it was instituted in the evening. Our church of God friends (Winebrennarians) seem to think it essential to the validity of the ordinance, that it be taken in the evening, no matter what evening in the week, so it is in the evening, but when we come to Bible terms it is nowhere called the Lord's Supper. (My italics.) Luke 22: 20. 'And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood which is shed for you. From this we learn that it was after supper that Christ instituted this ordinance. Christ did not eat two suppers at the same time, before rising from the table. The word *deipnon*,—translated 'supper,'—signified a full meal."

The above is clear, undoubtedly Scriptural, and exactly the doctrine that the Brethren preach on this point,—that the Communion of the body and blood of the Lord is nowhere called the Lord's Supper, and we have offered again and again to surrender our practice of eating a *deipnon* (which not only means a full meal, but in New Testament times a full evening meal) for the Lord's Supper, if it could be shown, just once, in the Word of God that the cup and loaf were ever called a supper. And yet we have had ministers of the same church, Mr. Updyke represents, to affirm in public debate, "The Cup and Loaf are the Lord's Supper." Johnson, of Mendon, Illinois, so affirmed, in my discussion with him in Loraine, endorsed and backed by his church, because that is the doctrine taught by the Campbellite or Christian church. I am glad to find one man of that denomination,—and he a man so generally and favorably known as Mr. Updyke, who is able to make the proper discrimination, and willing to make such a concession on this point.

But Mr. Updyke's concession, together with his practice, places him in a rather peculiar, not to say absurd situation. He stands alone and unique on the subject, so far as my information goes. According to him the Communion or cup and loaf is not the Lord's Supper (which is correct), as "Christ did not eat two suppers before rising from the table." *Deipnon* means a "full meal" and the cup or loaf are never called "*deipnon*," etc., and he has, and practices, nothing but the taking of the cup and loaf, therefore he has no such thing, and recognizes no such thing as a Lord's Supper in the New Testament economy.

This is truly original and striking. I know of nothing in Mr. Updyke's way except the teachings of Paul and the Savior. Mr. Updyke places great stress, seemingly, on what Paul said to the Corinthians. Notice that Paul, in effect, says to the Corinthians: "I find you here professing to eat the Lord's Supper, but the manner in which you are eating it deflects it from that purpose and makes it your own supper. It cannot be

your own supper, and the '*Kuriakon Deipnon*, Lord's Supper, at the same time; therefore it is simply your own supper, and not the Lord's Supper at all, eaten in this disorderly way."

If there is no such thing as the Lord's Supper, where did Paul get the term,—"Kuriakon Deipnon?" Did he coin the term himself, and then apply it wrongly? And, again, where did the Corinthian church get the idea that there was such an institution as the Lord's Supper?

Mr. Updyke continues: "We are nowhere commanded to take a supper. Jesus Christ did not say, 'You are to eat a supper in remembrance of me.' We nowhere read of the apostles or the first Christians coming together to eat a supper. There is no account in the Acts of the Apostles, where the disciples came together to eat a supper and wash one another's feet. Why people will be such sticklers for unscriptural ceremonies, I cannot understand. God help all to see the truth in these things."

That Jesus Christ did not say we are to eat a supper in remembrance of him, is not to the point. He did not say we are to be baptized in remembrance of him, but that fact militates nothing against the validity of the rite. Each separate ordinance in the Christian church represents, or typifies, some separate or special feature, peculiar to itself. Baptism signifies a washing from past sins. The Communion typifies a remembrance of Christ offering himself for us. Feet-washing symbolizes that frequent cleansing of ourselves from the contamination, derived from our contact with a sinful world. The Lord's Supper is a looking forward to the time when he will come again and receive us unto himself, gird himself and serve, at the marriage supper of the Lamb.

Notice how incomplete the assurance of the Christian's hope, if, when gathered around the table of the Lord we should have nothing but the ordinance that points backward,—the Communion,—but how complete when we have the three!

1. The Communion through which we look back to our deliverance through Christ.

2. Feet-washing, through which we see ourselves perpetually cleansed from the defilements of an evil world, which keeps us ever ready for the ordinance next named.

3. The Supper, where we receive our Lord in the glorious fulfillment of all, when he says, "Well done; I now accept you; you have been faithful; the evening of this world has come; the morning of the new is dawning,—sit down with me and we will eat together the meal that is the antitype of the one I ate with my disciples away back yonder in that old upper chamber in Jerusalem, the night before my crucifixion,—the meal that closes the old dispensation, and ushers in the new,—that sounds the knell of time, and the beginning of eternity.

Again Mr. Updyke says: "We nowhere read of the apostles or first Christians coming together to eat a supper."

This is strange language coming from the lips or pen of a man, capable of delivering a lecture on "How to Study the Bible" in view of the facts obtainable to the contrary, in the Bible, if well studied.

1. Luke 22: 15, 21, expressly states that the apostles, with Christ himself, came together to eat a supper.

John adds his testimony and, speaking of this same meal, says: "He riseth from supper, and laid aside his garments; and took a towel and girded himself, etc." John 13: 4.

2. Again, in 1 Cor. 11, the very chapter in which Mr. Updyke obtained his text,—(he should have read it all in order to have obtained a better knowledge of it,) there is another account of

the first Christians coming together to eat a supper, and that they did it, Paul expressly states: "For in eating every one taketh before other his own supper." 1 Cor. 11: 21.

He then chides them because of their manner of eating, but says never a word against their bringing together a supper to eat in the church where they were supposed to eat it as the Lord's Supper, which object was defeated on account of their disorderly conduct. This is positive proof to a discerning, unprejudiced mind, that it was customary to eat a supper in their churches publicly. Remember only the manner and not the fact of their eating was condemned.

3. Jude says, in verse 12, "These are spots in your feasts of charity, when they feast with you feeding themselves without fear." Here something like the same spirit is condemned that Paul condemned in the Corinthians. This shows that they had feasts in those days. If those feasts were not a perpetuation of the supper, instituted by the Savior the evening before his crucifixion at the same time he instituted the Communion mentioned by Paul and called the Lord's Supper in 1 Cor. 11, will Mr. Updyke please tell us what feasts are referred to?

#### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

##### Baptism; Subjects and Design.

BY A. W. VANIMAN.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 16.

Part Third.

##### TESTIMONY OF SCHOLARS.

THE writer had in mind the idea of obtaining the views of the best scholars on this verse, as examined from a standpoint of scholarship, pertaining to the true rendering of the Greek language.

In looking over the work entitled, "The Old Faith Restated," edited by J. H. Garrison, in an article written by J. E. Bruey, I found just what I wanted. I therefore make a few extracts from the same:

Prof. J. R. Boise, Ph. D. LL. D., of the Baptist Union Theological Seminary at Morgan Park, (near Chicago) Ill.: "In Acts 2: 38 we find repentance, baptism in faith in him; and as it is understood by all the best commentators *Eis aphesis*, etc., belongs with the two verbs preceding. We have, then, repentance, baptism in faith, the remission of sins, the gift of the Holy Spirit, all in regular sequence."

Dr. Albert Barnes: "It seems to me that the word *eis*, in the passage referred to (Acts 2: 38) relates to the entire previous sentence. Repent and be baptized every one of you in the name of Jesus Christ, *eis*, unto or in order to, or in reference to, the remission of sins, etc., that is, the repentance and baptism both have reference to the remission of sins; or the entire process, so to speak, in the divine arrangement for the remission of sins, embraces this, or is the complete process, appointed by God in connection with the pardon of sin. Whether a man can be saved without baptism, is a question not connected with the exegesis of the passage, but the design of Peter, as I understand it, is to state what is the complete, divine arrangement, in order to the remission of sins."

Prof. Tyler, Amherst College, Mass.: "I shall translate Acts 2: 38 literally thus: Repent, and let every one of you be baptized in (or on) the name of Jesus Christ unto remission of sins."



The preposition *EIS* seems to denote the object and end of the verbs which precede in the imperative. In other words, remission of sins is the object and end (or result) of repentance and baptism. The meaning may perhaps be more definitely expressed thus: 'Repent and let every one of you be baptized, to the end that your sins may be forgiven.'

Prof. H. C. Cameron, of Princeton N. J.: "The preposition *EIS* in Acts 2: 38, is evidently used in its final sense; and the phrase is clearly connected with *metanoete kai baptisetheo* (repent and be baptized), as the end to which repentance and baptism in the name of Christ led."

Prof. Packard, of Yale College, Conn.: "Here it (*eis*) seems to be connected with both verbs. With *baptisao* alone it has a special New Testament use, as to the meaning of which scholars are somewhat divided. My own impression (to give it for what it is worth) is that I should translate it, if the words occurred in Plato, to the end of remission of sins! It would then make "*aphesin hamartion* an object not aimed at, or a result attained by, the acts denoted by the verbs."

Prof. D'Ooge, of Ann Arbor University, Mich.: "In my judgment the preposition *eis*, in the verse referred to, expresses the relation of aim or end in view, answering the question *eis ti* (for what?) and to be translated by 'unto,' 'in order to,' 'for.' This sense of *eis*, as you doubtless know, is recognized by Liddell and Scott for classical, by Winer for New Testament usage."

Prof. Flagg, of Cornell University, N. Y.: "In answer to your inquiry about the force of the preposition *eis*, in the passage of the New Testament to which you refer (Acts 2: 38), I should say that it denoted intention or purpose, 'with a view to,' much as if it had been written, 'So as to obtain remission of sins.' I speak, however, wholly from the standpoint of Classic Greek, not being familiar with the changes introduced by the Hellenistic."

Prof. Proctor, of Dartmouth College, N. H.: "I am inclined to think that the phrase 'In the name of Jesus Christ,' though grammatically limiting only *baptisetheo*, does in thought modify the connection of *eis*, the ideas standing in the following order: Having shown your ill-behavior against the Messiah, put faith in (the name of) Christ, and on the basis of that faith, repent and confess (be baptized,) then be forgiven, *eis* connecting *aphesis*, not with the two predicates separately, but with the whole preceding part of the sentence."

Prof. Harkness, of Brown University, R. I.: "In my opinion, *eis* in Acts 2: 38, denotes purpose, and may be rendered 'in order to,' or 'for the purpose of securing,' or, as in your English version, 'for.' *Eis aphasin hamartion* suggests the motive or object contemplated in the action of the two preceding verbs."

The above array of sentiment, of the best scholars, on the rendering of this verse, should convince a candid mind as to the meaning of this expression, and that it means "for," "in order to," and not "because of."

In addition to the above we give the opinion of a few commentators who are not only Greek scholars, but Bible critics!

"Myers' Commentary:" "What a definite and complete answer and promise of salvation!"

*Eis* denotes the object of the baptism, which is the remission of the guilt contracted in the state before *metanoia*,—repentance."

"Lange's Commentary:" "This *aphesis hamartion* is unquestionably connected more intimately and directly than the gift of the Holy Ghost with the baptismal act; the former [*aphesis*], namely, is indicated by the word *eis* [for the remission,

etc.] as the immediate purpose of baptism, and as the purpose, inseparably connected with it," etc.

Dr. H. B. Hackett, a learned Baptist commentator, in his "Commentary on Acts," translates *eis aphasin hamartion*, "in order to the remission of sins," and comments thus: "We connect it naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other."

Philip Schaff, "History of Christian Church," Vol. 1, page 61: "He (Peter) at the same time called upon his hearers to repent and be baptized in the name of Jesus, as the Founder and Head of the heavenly kingdom, that even they, though they had crucified the Lord of Glory, might receive the forgiveness of sins and the gift of the Holy Ghost, whose wonderful workings they saw in the disciples."

McPherson, Kans.

## BURDENS.

BY A. FLORY.

WHEN we lay burdens on others, we ought to be willing to bear some too. King Pharaoh was a hard master; he imposed burdens grievous to be borne. Instead of helping Israel to bear their burdens, he made them heavier. Before the late war, some of the slave-holders laid on their slaves heavy burdens, which they compelled them to bear, though almost crushed to the earth. What are we doing to-day! Are we profiting by those lessons?

When brethren have been set apart by the church to go into the highways and hedges to preach the everlasting Gospel, are we willing to help them to bear the burden imposed on them? If we are not, we are hard masters. We have not the love that we should have for our ministers.

This seems to have been the inclination of some men in all ages of the world. In the days of Christ the Pharisees were of this class. They laid heavy burdens on men's shoulders, but they themselves would not move them with one of their fingers. They also shut up the kingdom of heaven against men. They neither entered in themselves, nor did they suffer others to go in. Some may suppose that since large sums of money have been appropriated by the different benevolent societies, for the purpose of spreading the Gospel, that it is not necessary for us to do much in that direction. All who have come to this conclusion, certainly have not a proper conception of the fact.

It is true that the Bible has been distributed throughout the greater part of the world, but what does this amount to, when it is followed up by men who are perverting its teachings? To illustrate: A missionary distributes Bibles in a certain locality among the heathen. After telling them to practice what they find written therein, he departs from them, and when he returns, among other things, he finds them washing one another's feet. He tells them this command need not be observed. Therefore, sending out the Bible, followed up by unfaithful teachers, does not establish the true religion. It is only when it is followed up by faithful men of pure hearts, well qualified for the work, that it is made available.

Those unfaithful ones were prevalent in the days of Paul, for he says, "There be some that trouble you, and would pervert the Gospel of Christ." Gal. 1: 8 In those days the Pharisees traversed land and sea to make one proselyte, and when he was made, they made him twofold more the child of hell, or, in other words, confined in

darkness, than they themselves were. Matt. 23. Since those days this kind of work has increased to an alarming extent. It is found in nearly every land and clime. This being the case, genuine missionary work should not be neglected. It will require greater efforts, and consequently more means to convince those who have been erroneously taught, than if they never would have heard of the Gospel. We believe that this will hardly be questioned by any of our brethren. Therefore we all should feel like doing more in support of this great work. The command "Go" stands to-day just as it did over eighteen hundred years ago. Our ministers have a double duty to perform. Perhaps they will get a double reward, but the laity certainly will not get any, if they do not help when help is needed. Ministers have to provide for their households as well as we, consequently many of them cannot spend much of their time in the field, and at the same time do justice to their families. The minister has just as much right to lay up something for his children as we have, therefore we should be willing to divide with him.

The apostle to the Gentiles tells us that children ought not to lay up for their parents, but the parents for the children. 2 Cor. 12: 14. We could not all preach, even were we to try, but we surely can carry the lighter end of the burden, by giving some of our money. An average of one cent a week for each member of our Brotherhood, would go far in spreading God's Holy Word. This, seemingly, is a small donation for each one, but fifty-two weeks make fifty-two cents, and if we have 100,000 members, we would have \$52,000.

Why is it that some of those who are the most able to give, give but little, if any? Is it because they do not want the reward, or is it because they expect it anyhow? The latter, we think, must be their conclusion. It is said in Holy Writ that we should not deceive ourselves. Brethren, if this is your conclusion, remember there is danger ahead. "If we sow sparingly, we shall also reap sparingly." 2 Cor. 9: 6. If we sow nothing we shall reap nothing, therefore let us all sow in order that we may reap.

Friedens, Va.

## TWO WAYS.

THERE are two ways of looking at a desert. The one sees in it so much sand, barrenness, desolation,—and stops there. It is just an ultimate fact, to be accepted and put up with. The best that can be done with it is to steer clear of it, or to steer across it by the shortest route. The other way of looking at it is with the inspired prophet's eye, seeing there room and opportunity for growth and beauty, having space for the wonder-working grace of the Messiah's kingdom:

"The wilderness and the solitary place shall be glad; And the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, And rejoice even with joy and singing."

In the wilderness shall waters break out, And streams in the desert. And the glowing sand shall become a pool, And the thirsty ground springs of water."

So it is with the world's spiritual deserts. To the natural eye they look so cheerless, so hopeless, so unpromising. But it is not the eye of faith that sees them in this light. That beholds in them room for Christ and his kingdom, space for its gracious power to burgeon forth in beauty of flower, and good of fruit.

"If the stream at which you wish to drink is muddy, go higher! The fountain is clear."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For it is better that he give willingly than grudgingly."—1 Cor. 9:7.

### Organization of Missionary Committee.

DANIEL WILKINSON, Foreman,  
J. L. MILLER, Treasurer,  
JOHN B. ROYER, Secretary.

McPherson, Va.  
Mt. Morris, Ill.  
Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,  
S. BOCK, Secretary and Treasurer.

Dayton, Ohio  
Dayton, Ohio

All donations intended for Missionary Work should be sent to  
GALVIN B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### MISSIONARY ITEMS.

He who will hinder God's work in himself or others will miserably pay up for it in the last day.

"How little would the great world seem to us, if the great God were not so little in us."—William Secker.

A MISSIONARY text: "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth."—Acts 13:47.

A boy in a mission school in India, in an examination paper on "The Iliad," wrote: "The title 'King of Men' is wrongly applied to Agamemnon. It belongs to Christ, who is the king of all men."—The Kingdom.

Oh that our hearts might be just bubbling over with love for the Master! To be in love with the Savior, to be in love with God! Such an one can count all his sacrifices as so many pleasures. Surely, "old things have passed away."

The writers of our Sacred Word were all missionaries. Jesus was the light of missions. He is to-day. We perceive our similarities very quickly, and our dissimilarities very dimly. A stone-mason could teach an artist with difficulty. Then he, whose heart is in mission work, other things being equal, may perhaps be best prepared to conceive Gospel truth.

Looking forward a little in the work to the time, probably not so far away, when, by the dozen, willing hands and ready, will say to the General Mission Board, "I want to go: send me," we anticipate that some will say, in all candor, "Too many,—too much, no use; it was not thus formerly. Why are they not satisfied at home? etc." To these we will now, before the time, suggest a fact or two, well worth remembering. If we should provide the heathen one preacher for every 20,000 souls it would require right off 50,000 missionaries. Even then we could not say we had lived up to the Gospel requirements.

"What would you do first if you had all power given you now?"

"I'd convert all the people of earth to Christ."

"What would you do if you had some power now?"

"I'd do nothing."

Sometimes it is remarked that by the appearance of things the Scripture text, "Lord, are there few that be saved?" and its divine answer, are made of no effect in these latter days. But we cannot live in a Christian home, shut the doors and say, "Too many to be the Lord's few." We cannot live in a Christian community, look no further, and say, "Too many to be few." We must look at God's created world. Counting by millions, there are 1,500 in the world. Of these, 1,000 are absolutely heathen; 106 are Rastafarian, 95 are Greek, 8 are Jewish, 135 are of Protestant faith, and 150 are not classified. Of the 135 of Protestant faith, actually but 40 are church members. Of church members, about one out of four possibly are in Christ, making the fewness only ten. Ten out of 1,500! Ah, brother, speak no more of "few," but feel ashamed for yourself, because there are so few.

S. B.

### CHRISTOPHER SOWER.

BY CHAR. G. HOWER

#### In Five Parts.—Part Two.

ENCOURAGED by the favorable reports received, other Germans followed, and in 1708\* Alexander Mack, the religious leader of the "Brethren," now known as Dunkers or German Baptists, came to the Province with a large portion of his fellow-members, who settled mainly in Germantown. Their tenets not only obliged them to refuse to take part in war, but discouraged the maintenance of a suit in the civil courts, and in consequence they were often compelled to submit to great grievances from those who were ready to take advantage of these inoffensive rules of conduct. Besides these came many Pietists, Mennonites and other religious, non-resistant refugees, who were obliged to abandon their homes in Germany on account of persecutions suffered there.

Among them came Christopher Sower (1), afterwards known as a Pietist (or Separatist), who with his wife and a little son, then three years old, born in Germany and named also Christopher, arrived in Philadelphia in the fall of 1724. He was a graduate of the University of Marburg and afterwards spent some years in an Institution at Halle to which was attached an extensive Medical Dispensary. There he obtained much of the medical instruction and many recipes of which he afterwards made such judicious use in America. Having abundant means he spent the winter in Germantown, seeking information of his newly-adopted country. Early in the spring he removed to Lancaster County, where, engaged in farming, he remained until April, 1731, when he returned and soon took up his permanent residence in a large mansion he built for himself in Germantown. Here, in addition to his occupation of farmer, he engaged in various avocations, among which were clock-making and the practice and dispensing of medicines, for which he was well qualified by the training received at Halle. He was a man of superior ability, having a mind remarkably ready and abounding in resources, thoroughly practical and of a decidedly inventive turn. He and others of his countrymen maintained an extensive correspondence with their friends in Germany, in which

\*Mr. Sower, the author of these articles, is certainly in error in some of his dates. Alexander Mack was baptized in Germany, in 1708, but did not emigrate to America until 1729. His death occurred six years later, in 1835.—ED.

they frequently referred to the needs and deprivations of their fellow-settlers, in regard to books particularly. They were a liberally-educated people, especially well informed in Theology, but owing to the fact that commercial intercourse was then mainly confined to England, found great difficulties in obtaining German books to supply their wants. They also suffered for want of newspapers, almanacs and similar publications of local nature, their moderate numbers being thought insufficient to warrant the publication of them.

At length, by the assistance of a Society in Germany, Christopher Sower obtained possession of a printing-press and a limited quantity of printing materials, whereupon he determined to commence the publication of such works as were most urgently needed. His first issue, in August, 1738, was an Almanac for the following year. It was of the quarto form still in use in Pennsylvania and adjoining States, having at first twenty-four pages one-half devoted to the twelve calendar months the remainder containing a calculation of eclipses for the coming year, a record of the provincial courts and fairs, chronology of important events, tables of high-roads and distances, interest tables, and a variety of other useful and interesting matter, chiefly of a physiological and hygienic character, in plain and simple language. A list of books received from Germany, and their prices, and one or two advertisements, were included. The publication of the almanac was continued annually during his life, and by his son and grandson (also named Christopher) until 1779, during which time it was enlarged and improved in various ways. It obtained a high character for its usefulness, and many thousands were circulated annually, even as far south as Georgia, and wherever there were German settlements in the colonies.

Upon issuing the almanac, he was immediately besieged from all quarters to commence a paper or periodical, containing news and such other matter as he might think proper and useful. At first he resisted these applications upon conscientious grounds, but would publish, instead, an occasional sheet printed on one side only, and resembling a newspaper extra of the present day, containing important intelligence and other matter. These he circulated gratuitously in the market-places, churches, and other public resorts. At length, however, his views were somewhat modified, and, yielding to the importunities of the people, he issued on the 20th of August, 1739, the first number of a religious and secular journal, entitled, "*Der Hoch-Deutsch Pensylvanische Geschicht-Schreiber oder Sammlung wichtiger Nachrichten aus dem Natur und Kirchen-Reich.*" It contained a brief account of various European wars then raging, followed by some serious remarks upon the subject, viewed in a religious aspect. It also contained "A Proclamation of the Royal Governor of Pennsylvania, by authority of the King of England," and an original poetical effusion, exposing the inconsistency of war with Christianity, and so on. After a time the title of the paper was changed somewhat, but under either title religion and morality are found to pervade every page.

The circulation reached eight to ten thousand of each number. It was sent to all parts of the British colonies, and wielded an unbounded influence over the German population. The strong religious tendency of its contents harmonized with the spirit of religious investigation occupying the minds of the German settlers at that time.

The marked feature in these periodicals was, the active and uncompromising support he gave to the Quaker Authorities of the Province in the controversies in which they became involved in defense of the principles of peace on which its il-



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Instructive founder had established it. Through the liberality of Penn entire political equality was guaranteed to all who came, and those of the fighting faction were prompt to avail themselves of the power and advantages thus offered. Not content to give the peace principles of the Friends a full opportunity for trial, those of them on the frontiers who came in frequent contact with the Indians did not hesitate to take the law in their own hands and punish any real or imaginary grievances by violence. Of course this begat resistance on the part of the untutored natives, and very soon demands were made upon the Proprietors and Council for the organization of a military force to "protect the innocent, exposed frontier settlers." As all this was directly contrary to the peace principles on which the Province was founded, the authorities declined to comply. Immediately the belligerent portion of the settlers commenced organizing to obtain possession of the government, and parties were formed on that issue. The discussion was intensely bitter, the war-like party not hesitating to say that those who had so beneficently founded the Province were utterly unfit to govern it, with other expressions equally violent and ungrateful. In this controversy Christopher Sower took a leading part on the side of the non-resistants. Hatred and horror of war in all its forms was the governing principle which dominated and controlled all his writing and actions, and it was this that united the peace-loving Germans with the Friends' party in Provincial politics.

#### "WHEN WE HAVE GAINED AMERICA."

BY LEAH REYPOGLE.

SOME of our dear brethren seem to think that we ought not to send missionaries abroad until we have gained America for Christ. Let us see what the Word of God says about it. "Go ye into all the world." Mark 16: 15. "Go ye therefore and teach all nations." Matt. 28: 19.

The apostles were told to begin at Jerusalem, and then go to other countries, and teach other nations. It seems they hesitated about leaving Jerusalem, perhaps thinking they ought to gain Jerusalem for Christ, before they left it. While they hesitated, we are told, that they were driven out by the persecution that arose about Stephen, Acts 11: 19, and as they went, they preached.

Several times the apostles and early disciples were driven out into other countries by fierce persecutions, and the result was, that Christ was preached in other cities and other countries, churches were organized, souls were saved and God was glorified.

We have some reason to believe that the hand of the Lord was in the work, even though the apostles at first hesitated to go. America might be in darkness to-day, had it not received the Gospel through those who fled from oppression.

Our own dear Brotherhood owes its origin to the hand of persecution. Had our Brethren waited to gain their native country for Christ before coming to America, when would they have come, and where would we be to-day?

"America for Christ" is a good motto; but will America, as a whole nation, accept Christ? It is full of Bibles, and the Gospel has been preached almost everywhere, so that most of the American people are without excuse. Shall we not therefore, turn to those who have never heard of Christ, and give them an opportunity to accept the Gospel if they will? The world for Christ, would be a better motto, but the world will not, as a whole, accept him. What then? Shall we, for this reason, excuse ourselves for not preaching the Gospel to them? No, for this Gospel of the kingdom shall be preached in all the world for a witness unto all

nations. Matt. 24: 14. The Gospel must be offered to all nations, so that, if they refuse it, they will be without excuse. Again, the Gospel must be preached to the heathen because some will accept it. It may be only a few, but we must not forget that one soul is worth more than the whole world. One soul for Jesus means more than we can comprehend.

Preach the Gospel in America, but having begun in America, go ye into all the world, and preach the Gospel to every creature. "He that believeth and is baptized shall be saved." Mark 16: 15, 16.

#### CAN IT BE POSSIBLE?

THERE are in the United States about one hundred and eighty thousand liquor stores. If formed into a street, with a row of saloons on each side, allowing only twenty-five feet to each one, they would make a street about four hundred and twenty-six miles long. Let us imagine the saloons brought together into such a street, and let us suppose that the moderate drinkers and their families are marching into it at the upper end. Come with me, if you have the nerve and patience, and we will stand at the lower end of that street and see what comes out of it in one year. What army is this that comes marching along in solid column, five abreast, and extending eight hundred miles? It is the army of seven million men and women who daily enter those saloons for intoxicating drinks. Marching twenty miles a day, it will take them forty days to pass us.

At last they are gone, but out of their ranks has dropped and fallen to the rear another army, marching five abreast, and eighty-five miles in length. In it are five hundred thousand drunkards. They are men and women who have lost control of their appetites, and who more or less frequently get drunk and make beasts of themselves. Scan them closely as they go by. There are gray-haired men and fair haired boys among them. There are, alas! many women in that army sunk to deeper depths than the men, because of the greater heights from which they fell.

See the trembling limbs, the palsied hands, the untidy appearance, the bleared faces, the blood-shot eyes. They march with unsteady step and in zigzag lines, and it will take them nearly a week to go by. It is a sad and sickening sight—but do not turn away yet, for here comes another army,—one hundred and twenty-five thousand criminals. From jails and prisons and penitentiaries they come. At the head of this army is a long line of persons whose hands are smeared with human blood. With ropes around their necks, they are on their way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons while they were under the influence of drink.

But hark!—whence come those unearthly yells, and who are these, bound with strong chains and guarded by strong men, that go raging by? They are raving maniacs, made such by strong drink. Their eyes are tormented with awful sights and their ears ring with horrid sounds.

But what gloom is this that pervades the air, and what is the long line of black, coming slowly down the street? It is the line of funeral processions. One hundred thousand who have died from alcohol are being carried to their graves. Drunkards do not have many friends to mourn their loss, and we can put thirty of their funeral processions in a mile. We thus have a procession three thousand three hundred and thirty-three miles long. It will take a good share of the year for them to go by, for funeral processions move slowly; yes, most of them do, but every now and

then an uncoffined corpse in a rough cart is driven rapidly by.

It is not in our place to teach politics. The MESSENGER has a higher calling. But after reading this awful story, will you ever in life vote for one of these saloons to come into your community? If you do, you are most assuredly on the side of Satan.

#### DILIGENCE IN THE LORD'S BUSINESS.

THE *Independent* tells an interesting story that may prove suggestive to some of our readers. There is nothing like a willingness to work for that which we believe. Here is the incident:

It was a hot, listless day in midsummer in a mountain resort. There were many members of Evangelical churches in the boarding-houses scattered over the mountain, but no church nearer than four miles. Some would have gone to public service if the distance had not been so great; but no one was willing to walk so far, or pay a heavy toll for carriage hire. Among these Christian people was a German. For a considerable period of his life he had been an infidel, and had then been converted and become a devout Presbyterian. He felt anxious to have a religious service. There were many difficulties in the way. Few gave him any encouragement at first. The service could not well be held in that particular house; but there was a school-room near by, which could be made available. He looked around for a minister. He found one, and pleaded with him to hold a meeting. The preacher demurred somewhat at first; but the German was so earnest about it that he finally consented. The rest of the morning and afternoon this devoted man spent in tramping from house to house, notifying the natives, and also the summer residents, that there would be preaching in the school-house that evening. He borrowed lamps to light the room; he gathered up books to aid in the singing. He himself attended to all the details of preparation.

When the hour came, the people poured into the room until it was filled to overflowing, the German acting as usher and providing everybody with a seat, so far as possible. A number stood outside, or sat upon the door-step. The sermon and all the service were greatly enjoyed. The people listened eagerly to a plain, practical discourse, and everybody felt rewarded.

The success of the service was the topic of conversation the rest of the evening. The people went away glad and exhilarated. It was found that among those in attendance were some who had not been to church for years, and a few who had never been in a Christian church before. There was a stir of enthusiasm which lasted throughout the summer season, and this enthusiasm was due to the example of one man—that German Presbyterian. His earnestness, his diligence, his self-sacrificing effort had the effect of inspiring the listless and indifferent, and in bringing about a service, the influence of which will go on until the day of judgment. And yet this man had not many gifts. He could speak only a very broken English. He could not sing, he could not talk, he could not pray; but he was so earnest in doing what he could do that he made everybody else as anxious as himself to do something for the Lord.

HERE is a point well made: "It is said that a clergyman in the Church of England asked whether anybody could imagine Jesus Christ as an officer of such a remarkable organization as the 'Salvation Army.' The London *Christian World* replied, 'There are those who could just as soon imagine Jesus Christ as a Salvation Army officer, toiling among the poor, as they could imagine him a bishop or an archbishop with \$25,000 or \$75,000 a year and a seat in the House of Lords.'"



# The Gospel Messenger,

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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BRO. J. O. BRUBAKER, of Galva, Kans., may now be addressed at Crescent City, Okla.

AMOS B. PETERS changes his address from La Paz, Ind., to Walkerton, St. Joseph County, same State.

BRO. ALLEN TAYLOR's address is changed from Mulberry Grove, Bond Co., Ill., to Brownstown, Fayette Co., Ill.

THE Brethren are engaged in a series of meetings at the Silver Creek meeting-house, four miles north of Mt. Morris. Two have made the good confession so far.

THE Brethren at Keuka, Fla., are rejoicing over five accessions to the church recently. Bro. Hutchison is doing a good work there. He will soon commence meetings at Hawthorn, twelve miles away.

BRO. BENNETT TROUT, who held a very successful meeting at Covington, Ohio, is now engaged in an encouraging meeting in the Harris Creek church, Ohio, with one addition when last heard from.

AMONG the six who recently united with the church at Berwyn, Custer Co., Nebr., was the Winebrennarian minister, a man of considerable ability. The members at that place are very much revived.

BRO. J. W. METZGER and wife, who accompanied the remains of Bro. Henry Kuns from Lordsburg, Cal., to Cerro Gordo, Ill., expect to visit friends in this State and return to California about the first of July next. Until further notice, they may be addressed at Cerro Gordo, Ill.

THE little church in Chicago was favored with the presence of six ministers at her services last Sunday. Bro. Henry Frantz, of Forgy, Ohio, preached in the morning, and Bro. A. S. Roseberger, of Covington, Ohio, in the evening. Bro. Geo. D. Zollers preached a few sermons during the week. The presence of these and other brethren proved quite an inspiration to the members.

BRO. G. W. GIBSON, of Girard, Ill., will shortly move to Maxwell, Iowa, where he may be addressed in the future. And, by the way, Iowa seems to be getting a number of our preachers. After traveling over the State a good deal, we conclude that it is not a bad place for our people to locate. Our cause in that State is coming to the front, and before many years we expect to see congregations in nearly every County.

FROM a letter written by John Olsson, of Wanneberga, Sweden, Jan. 26, we glean the following: "A few days ago I received an interesting letter from Hans Olsson, of Lulea. He says five were recently baptized. They now number twelve members, and had a good love-feast on Christmas. He also adds that ten more have applied for membership and will be baptized as soon as the water is opened. It is now 43 degrees below zero, and the ice is four feet thick. The elder in the Free Mission church is also waiting for baptism."

BRO. HENRY B. MALDERS, formerly of Lancaster County, Pa., came to Louisville, Ky., eighteen months ago. He is a man of family, and is exceedingly anxious that the Brethren make an effort to build up a church in that place. The territory properly belongs to the Southern District of Indiana, and we suggest that the ministers of that District give this very urgent call special attention. Bro. Malders writes that he has distributed many tracts, but these are not sufficient; the people want to hear preaching. He may be addressed at 932 Washington St. There are at present but two members in the city.

ONE of our contributors writes that members ought not to be censured for not leading in singing or not praying in public. He thinks that in some churches they fail to receive sufficient encouragement in that direction. He is more than likely correct. Elders will do well to not only encourage their members to lead in singing and prayer, but see that opportunities are offered for them to exercise under favorable circumstances. There are congregations where all the hymns are led by the ministers, who also do all the public praying. True, ministers may do this to better advantage than others, but it is not the right way to train a congregation.

FOR some time Bro. J. E. Young has been holding a joint meeting at Davenport, Nebr., with Eld. G. B. Hancock, a Disciple minister. They took it nights turn about, explaining and defending their respective doctrines. When through we should judge the practice of each church to have been quite well explained. This rather unusual way of comparing doctrines gave each minister ample time to prepare his discourse, and also offered the people plenty of time to think and search the Scriptures. At the close of the meeting, Bro. Young was requested to commence a series of revival meetings at the same place. When last heard from, he was in the midst of an encouraging protracted effort.

IN his last discourse in Mt. Morris, Bro. Teeter remarked that he had never held a meeting that seemed so far-reaching in its influences, as the one he was just closing. For weeks he had been preaching to hundreds of students from nearly all parts of the Brotherhood, and the impressions made upon their minds would be carried into scores of congregations, and would be a strong power either for or against the principles he was so earnestly advocating. After giving a list of thirty who came out on the Lord's side during the meetings, the *School and Home*, published at this place, says: Ten States are represented in this gathering. From the Delaware to the Pacific coast extended the planting. May they all grow

as trees of the Lord's right hand planting, downward, in the root-grains of faith and humility until their firm hold upon divine Truth shall bring them such a view of their own inward nothingness as will enable them to say, "I am less than the least of all the saints;" upward, putting out both spring and midsummer shoots of love for Christ and the church, so intense and constant as to make them shining "lights of the world;" on either side, by the shadow of a holy influence extending to the remotest limits of the opportunities, glorifying their "Father which is in heaven" by bearing "much fruit." Amen.

## ALEXANDER MACK AND ASSOCIATES.

Was primitive Christianity extinct at the close of the Dark Ages? If not, why did Alexander Mack and others organize in the absence of any one that had formerly been baptized? A. FLORY.

WE have ample reasons for believing that the primitive order of Christianity existed during the Dark Ages. We, however, may not be able to name the particular organizations that held to the primitive form of worship, nor the localities which they lived. Of his church Christ said, "The gates of hell shall not prevail against it." Matt. 16: 18. And to his disciples he said, "I am with you always, even to the end of the world." Matt. 28: 20. All along the pathway, from the apostles to the present period, find people calling on the name of the Lord. Among the many have been some who filled the Gospel requirements. The Waldenses, in the Valley of Piedmont, are said to have preserved the primitive faith and practice through many centuries, and when driven from the Valley carried their faith to other lands, where the seed sown fell into good soil and gave rise to other holding similar views. It has long been our opinion that Alexander Mack and his little company received their early impressions from the scattered fragments of the ancient Waldenses. In this way they were led to examine the New Testament with great care, which resulted in their adopting the faith and practice, characteristic of our Brethren.

At that time they knew of no organized body holding the New Testament faith and practice in full, and therefore found it necessary to form an organization in order to fully obey the Gospel. This they had a right to do under the circumstances. It was the only way open to them by which they could fully obey the Gospel, and therefore right. There may have been other properly-organized churches, keeping the ordinances, but they had no knowledge of them.

People sometimes become confused on this subject by assuming the necessity of organic church succession. This doctrine is not taught in the New Testament, nor can it be proven by history. The church of which Christ is Head has never been organized in the sense of which we speak of organizing. Jesus was its Head from the start. Those who believed in him and practically accepted his teachings, became members of the body. In course of time there were local organizations, such as the church at Jerusalem, at Antioch, etc., but the general church has never been organized. One who is baptized into Christ is member of his body. Every local church in the world might be broken up, leaving only scattered members here and there in all parts of the earth, still the church would exist, and these scattered members would belong to it. For the church of which Christ is head we must look to something



beyond local organizations. As soon as Mack and his seven comrades were baptized they were in the church, though they belonged to no local organization. Years ago, before the Brethren church was organized into State Districts, members settled in the wilds of the West, separate from any local organization, yet they were members of the body of Christ. Had our first Brethren in Germany known of an organization, keeping the true faith, they would have applied to that body for membership, but knowing of none they were most assuredly justified in entering upon the work in the manner they did. God blessed their work, and is still blessing it.

J. H. M.

### AN EXPLANATION WANTED.

Dear Editor:—

Let me assure you that nothing but a love of the truth, and a desire for information, would induce me to call your attention to *GOSPEL MESSENGER* No. 5, page 68, "Remarks," in which you say, "It is generally agreed by most Bible critics that the Savior died in the year A. D. 30. And that year the time of the passover fell on Friday evening, April 6 (should be April 7). We know that Jesus instituted his supper on Thursday evening." Now, with all due respect to you and your superior knowledge, I beg leave to institute a few inquiries with reference to the above remarks. 1. "And Jesus himself began to be about thirty years of age." Luke 3. This was just after his baptism. If I am correctly informed, and understand the Bible narrative, his public ministry embraced about three years, which would make his death A. D. 33. Then, how do Bible critics get it in A. D. 30?

2. Dr. Wm. Smith and Canon Farrar agree that Sunday of passion week was the 10th of Nisan, April 1. The law required that the lamb should be put up on the 10th, and kept up until the 14th of the month, when the whole congregation was to kill it in the even. "In the tenth day of this month they shall take to them, every man, a lamb. . . . Your Lamb shall be without blemish. . . . ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening." Ex. 12: 3, 5, 6. The evangelists establish the fact that Christ was arrested, tried and put to death on the Jews' preparation day, Matt. 27, 60, 62; Mark 15, 42, 46; Luke 23: 53, 54; John 19: 14, 31, 42, which, if I understand correctly, was the fourteenth of Nisan. Now, if Sunday was the tenth of Nisan and first of April, counting forward we have Thursday as the fourteenth of Nisan and fifth of April. Then, how do you get his death on Friday, the passover also on Friday, April 6th? Also, if he died and was buried on Friday (even before sunset), remembering that they came to the sepulcher before day, "while it was yet dark," on the first day of the week, how do you make out the "three days and three nights" of his burial, Friday and Friday night, Saturday and Saturday night making only two nights and two days? And, further, how do you "know that he instituted his supper on Thursday evening?" May it not have been on Wednesday evening?

Again: "This is the third day since all these things were done." This language was spoken on Sunday, the first day of the week, as he journeyed with two disciples toward Emmaus. If that was the third day, by counting backwards, we have Sunday the third, Saturday the second, and Friday the first "day since all these things were done," i. e., since the Lord, or Jesus of Nazareth, was crucified. Would not that put the death of Christ, as above, on Thursday, and that being the preparation day, the fourteenth of Nisan, April 6th? Would it not put the institution of his supper on Wednesday evening, Nisan 13, as above? Assuring you that this is only for information and not for argument, I kindly ask an explanation for my own good as well as for other readers of the *MESSENGER*.

B. E. KESLER.

### REMARKS.

1. JESUS was born about the fourth year before the beginning of the Christian era. This would make him nearly four years old when the Christian era commenced. Herod the Great died a few days before the Passover, in the fourth year before the commencement of the Christian era, and we know that Jesus was born before this time. Matt. 2: 1. As he was about thirty-three and a half years old at the time of his death, it is generally agreed that he died in the year A. D. 30. This fact seems quite well established in the minds of leading writers.

The passover, in that year, is said to have occurred April 7. This date falls on Friday in that year. Well, we know that Jesus was crucified on Friday. That makes it clear that his death took place about the time the Jews killed the passover. This point we think is also quite clear.

2. A typographical error in our remarks, referred to, in No. 5, made us say that the Jewish passover fell on April 6, A. D. 30. It should have been April 7. Dr. Wm. Smith, in his Bible Dictionary, under the heading, "Jesus Christ," places the death of Christ on Friday, 3 P. M., April 7. He also states that the last Supper, feet-washing, and the Communion took place Thursday evening, April 6. With this agrees Peloubet, in his Sunday-school Notes for 1890. He says, "The Lord's Supper was instituted Thursday evening, April 6, A. D. 30." Page 277. The "Eclectic Sunday-school Commentary," published by the Standard Publishing Company, for the Disciple church, says the same. Page 211, 1891. The *Sunday School Times*, one of the best-edited Sunday-school papers in the world, affirms that Jesus washed his disciples' feet on Thursday evening, April 6, A. D. 30. No. 40, 1891. To this we could add the testimony of others, but it is not necessary. B. W. Johnson, a learned Disciple minister, editor of the *Christian Evangelist*, author of the "People's Commentary on the New Testament," etc., in his Sunday-school Commentary for 1891, says that Jesus was crucified April 7, A. D. 30. Page 332. Speaking of the time the Savior washed his disciples' feet, he says: "In my judgment the Savior, the Paschal Lamb, suffered at the time the Jews ate the passover, and his own feast was the evening before." Page 291.

We are, therefore, led to conclude that the crucifixion took place on Friday, April 7, on the fourteenth day of the month Nisan. On this day the Jews killed the lamb, in the evening. The day ended at six in the evening, and the fifteenth day commenced. It was at the beginning of this fifteenth day that the Jews ate the passover. This, however, would still be on Friday according to our method of reckoning. It was at the close or probably just after the close of the thirteenth day, or Thursday evening, that Jesus sent his disciples into Jerusalem to prepare the passover. This was the beginning of the fourteenth day, when the passover must be killed,—i. e., killed the next evening at or after 3 P. M. The day would not end till six the next evening, which would be Friday, as stated before, April 7th.

We might add more by way of explanation, but we think this is sufficient. We merely suggest that the Jews' method of reckoning time, in connection with ours, tends to confuse the minds of those who do not think clearly. For instance, Thursday, April 6, embraces a part of Nisan 13 and 14, and yet the 13th extends back far enough to embrace a part of April 5. It is difficult to explain this fully without a diagram.

In another article, published last week, we have given our reasons for stating that the Lord's Supper was instituted on Thursday evening. Be it borne in mind that Jesus arose from the dead on Sunday morning. If we count back to Thursday for the day of crucifixion, Sunday would be the fourth day, whereas the Scriptures clearly teach that it was the third after the crucifixion. The only way to make Sunday the third day, is to place the death of Christ on Friday, at 3 P. M.

J. H. M.

### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 33.—From Europe to Africa.—Egypt, the Land of the Pharaohs.

AFTER spending a week at Naples and vicinity, we board the oriental steamer "Rosetta," bound for Calcutta, India, and set sail for the "Land of the Pharaohs," eleven hundred miles away. Steaming out of the beautiful Bay of Naples, we saw five of the great war-ships belonging to the Italian navy, among which are said to be some of the heaviest and best steel-plated ships yet constructed. It is a sad commentary on the professed Christianity of Europe when we reflect that all these Christian (?) nations are literally armed to the teeth to protect themselves from the depredations of each other. Italy, with a population less than half of our own, has a standing army larger by ten times than that of the United States. To support her large army the people are ground down by taxation. No wonder poverty and begging are so very common in sunny Italy.

Across the Bay of Naples in the clear evening light, we have a last view of Mount Vesuvius rising in isolated grandeur from the surrounding plain. The mountain pours forth volume after volume of smoke, giving evidence of the great fire imprisoned in its bosom, and we only see the last of it, when we are far out at sea, on our way to another of the great natural divisions of our globe, Africa.

It was a bright, beautiful night, and although it was past the middle of December, it was as warm as the spring months at home. The sky was as clear as crystal, and the stars shone with an unusual degree of brilliancy not uncommon in this favored climate. It must have been a night like this that inspired David to say, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." It was not a night for sleep, and we spent a part of it on deck. At two o'clock in the morning we passed the island on which is located the active Volcano Stromboli. At intervals of half an hour, the mountain belched forth great volumes of fire and melted lava. The bright red flames were then at least a hundred feet high, lighting up the mountain with their lurid glare; great streams of melted lava, red and glowing, poured down the mountain side to the level of the sea. It was a grand display of nature's fireworks, once seen never to be forgotten.

Our voyage from Naples to Port Said was a pleasant one. The "great sea" was as smooth as a river, and we had clear and calm weather during the entire voyage. On the third day out we "sailed close by Crete," so close that we could distinctly see the coast line of the island, and we knew that we were not far from the course taken by the ship which conveyed Paul to the port from which we had sailed.

On the morning of the fourth day we caught sight of a level coast line, and with the aid of our glass we could see the buildings of Port Said, which stands at the entrance to the Suez Canal. An hour later our ship casts anchor, the health officer comes aboard, and after a careful examination; for, owing to the prevalence of cholera in Europe, they have rigid quarantine regulations here, the "Rosetta" is declared free, and going down the ship's ladder and entering a small boat,



we are rowed ashore and are landed in Africa. Our first care on landing was to telegraph to loved ones at home of our safe arrival in Egypt. A single word of a private cipher, arranged before we left home, was flashed over a continent and beneath the waters of the Atlantic, and half way across the United States, a distance of seven thousand miles, taking to anxious hearts at home, news of our safety and good health.

#### IN THE LAND OF EGYPT.

And now at last we are in the land of the Pharaohs. Nine years ago when we visited Palestine our desire was to visit Egypt also, but at that time a war among the tribes on the Nile prevented us. Last winter we started for the East, but the way was closed by the cholera, and we turned homeward. Now, after the lapse of a number of years since we first thought the trip possible for us, we are, under God's blessing, permitted to realize our hopes and desires.

We are to see this wonderland of the Nile. We are to climb the great pyramids and enter the tombs and temples, cut and built by the Pharaohs who lived with Joseph, Jacob, and Moses. We are to wander through the "Land of Goshen," where the Children of Israel dwelt, where they felt the heavy hand of oppression, and from whence they were led by the hand of Moses. We are to follow them in their journey to the Red Sea and into the desert where they wandered forty years. We are to ascend the life-giving waters of the Nile, a thousand miles, and visit on the way the magnificent ruins of Thebes, Karnak and Luxor. We are to continue our journey into Nubia, following the Nile into the Torrid Zone of Africa, and learn something of the life of the people who live there. All this we hope to accomplish, the Lord being our Keeper.

And then, on our homeward journey, a kind Providence permitting, we shall revisit the Holy Land, and, if possible, see the seven churches of Asia, which were established through the efforts of the great missionary, Paul.

We feel that we are enjoying a great privilege in being thus permitted to wander in the Lands of the Bible. As Dr. Schaff so well says, it is an inestimable advantage to see with one's own eyes the birth-places of the authors of the sacred writings, and their surroundings, and to be able to speak from personal experience and observation. The manners and customs of the people in the East are so unchangeable that we are transferred, as if by magic, to the age of the patriarchs, prophets and apostles. A flood of light is thrown on the meaning of many passages of Scripture which appear strange at a distance, but quite natural on the spot. The thoughtful traveler fills his memory with scenes more valuable to him than any number of books; whenever he reads afterwards of the visits of Abraham, Joseph and Jacob to Egypt, the miracles of Moses, the wanderings of the Israelites, of Habor, Bethlehem, Nazareth, the Dead Sea, the River Jordan, the Lake of Genesareth, Mount Hermon, the Cedars of Lebanon, Jerusalem, Bethany, Gethsemane, and Mount Olivet, the places and scenes rise before him with a vividness they never had before. The ruinous condition of the Lands of the Bible may diminish the poetry, but the impression of the reality is deepened. A sound and correct historical understanding of the Bible has gained much from travelers who have made a study of the land where the Book was written,

and it will gain still more in time to come. For the Holy Scriptures have a human body as well as a divine soul; they strike their roots deep into the soil from which they sprang; while their ideas soar to heaven, they are thoroughly oriental, and yet wonderfully adapted for all mankind, in all ages of the world.\*

And now, at the very outset of our journeyings in Egypt, the question arises, What shall we write for the MESSENGER family? The land of the Nile is so rich in historic interest and sacred association that the wandering editor finds no lack of material, and these letters might be expanded into volumes without exhausting the subject. To select from the great mass of material such matter as will be best suited for the MESSENGER, and of the greatest interest and benefit to our readers, is a matter of considerable importance. A glance at the magnitude of the subject will more fully illustrate our meaning.

The history of Egypt dates far back into the ages of antiquity, and fades away among the earliest traditions of the human race. When God called Abram from his home in the land of Mesopotamia to go "unto a land that I will shew thee," a prosperous nation with considerable knowledge of the arts and sciences, dwelt in Egypt. Civilization prevailed, and the records show that, for centuries before Abram's call, the Pharaohs reigned in the Land of the Nile. They founded cities, built temples and pyramids, erected monuments, and cut immense tombs in the rocks, the ruins of which are the wonder of the world to this day. After Abram left his own country and settled in Canaan, the history of Egypt touches the Bible narrative at many points; and no country in the world, outside of the Holy Land itself, has so many associations directly connected with the Bible record.

The world owes a debt of gratitude to Egypt that is not fully recognized. It preserved the Jewish race. Soon after Abram made his home in Palestine, he was compelled by famine to seek food from the fertile soil of the Nile, "And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was sore in the land." Gen. 12: 10. Two hundred years later and we have the beautiful story of Joseph, known wherever the Bible is read, and again the Hebrews are preserved. And Jacob said to his sons, "I have heard that there is corn in Egypt; get you down thither, and buy for us from thence; that we may live and not die." The corn was bought, the line of Judah was preserved, and Egypt gave to the world a great law-giver, Moses, the Hebrew. Fifteen hundred years later a babe is carried from Bethlehem down into Egypt, greater than Pharaoh, greater than Moses, greater than the prophets. The Son of God, the Savior of the world was preserved from the cruel hatred of Herod, and the Scripture was fulfilled which saith, "Out of Egypt have I called my son."

We have taken but a glimpse at the rich mass of material from which to draw for our letters. We cannot give all, for that would carry the letters far beyond the destined limit. We shall, however, give as much as possible, and if time be given us, we may consider the subject more at length, and in a more permanent form, in the future.

Our next letter will give a sketch of our visit to Cairo. At this writing we are in Nubia, the

\*Schaff, "Through Bible Lands."

Ethiopia and Cush of the Bible. We witness many strange sights and see many very peculiar people, of whom we will have something to say in the course of our writing. We are both in the enjoyment of excellent health. Hitherto the Lord has been our Helper, and we praise his holy name.

Our mail reached us at Asswan on the borderland of Nubia. How glad we were to get good news from home. The letters were written and mailed nearly a month before we received them. It brought very vividly to mind the fact that we are many thousand miles from home and loved ones. And while we were glad to hear from them and would be loath to do without letters, yet they brought to the writer's heart at least the yearning for home, the meaning of which is only known to those who have felt it. Before this letter reaches the MESSENGER office, the Lord so directing, we shall have reached the limit of our journey, and have set our faces homeward.

D. L. M.

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

#### Encouragement.

[We do not wish to encourage the sending of anonymous articles, but this one, which came to us without a name, contains such good instructions that we cannot withhold it. We presume the sister who wrote it had her name on a separate sheet and in some way it got detached from the article.—Ed.]

Webster defines encouragement as the act of giving courage or confidence of success. We ought never to neglect encouraging the youth in generous deeds. The praise of good men serves as an encouragement to virtue and heroism. Experience has taught us that all children expect and need a certain amount of encouragement in order to qualify them for the duties of life. Children that hear nothing but harsh reproof from morning till night, seldom have a very great love for home.

To prove this we will simply refer to an incident. A child upon its death-bed was asked if it would not rather live. His reply was, "No, I would rather die, for papa is so mean to me."

Children quickly learn to know who is good and kind to them, and a kind word of encouragement is never forgotten. It has been truthfully said that men and women are only children grown up. While this is the case, we should not confine our acts of encouragement alone to children. Every child of God needs encouragement. They expect it not from the world, but from those of like precious faith.

The Savior teaches us "But whoso shall offend one of these little ones, which believe in me, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea" Matt. 18: 6.

If there is any one time, above another, when God's children need encouragement, it is just after entering into a covenant with God to live faithfully until death. They should be fed on the sincere milk of the Word until they are able to eat strong meat, and even then encouragement does not come amiss, and especially to those who have been chosen by the church to minister in holy things.



Did it ever occur to you that you have much to do by way of encouragement to the ministry? It has been our experience to go on Sunday morning to the place of worship and not find there one living soul, simply on account of the inclemency of the weather. Then, again, we have met with three or four. We always felt it our duty to encourage them in doing right. Sometimes we hear members say, "If I knew that Bro. A or Bro. B were going to preach, I would not go to meeting to-day." As a result, if A or B *does* preach, the heads hang low. The minister feels the weight of it, especially if young in the cause. He needs your encouragement, your attendance, your undivided attention, while in the house of God. An occasional sanction to what is preached is quite an encouragement to young speakers. By all means encourage the ministry. Paul says, "Esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5: 13.

#### Working for the Master.

WE assisted the brethren and sisters of our home (Bethel) church in a series of meetings, commencing the latter part of December, and running over the Holidays into January, preaching, in all, twenty sermons at Crowl's school-house, an isolated point in the above church. The inclement weather militated much against the success of the meetings. One was baptized.

I was called to assist the Brethren of the Clear Creek church in a series of meetings which began Jan. 17, and continued nearly three weeks, during which time we tried to preach twenty-five sermons. The weather was much against the success of the meetings here also.

The immediate result of the meetings here was the apparent encouragement of the church, and the addition of ten persons by baptism,—seven from one family. The above church is situated in Huntington County, Ind., and embraces the City of Huntington. It is presided over by Eld. Dorsey Hodgden, who is alone in the ministry here, and whose labors are somewhat arduous. We were informed that there are about fifty members in the city, and but few of them have conveyances to go to the country, to attend services at the church-house, about five miles from the city. For their accommodation Bro. Hodgden holds services every third Sabbath of each month in the court-house. Those members, together with other surrounding churches, contemplate building a church-house in the city in the near future. They are a band of good workers. May God bless them! Amen.

W. R. DEETER.

#### From the Lancaster City Church, Pa.

IN accordance with the suggestion in the MESSENGER of Feb. 14, page 107, regarding a standing notice for our city churches, I would say that this city has a population of between 35,000 and 40,000, and the Brethren have preaching at their church on the corner of Mulberry and Grant Streets every Sunday morning and evening, Sunday-school at 2:30 P. M., Bible class every Wednesday evening, singing one evening each week, and quarterly church meetings on the second Wednesday of each quarter. As this place is located on the main line of the Pennsylvania railroad and is one of the principal stopping-places between Philadelphia and Pittsburg, and also connected with the Philadelphia and Reading railroad, we request our Brethren to make a note of this and stop with us. If any of our Brethren know of any members that are not attending church, and have either children or friends here,

in whom they are especially interested, and would desire that they be looked after, they will please address the writer at 418 West Walnut St., Lancaster, Pa., and the matter will receive prompt attention.

Our present church-house is very old, and not only in need of repair but very unsuitable for holding love-feasts. It is very necessary in cities that the doctrines of Christ and the practice of the Brethren be brought in a tangible way before the people, and therefore, in October, 1892, the church in council decided to arrange for another house. We accordingly appointed a committee of five to raise money for that purpose. T. F. IMLER

Feb. 14.

#### What Shall We Do?

THIS question was asked of Peter, and we feel like asking the same question. Although we (wife and I) were the first members to settle in Florida, we have only seen two members of the Brethren church. Brethren have settled in other places, but we are left alone. We have answered all letters of inquiry and our whereabouts is generally known. We cannot give as glowing accounts of Florida as some do, but if we had a church of the Brethren here, we should feel quite satisfied. We cannot say that it would be a good place for missionary work, as it is too thinly settled, but I presume it would be as good as most places in Florida for Brethren to settle in. The climate is as good as any one could desire.

We have not heard a brother preach since our arrival in the State. One preacher came within ten miles last winter, and went away without coming to see us. Our circumstances have been such that we could not go up to Keuka to attend any of the meetings there. We would sell out if we could, and go where we could be with the Brethren, but that seems out of the question. If Brethren would settle here, so that we might have church privileges and the chance of raising our children with a knowledge of the church, we would like to stay. Under the circumstances it is very lonely and we can only give another invitation to the Brethren, and repeat our former question with emphasis, "What shall we do?" We hereby express our best wishes for the MESSENGER. If it were not for the news we get through it, we would be lonely indeed. W. B. WOODARD.

Manatee, Fla., Feb. 12.

#### REMARKS.

We hope some of our Brethren will give this urgent call attention. Bro. Woodard lives in Manatee County, nearly forty miles south of Tampa. Nine years is a long while to live in a new country and not have the privilege of hearing the Brethren preach.—Ed.

#### From Antietam Church, Pa.

AT our election, held in Waynesborough, Aug. 6, 1892, Bro. John B. Rothrauff was elected to the ministry, and brethren A. M. Good and John E. Demuth were chosen as deacons. No report was sent you then, hence the notice at this time.

Jan. 28, 1893, Bro. B. Rush Oellig, also of this town, was elected to the ministry. All the brethren are young, but active and zealous in their calling.

Eld. D. F. Stouffer, of Maryland, who was present at both elections, gave the charge to ministers and deacons.

More than a century ago, the first elections for church officials were held in this congregation. Upwards of thirty ministers, and nearly fifty deacons have been elected since then. Eight of the ministers were ordained to the bishopric.

From historical collections of the past, we could give many items of interest, but for brevity's sake we shall pass them by.

Each succeeding bishop seems to have made improvements on former administrations, in adopting new and improved methods in carrying on the same work,—that of enlarging the borders of Zion.

This credit we must give to all the churches composing the Brotherhood. There are Home and Foreign Mission Boards, Old Folks' and Orphans' Homes, Sunday-schools, Bible classes, young members' meetings, etc., not known years ago.

The bishop of our church, Bro. J. F. Oller and wife, Bro. J. B. Rothrauff, and a number of other members of Waynesborough, are now attending the Bible Term, at Huntingdon, Pa. Since November, twenty-four members have been added to the Antietam congregation by baptism, and it is hoped that others will come in the near future.

D. H. FAHRNEY.

Waynesborough, Pa.

#### Death of Bro. Henry Kuns.

BRO. KUNS, one of the Trustees of Lordsburg College, died at Lordsburg, California, Feb. 6, 1893, aged sixty-nine years, one month and twenty-three days.

Bro. Kuns was born in Montgomery County, Ohio, in 1823. In 1845, he and his companion united with the German Baptist church. In January, 1846, his wife died, leaving him one child. In 1848 he was married to Caroline Spidle, with whom he lived nearly forty-two years. They raised nine children, seven of whom are still living and deeply mourn the loss of a loving, devoted father. Bro. Kuns was married to Mary Henricks, nee Metzger, in August, 1891, and she is now left to wear the mantle of mourning for a kind, affectionate husband. Bro. Kuns lived in the service of the Lord for about forty-eight years. He faithfully served the church as lay-member and minister. Though he preached but few sermons in the pulpit, yet his honest, earnest, devoted Christian life preached many sermons, more effective than words can ever proclaim.

In 1891, he and his brother, David, came to Lordsburg, where they united with other brethren to establish a college. In this his object was not financial gain, but that he might promote the welfare of the church and benefit all who may come under the influence of the school. He had a desire to live to see the college firmly established, and he did live until a plan was consummated to place the school on a permanent basis, and where the church will have the privilege of calling it her own. We point to no man as one whom the world might follow, for Christ is the only perfect model, but we do feel that our brethren of wealth would do well to pattern after our dear departed brother in using their God-given means in establishing an institution for the prosperity and advancement of the Lord's work.

Two of his sons, Noah, of McPherson, Kans., and David, of McCool, Nebr., came to his bedside a few days before his death, and did all in their power to relieve his suffering, but the voice of the Lord seemed to call him home.

Tuesday, Feb. 7, at 2 P. M., the funeral services were held in the College Chapel, by the writer, assisted by Eld. J. S. Flory, from 1 Thess. 4: 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

The two sorrow-stricken sons, in company with the bereaved wife and Eld. J. W. Metzger, with wife, left here Feb. 8, with the remains, for Cerro Gordo, Ill., where interment in the family ceme-



tory will take place. Though the relatives and friends are left to mourn their loss, yet they mourn not as those that have no hope.

E. A. MILLER.

Lordsburg, Cal.

#### Work of the Committee of Arrangements for Annual Meeting.

THE work of preparation for the coming Annual Meeting is being pursued with great care by the committee. The grounds, we think, will be found well adapted for holding our meeting, and we are being very much encouraged by the good citizens of the city, who are desirous of making the Meeting one of the best.

While the committee desires to exercise its best judgment in every way, in securing the very best accommodations for our people, yet they find it takes quite an amount of labor. The city will provide us a tabernacle and necessary buildings, and good water, lights, and fuel. They are also working on the plan of an electric street railway to the grounds. The latter, however, we have nothing to do with; only the promise of the regular fare has been made us.

We have already purchased some supplies, beef cattle, etc. The committee on lodging met with us at our last meeting, and consulted as to what we would do concerning the rooms on the grounds. We will not describe them, as Bro. Studebaker, who is the secretary of the lodging committee, will probably soon do so.

While Muncie is a bustling city of probably 22,000 inhabitants, and the city so full of workmen that they can scarcely find places for boarding, no one need stay away, fearing that they will not be accommodated, for the spirit of the enterprising citizens leads us to believe that they will attempt (and an attempt, with them, means success) to care for our people if they have to build hotels temporarily for our use. However, those wanting to secure lodging in advance, will address Bro. G. L. Studebaker, Shideler, Ind.

Several buildings are on the grounds that can be used by the Brethren to advantage. These are good buildings with good roofs, and while some of them will be needed for the general work of the Meeting, yet there may be some room that may be utilized for other purposes, and it would be well for those, needing rooms, to state what are their needs, in an early call or communication to the undersigned. D. F. HOOVER, Secretary.

Sulphur Springs, Ind.

From Elk Lick, Pa.

BRO. J. M. MOHLER, of Lewistown, Pa., held a series of meetings with us, beginning Feb. 1, and closing Feb. 12. During the time he was with us, he delivered fifteen sermons, always having a large and appreciative audience. There were no accessions to the church.

We should be glad to have Bro. Mohler come to us again, as we feel that there has been a great deal of good done by his having been here. He left here Feb. 13 for Martinsburg, Pa., where he will hold a series of meetings, to continue for some time.

L. S. KEIM.

Feb. 16.

From Wabash, Ind.

DURING Bro. Geo. L. Studebaker's series of meetings, held with the Brethren of the Somerset church, he made us a short call and preached one sermon in the Wabash church at our regular meeting on Sunday. Bro. I. M. Gibson was also present.

Bro. J. H. Miller's article in GOSPEL MESSENGER No. 6, has the true ring. We, too, think it would

be well for us all to give it a place in our memorandum. Probably some of our ministers might profit by it also.

We are made to wonder if the preacher, who undertook to observe the Lord's Supper, by giving each member a sandwich, wrapped in tissue paper and covered with a napkin, could stoop to wash their feet. We just wondered!

BRO. JACOB SNELL, of Whitley County, Ind., gave us a very useful and interesting series of meetings during December. Although none were added to the church, yet a lively interest was worked up among us. Many lasting impressions were made by his good counsel. At the close of the meetings we sent the report to the GOSPEL MESSENGER, but for some cause it was not published.

C. C. ARNOLD.

Feb. 18.

REMARKS.—We do not intentionally decline to publish notes or church news, unless we know that the report has been previously sent in by some one else. We do not remember to have declined anything from our brother, but if we did, it was because we thought the meeting had been previously reported.—Ed.

From New Hope Church, Cherokee Co., Kans.

We commenced a series of meetings at the Mitchell school-house, Thursday evening, Jan. 19, and continued until the 29th. At the time of closing at this place, we commenced at Neutral, and continued until the evening of Feb. 15. Brethren S. Edgecomb and C. Holderman were with us and did nearly all the preaching. These brethren labored faithfully and did good service.

The meetings closed with considerable interest. Two persons, an aged man and wife, promised to unite with the church soon. We regret that we could not continue longer, as there were others seriously impressed. During the time of the meetings we had our quarterly council. Everything passed off pleasantly. One brother, who had been disowned, returned to the fold. We reorganized our Sunday-school with a full corps of officers.

A. B. LICHTENWALTER.

Neutral, Kans., Feb. 17.

From Belleville, Kans.

I DESIRE to write you a word of encouragement. I began teaching school last fall, two miles north of the Belleville church. I came with preconceived views of "Dunkards," gained from hearing a Dunkard preacher (?) relate some choice bits of scandal to a group of threshing hands. But I obtained board last fall at the house of one Charles Hilary, and about the first thing that fell in my way was the MESSENGER. I found it in the dining-room, in the parlor, and even in my own room. I found so much of Christ in all that which I read in the paper, and there was so much of the spirit of Christ shown by the "Dunkards," whom I met here, that I determined to know more of their doctrine. After several months' study I became convinced that the doctrine of these strange people is the same that he taught, who "became poor for our sakes, that we, through his poverty, might be made rich." So, on Christmas Day, I was baptized. Through your columns I became acquainted with Bro. C. H. Balsbaugh, and, in answer to a question, he wrote me a letter. His words did much to help me to a decision.

Feb. 6.

J. D. ANDREWS.

REMARKS.—The reading of this letter may be the means of some of our ministers guarding their conversation with greater care. Strangers are sometimes led to form a very low opinion of us

because of the unbecoming conversation of imprudent members. Then we like the idea of the MESSENGER being found in all parts of the house. Give the paper a chance and it will convert people by the thousands.—Ed.

From the Mission Field.

ON Saturday, Feb. 11, I was met at Harrisonville, Mo., by Bro. John Duggins, and conveyed to what is called "Flann's Chapel," a large brick church, where we held three meetings. Here I preached the Word for eleven days in December, at which time Bro. Duggins' wife was baptized. There is a great deal of opposition at this place, the principal one of which is Freemasonry. They go so far as to assert that our Lord was a Mason. What blasphemy! How long will the Holy One forbear? The good seed sown is showing evidence of bringing forth fruit. Brother and sister Duggins certainly need the prayers of the church for their sacrifices in the good work before them. They are poor in this world's goods, but rich in faith and good works. We shall continue to give to the people at this place the Bread of Life as time and opportunity afford.

Any of the ministering brethren, going through Harrisonville, will, by dropping a card to John D. Duggins, Harrisonville, Mo., be met and taken to the place of meeting.

W. H. MILLER.

From Media, Kans.

IN No. 5 of GOSPEL MESSENGER, Bro. Brown (a mute brother), of Salem, Oregon, expressed joy to learn that there are eight mute members in Kansas. I wish to increase his joy by telling him I know of eleven. We have three living in Media, Douglas Co. There are more mutes that might become members if they could have the Gospel preached to them in their own language. We have a mute school at Olathe, this State. I had the pleasure of visiting the school once, and it proved very interesting to me. I have learned to converse readily with them, both by signs and alphabet. I baptized one brother by sign language. I am rejoiced to learn from Bro. Brown that we have a ministering brother who is preparing to feed our mute members with the Bread of Life, giving them the Gospel in their own language. I hope that the time is not far distant when our mute members can be organized into a body, with a minister to feed them. As a general rule, they are very zealous and faithful. I just received a request from the Shawnee County members (mutes) to come and hold some meetings for them Feb. 28. Thanks to the Good Lord that his Word is so plain that even those who cannot hear or talk, can understand and obey. They are examples for those whom God has favored with speech and hearing.

T. A. ROBINSON.

Feb. 18.

Notice to the Churches of the Middle District of Indiana.

THE committee on location, program, etc., for the Ministerial Meeting of 1893, in said District, request that any churches, desiring the Ministerial Meeting, may be prepared to make their requests known to the committee at the District Meeting, as the committee will not locate the Meeting until that time.

By order of committee,  
W. S. TONEY, Sec.

BRO. C. C. ROOT is booked for a series of meetings at Shields, Lane Co., Kans., to commence Feb. 23, and to continue some weeks.



## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Pleasant Valley Church, Ind.**—We held our quarterly council Feb. 4. A spirit of love characterized the meeting. Bro. J. C. Murray will commence a series of meetings this evening, to continue for two weeks, at least, no preventing Providence.—*C. Schrock, Feb. 14.*

**Homeworth, Ohio.**—Bro. Edward Loomis, our elder, of the Sandy church, is holding a revival at present, which is doing much good. The faithful are strengthened and sinners made to tremble. Bro. Loomis preaches the doctrine in all its primitive purity. The attendance is good.—*D. M. Thomas, Feb. 15.*

**Keuka, Fla.**—We have enjoyed some glorious meetings conducted by Bro. Hutchison. Saints are made to rejoice and sinners to tremble. Five were received by baptism to-day, and more are counting the cost. We never saw such a large crowd of people on the banks of Lake Keuka before.—*J. I. Miller, Feb. 12.*

**Galesburg, Kans.**—The members of the Neosho church held their quarterly council Feb. 11. Bro. A. I. Heestand, wife, and daughter, called for letters of membership, which were granted. Bro. Heestand is a minister in the second degree, and an able defender of the Truth. We will miss him very much. He goes to Smithville, Ohio, where he may now be addressed.—*Mary Kester, Feb. 17.*

**Fairview Church, Mo.**—Bro. S. B. Shirkey, from Ray County, Mo., came to us and commenced a series of meetings Feb. 2, and preached thirteen sermons. He handled the Sword with zeal and power. Three came out on the Lord's side on Saturday night, Feb. 11. On Sunday morning, after the forenoon services, they were buried with Christ, to arise to walk in newness of life.—*Christian Lapp.*

**Baugo, Ind.**—Bro. Daniel Wysoong, of Nappanee, Ind., commenced a series of meetings here Jan. 30, and closed Feb. 14. At first our meetings were not so well attended, on account of the changeable weather, but we closed with a full house. It is needless to say that our brother preached with great power and energy. As a result we had two applicants for baptism. These meetings were held in the north end of our district.—*H. M. Schwalm, Feb. 15.*

**Lexington, Ohio.**—During the past month we have had meetings almost all the time. Jan. 7 Bro. George Wilkins, of Hollowtown, Ohio, came to us, to hold a protracted meeting, not knowing we had arranged for a series of meetings by Bro. Wine, of Covington, Ohio. Bro. George held six meetings for us, and his labors were much appreciated. Bro. Wine came to us Jan. 19, and staid just three weeks. As an immediate result of his efforts, five were added to the church, and the members much revived. For all this we bless God.—*Allen Ockerman, Feb. 11.*

**Glendale, Arizona.**—No preventing Providence I expect to stay here till the middle of March. If any wish to correspond and send stamp, I will gladly answer. My health is still improving, but I have worked too hard of late. I will have to slack up for awhile. There are still more members coming in here, also east of Tempe, where Bro. P. J. Isenbise lives. They are hopeful of organizing there before long. May the good Lord grant them success in so doing. The weather is fine and people are still busy plowing and seeding. If you could send me a good supply of tracts, I think I could distribute them to a good advantage.—*Peter Forney.*

**District Meeting.**—The District Meeting for North-eastern Kansas will be held in Ozawie April 12, at 9 A. M. A Ministerial Meeting will be held the day preceding District Meeting, at 9 A. M. The Brethren's Mutual Aid Association meets at the same place the day after District Meeting, at 9 A. M.—*Isaac H. Crist, Sec.*

**South Bend, Kans.**—Jan. 20 Bro. W. B. Sell, of Genda Springs, came to us to hold a series of meetings. He delivered, in all, eighteen sermons to an appreciative audience. Two dear sisters came out on the Lord's side and were baptized. Others are counting the cost. Bro. Sell shunned not to declare the whole counsel of God.—*Margaret E. Anglemeyer, Feb. 8.*

**District Meeting for North-western Kansas.**—This Meeting will occur April 20, the Ministerial Meeting April 21, and the love-feast, April 22. It will be held at the Fairview church, five miles south and two miles west of Goodland. Come on the Rock Island Railroad to Goodland, Sherman Co., Kans. You will be met at the depot by notifying the clerk.—*Alex. J. Price, Feb. 15.*

**Pittsburgh, Kans.**—Feb. 6 Bro. J. H. Neher came to us, and the next day Bro. Amos Moomaw arrived. These brethren preached, in all, ten sermons. The members were much strengthened, and sinners warned to flee the wrath to come. We feel that some were near the kingdom. Bro. Eli Wolfe filled his appointment Saturday, Feb. 11, to an attentive congregation.—*Jennie Corbin, Feb. 16.*

**Notice.**—The District Meeting of 1893, for the Southern District of Indiana, will be held in the Nettle Creek congregation, one mile west of Hagerstown, March 29, beginning at 9 o'clock. Hagerstown may be reached either via New Castle, Cambridge City, or Richmond. Consult railroad agents as to best route. For any other information address the writer.—*L. W. Teeter, Sec., Hagerstown, Ind.*

**Abilene, Kans.**—This church met in quarterly council on Saturday, Feb. 11. All business passed off with a Christian spirit. Some letters were granted to members whom we are loth to see leave us, but such is life. Eld. John Humbarger was elected delegate to District Meeting and Bro. Geo. Mason delegate to Annual Meeting. We decided to hold our love-feast May 13 and 14. Members, on their way to Annual Meeting, are requested to stop off and enjoy the feast with us.—*John I. Manon.*

**Berwyn, Nebr.**—Jan. 26 Bro. G. W. Stambaugh came to us and preached twenty sermons. Four were reclaimed and six precious souls came out on the Lord's side. Among them was a minister of the "Church of God." He will be a great help to our church, as he is a man of ability. The prospect is that many more will come soon. Thank God for the Word that was preached with power among us. Bro. Stambaugh left for other fields of labor Feb. 13. May the Lord bless his labors elsewhere also!—*W. May, Feb. 13.*

**Spring Run, Pa.**—A series of meetings commenced Jan. 14, by Eld. Spencer S. Beaver, of McAlisterville, Juniata Co., in the Spring Run meeting-house, which lasted two weeks. Three were baptized. Jan. 28 we dedicated the new church in Bratton township. Eld. William J. Swigart, of Huntingdon, preached the dedicatory sermon. The meetings were continued for a week, and sermons preached by Eld. James R. Lane, of Shirlsborough, Huntingdon Co., and Spencer S. Beaver. At the first meeting about 300 were present, in the evening about 350, and on Sunday evening about 400, which about filled the house.—*Emma Bollinger, McVeytown, Mifflin Co., Pa.*

**Claysburg, Pa.**—The Brethren of the Olar congregation held a series of meetings, commencing Dec. 3, and closing Dec. 17, 1892. Five souls came out on the Lord's side and were baptized. Many more were like Felix of old,—almost persuaded,—but said, "Go thy way till a more convenient season." Bro. Michael Olar, our home minister, did the preaching.—*C. F. Lingenfeller, Feb. 16.*

**White Church, Ind.**—Jan. 21 Bro. Geo. L. Studebaker began a two weeks' series of meetings at this place. Owing to much inclement weather, the attendance was somewhat irregular. Considerable interest was manifested, however, and one dear soul expressed a desire to unite with the people of God. May the Lord abundantly bless the efforts thus made to the accomplishment of much good among us!—*Ira Fisher, Feb. 18.*

**Springfield Church, Ohio.**—Jan. 28 Eld. F. B. Weimer, of Sterling, Ohio, commenced a series of meetings in the Springfield church, and preached nineteen sermons. Bro. Weimer is an able advocate of primitive Christianity. The members were very much encouraged in their Christian life, and much good seed was sown, and good impressions made, which, we hope, will produce good fruit. One dear sister was received into the church by baptism during the meetings.—*Jacob Mishler, Mogadore, Ohio, Feb. 13.*

**Pioneer, Ohio.**—Bro. Daniel Snell came to us on the evening of Jan. 20, to hold a series of meetings. It was continued until the evening of Feb. 10, 1893. The meetings were conducted in the eastern house of the Silver Creek congregation. A good interest was manifested. He handled the Word with skill. We were all richly fed with the Bread of Life. Saints were built up in the most holy faith, while sinners were warned to flee the wrath which is to come. Seven came out on the Lord's side to be buried with Christ by baptism. Two were reclaimed. There is also one applicant for baptism. Bro. Snell preached in all thirty-nine sermons.—*A. A. Throne, Feb. 13.*

**Courier Church, Ind.**—Bro. A. L. Wright, of North Manchester, Ind., came to us and began a series of meetings on the evening of Feb. 4, and continued until Feb. 14. He preached sixteen soul-cheering sermons, made many friends and left good impressions. Although there were no occasions, the members were built up in that most holy faith of our Blessed Lord. The kind words and admonitions of our dear brother will never be forgotten. On account of the icy condition of the roads, and the inclement weather, part of the time, the congregations were not as large as they would have been otherwise, but an excellent interest prevailed.—*Emma Himelick, Denver, Ind., Feb. 15.*

**Montour, Iowa.**—Jan. 28 I started to hold some meetings in the north-western part of Calhoun County, Iowa. At Gowery I was met by Bro. A. B. Woodard. We held two meetings in a school-house near his place, with good interest. Jan. 30 we started for Calhoun County, but the weather being so bad, we could not commence meetings until Feb. 2. We continued meetings until Feb. 5, when we had to leave for home. Being hindered by bad weather, our meetings were not as effectual as they might have been. Our subjects were doctrinal, and the people were eager to hear what we had to say. When I bade the people farewell, it was said to me, "You have sowed the good seed; you should now cultivate it." I was earnestly requested to come back. The attention of the Northern District of Iowa is called to this place, as I think it a good mission point.—*Fetter Hall.*



**Notice.**—Will the churches of Northern Indiana, which have not already done so, comply with the request of District Meeting, to help the Elkhart Valley congregation to build a church-house in the City of Elkhart? Please comply soon, as the funds are needed to pay off the indebtedness.—*J. L. Puterbaugh.*

**Bulberry Grove, Ill.**—The members at this place held their regular quarterly council Feb. 11. Considerable business came before the meeting, but all was disposed of in a manner becoming followers of Christ. Our Sunday-school was re-organized to begin the first Sunday in March; the social meeting was also revived. Our love-feast will be held May 13.—*A. C. Kessler, Feb. 13.*

**Woodland, Mich.**—Our quarterly council occurred to-day. It was preparatory to the District Meeting. Bro. Isaiah Rairigh and the writer were chosen as delegates to the District Meeting. Bro. Rairigh, a short time ago, held a series of meetings for us, but on account of his health and the very icy roads, the meetings were closed. There were no accessions to the church, but much good seed was sown. Our church is in love and union.—*J. M. Smith, Feb. 11.*

**Astoria, Ill.**—Bro. Solomon Bucklew came to us and conducted a very pleasant and profitable series of meetings at the Walnut Tree church, commencing Jan. 28, 1893, and closing Feb. 10, preaching, in all, eighteen sermons. During the meeting one manifested a willingness to obey the call, and on Friday was received by baptism. One promised to unite with the church in the near future. There were several others who were favorably impressed. The truth could not have been presented more plainly and faithfully than it was by our brother. Come again.—*Jonas Beck*

**Londonville, Ohio.**—Bro. Edward Loomis came to us Jan. 22 and remained until Feb. 6, breaking the Bread of Life to both saint and sinner. He preached, in all, twenty-five sermons at the McFall meeting-house. Two sisters were buried with Christ in baptism and we think there were others almost persuaded. We think our meetings closed too soon, which is too often the case, but we hope and trust it may be as broad cast upon the waters, to be gathered not many days hence. The Lord is blessing his cause in this part of his vineyard. We have had nine additions by baptism since Aug. 6. The church met in quarterly council Feb. 4. Elders Loomis and Henry Keller being with us, the meeting passed off very pleasantly.—*Jane R. Serborough, Perrysville, Ohio, Feb. 10.*

### Literary Notices.

"The Columbian Historical Novels." Vol. 5, The Pilgrims, a Story of Massachusetts. By John R. Musick. Illustrated with full-page half-tone engravings and other illustrations. Cloth, 12mo, 368 pp., gold stamps, etc. \$1.50. New York, London, and Toronto: Funk & Wagnalls Company. The fifth volume of the "Columbian Historical Novels" is a delightful book, beautifully illustrated. It brings us to one of the most interesting periods of our history, and takes us into the New England of 1620 to 1644—the New England of the Pilgrims, the New England of self-sacrifice, heroism, and religious fervor. It may not be possible to state how much America owes to the New England of that time, the period at which the New England colonies formed their first confederation for mutual protection. Our children may have some confused notions of the grand men and women of that day, of the deeds of valor and acts of abnegation, of the religious, political, and social conditions of the people, but, probably, no very clear cut conception of the New England of the Pilgrims. Here, in this volume, the author takes us back into the scenes of those interesting times, rivets the attention by vividness of description, holds the reader's interest by calling the men and women back from their graves that they may tell us of themselves. We see them, not only historical personages, but real men and women, living and acting again in the New England of the Pilgrims.

In order that the reader may have a better idea of the Pilgrims and their peculiar persecutions, the story opens with

their flight into Holland. Just a glimpse of their life in Leyden is given, and they are hastened on board the "Mayflower," where will be found a full and accurate account of their memorable voyage. Though the Pilgrims and the Colony of Massachusetts form the main features of the story, it embraces the history of North America from the time at which the novel "Pocahontas" left off, to the year when the colonies were united.

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**BAKER—SPURGEON.**—At the home of the bride, Feb. 9, 1893, by the undersigned, Mr. Charles E. Baker, of Grundy County, Iowa, and sister Annie M. Spurgeon, of Carroll County, Ill. *W. H. EISENBISE.*

**LAPP—WILER.**—At the residence of the bride's parents, Mt. Carroll, Ill., Jan. 26, 1893, by the undersigned, Bro. Joseph Lapp and sister Emma Wiler. *W. H. EISENBISE.*

**HOOD—BINGAMAN.**—At the residence of the bride's parents, near Cerro Gordo, Ill., Feb. 1, 1893, Bro. W. Hood and sister Sallie Bingham. *A. L. BINGAMAN.*

**FRANCE—LININGER.**—By the undersigned, Feb. 2, 1893, Bro. Joseph R. France and sister Samantha Lininger, both of Huntington County, Ind. *W. R. DEETER.*

**HOLSOPPLE—MOOMAW.**—At the residence of the bride's father, Jan. 25, 1893, by Eld. D. Eowman, Bro. Hiram L. Holsopple and sister Sallie A. Moomaw, both of Morgan County, Mo. *A. R. B.*

**ALLMAN—SECRET.**—At the residence of the undersigned, Nov. 27, 1892, Bro. Joseph Allman, of Barry County, Mo., and Mary Jane Secret, of Newton County, Mo. *LEANDER HARADER.*

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**GEARY.**—In the Amwell congregation, N. J., Feb. 4, 1893, Bro. Hiram Geary, aged 71 years, 10 months and 3 days. Funeral services conducted by the undersigned, assisted by Eld. J. D. Hoppock and Eld. R. Hyde from Philpp. 1: 21. *F. F. HOLSOPPLE.*

**WHISLER.**—In the Fairview church, Sherman Co., Kans., Jan. 31, 1893, sister Barbara A. (Miller) Whisler, aged 24 years, 6 months and 1 day. Sister Whisler united with the church in her youth. She was united in marriage to Bro. Levi Whisler Dec. 27, 1892. She was only permitted to live with her husband five weeks. She was laid to rest in the Fairview cemetery. Funeral by the writer, assisted by brethren B. Sprague and B. M. Peterson, from the words, "Therefore be ye also ready." *JOHN F. CLINE.*

**HYLTON.**—At Hylton, Va., Jan. 7, 1893, Wm. Roscoe, oldest son of Eld. C. D. and Mattie E. Hylton, aged 10 years, 1 month and 20 days. The subject of this notice died with hemorrhage of the stomach. Funeral services by Eld. P. S. Miller from these words: "Is it well with thee?" *S. P. HYLTON.*

**MYERS.**—Near Lanark, Ill., Jan. 29, 1893, Frankie, son of friend Cyrus Myers and wife, aged 1 year, 3 months and 1 day. *M. M. SHERRICK.*

**MURPHY.**—In the Pokagon church, Berrien Co., Mich., Jan. 26, 1893, sister Eliza Murphy, aged 78 years. Funeral services by H. A. Rose of the Baptist church. *ISAAC STRETCH.*

**ROOF.**—In the Beaver Creek congregation, Rockingham, Va., Feb. 5, 1893, sister Mary, wife of Bro. Joseph Roof, aged 57 years, 1 month and 17 days. Interment in the Beaver Creek cemetery. Funeral by Bro. S. N. McCann and the writer. *G. W. WINE.*

**LEVELL.**—In the bounds of the Dry Fork church, Jasper Co., Mo., Jan. 24, 1893, of catarrhal pneumonia, Nola M., infant daughter of friends E. D. and Katie Levell, and granddaughter of Eld. Wm. Harvey, aged 1 month and 12 days. Funeral services by the writer from Eccl. 12: 6, 7 and Mark 10: 14, assisted by the brethren. *WM. BRADT.*

**GUST.**—At her home at Winamac, Ind., Feb. 6, 1893, sister Sarah Gust aged 83 years, 10 months and 17 days. Funeral services by Bro. Isaac Key at the M. E. church, Winamac, Ind. She has been a member of the Brethren church for twenty-one years. *ORVILLE E. ELLER.*

**BLOCHER.**—At his residence in Gettysburg, Pa., Jan. 17, 1893, Bro. David Blocher, aged 65 years, 1 month and 14 days. In the death of Bro. Blocher the church loses a worthy member, the family an affectionate husband and father, and the community a useful citizen, whose sterling character won for him many friends. Bro. Blocher was elected to the ministry May 14, 1863, which position he filled with credit until falling

in health. His life was fraught with disappointments and bereavements, yet, by divine grace, he was able to bear them all, and always manifested an amiable and cheerful disposition. The funeral services were conducted by Bro. Albert Hollinger, assisted by Eld. C. L. Pfoutz. Text, 2 Cor. 4, latter part. *B. F. KITTINGER.*

**UMBAUGH.**—In the bounds of the Greenwood church, Tex. Co., Mo., Jan. 21, 1893, of *La Grippe*, Jacob Umbaugh, aged about 49 years. He was a member of the Brethren church about twenty-three years. He was a faithful brother. Funeral services by the writer from Job 7: 1, 2. *F. W. DOWE.*

**AULT.**—In the South Beatrice church, Gage Co., Neb., Feb. 9, 1893, Bro. Andrew J. Ault, aged 43 years, 3 months and 12 days. Bro. Andrew was the oldest son of Bro. Abram Ault of this place. He leaves a wife and five children. Funeral discourse by Eld. Owen Peters, from Heb. 13: 14. Sister Ault is much in need of the assistance and sympathies of the faithful. It is thought consumption was the immediate cause of his death. He suffered amputation of one foot about ten years ago, on account of an injury to that member. About a year ago the other foot appeared to be diseased the same way, and his physician advised the amputation of that foot also, but Bro. Andrew would not agree to the operation. Since then, and up to the time of his death, he has suffered severely. Remains interred in the cemetery of the South Beatrice church. *M. L. SPIRE.*

**WAGONER.**—In the Salem church, Montgomery Co., Ohio, Jan. 15, 1893, Freeman Wagoner, son of Bro. Geo. and sister Henrietta Wagoner, aged 6 months and 15 days. Another angel added to the angelic throng above. Funeral services conducted by the home ministry. *J. W. BEEGLY.*

**FOLKERTH.**—In the same congregation, Jan. 30, 1893, Bro. Samuel Folkert, aged 73 years, 9 months and 23 days. The old veterans of the cross are falling one after another. He lived in the church a long time. He was anointed a few weeks before his death and died in triumph of a living faith. Funeral conducted by Bro. Jesse Stutsman and the home ministry, from Rev. 14: 13. *JOHN H. BRUMBAUGH.*

**EBY.**—In the Bear Creek church, Montgomery Co., Ohio, Jan. 17, 1893, of spinal meningitis, son of Josiah and Emma Eby, aged 6 years, 4 months and 1 day. Funeral services conducted by brethren Daniel Garber and George Holler from Sam. 12: 23. He leaves father, mother, a little twin sister and a grandmother. *J. W. BEEGLY.*

**HOVIS.**—Near Five Forks, Pa., Feb. 2, 1893, Chas. J. Hovis, aged 5 years, 2 months and 17 days. He died suddenly having been sick only about twelve hours. Funeral occasionally improved by the writer, assisted by Eld. Wm. C. Koontz from 2 Sam. 12: 23. Interment at Price's. *W. A. ANTHONY.*

**STULTZ.**—In the Pipe Creek church, Carroll Co., Md., Jan. 31, 1893, our widowed sister, Susie Stultz, aged about 81 years. Services by the Brethren.

**KELLER.**—In the Beaver Dam church, Md., Jan. 24, 1893, sister Mary Keller, granddaughter of Eld. Daniel Sayler, aged 92 years. Services by the Brethren. *E. W. STONER.*

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins upon the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

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## Announcements.

### DISTRICT MEETINGS.

- Mar. 20, at 9 A. M., District of Southern Indiana, in the Nettie Creek church, one mile West of Hagerstown.
- March 29, District of South-western Kansas and Southern Colorado and No Man's Land, in the Walnut Valley church, Kans.
- April 4, at 9:30 A. M., Eastern District of Maryland at Pipe Creek meeting-house.
- April 6 and 7, Second District of Virginia, in the Middle River congregation.
- April 12, at 9 A. M., District of North-eastern Kansas, in the Ozarkite church.
- April 20, District of North-western Kansas, in the Fairview church, Kans.

### LOVE-FEASTS.

- March 27, at 7 P. M., at Walnut Valley, Kans.
- April 12, in the Fairview church, Kans.
- April 28, at 4 P. M., at Pleasant Hill, Ill.
- May 6, at 4 P. M., Appanoose church, Kans.
- May 13, at Mulberry Grove, Ill.
- May 13 and 14, in the Abilene church, Kans., at the Navarre meeting house.
- May 27 at 3 P. M., Lower Fall Creek, Ind.
- May 27, at 7:30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.
- May 30, at 7 P. M., Oakland, Ohio.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., March 7, 1893.

No. 10

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 52,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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"A TRUE perception of the Gospel is the entire forgetfulness of self, and the complete and entire refusal to accept the world's praise or judgment."

BRO. ISAAC FRANTZ goes from the Bible Term to New Enterprise, Pa., where he will conduct a series of meetings and also do some labor for the Tract Work. We wish him abundant success in both.

A BROTHER writes us that a minister, in his neighborhood, recently affirmed in the pulpit, that "the prayer recorded in Matt. 6 was not the Lord's Prayer." It is called the Lord's Prayer because the Lord is the author. It was so called as early as A. D. 250, and possibly before that time. It has been called the Lord's Prayer ever since, and no amount of preaching and writing will change the name. The prayer mentioned in John 17 is the Lord's prayer in a practical sense, but that name is not applied to it by speakers or writers. The term is applied alone to the prayer mentioned in Matt. 6.

BRO. DESSENBERG, of Ashland, Ohio, who has been with us during the month of February, is now conducting a series of meetings with the church at Warrior's Mark, Pa. Two weeks ago he was with this church on Sunday, and his preaching was so acceptable that he was called back again.

As a result of Bro. I. D. Parker's work with us, fourteen were baptized last Saturday. On account of urgent business, Bro. Parker was called home in the midst of his work, to the great regret of all. The meetings, however, are being continued by Bro. T. T. Myers, of Philadelphia, who is doing very excellent work for the Master.

### POSSIBILITIES UTILIZED.

"STUDY to show thyself approved," is the motto of our Bible Class, and it is encouraging to see the zeal, manifested in this good work on the part of the old as well as the young. They are excellent students, and we were made to think how much just one year's study would add to the efficiency of these workers. There was never a time, in the history of the church, when good, earnest workers were more needed than in the present, and we are glad that possibilities are opening for the preparation of such workers. As the field of Christian work opens and enlarges, there will be a demand for not only more, but better-qualified workers. There is nothing strange about this, because we see this gradual growing and development in all the departments of life. Better farmers, better mechanics, better professional men is the demand everywhere, and shall the most important of all interests in the world lag behind? Shall not the man,—and woman, too,—of God be most thoroughly furnished for the highest of all callings? "Study to show thyself approved" should come home to us with most wonderful force.

As we enter our towns and cities, we must have men and women to do the work, and if there are those who think they can do this work without consecration and preparation, they will make the attempt only to fail. In studying the practical introducing of the Gospel, it seems to us that we have gotten away from the original idea. Take the practices of the disciples, as we have them in the epistolary writings, and where do we find them? Not only in the towns and cities, but in their synagogues, in the presence of the doctors and lawyers, there unfolding the truths of the new kingdom. These men were not ashamed, were not afraid to meet and cope with the mighty and learned men of the age. Though some of them were not learned, after the popular style of the times, yet they were learned after the mind of the Lord, and they became so by giving themselves up fully to the work. There is one truth that it will be well for us all to remember, that a man that has nothing, has nothing to give. To give, one must first get, and the more we have, the more we can give. And as the blessedness is

promised to those who give, it becomes us to put forth our efforts in the direction of giving. A teacher of the Bible should be so thoroughly furnished with the truth as it is in revelation, in nature, and in the world, that he can always be ready to meet the emergencies as they are sprung, no matter from whence or when they come.

We know that some of our ministers and teachers feel that they do not have the opportunities or possibilities of preparation. This, as a rule, is a mistake. Men often do nothing, because they cannot do the great thing. The great secret of success in any line is to do well the thing next to you, or, in other words, improve the opportunities as they come to you. It was in this way that the sturdy blacksmith learned twenty-six languages while pounding on his anvil. Do what you can and you will soon be surprised to see what can be done with possibilities lying right around us. Present possibilities though small, are always better than large premiums in the future, as they are often disappointing. If we knew it, diamonds are often lying under our feet, while we are gazing outward after bubbles that will burst on the catching.

As a result of this course, many of our students, who cannot do this, should take advantage of our Bible Terms, and study at home. Those who cannot embrace either of these advantages, should take up a course of study and reading at home. A few hours of reading and study each day, if faithfully pursued, will give a large fund of information in a year.

We are, at this time, about preparing a course of study and reading in connection with the "Bible Study," that will be especially adapted to Bible students who are doing church work and have not the time to take a course in school. This course will be within the reach of all our ministers and Sunday-school workers.

What we need is more energy, more push and a more thorough consecration to the Master's work. We fear that many of us are lazy and are not doing half the work for ourselves and for the church that we could and should. We might learn a profitable lesson from the Israelites when rebuilding the walls of Jerusalem. They worked from the rising to the setting of the sun. We have our spare moments in the morning, at noon and in the evening. If we cannot do more, let us appropriate these to study and preparation.

Where there is a will there is always a way. Robert Burns wrote many of his poems sitting on the plow-handles, while his team was resting. The secret of his success as a poet was,—his heart was in the work. That gives inspiration which is always followed by results. Our work is a greater one than writing poetry. Can we not catch the inspiration, and, with the right, which is the might, go forward with the determination that we will succeed? And we will.

Michael Zug  
138 Cumberland St.



## ESSAYS

\* Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.

### T E DYING OUTCAST.

BY SADIE BRALLIER NOFFSINGER.

Soon my sad heart, crushed and broken  
Shall confess its grief is o'er;  
Soon the welcome grave shall open  
To receive one victim more;  
Soon new life I shall inherit;  
Soon from sin and care be free;  
For ere long my wounded spirit  
Shall be in eternity.

When I gain that home immortal  
And of tranquil joys partake,—  
When I reach the heavenly portal,  
Then my heart shall cease to ache.  
All my trials will be over  
When I gain that world of bliss.  
Only then shall I recover  
Happiness destroyed in this.

O! I roamed life's path in sadness,  
Void of happiness and glee;  
Lacking hope and lacking gladness  
Lacking—friends to comfort me!  
Earthly joy I could not borrow,  
Neither could I hush my fears:  
O, my life was one long sorrow  
Lying far too deep for tears.

Painful torture! I could never  
Wash it from my spirit's core;  
Still now, henceforth and forever  
I shall speak of it no more.  
I shall try to drown my sorrow,  
Try to check the fears that come;  
Knowing that before to-morrow  
I shall rest in peace at home.

Though my hopes, once bright and cheery,  
Now lie shattered by the blast,  
Poor, lone Nellie, sad and weary,  
Shall be freed from pain at last.  
She, who, of all earth forsaken,  
Ere another sun will rise,  
Shall on angel wings be taken  
To God's mansion in the skies.

Lo! dense mist my vision's shading  
Shadows deepen into night.  
Things of earth are swiftly fading  
From my dumb, bewildered sight.  
I am passing through the water,—  
Passing through death's mystic spell.  
Heaven behold your happy daughter!  
Cruel earth, farewell! farewell!

Johnstown, Pa.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Baptism: Subjects and Design.

BY A. W. VANIMAN.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 16.

Part Four.

HAVING investigated the question, "Subjects and Design of Baptism," thus far, we now return to

#### INFANT BAPTISM.

This question resolves itself into the following divisions.

1. Should infants be baptized?
2. If so, why?

In studying the question it may be well to reverse the order above given.

1. Why should infants be baptized? Before assuming that they should be baptized, we ought to find

- (a) A command of Christ for it.
- (b) Or an example of Christ for it.

(c) Or at least a case wherein the apostles taught or practiced it.

(1) Did Christ command it? *Ans.*—No; and no well-informed advocate of infant baptism will claim that he did.

(2) Did Christ practice it? *Ans.*—No; and no well-informed Bible student will claim that he did. He blessed little children and said, "Of such is the kingdom of heaven."

(3) Did the apostles teach it? *Ans.*—If they did, it is not on record.

(4) Did they practice it? *Ans.*—If they did, it is not recorded. By inference it is supposed that they did, because they baptized households. It is only inferred,—

(1) That there were infants in the household of Cornelius. When carefully examined the inference is much stronger that there were no infants included in the history of the case.

(a) Because those of the circumcision saw that the Holy Ghost was also poured out on the Gentiles: for (showing how they knew this) they heard them speak with tongues and magnify God. All on whom the Holy Ghost fell, spake with tongues, and it was these same characters who were baptized by the command of Peter.

(2) In the case of the jailer of Philippi, the record says, "He rejoiced, believing in God with all his house. The very strong inference is, that all his house believed."

Thus we see that in at least two of the cases usually referred to, to prove infant baptism, the inference is much stronger *against* than *for* the baptism of infants. In addition to the above we make some extracts from noted writers:

"Let it be remembered that we are now in the realm of inference, and we should have a clear understanding as to when an inference is legitimate. The following rules will furnish the necessary safeguard at this point: 'I would not be thought wholly to reject a plain and evident consequence from Scripture, but yet I will never admit of a consequence to prove an institution, which must be delivered in plain terms, as all laws ought to be: and where I have no other proof but some Scripture consequences, I shall not think it equivalent to a Scripture proof. If the consequences be plain and obvious, and such as every man sees, I shall not question it: but remote, dubious, and disputed consequences, if we have no better evidence, to be sure, are a very ill foundation for articles of faith.'" [Dr. Sherlock, as quoted in Booth's "Pedobaptism Examined," Vol. 3, p. 104.]

It can be readily seen that Dr. Sherlock's position is one that cannot be overthrown, so long as the Bible is recognized as the rule of faith and practice for the church. If we must accept mere inference for establishing an ordinance in the church, there would be no protection against the doctrines and commandments of men.

Dr. Neander, a distinguished ecclesiastical historian, of Germany, says: "We cannot infer the existence of infant baptism from the instance of the baptism of whole families, for the passage in 1 Cor. 16: 15 shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults. Not till so late a period as (at least certainly not earlier than) Irenaeus, a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for the admission of its apostolic origin." ["Planting and Training," pp. 161-162.]

Dr. Wall: "Among all the persons that are recorded as baptized, there is no express mention of any infant." ["History of Infant Baptism."]

Schaff-Herzog: "There is no trace of infant baptism in the New Testament. All attempts to

deduce it from the words of the institution, or from such passages as 1 Cor. 1: 16, must be given up as arbitrary." ["Cyclopedia," Vol. 1, p. 200.]

Dr. Bloomfield: "Commands, or plain and certain examples, in the New Testament, relative to it, I do not find." ["Greek Testament with English Notes," Vol. 1, p. 153.]

Luther: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Corinthians after the apostles."

Bishop Burnet: "There is no express precept or rule given in the New Testament for the baptism of infants." ["Exposition of Thirty-nine Articles."]

Vitringo: "That some in the ancient church long ago doubted, and that others now doubt whether infants ought to be baptized, proceeds principally, I think, from hence. It is not related as a fact in the Gospels, and in the acts of the primitive church, that infants were baptized by Christ or by the apostles."

Dr. Frederick Schleiermacher: "All traces of infant baptism which one will find in the New Testament must first be put into it."

Prof. A. Hohn: "Neither in the Scriptures, nor during the first one hundred and fifty years, is a sure example of infant baptism found: and we must concede that the numerous opposers of it cannot be contradicted on Gospel grounds."

Dr. J. A. Starok: "There is not a single example to be found in the New Testament where infants were baptized. . . . In household baptisms there was always reference to the Gospel as having been received. . . . The New Testament presents as good grounds for infant Communion."\*

Meyer: "Therefore (4) the baptisms of the children of Christians, of which no trace is found in the New Testament, it is not to be held as an apostolic ordinance, as, indeed, it encountered early and long resistance: but it is an institution of the church which gradually arose in post-apostolic times, in connection with the development of ecclesiastical life, and of doctrinal teaching, not certainly attested before Tertullian, and by him still decidedly opposed, and, although already defended by Cyprian, only becoming general after the time of Augustine in virtue of that connection." [Commentary\* on Acts 16: 15.]

The foregoing extracts are the candid sentiments of men whose churches practice infant baptism. When the best scholars in these churches make such admissions, and no one can show any history contrary to the same, can any candid reader have any doubts as to the origin of infant baptism? If baptism is for the remission of sins, as we have endeavored to show, it becomes a serious matter, whether infants, who have no sins, should be baptized, and when they arrive at years of accountability, and feel the need of pardon, this infant baptism oftentimes stands in the way of their doing what they then realize to be their duty. Those who thus hamper the future lives of these infants, when there is no Gospel authority for the same, are assuming grave responsibilities.

To the argument, sometimes used, that baptism is a substitute for circumcision, it is only necessary to say that Jesus was circumcised when an infant, and baptized when an adult. If there is any connection between the two, those who are baptized in infancy should be baptized again when adults.

Timothy was circumcised after baptism. The Jewish Christians wanted the Gentiles to be circumcised after baptism, thus showing conclusively that during apostolic times, baptism, in no

\*The quotations not credited are from "Old Faith Restated."



sense, was considered a substitute for circumcision.

With the above considerations before us, the first question under this topic is in place, "Should infants be baptized?" Seemingly there should be but one answer, based upon the following considerations:

- (1) There is no command of Christ for it.
- (2) There is no command or example of the apostles to give it sanction.
- (3) Baptism being a condition of pardon, as shown in this treatise, cannot apply to infants.
- (4) It often stands in the way of persons following their convictions when they reach the years of accountability, as can be substantiated by the observation of hundreds of ministers.
- (5) The best-informed Pedobaptists substantially admit it to be of human origin.
- (6) Its tendency is to do away with adult baptism, which is known to be Scriptural.

#### RECAPITULATION.

The foregoing investigation would seem to warrant the following conclusions:

I. The command of Christ and the practice of the apostles limits baptism to men and women who believe on the Lord Jesus Christ.

#### II. Design.

1. A work of righteousness.
2. Places subject into Christ.
3. Is a means of salvation.
4. Has a cleansing power.
5. Apostolic practice shows that baptism was considered a very essential element in salvation.
6. The practice of nearly all denominations confirms the necessity of water baptism.
7. Is a condition of pardon.

McPherson, Kans.

#### REVIEW OF A SERMON BY J. V. UPDYKE IN "SERMONS AND SONGS."

BY I. M. GIBSON.

#### In Two Parts.—Part Two.

THAT there is no account of this meal in the Acts of the Apostles, argues nothing against the validity of the ordinance, and, furthermore, I promise Mr. Updyke to show it as often in the Acts of the Apostles as he can show the cup and loaf of the Communion, taken on the first day of the week, from the same source. He says we do not want to be "sticklers for unscriptural ceremonies," with which sentiments I heartily agree. It is also an old and true saying that "consistency is a jewel," and he is not consistent in his demanding us to show the supper eaten in the Acts of the Apostles, or else strike it from the category of ordinances. Is he sure that he can show, in the Acts of the Apostles, that the Communion was partaken of at all? He cannot show any reference to the cup, of that I am sure, so he cannot show it complete, if at all.

I hereby call upon Mr. Updyke to show the Communion ordinances observed upon the first day of the week, anywhere in the Gospel, either in the evangelistic writings, the Acts of the Apostles, or the epistolary writings. Remember that Christ instituted the Communion the day before his crucifixion, and from thence it was taken. He did not institute it upon the first day of the week, and we look in vain throughout the New Testament, to find it observed upon that day.

Mr. Updyke, near the close of his discourse, brings forward quite an array of authority to show that the Communion must be observed every first day of the week, and mentions Dr. Doddridge, Matthew Henry, Dr. Cramp, and, of course, Alexander Campbell. But, strangely

enough, he does not mention book, page, or authority for any of them but Mr. Campbell, and, in the case of the latter, not in a way to throw any light on the subject.

Supposing a half dozen, or, for that matter, a half dozen score doctors of divinity should say the Gospel teaches that the Communion is to be taken every first day of the week, just one Scripture to that effect would be worth more than their united testimony,—and that one Scripture is wanting.

The only Scripture proof attempted by Mr. Updyke is the seventh verse of Acts 20. Let us notice that Scripture and see if it teaches this doctrine: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and he continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Acts 20: 7-11.

I have given this incident in full to prove two things:

(1) Mr. Updyke relies upon this as proving that the Communion must be taken every first day of the week, while the fact is that in this case it was not taken on Sunday at all, but Paul preached until midnight,—then restored Eutychus to life. After that (after midnight) he broke and ate the bread. This is nearest an argument in favor of the first day of the week ever shown, and it signally fails.

(2) Mr. Updyke would have everything, not mentioned in Acts, expunged from the list of ordinances,—so his language indicates. Then he will have to drop the cup from the Communion service, for he cannot find mention of its ever being taken in the Acts of the Apostles. He finds the loaf and may suppose, of course, that the cup accompanied it, but when he departs into the realm of supposition, he is compelled to grant us the same latitude, and we, then, will suppose that not only the cup was there, but also feet-washing and the Supper, for we know Christ joined them together the night he instituted them. "What God hath joined together let no man put asunder."

Mr. Updyke says: "It is nowhere said the partaking of the bread and the cup is the Supper, Sacrament or Eucharist, nor is it to be taken in the evening." The first three propositions in this declaration we accept as established. As to the last it remains, that it cannot be shown in the Scriptures, that it was ever taken at any other time except in the evening or at night.

3. "This do in remembrance of me. It is a commemorative ordinance. When we partake of it we are to remember his person, his love, his sufferings and death. Sometimes we are asked if we have a command to attend to this? We answer, Most assuredly, a very positive one. "This do in remembrance of me." There it is in the imperative mode. If it was said in the Acts of the Apostles or epistolary writings in reference to feet-washing, or the taking of the full meal (as our German Baptist friends do), "This do in remembrance of me," how soon we would submit!"

One cannot help being amazed at this kind of reasoning in trying to evade or break the force of an express command of the Lord. "If we will

show in the Acts of the Apostles or epistolary writings!"

Mr. Updyke does violence to his scholarship and ability as a debater, to both of which high claims are made for him in a biographical sketch in the introduction of the work, containing this sermon.

Paul, in effect, said, "I received of the Lord this that I deliver unto you, as well as the expression I wrote to you," and his only authority is, "The Lord said, Do this in remembrance of me." So it comes originally from Luke 22: 19, where the Lord said to his disciples, "This is my body, which is given for you. This do in remembrance of me." We do not intend, at this time, to say much about feet-washing, as the subject is more particularly the distinction between the Communion and the Lord's Supper, but this much we will say: Christ said of feet-washing (the same night and on the same occasion he said of the Communion, "Do this in remembrance of me"), "If I your Lord and Master, have washed your feet, ye also ought (—owe to—under obligations to—be bound to) wash one another's feet, for I have given you an example that ye should do as I have done to you." Anything that partakes of the nature of a debt, we must pay. In this case we can only pay it by the observance of the act of washing feet. Anything that we are bound to do, is imperative enough for the meek and humble follower of Christ, who is not trying to evade or shirk his duty.

As to the "full meal of the German Baptist friends" we find (at the same time and place where the Savior said of the Communion, "This do in remembrance of me"), that the Savior made use of the following language: With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Luke 22: 15, 16.

This meal, then, is to be fulfilled in the kingdom of God. It reaches over, of course, and is to be observed until the time of its fulfillment, but what is meant by "kingdom of God?" The time is meant when Christ shall deliver up the kingdom to God,—the fulfillment of the time, prayed for in the "Lord's Prayer," Matt. 6: 11. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power." 1 Cor. 15: 24 That is the end of this dispensation, which makes the observance of this meal,—or supper,—obligatory upon the church Christ established, until the ushering in of the next kingdom,—the kingdom of God. This should be easily perceptible to a theologian of Mr. Updyke's supposed ability. But possibly Mr. Updyke,—as others of his brethren do,—claims that this was the legal Jewish passover, and that the language of the Savior, in Luke 22: 15, 16 was an allusion to a fulfillment of the passover in the death of Christ, and referred to the kingdom of Christ. But this interpretation of it gets one into an insurmountable difficulty concerning the cup and loaf, for in the institution of the Communion (at the same time and place of the instituting of the Supper), Christ said, speaking of the cup, "Take this and divide it among yourselves, for I say unto you, 'I will not drink of the fruit of the vine, until the kingdom of God shall come.'" Luke 22: 15, 18.

By this language it is clearly established that the meal eaten,—which we call the Lord's Supper,—and the cup and loaf of Communion, were to have a fulfillment in the same kingdom,—the kingdom of God. If, when speaking of the meal, he referred its fulfillment to the Kingdom of Christ, then he referred the fulfillment of the cup and loaf to the kingdom of Christ, and that



institution ended the next day after it was given, and therefore ceases to be a "remembrance of him." This no one admits, but it is the only consistent position to take, by those who deny the perpetuation of the meal, *deipnon*, for the Lord's Supper.

Again, if the legal, Jewish passover ended with Christ's death on the cross, as all who accept the New Testament agree upon, then the meal which Christ and his disciples ate, that was to be fulfilled in the "kingdom of God," could not have been the Jewish passover, because that language would have bound it upon this dispensation. This none dare assert, so it was not the Jewish passover Christ ate that night, but a new institution,—the Lord's Supper,—the *Kuriakon Deipnon* of 1 Cor. 11: 20.

We find, then, that Luke 22: 15-16 contains all the essentials of a command. We have also shown its observance in the epistolary writings. Feet-washing is also mentioned in the epistolary writings. 1 Tim. 5: 10. Thus we see that, in spite of all the assaults of Mr. Updyke and the world, against the observance of the plain precepts and commands of Christ, the language of the Savior still holds good, that he never was of when speaking of feet-washing, the Lord's Supper and the Communion, John 13: 17, "If ye know these things, happy are ye if ye do them." "God help us all to see the truth in these things."

Cerro Gordo, Ill.

#### ELD. BUCHER'S EXPLANATION.

[The following we clip from a recent issue of *The Lebanon (Pa.) Daily Times*.]

*Editor Times.*—In the *Times* of Feb. 14, page 1, column 5, I notice the following item:

"Sunday was a great day among the German Baptists, when eighteen persons were baptized in Lagers' dam, about two miles from Newland, by Rev. Georg Bucher. It is estimated that 40 to 50,000 persons were present and about 300 vehicles. It was found necessary to spin a rope around the dam before the immersion took place, in order to keep the crowd back. The weather was mild, but the water was icy cold, while finges of ice hung around the edges of the dam. Rev. Bucher, who is an aged, patriarchal looking man, waded into the dam, waded deep, and then reached the first convert, and baptized him backwards, holding him underneath the water for a moment, with the audience sang. Eighteen men and women were immersed in a similar manner, and after the ceremony, went to a neighboring farm house and changed their clothing. The scenes of the baptism were very impressive and lasted over an hour."

This contains a mixture of truth and error, and inasmuch as we, "The German Baptists," are so frequently stigmatized by slanderous reports, I will, by your kind permission, state just how the baptism happened, and then your readers can compare it with the "facts" (?) in the above item.

When we came to the water we sang:

"Alas, and did my Savior bleed;  
And did my sovereign die?  
Would he devote that sacred head  
For such a worm as I?"

"But drops of grief can ne'er repay  
The debt of love I owe:  
Here, Lord, I give myself away;  
'Tis all that I can do."

After this was sung, the baptist and those to be baptized knelt in prayer. After prayer the baptist waded into the water to test the depth. Now he received the first candidate, who, when at a proper depth, knelt. The following questions were now asked:

1. "Dost thou believe that Jesus Christ is the Son of God, and that he brought a saving Gospel from heaven?"
2. "Dost thou willingly renounce Satan, with all his pernicious ways, and all that is contrary to this Gospel?"
3. "Dost thou covenant with God in Christ Jesus to be a witness to the truth, and remain faithful until death?"

These questions being answered affirmatively, the baptist said: "Upon this thy confession of faith, which thou hast made before God and the witnesses present, I, for the remission of sins, baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," the candidate being immersed face forward at the mentioning of each of the names of the triune God.

The candidate was not held under the water; there was a simple dipping and rising again.

Now the baptist laid his hands on the one baptized, and offered a short prayer in his behalf, after which the baptized was received by the baptist with the right hand of fellowship, if a woman, and with the right hand of fellowship and kiss of charity, if a man, in harmony with the usage of the primitive church.

This is the way, and the only way, our people baptize, everywhere. We believe this is the apostolical mode. The worship of God was always forward.

"Julson on Baptism," page 113, after stating the origin of the backward baptism, says: "But from the beginning it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection which instinctively comes to one's aid when attempting to bow in that position, until his head was submerged, and then rose by his own effort."

Dr. Wall, in "History of Infant Baptism," Vol. 2, page 419, says: "The way of triune immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity."

Moore, in his "Life of Wesley," Vol. 1, page 425, says: "When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by triune immersion, if the person would submit to it, judging this to be the apostolic method of baptizing."

As one was baptized, he went to a house near by and changed clothes, except when husband and wife were both baptized, then the husband waited on his wife, but the sexes had separate apartments.

Different parties timed the baptism, and reported thirty-three minutes for the eighteen. There was no singing during the baptizing.

GEO. BUCHER.

Kleinfeltersville, Pa.

#### THE NEW HYMN BOOK.

BY JAMES A. SELL.

In conversation with a number of brethren,—some prominent ones,—chief men among the Brethren, I find that the Hymn Book business is very imperfectly understood, and rather suggests the idea that the church paper is not read as carefully as it should be, for explanations have been given that would make the matter sufficiently plain if they had been attentively read.

The work now stands in this shape: Annual Meeting appointed a committee to get out a book with the following instructions,—select three hundred hymns from the present book and add two hundred more for Sunday-school and missionary purposes, and have all bound in one book.

When the committee entered upon their work, they did not proceed very far until they found that a book, gotten out in this way, could not be satisfactory,—(1) Because, on account of the frequent changes in Sunday-school books, it would not be suitable to have them combined. No church, that we know of, so have their books. They always keep them separate. (2) The church book would be too small,—not hymns

enough. Practically there would be only three hundred, while the present book contains over eight hundred.

The committee decided not to follow instructions, but suggest a different plan and submit it to next Annual Meeting. It is to get out the Sunday-school book as per instructions, but have it separate from the church book. Then take five hundred of the very best hymns from the book, now in use, revise and abbreviate them for the new book, and, after selecting them carefully, publish the numbers in *GOSPEL MESSENGER*, and invite examination and criticism, so as to give all an opportunity to help in the work, and to make it as satisfactory as possible. To this number are to be added four or five hundred more of the best hymns available, thus making a book to compare favorably, both in size and merit, with the best books extant. This can be done without materially affecting either the size or price of the book we now have. We think that an impartial survey of the whole field will show that the committee acted wisely and prudently. There is also a competent committee appointed to look after the music.

There is a desire on the part of some of our brethren, for a class of hymns that, if admitted freely into our book, will do more to drift our church into the current of popular Christianity than anything we could do. We rule in vain to keep things out of the church that are instilled into the mind by the song service. The revival spirit mostly carries with it more "zeal than knowledge."

McKee's Gap, Pa.

#### OUR SPIRITUAL MOTHER AND HER CHILDREN.

BY C. E. ARNOLD.

THE church has two great missions,—to evangelize the world and to promote the spiritual welfare of her spiritual children. The first is her duty to those without, the second to those within. We do not feel like attaching the comparative degree to either. Both are superlative. It is with no intention to depreciate the former that we discuss the latter here.

From all over the Brotherhood comes the glad news of many new accessions to the church. Many are young in years. All are babes spiritually. Do we fully realize that these are all newborn babes, placed under the fostering care of the church, to be reared from spiritual infancy to the full stature of manhood in Christ Jesus? To realize this fully, is to feel a solemn responsibility.

We are commanded to "grow in grace." There is no truth more clearly taught in the New Testament than that God designed that we should progress from one stage of spiritual excellence to a higher one. "Let us go on unto perfection." Heb. 6: 1.

Growth demands food. At first, "milk;" afterwards, "meat." "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2: 2. Jesus said to Peter: "Feed my lambs, feed my sheep."

Another essential condition of growth is exercise. The feeling of safety in the church should not lead to inactivity. Virtue is not negative, but positive. We grow by doing something,—not by doing nothing. "An idle brain is the devil's work-shop." Pure water is generally running water. Now it devolves upon the church to provide these two essential conditions of growth,—food and exercise.

We can now begin to realize the onerous charge, assumed by the church. To get men into the church is a good work. To keep them there and to make them purer, higher, holier, more



spiritually-minded, more Christ-like, more God-like, is a great work. Did Paul labor in the mission field and found many churches? He also revisited many of these churches, praised their virtues and rebuked their vices, and wrote fourteen epistles for their comfort, instruction and discipline. All this he did for those in the church. Six of the seven churches in Asia were found guilty of neglect within their borders, and commanded to repent. I fully believe that, to the extent that the church will appreciate the spiritual needs of those under her care, and attend to the same, to that extent will pure, genuine, ideal Christianity exist within her borders.

It is scarcely necessary to reiterate the duty of the church to provide both food and exercise for those whom she undertakes to educate for heaven. These conditions cannot be provided in an aimless, irregular, unsystematic way. Methods and system avail much and should be used. Otherwise, "The children of this world are in their generation wiser than the children of light."

We cannot emphasize too strongly the importance of spiritual growth, arising out of the conditions to which we have referred. Both the letter and the spirit of the Gospel should be recognized, but the real life is in the spirit. "The spirit giveth life." 2 Cor. 3: 6. The symbol is much, the thing symbolized is more. The world and popular denominations will generally concede that we are very near the "letter" of the Gospel. Let us labor to magnify our calling and glorify God by showing ourselves equally near its "spirit."

Daleville, Va.

#### ENCYCLICAL LETTER OF HIS HOLINESS LEO XIII, BY DIVINE PROVIDENCE POPE.

[The following letter, credited to the Pope at Rome, has created considerable sensation in the United States. While its genuineness has been questioned by some, there can be no question about it being in perfect harmony with the spirit and genius of the Roman Catholic Church.—Ed.]

[The American.]

*To the Jesuits, Patriarchs, Primates, Archbishops, and other Ordinaries in Peace and Communion with the Apostolic See of the entire world:*

For the temporal reign of the future Popes, in the land discovered by Christopher Columbus, known as the United States of America.

VENERABLE BRETHREN: Greeting and the Apostolic Benediction, Leo, bishop and servant of the servants of God; be it remembered by posterity, that he who is omnipotent in heaven and on earth, hath confided his church, which is one Holy Catholic, and Apostolic, and out of which there is no salvation, to one man upon earth, namely, to Peter, prince and apostle, and to the bishops of Rome, his successors, with full power to rule over it.

This pontiff alone hath been constituted head over all nations and kingdoms, and invested with power to destroy, to separate, to scatter, and subvert, to plant, build up and link together by mutual charity, in order to preserve the faithful in the spirit of unity, and to surrender them whole and entire to their Saviour.

In order to fulfill the duties imposed on us by the divine goodness, we labor incessantly to maintain the unity of the Roman Catholic religion, which God hath visited with heavy conflicts, to the end that His own may be tried, and for our correction; but the numbers and power of the wicked have so far prevailed, that no portion of the earth has escaped their attempts to propagate their infectious and detested dogmas being sup-

ported, among others, by that slave to every species of crime.

The American republic under Protestant rulers is with the worst enemies of the church whose security is offered; this republic having seized upon the lands discovered by Christopher Columbus, a Catholic, and usurped the authority and jurisdiction of the supreme head of the church, the United States is filled with obscure heretics.

The Catholics have been oppressed, and the preachers of iniquity established.

The sacrifice of the mass, prayers, fastings, abstinence, celibacy and all the rites of Catholicity have been ignored by Protestants.

The United States has been filled with books, containing the most flagrant heresies, of which the Protestant version of the Bible is chief. And not content with adopting its false and impious doctrines, proselyting has been resorted to, to turn the Catholics from the one true church. The whole Roman Catholic hierarchy and priesthood of the world have been deprived of their livings by the heretics of America.

Courts have been set up and rendered decisions in ecclesiastical causes, and the people forbidden to acknowledge the authority of the Roman church, or to obey its ordinances and canonical decisions.

Naturalization oaths have been demanded, in order that the subjects of the true church might be made to subscribe to the United States constitution, with its impious laws and nefarious teachings, to compel them to renounce the true authority of the Catholic pontiff; to disacknowledge him to be the head of both church and state, whereby those who have persevered in the faith have been compelled to suffer spiritual afflictions.

The Catholic bishops and clergy have been deprived of vast lands, and this known to all nations, and so clearly proved that all palliation, argument or protest on the part of the United States is unavailing.

We find, moreover, that impiety and crime have increased, and that persecution against the religion of Rome has been redoubled by the Protestants dwelling in the United States of America.

With deep sorrow we are now constrained to have recourse to the arm of justice, and are obliged to take action against a nation that has rejected the pope as head of all church and state governments.

In virtue, therefore, of the divine authority by which we have been placed on this supreme throne of justice, an office so superior to our capability, we do, in the plenitude of apostolic power, declare that all heretics and the encouragers of heresy, together with all adherents, have incurred the sentence of excommunication, and they are hereby cut off from the unity of the body of Jesus Christ.

Moreover, we proclaim the people of the United States of America to have forfeited all right to rule said republic, and also all dominion, dignity and privileges appertaining to it. We likewise declare that all subjects of every rank and condition in the United States, and every individual who has taken any oath of allegiance to the United States, in any way whatever, may be absolved from said oath, as also from all duty, fidelity or obedience, on or about Sept. 5, 1893, when the Catholic congress shall convene at Chicago, Ill., as we shall exonerate them from all engagements, and on or about the feast of Ignatius Loyola, in the year of our Lord, 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America.

As the circulation of this bull, by sending to all places, would become a matter of difficulty, it is commanded that copies of it be taken and signed

by Jesuit notaries, subscribed by a bishop, and sealed with the seal of our court: they will then have the same power and efficacy as these prelates here.

Given at St. Peter's, Rome, Dec. 25, 1891, the fifteenth year of Our Pontificate.

LEO XIII, Pope.

#### DISCIPLINE OF AFFLICTION AND POVERTY.

BY JAMES WIRT.

The probation of man begins with the initial period of his existence. Various modes of training are requisite to bring to the highest degree of perfection the development of Christian character. The teachings of the Gospel are especially adapted to bring about this development. Christ learned obedience by the things which he suffered, and all who are made perfect must be made so in a similar way.

The poor, when they bear their sad lot, have the consolation of being in the Lord's hands, and whom he loveth, he chasteneth. The trials endured patiently will result in good. It is this process which enables those, thus disciplined, to enjoy and appreciate the higher blessings of God. To the rich man it was said: "Thou hast had thy good things, likewise Lazarus evil things," plainly showing the result of each one's discipline in affecting their characters. To receive the needed training or discipline, so that a good character is attained, is the principal thing. "Blessed are the poor in spirit!"

The term poverty implies a lack of resources, to accomplish any worldly object, and often prevents us from accomplishing what we might otherwise do. The fact of a kind, over-ruling Providence, guiding and shaping the destiny of individuals, should be a great comfort and keep us from despair.

Man, being, which attract the attention and employ the energies of man, have a delusive tendency. Those who are afflicted and cannot accumulate wealth, may, and often do, by their very condition, become more deeply concerned in spiritual things. Absorbed in the interest of heavenly prospects, they are anxious to make a proper preparation to obtain, at least in anticipation, divine wealth of the soul.

Earthly blessings are not designed as a permanent acquisition. Being temporary in their nature, they indicate man's fleeting life on earth. Man is but a pilgrim, one who seeks a better abode than, at present, he enjoys. This aspiration, to improve our condition, is an impulse that is highly commendable. In the economy of grace, provision has been made that will enable us to become perfect, even as our Father in heaven is perfect, yet we should remember that we, as children, are susceptible of culture. We require it as a means to full development.

Having the Word of God, let us be guided by its counsels, so that, afterwards, we may be received home to glory. The distinctive lessons, learned through afflictions and poverty, teach us to depend upon that Almighty Power, that first gave us being, and at present sustains our vitality. Life and immortality are brought to light through implicit obedience to the truths of the Gospel.

Vinden, Ill.

"LITTLE acts of kindness bear a harvest of gold. Every little attention the children receive from parents, or a holiday now and then, or a book, is as bread cast upon the waters that will come back to bless the donor. Every time one of these are seen or thought of in after years, a deeper feeling of love will be registered to its account."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### NOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8:12.

### Organization of Missionary Committee.

JOSEPH VANIMAN, Foreman,  
W. L. MILLER, Treasurer,  
CHARLES B. ROYER, Secretary.

McPherson, Kans.  
Mt. Morris, Ill.  
Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,  
S. Bock, Secretary and Treasurer.

Dayton, Ohio.  
Dayton, Ohio.

All donations intended for Missionary Work should be sent to CALVIN B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. Bock, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### MISSIONARY ITEMS.

A missionary text: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9:62.

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During the last ten years the population in India has increased 29,000,000. What am I doing for giving them the Gospel?

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Does the sun shine bright and clear and warm upon our hearths and homes? The same sun shines the same way upon the hearths and homes of the heathen. Does the Sun of Righteousness ever shine into our hearts? That same Sun has never shone into the hearts of the heathen.

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Some one recently remarked that we would all be great missionaries, if it did not cost anything. I wonder how true that is. Is it right to desire to get something for nothing? If one soul is worth more than a world, how many souls do I expect to lead to heaven by a dollar given to missions? And if I say, "Not all can go," then I must give liberally, or I condemn myself.

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Does any one ever try to ease his conscience with the words, "beginning at Jerusalem?" Would you make that literal? Then your duty is to get over to Jerusalem, literally, as quick as you can and begin there. Would you not make it literal? Then your duty is to go on and not stop, having gotten away from Jerusalem, going east and going west, till the evangel of God shall meet on the other side of the globe.

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"In studying our age, it is of the highest importance to appreciate the time factor in human history—the fitness and fullness of the times. But one fit time and but one full time ever comes to any man or to the race. Then, if ever, the door must be entered; then, if ever, the work must be done. Delay means disaster, and sometimes destruction. If the work, for which God gives us the season, — the seasonable hour, — is not then wrought, it can, in most cases, never be done, or, if at all, only out of season and at disadvantage, amid unfavorable conditions.—A. T. Pierson.

Whilst we are thinking of ourselves the heathen are perishing! Risk or no risk, we ought to go to them! Shall we not, then, cease from our calculating, lukewarm caution, and, with our trust in God, dare to venture something, dare to venture anything, rather than leave the heathen without God, as we are leaving them? Is the Christian warfare the only one in which it is wrong to run any risk, in which it is a sin to die?—"Do not say."

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WHAT THE BRACELETS DID.—"An Indian woman was laid low with fever, and for months it seemed as though no nursing would restore her. One day, however, as strength seemed returning, she called her husband and said that her gratitude to God for his great and wonderful care of her must prove itself by giving something valuable to the Lord. She then reminded her husband of an expensive pair of gold bracelets which a wealthy Hindu relative had given her when she was married. She thought that she, as a Christian, had better not wear them, and as they were rare and heavy, they would bring in a goodly sum. And the dear woman persuaded her husband to go and sell the pair. The money was equally divided, and the price of one bracelet went for the erection of a small dormitory for the Theological Seminary in Ahmednagar; that of the other was given toward the needy work in distant Lalitpur."

S. B.

### CHRISTOPHER SOWER.

BY CHAS. G. SOWER.

In Five Parts.—Part Three.

IMMEDIATELY after the establishment of his printing-office in 1738, Christopher Sower experienced a strong monition to print the Bible. The magnitude of the undertaking, at that early period and with his as yet, very moderate means, was almost appalling, but the call could not be set aside, and in 1739, with a faith like that of the Patriarch, he issued proposals for the work, giving a sample of the size and appearance of a page, on the opposite side of the sheet. In his proposals he alludes to the great difficulty of procuring Bibles and Testaments from abroad, and the consequent decline of religion among the people; of the purity of the motives which led him to undertake the work, and of his determination to contribute all he had to secure its completion. He solicited subscriptions in advance, saying, "they would encourage and assist" him. In his description of the work he says, "It shall be without note or comment, for if those who read it are led to seek an interest in the Savior, they will come to love Him, and the Father will love them, and come and make His abode with them, and so the Holy Spirit dwelling in them will be the best commentator." He did not fix a positive price, but said it should not cost, unbound, over fourteen shillings: about two dollars.

On the 16th of October, 1745, he issued proposals for the publication of a religious quarterly in German, usual octavo size. The first number appeared in February, 1746.

He was much encouraged by friends in Germany, one of whom, Heinrich Ehrenfried Luther, of Frankfort-on-the-Main, sent him some assistance on condition that he would send him some copies as specimens when completed. He took for his text the 34th edition of the Canstein Bible Society of Halle, universally acknowledged to be the most correct impression of Luther's translation. Notwithstanding this, so great was the animosity of some who opposed the religious and political principles he upheld, that before its completion it was openly denounced from the pulpit, and the people were warned to beware of it as

a spurious and interpolated edition, made to suit his own peculiar views, etc. He said in reply, June 16, 1743, that "these libels were beneath his notice; those who desire to know the truth should wait until August, when they may see with their own eyes." "Meanwhile may God bless them (his traducers) and do them much good in answer to their calumnies." The work was completed in August, 1743, and in December he sent twelve copies handsomely bound to Frankfort-on-the-Main, in an English vessel, which on the voyage was captured by a French Privateer. The Bibles were preserved however, and reached their destination two years after. A copy was placed in the Royal Library of Frankfort, where it was seen in 1856 by Mr. James Lenox, of New York. Another was given to Dr. Ruppertsburg, of Marburg, which was handed down from father to son, until brought back to America by a descendant in 1843, just one hundred years after.

The Apocrypha, in addition to the usual Books, contained an Appendix, consisting of a Third and Fourth Book of Esdras and a Third Book of Maccabees. These were copied from the great Berlinberg edition, except a part of the seventh chapter of the Fourth Book of Esdras which was obtained from England. Short headings appeared to each chapter, references to parallel passages and a supplement of four pages was added by himself. The latter contained an account of various translations which had been made at different times by various authors. The whole work consisted of 1,284 pages, and the title page was printed in two colors, red and black. It was the first QUARTO BIBLE printed in America.

Upon its completion the price unbound was made twelve instead of fourteen shillings. "But for the poor and needy" he said, "we have no price." The unbound copies were strongly sewed, and covered with a leather strap and buckle.

As may be seen by the following list of his publications, his industry and enterprise in this direction covered a vast field, including many books in the English as well as the German language. His greatest perplexity, perhaps, arose from the want of type. To overcome this he established a type-foundry, having the matrices made under his own superintendence, and teaching his workmen how to cast and finish type. He made not only the type necessary for his own use, but supplied others in the business.

In addition to the mental and physical labor attending his editorial and printing operations, Christopher Sower was active in every public measure and enterprise. His private correspondence with those in authority alone would prove him to have been a man of weight in public affairs. He was in personal communication with the Colonial Governor, especially concerning the robberies and brutalities practiced upon needy immigrants by ship-masters and crews during their transatlantic voyage, and as early as 1743 commenced a discussion against negro slavery which continued during his life. He was active in the establishment of the stocking-weaving industries for which Germantown continues to be famous, and like the celebrated astronomer, David Rittenhouse, was also a manufacturer of the tall, eight-day clocks then much used. Noticing the immense waste of heat and fuel in the great chimneys and fire-places then in universal use, he invented and introduced cast-iron stoves before the introduction of iron fire places by Franklin. They were cast at Warwick Furnace, Chester County. His medicinal preparations were in immense demand all over the American colonies.

He was a man of commanding appearance, wearing a long, flowing beard, and having a countenance expressive at once of intellect, benevolence and meekness. His house was recognized



as the general asylum for needy immigrants, and was frequently filled with sick and distressed and homeless wanderers. It was very large, and the partitions on the second floor being made movable, it was often used for religious worship. On September 25, 1758, he died, leaving his vastly extended business in the hands of his son and only child, Christopher Sower (2nd). The following notice of his death appeared in his son's paper.

"On Sept 25, the well-known aged printer, Christoph Saur, departed this life in the sixty-fourth year of his age, of which thirty-four were spent in this country. He was at all times genial, and a friend to the kindly as well as the ill-disposed; was never vain of his knowledge, nor of his talents, but always of an humble mind. He labored continuously for the good of the country and its freedom, and neither offers of bribes nor flattery could turn him aside from this great end. This drew upon him the ill-will of certain great, or rather little, men, who would willingly have seen the country reduced to servitude and slavery that they might accomplish their base ends. He neither feared their hatred nor sought their favor, but kept his eyes open to detect their machinations, and to counteract them."

#### THE AMERICAN WITCH.

In this enlightened age one would hardly think that a witch could find a people so devoid of reason as to be influenced by her. *The Christian Herald*, however, gives the following:

A gentleman who has travelled on foot over many States, says that he was astonished during a journey in Lancaster County, N. Y., three years ago, to find in a lonely hut in the woods a woman who claimed to be a witch. What was more remarkable was that the people for miles around believed in her powers. Asking about her of his host for the night, the man said: "She will, for a fee, give an applicant a charm to ward off lightning from his buildings, confound his enemies by bewitching them, making their wells run dry, or bringing any dire punishment upon them that the applicant will pay for. She will undertake the job of stunting the growth of a baby, destroying a rival's beauty, separating man and wife, or settling lover's quarrels. Husbands take their wives, fathers their children, and young men their sweethearts to her for treatment for all ills and the removal of evil spells, and to obtain charms that will be potent in love and business."

"If a child is deformed, demented, blind, tongue-tied, or naturally afflicted in any way, it is taken to her at once. In her healing operations she uses no medicines, but depends upon her 'charms,' which consist of breathing on the afflicted parts, waving the hand over them, accompanied by a few muttered words, the purport of which no one understands. The condition without which she will not consent to perform an operation on an applicant is explicit faith in, and reverence for, the operator." When that condition is complied with, results follow which science cannot explain. It is evident, however, that the people are not cured by the woman but by their own faith, which would have cured them just as certainly if it had been exercised in a piece of wood or an image of stone or a bottle of Lourdes water. The sad fact is that men are willing to believe even to credulity, yet they will not believe on Him who can give salvation for soul and body. (Mark 11: 22-24)

"Suffering becomes beautiful, when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind."

#### BAD HABITS.

POSSIBLY some of our readers may think we are a little severe against the tobacco and other habits. Could they read some things that come to this office they would consider our manner of treating the subject mild indeed. Here is a small tract that is being widely circulated. Read it with care and then thank God that these worldly habits are not in any manner sanctioned or encouraged by the Gospel.

#### IS THE TOBACCO HABIT SINFUL?

While drunkenness is considered a sin, why should the tobacco habit be considered anything else? Is there not light—scientific, moral and spiritual—sufficient to prove its baneful, injurious effects? Is there any one to-day ignorant of its deadly results? Are tobacco users so unenlightened on the subject as to be free from any twinges of conscience? We do not believe it. We have heard numerous testimonies of those who acknowledged that they felt they were doing wrong while engaged in this foolish indulgence. Hundreds of people have given up tobacco when they became converted, without instruction from any one. And thousands more are uneasy in their experience because of it.

With such facts as these; with a great denomination forbidding it in their preachers; with a medical profession against it; with the laws of decency outraged by it; it is about time it were ranked with other sins of the flesh. We see no reason why apology may not just as well be made for other sins as for tobacco. It is certain that if any one in the broad blaze of Christian civilization cannot see that it is a sin, there certainly should be a great deal more preaching and teaching upon the subject than there is. Some of the secular papers are showing up the evil, declaring that the habit is so popular that the pulpit dare not attack it. This is not true. While many of the preachers do not, yet others do.

The very absurdity of the conception of deep spirituality and at the same time, tobacco-using, ought to be sufficient answer to anyone who attempts to defend it. Think of a man with a breath reeking with tobacco fumes raising his voice in prayer to the Almighty, the author of purity and holiness! The very act would be enough to make a decent sinner sick. Or think of a tobacco-distilled mouth at the Lord's Supper—and there are many such. It seems as if decent people have no rights that tobacco-users are bound to respect, even at the table of the Lord.

But such a health-destroying, filthy practice is tolerated, and excuses are continually made for it. *It is about time that this soul blighting, body-destroying, money-wasting practice was branded as a sin, and instead of apologizing for it, we should condemn it just as we do lying, cheating, stealing and kindred vices.*

#### DOES MODERATE DRINKING MAKE DRUNKARDS?

There are 25,000,000 of moderate and immoderate drinkers and drunkards in the United States, which may be classed as follows: 17,000,000 moderate drinkers; 7,000,000 immoderate drinkers, and 1,000,000 of drunkards; more than 3,000,000 of the moderate drinkers, (be it said to their shame) belong to the professed church of Christ. Stop all moderate drinking and in five years there will be no drunkards and the 200,000 liquor saloons in the United States will be closed. Moderate drinking leads to immoderate, and immoderate drinking makes drunkards. Every church that upholds moderate drinking, upholds making drunkards, and is sending souls to hell. "For the time is come that judgment must begin at the house of God."

#### TO THE CHURCHES OF THE NORTH-WESTERN DISTRICT OF KANSAS AND COLORADO.

THE following is the programme of Ministerial Meeting for the above District, to be held with the Brethren of the Fairview church, Sherman County, Kans., April 13, 1893:

1. "What should be the Minister's Life, Inward and Outward?"—C. S. Holsinger, Jacob Harnish.
2. "What is the best Method of Applying Church Government?"—G. W. Fesler, B. B. Whitmer.
3. "What is Christian Perfection from a Bible Stand-point?"—J. R. Garber, I. L. Myers.
4. "What are the Best Methods to Create Activity and Zeal in the Laity?"—S. L. Myers, J. W. Jarboe.
5. "Is there any Advantage Gained by Frequent Exchanges of Ministers in Filling Appointments, and what is it?"—John Snowberger, John Hollinger.
6. What is the best Method of Teaching Sunday-school?"—Levi Whistler, A. C. Daggett
7. (Night session) A sermon, setting forth the most effective plans for mission work.—L. W. Fitzwater, P. B. Porter, I. S. Lawew.

By order of committee,

B. B. WHITMER.

Quinter, Kans.

"Most of us wish that God would use us for some great purpose; but very few of us are so wholly given up to God in loving trust that we are in a condition to be used by him for a great purpose—or a little one. God is a great deal readier to use willing servants, who proffer themselves to him unreservedly, than men are to proffer themselves unreservedly to God as his willing servants. We should all like to be taken, 'just as we are,' for the honorable duties assigned to those who are wholly the Lord's. But the Lord wants us to come, 'just as we are,' and submit ourselves wholly to him, for whatever duty he may have for us to do. It is first the enlistment and then the detail; not first the detail and then the enlistment."

An infidel orator, standing by the grave of his friend, uttered these words:—"With morn, with noon, with night; with changing clouds, and changeless stars; with birds and trees; with flowers and blossoming vine; with all the sweet influences of nature we leave our dead. Without hope, and without fear, we give them back to nature, the mother of us all." That was the very best that infidelity has to offer. But Christianity stands by the grave of its departed, and, pointing upwards, exclaims: "I am the Resurrection and the Life. He that liveth and believeth in me shall never die. And he that believeth in me, though he were dead, yet shall he live."

God's Word is all that it claims to be, or it is nothing. If it is not what it declares itself to be, it is false; it presents no Savior; it offers no redemption. He who rejects a portion of that Word really makes God a liar, and can exercise no genuine, saving faith in what is left. Faith does not question or doubt, where it does not comprehend. When we question, faith departs.

HAVING a purpose in life is essential to right living. If a man does not know what he is living for, he may well be in doubt whether life is worth living. Unless a man is now living to a purpose, he has either not yet begun to live, or he has got through living; and in either case he is out of place in the world.







BRO. J. A. LARUE, of Emory, Texas, says: "I cannot do without your valuable paper. It is the only preacher we have. I have not heard a sermon since Bro. Wyland left Texas in 1881. Ministers here will not preach without pay, consequently there is but little preaching done."

### THE ANNUAL MEETING.

Is the Annual Meeting a legal institution according to the Scriptures? Are its rules, etc., a help or a hindrance to the advancement of the cause of Christ, and in what way?

MARY J. B.

1. A LEGAL institution is one that is lawful; permitted by the law; not prohibited by the law. The Annual Meeting comes fully within this limit. In Acts 15 we have a good report of a large council at Jerusalem, convened, not for the purpose of making laws, but to ascertain the meaning of the Law of God already made. What was right for this council to do in that respect, is right for any other council, great or small, general or local. As long as our Annual Meeting does not make laws, but labors to interpret the laws in the Scriptures, and devises means for carrying out the requirements of the Gospel, it is a legal institution.

2. There can be no question about the rules of the Annual Meeting being a help to the cause of Christ, as understood by our people. It is not necessary for us to affirm that the decisions of the Annual Meeting have always been free from error. The Meeting lays no claims to infallibility, and possibly may have made some mistakes, but they have been comparatively few. The general drift of her work, however, has been in the right direction, and has done much in the way of producing the present very desirable state of unity. The simple fact that we have accepted the Bible, and that alone, as our only rule of faith and practice, has a tendency to draw us still closer to the Law of God, and any one, who has studied the workings of the Annual Meeting, cannot help realizing that the whole drift of our labors is in the direction of a better understanding of the Gospel. Some months ago, a writer, in one of our exchanges, said that the Annual Meeting, among the Brethren, was binding them so firmly together that the very quaking of the earth did not disturb them. An institution that can thus firmly unite a large body of people, is certainly to be commended.

3. The rules of the Annual Meeting are doing good because they point towards the Bible. They are doing good because they exhibit the correct method of interpreting the Bible. Furthermore, they are doing good in developing among us noble means of grace, culture and usefulness. A glance at our rapid strides in Sunday-school work, and charitable, educational institutions, missionary movements, Tract Work, Bible schools, the publishing business, etc., ought to show in what way the Annual Meeting is doing a grand work. Ten more years of similar progress will make us second to no religious organization of the same membership in America. There is no danger whatever of the Annual Meeting being discontinued. It has come to stay, and is rapidly growing in favor among our people. Even those who opposed it years ago, now see the wisdom of an institution of the kind. There is hardly an intelligent person among us who is opposed to the Annual Meeting as a legal institution. Other churches may have their creeds,

confessions of faith and formulated statements of doctrine, but our people prefer the Bible and the prayerful councils of the Brethren, as an assistance in understanding and carrying out its principles. Here is an attitude in the religious world that is both reasonable and safe.

J. H. M.

### WATER FOR BAPTIZING.

ONE of our correspondents writes of a baptismal scene where the mud in the creek was so deep that it was difficult for the applicants to kneel during the performance of the rites. Possibly most of our ministers, who have done much baptizing, have met with similar experiences. It is to be regretted that it sometimes seems necessary to perform baptism when the conditions are not what they should be. And yet there is in the world plenty of good water where baptism may be performed in keeping with the character of the sacred rite. Every congregation ought to have a carefully-selected, and if necessary, a well-prepared place to baptize. In localities where there are many streams, with good bottoms, it is not difficult to find suitable places for this purpose, but there are sections of the country where baptism is often performed at very unsuitable places.

For our part we prefer running water. But this cannot always be had, nor is it absolutely necessary. Any water that is suitable for ordinary bathing purposes is good enough to baptize in. Some churches find it necessary to construct places near their meeting-houses. We know of one large congregation, that, for twenty years, has been doing her baptizing in a well-constructed pool, fed by a living spring. The pool was made for that purpose, and is near the meeting-house. Other congregations can prepare very convenient places either in or near small streams. We know of localities where good water is held in large ponds, constructed near the heads of ravines. A few loads of gravel and sand at the right place in one of these ponds will make an excellent place to administer the ordinance.

There can be no doubt but that the apostles did much baptizing in the pools in and near Jerusalem. The Pool of Siloam is still used for that purpose. John, however, did his baptizing in the River Jordan, which was not less than twenty-five miles from Jerusalem. But when the apostles commenced baptizing in the city, they found it necessary to resort to some of the numerous pools in that part of Palestine. At that time Jerusalem and vicinity abounded in well-constructed pools, some of which were fed by water brought from near Bethlehem, a distance of six miles. The remains of some of these works may yet be seen.

The virtue, however, is not in the simple element water, and yet sufficient care should be taken to secure water where the rite may be performed in keeping with the sense of cleanliness and propriety. It is to God that we must look for the cleansing power. He has commanded us to be baptized in water. He has given us the water in great abundance. It is our business, as well as our duty, to find it, and if necessary, construct places where it may be held in ample quantities, while the initiatory rite is being performed. There are localities in the Brotherhood where running streams are not accessible, and it has become necessary to construct reservoirs of some kind.

J. H. M.

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### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 34.—Suez Canal.—Cairo.—Street Scenes.—Donkeys.—Water Carriers.—Coptic Church.

FROM Port Said to Cairo we travel first by Egyptian mail boat on the Suez Canal to Ismailiya, and thence by rail to the Capital of modern Egypt.

The Suez Canal, which unites the waters of the Mediterranean and Red Seas, is a wonderful achievement of engineering skill. It is 100 miles in length, seventy-two feet wide at the bottom, and from two hundred to three hundred and sixty feet wide on the surface. A regular depth of twenty-six feet of water is maintained, so that the largest ships may pass through. The Canal is controlled by English capital, but is open to the vessels of all nationalities. A charge of \$2.00 for each passenger, and the same amount for each ton of freight is charged, and the revenue thus collected keeps the Canal in repair and pays a handsome dividend on the capital.

From Ismailiya to Cairo by rail, a distance of ninety-eight miles, we pass over a part of the Arabian desert, and have an amount of dust and sand that makes breathing a difficult matter. The compartments are filled with dust, and our clothing, by the time we reach Cairo, has entirely changed color, being literally covered with the white dust of the desert.

Forty miles of desert travel brings us to the Land of Goshen, where the sons of Jacob took up their abode when they went down into Egypt. "And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle." Gen. 47: 5, 6. Unto this day the Land of Goshen is fertile. Canals lead the waters from the Nile to this favored district, and its green fields look especially attractive after the desert trip.

Crossing over the Land of Goshen we pass by Tell El Yehudiyeh (Hill of the Jews). Here Onia the high-priest, B. C. 146, under the protection of Ptolemy Philometer, built a temple for the use of his countrymen who had been expelled from Palestine. When it was said to him that no true temple could exist, except at Jerusalem, he quoted in answer the language of Isaiah, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." Isa. 19: 19.

But we leave the Land of Goshen for a further and more extended visit, when we hope to visit the ruins of the treasure cities of Pithom and Raameses, built by the Israelites for the Pharaoh of the oppression, Ramesses II. "Therefore they did set over them task masters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raameses." Ex. 1: 11. These important cities have been recently discovered and excavated by the Egyptian Exploration Society, and add additional proof to the already great mass of evidence of the truth of the Book of God. We shall have something more to say of Goshen on our return from Ethiopia.

From the window of our compartment we see in the distance a large city with numerous mosques and minarets. As we draw nearer to the place we have a glimpse of the top of a great pyramid, and



all doubt as to the name of the city vanishes. I can be no other than Cairo, the city of the Khalifs. Our train pulls into a large depot, and we are at once surrounded by a yelling mob of Arab donkey boys, guides and cab-drivers. The noise is deafening, and confusion reigns supreme. Having taken the precaution to notify the proprietor of the Khedival Hotel of our arrival, we remained quietly in the car until we heard some one calling, "Mr. Moser." It was the commissioner of the hotel, who speaks a few words in English. Calling him to us, we placed our baggage and ourselves in his charge, and were soon rid of the crowd and comfortably located in a quiet, pleasant, home-like hotel.

Cairo is the one great Oriental city in the world. It has an estimated population of four hundred thousand souls, and among its permanent residents may be found Italians, French, Germans, English, Americans, Austrians, Greeks, Egyptians, Arabians, Fellah Settlers, Copts, Jews, Northern Africans, Beduins, Syrians, Persians, Indians and Negroes, and other Oriental races. With its mixed population and peculiar customs it is one of the most interesting cities in the world.

The business streets on which the retail shops are located, "Bazaars," as they are called here, present a striking appearance, and are filled with strange sights and scenes. We have travelled from the New World to the Old, but here in this Oriental city is a world entirely new to us. Here, in the same street, we have presented to us the contrasts between barbarous, half-civilized and civilized life. It is a kind of Mosaic of the customs and habits of many nations of the earth. It has well been called a living museum of all imaginable and unimaginable phases of existence, of refinement and degeneracy, of civilization and barbarism, of knowledge and ignorance, of Paganism, Christianity, and Mohammedanism.

Of the Muski, the principal business street, Baedeker says, "The busy traffic in this street often presents an interminably ravelled and twisted string of men, women, and animals, of walkers, riders and carriages of every description. Add to this the cracking of drivers' whips, the jingling of the money at the tables of the changers, established at the corner of every street, the rattling of the brazen cups of the water carriers, the moaning of the camels, the braying of donkeys, and barking of dogs, and you have a perfect pandemonium."

Then, too, this great mass of moving, struggling humanity presents almost every variety of costume and style of dress. Here are the fashionably-dressed Europeans, elbowing the scantily-clad Ethiopian from Upper Nubia; and between these two extremes may be seen a wonderful variety of wearing apparel. Here are turbaned Turks, with baggy trousers and richly embroidered vestments; the Beduin of the desert, with simple robe and highly-colored head-dress, kept in place by a black cord, half an inch thick, from which hang heavy tassels; the descendants of Mohammed in flowing robes and green turbans; the Nubian, bare-headed, bare-armed and bare-legged, his dark skin glistening in the bright sunlight; the richly-dressed, closely-veiled women of the harem, enveloped in great robes of black silk, the poorer women with a simple blue gown and a veil covering the lower part of the face, with a profusion of copper earrings, bracelets, ankle-rings, and, as in the case of the inhab-

itants of Upper Egypt, nose-rings. All these go to make up a scene as bewildering as it is possible to imagine, and leaves an impression on the mind of the traveler, not soon to be forgotten.

Bro. Lalman and the writer threaded the business streets of Cairo the second day after our arrival. We selected the afternoon, when the scene is most animated. We were mounted on trusty little donkeys, and our only attendants were two intelligent Arab donkey boys. One of them, "Ali," spoke a little English, of which he seemed very proud. At the word "Yallah," which is Arabic for forward, we started on our tour of the shops and bazaars of Cairo, and we enjoyed an excellent opportunity of seeing the busy streets and the many phases of life which they present. It was an interesting ride. The denseness of the crowd, as it moved slowly forward, seemed at times to wholly block our way, but our donkey boys, "Hammar," as they are called here, elbowed a passage way for us and we got through in safety.

Every department of business is kept separate, and many of the articles offered for sale are manufactured on the streets. We pass through a street, given up wholly to the shoemakers, and here are made and sold the red and yellow slippers, worn by the natives. In another street are the booksellers. You may see the process of binding books carried on in the streets. So with the brass beaters, the silversmiths, the wood workers, and all branches of the various trades, followed by craftsmen for a livelihood. The entire business of the city is carried on in this way, and it presents a striking contrast to our methods of business at home.

One of the familiar sight in Cairo is that of the "Sais," or outrunners. This ancient custom is still maintained. Before the carriages of the wealthy one or two men run, giving notice of the coming of the carriage, and clearing the way for it. We saw them a number of times, and were impressed with their fleetness of foot and wonderful power of endurance. In the broad avenues they run before the fast trotting horses and manage to keep well in the lead. The custom is an eastern one, and is as old as the Bible. Elijah, the prophet, performed this service at one time for Ahab. "And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." 1 Kings 18: 44-46.

Then there is the *sakka*, or water carrier, with his goatskin of water slung across his back and shoulders, carrying the water from the Nile to the houses, or offering to sell it to the people in the streets. They offer a drink in small brazen cups, which they rattle in their hands, calling out to the passers to come and buy. It was from this ancient custom of calling to the thirsty to come and buy water, that the beautiful figure, found in Isa. 55: 1, was drawn, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

The *sakka* also serves in the capacity of a street sprinkler. With his goatskin bottle filled with water, and they hold from five to ten gallons according to size, he takes the neck in his hand,

and, by a dextrous movement of the hand and arm, throws the water in a shower of spray for a considerable distance all around him. We saw a number of men engaged at this kind of work, and it is surprising to see how far they could throw the water, and how well and rapidly they sprinkled the dusty streets. He carries his heavy burden from the Nile, and is but poorly paid for his work. He tries to lighten his toil by repeating in a monotone the words, "Ya anwad Allah." (May God recompense me.)

The donkeys and the donkey boys are an important institution in Cairo. They supply the place of cabs and street railways for those who do not care to pay the high price for carriages. For a short ride inside the city, you pay from five to ten cents, according to distance. Or you may hire a donkey and boy by the day, for less than one dollar. The donkey and the boy always go together, and it is usual, after a day's ride, to give the latter a piaster, about five cents, as back-sheesh. After a little practice, donkey-riding becomes an easy, comfortable and very convenient means of travel. The animals are gentle and have an easy pace, even when they gallop, and the boys are bright and intelligent. Many of them speak a little English. They have wonderful powers of endurance. Our boys followed us one day some fifteen miles, nearly half the distance being across the sandy desert to Sakkara, and the entire journey was made in three hours.

They are always anxious to talk and to learn more of our language. They never tire of praising their donkeys, and we hear many times repeated that ours is "very good donkey, he understand English." One of our boys, whose name was Abdul Moses, was exceptionally bright and intelligent. We asked him if he made much money. His reply was: "Sometimes money plenty, sometimes no money. When money plenty, Moses have plenty friends; everybody say, 'Good morning, Moses; when money finish, Moses finish.' Even the donkey boys in Egypt have learned the lesson that prosperity brings many friends, whilst adversity sees them drop away one by one. The sentence, 'When money finish, Moses finish,' though spoken by a simple Arab donkey boy, tells the experience of thousands all over this broad earth, who, when they lost their money, lost their fawning friends. While this is true, we are glad to know that there are friends who are true, even in adversity, and, above all, there is a friend that sticketh closer than a brother. Of this friend the Arab donkey boy has no knowledge; and what a field is here open for the missionary of the cross!

At this point we ask the indulgence of our readers while we give a few facts relative to the Coptic church, found on the banks of the Nile. At Assouan, six hundred miles south of Cairo, we had the pleasure of attending services in one of their churches. Space forbids us to give a description of what we saw. The service was simple and impressed us deeply. It was their regular Christmas Eve worship. They hold Jan. 6 as Christmas Day. The Coptic is a branch of the primitive Christian church. They withdrew from the Roman or Latin church at the close of the third century. They have kept many of the practices of the apostolic church. From Agladius Morgan, a member of the Coptic church, who speaks English quite well, I received the following information:

1. They hold that Jesus was all divine.



2. They baptize by trine immersion, holding that to be the practice of the apostolic church, and claiming that it was handed down to them by the apostles through their bishops.
3. They observe the *Agape*, or love-feast, but not in connection with the Communion.
4. They wash feet. Each member of the church may have his feet washed.
5. They salute one another with a kiss.

We have given here but a brief sketch of the Coptics. On our return to Cairo we hope to have an interview with the bishop of the church at that place, and may have something more to say of these interesting people.

We close this letter at Wady Halfa, the southern limit of our journey in Africa. We are now nearly one thousand miles up the Nile, and, by our line of travel, more than eight thousand miles from home. From this point we turn our faces homeward, and when the MESSENGER family is reading this letter, the Lord prospering our journey, we shall be in Asia visiting the Seven Churches. One thought gladdens our heart. We shall soon be homeward bound. May God grant us a safe journey to our loved ones at home!

D. L. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Wacanda Church, Ray Co., Mo.

Not long since an aged brother, who had been disowned, requested to be taken back into fellowship of the church. His health would not permit him to leave his house, and therefore a council was called Jan. 9, and it was decided that some members go to his house that afternoon, and receive him into the church. This was done. All the members seemed to rejoice with our dear brother upon his return, and we believe there was rejoicing among the angels of heaven.

Feb. 18, this church met in quarterly council. The weather was fair, and the attendance good. At this meeting Bro. Isaac Early and wife were installed into the deacon's office. This brother, with several others, was elected to that office last October, but was in Virginia at that time. Two were received by letter.

There are about sixteen members belonging to this congregation, living about fourteen miles to one side, near Millville, Mo. There are three or four sisters among them who wish to be received by letter, but cannot well come to council so far this winter.

This meeting decided that one of our elders meet with them March 4, at some dwelling, as they have no house of worship at present, to attend to this and other necessary business. These brethren expect to build a plain house of worship soon. Solicitors were appointed and sufficient means will doubtless be raised.

Brethren Geo. W. Clemens and S. B. Shirky were chosen delegates to District Meeting. A Communion meeting was appointed for Saturday, May 27, 1893.

J. H. SHIRKY.

From the North Beatrice Church, Nebr.

FEB. 11 we held our regular quarterly council. Among the business before the meeting, was the levying of tax to defray the expenses of the church for the present year. We adopted the tax sys-

tem seven years ago, and it has always given such good satisfaction, that we still continue it, with no thought of abandoning it.

Our Sunday-school never goes into winter quarters, and, in addition, we have a Bible class, which meets weekly, at the houses of brethren and friends in the neighborhood. We have a good church house, and a membership of about thirty-five, but we are very much in need of a minister. Will some faithful minister, who thinks of changing his location, come to our assistance? We have a good, healthy country and good society.

J. E. BRYANT.

## Eastern Mission of Pennsylvania.

I LEFT my home *en route* for this field of labor, Jan. 4. At Myerstown I met Bro. Daniel Zigler, in whose company I was to go and minister for the Lord. We arrived at Frackville, our first appointment, in the afternoon. From the station we proceeded to David Crist's and found them well. Then we went to Charles Keck, whom we found sick. Here we tried to administer the consolations of the Gospel. In the evening we had services at Crist's, where we preached Jesus, not only as the one Savior, but as the one Lawgiver. On the morning of the 5th, we walked a short distance to the Mahanoy Plains, and from there we started at noon on a four-mile walk to Shenandoah, a place of 15,000 inhabitants. Here brother and sister Reed reside, who are the representatives of Jesus among this people. Their home is at 227 Loyd's street. In their house we had an evening service. Jesus was there, and we tried to present his claims.

On the morning of the 6th we took the street cars for Jarratsville, while the snow fell heavily, but it was a sermon on Psalms 51: 7. Here we took the train for Mt. Carmel, a distance of fifteen miles, where we had another proclamation of the glad tidings. In the morning we went to Shamokin, a distance of eight miles, by rail. Here we repeated "the old, old story" in the evening. Next day, Sunday, we blew the trumpet for our Captain of Salvation at Burnside, in a school-house. The audience seemed impressed by the authority of our message, and the solemnity of their position.

At midday we started on foot across the Mahanoy Ridge, a distance of four miles, without dinner. This brought us into sympathy with 1 Cor. 4: 11. Arrived at Bro. Tobias' at 1:30 P. M. Here we again spread the feast of the Gospel at 2:30, in a private house.

Thence we went across the Line Mountain to Machontongo Valley, where we had the declarations of the love of God in Christ. Then we crossed the mountain again for Deep Creek and Pine Valley. Then we crossed Broad Mountain to Donnalson, and testified for Jesus in the evening. Then we went to Tremont, where we again "held forth the Word of Life."

Next we hailed Tower City, and assured the people in all candor that Acts 2: 36 is for them. Then we went on to Clark Valley and Bear Mount, where we repeated the truth, emphasized in Luke 13: 3. So we kept ringing in the ears of the people all along, that God loves them, that sin unfits for heaven, that holiness is imperative. After laboring thirteen days, we returned to our homes, our souls going up to God in incense for the seed we have sown.

ADAM H. SHOPE.

Harrisburg, Pa.

## Annual Meeting.

HAVING been asked several questions by mail concerning the coming Annual Meeting, I will answer through the MESSENGER.

## LOCATION OF MUNICIO.

Muncie is located in Delaware County, Ind., north of the center of the State, and thirty miles west of the Ohio and Indiana State line. It is on three lines of railroad, two of them east and west and one north and south, *viz.*: Cleveland, Cincinnati, Chicago & St. Louis (Indianapolis Division), Lake Erie & Western, and Ft. Wayne, Cincinnati & Louisville. The Pennsylvania lines run within twenty miles of Muncie on either side, the Baltimore & Ohio R. R. runs about sixty miles north; the Chesapeake & Ohio R. R. runs 100 miles south. Those coming from the East over the Baltimore & Ohio R. R. had better take the Lake Erie & Western at Findley, Ohio.

## LOCATION OF MEETING GROUND.

The Meeting ground is one and a quarter mile from the depots. The street railway company are aiming to extend their street-car line to the Meeting ground to accommodate our people. The regular fare, five cents, will be charged to the ground. The ground is a little over one-half mile from the public square. The Meeting ground is a beautiful, elevated, rolling tract of land, well shaded, and plenty of good, fresh water. All who come to visit the ground express themselves as being well pleased, and that the location is a good one.

## LODGING.

We desire to make the lodging comfortable and convenient. The citizens are ready and willing to throw open their doors and extend their hospitality to our people. All desiring lodging in private families, at a rate of twenty-five cents each, will be accommodated. There are over 100 floorless rooms on the ground. These are 10 by 12, and are so arranged as to be fastened on the inside or outside. Good, clean straw will be placed in these rooms and they will be let at \$2.50 each. This amount will be charged for the purpose of paying the expense of putting them in repair and furnishing them with straw. Some of these rooms have already been let, and those that see them are well pleased with them. As to tents, we have not yet ascertained as to the price they will cost us and can not, as yet, give any definite answer as to their size and the cost of them during the Meeting, but will ascertain soon. We hope that the above information will be satisfactory to the inquiring ones.

Many questions are asked upon which the inquirer could inform himself by making the proper effort, and we hope that whatever information parties can get, without writing us, they will please do so, but we will gladly answer all questions and give all information that cannot be obtained, excepting by writing to the parties who have the work of our coming Annual Meeting in hand. The committee of arrangements are doing all in their power to make the next Annual Meeting a pleasant one to those in attendance, and we trust it may be one to the glory of God and to our good.

GEO. L. STUDEBAKER,

Sec. Lodging Committee.

Shideler, Ind.

Notice to the Elders and Housekeepers of the Second District of West Virginia.

You are hereby solicited to contribute means (or present the matter to your respective churches) to aid in our home mission work. Whatever any one wishes to send, will be thankfully received. There are many calls that ought to be attended to. All those, living in isolated places, where there is no opening to preach the Word, will please send in their calls, and we will give them a hearing. All calls for preaching should be made to the undersigned, to whom all remit-



tances should be made. Address me at Thornton, W. Va.  
Z. ANNON,  
Secretary of Home Mission Board.

From the Palestine Church, White County, Ind.

BRO. M. L. HAHN came to us and commenced a series of meetings in the Baptist church on Sunday evening, Jan. 22, and preached nine soul-cheering sermons to large audiences with good attention. Here are two church-houses close together, — Baptist and Campbellite. These two denominations were well represented in our meetings. There are no members in this immediate neighborhood excepting wife and I. Bro. Hahn, during his meetings, did not shun to declare the whole counsel of God, and we hope that much good may yet be the result of our meetings.

On Monday evening, Jan. 30, Bro. Hahn commenced a series of meetings at the Honey Creek school-house, eight miles east of the Baptist church, and continued over Sunday, Feb. 19. As an immediate result, eight precious souls came out on the Lord's side, of whom three were baptized. The others will be baptized the second Sunday of March. Others are near the kingdom. Bro. Hahn promised to be with us at that time. Our church is small and scattered over a large territory. Bro. Hahn has done a great work for us, and for the Lord. The members are all built up and are in better working order than ever before.

J. T. DOBBINS.

Wolcott, Ind.

Notes by the Way.

WISHING to see my son, and desiring to spend Sunday with the members in Chicago, I left home Saturday, Feb. 18, arriving in Chicago at 8 A. M., Sunday morning. I hastened to the home of my son, after which we set out for the Brethren church, ten miles distant, arriving just in time for the 11 o'clock appointment. I regretted to miss the Sunday-school, yet we enjoyed four services, — preaching at 11; mission school at 3; Bible reading at 6:30, and preaching at 7:30. I enjoyed the day and the services much, and was pleased with the workings and interest, at all the meetings. The members here are not idle on Sunday, having five services each Sunday. Where is the country church that has this much work laid out for each Sunday?

I was impressed with the mission school. May God bless the work, and may much good be done! I was much encouraged with the work in Chicago, and was sorry I could not remain longer, but I have much to see to before I go to California, and wishing to attend the series of meetings in New Carlisle, Feb. 25, before starting, I was obliged to hasten on to other labors.

Any one wishing to accompany me to California, will please meet me in Chicago, at the Union Depot, on Adams St., Tuesday, March 14, at 5 P. M. I expect to take the train that leaves for Omaha at 6. We contemplate returning the latter part of April.

HENRY FRANTZ

From the Summit Church, Ind.

I LEFT home for the Summit church Jan. 21, to assist in holding a series of meetings. We had meetings each evening and part of the time during the day until Feb. 6. We had good attendance, and good order. Four were made to feel the need of a Savior, and came forward and made their wants known. This congregation was separated from the Kilbuck congregation in 1835, with about thirty-five members. Bro. Isa Howard is their elder. His labors in the Master's vineyard are almost done, as he is growing old in

years, and his health is failing him, but he has been ever faithful to his Master's call.

This congregation is in the midst of much opposition, and much work is required to maintain the doctrine of Christ. There are many here, who know but little about the Brethren. While there, we saw one who lives only about six miles from the church, and yet never heard one of our Brethren preach. It looks as though this would be a good place for missionary work.

We spend much money in missionary fields, while we have many people within the borders of organized churches, who know nothing about our doctrine. In that, as well as in other congregations, would be a good place to distribute tracts among the people. The congregation numbers about one hundred members. A great work would be done, if every family would take the GOSPEL MESSENGER, and become better acquainted with the Brethren. The church here has been organized only about eight years, and the members are scattered over a large territory, therefore the harvest is great, and the laborers are few. Their prayers are that the Lord may send forth more laborers, to assist in carrying on the work. The members are in peace and union, and in good working order. This is what we like to see. We all ought, also, to know that we are in peace with the entire Brotherhood, and that we practice what we preach.

HENRY L. FADELY.

Honey Creek, Ind., Feb. 17.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

District Meeting.—The District Meeting of the First District of West Virginia, will be held in the Pine Church congregation, April 14 and 15.—D. D. Arnold.

Notice.—The District Meeting of Nebraska, for 1893, is located in the South Beatrice church, Gage Co., Nebr.—J. L. Snively, Sec. [Our brother names no date for the meeting.—Ed.]

Yellow Creek, Pa.—We have again been richly fed in spiritual things by Eld. George W. Brumbaugh, of Clover Creek, at the Bethel house in the Hopewell district, from Jan. 21 to 29 inclusive.—Abraham Steele.

Ovid, Ind.—The members of the Lower Fall Creek church have agreed to hold their love-feast May 27, to commence at 3 o'clock in the afternoon. All those coming to Anderson by rail, will please notify the writer.—Fred S. Fesler, Sec., Feb. 18.

Smithborough, Ill.—The Hurricane Creek church held its regular quarterly council to-day. Our elder not being present, Bro. John Cripe acted as Moderator. All business passed off pleasantly. The undersigned was appointed to procure some minister to hold a series of meetings this spring and also one in the fall.—Cornelius Kessler, Feb. 18.

Boynton, Pa.—By request of the saints in the Indian Creek church, Pa.,—Eld. D. D. Horner's district,—I met with them on the evening of Jan. 30, and continued until Sunday, Feb. 5. As a result, three were baptized, one reclaimed and there is one applicant. I commenced meetings this evening in the Boynton church, Berlin district.—Silas Hoover, Feb. 21.

Moscow, Idaho.—The members of the Moscow church were made to rejoice yesterday, to see a dear soul come to preaching, prepared to accept Christ and keep his commandments. After the regular morning service we went to the water-side, where she was buried with Christ in baptism, to arise and walk in newness of life.—J. U. G. Stiverson, Feb. 20.

Pleasant Valley, Ind.—This church is in the midst of a series of meetings, conducted by Bro. J. C. Murray, of Nappanee, Ind.—Levi E. Weaver, Feb. 23.

Walnut, Pa.—Bro. Henry Beelman, of Dillsburg, Pa., came to the Juniata branch of the Perry congregation, Jan. 14, and preached sixteen soul-cheering sermons. Good attention was given by the hearers. One dear soul applied for baptism and others expressed themselves as being near the kingdom.—W. B. Zimmerman, Feb. 20.

St. Vrain, Colo.—This church has just experienced a short but very enjoyable series of meetings. Bro. A. C. Snowberger, of the San Luis Valley, conducted these meetings. He preached each evening from Wednesday, Feb. 15, until the following Lord's Day; also at 11 A. M. on Sunday,—six sermons in all. One was baptized.—D. Leedy, Hygiene, Colo., Feb. 20.

Gettysburg, Pa.—Bro. Samuel Bowser, and family, of Kingman, Kans., are visiting in the Southern District of Pennsylvania since November last, and at this time Bro. Bowser is engaged near this place in a series of meetings. The attendance is encouraging, considering the almost impassable condition of the roads, owing to the recent snow-drifts.—B. F. Kittinger, Feb. 23.

Hyndman, Pa.—Bro. Stahl, of Gebhart's, Pa., came to us Feb. 11, and held a series of meetings for us. He remained with us until Feb. 21, preaching, in all, thirteen soul-searching sermons, including one funeral sermon on Monday morning, Feb. 20. Three precious souls were made willing to forsake the ranks of Satan. Others are counting the cost.—Thomas Harden, Feb. 22.

Report of Ministerial Meeting.—Although sister Mary A. Brubaker has done well in reporting the speeches at our Ministerial Meeting of Southern Illinois, we find the cost of publication so much greater than we anticipated, that we thought best not to have it published.—A. D. Stutzman, H. R. Stutzman, R. F. Brubaker, G. W. Gibson, Committee on Publication, Girard, Ill.

Mercer Church, Ohio.—Feb. 6 Bro. G. C. Stump left this place. He stopped with our elder, J. Shellabarger, where he was assisted by Bro. J. Lahman in holding several very interesting meetings. As an immediate result, one precious soul came out on the Lord's side and made the good confession. It was a grandson of our elder,—only in his fourteenth year.—Libbie Miller.

Naperville, Ill.—Feb. 5 the members in the Naperville church were gladdened by the coming of Bro. Geo. D. Zollers. For one week he preached to us the Gospel. There were no accessions, but in the members there are evidences of greater endeavors to advance Christ's cause. Bro. Zollers is now in Batavia, Ill. May God prosper Zion.—Aaron D. Sollenberger, Glen Ellyn, Ill., Feb. 17.

Portage, Ohio.—The above church met in her quarterly council Feb. 11. All appeared to enjoy the meeting. We had preaching in the evening, and also on Sunday. The Brethren in the north part of this church have organized a Bible class, which is being well attended, with good interest. The lambs of the flock enjoy these meetings. My address is Jerry City instead of Cloverdale, Ohio, as given in the Almanac of 1893.—J. W. Rees

Benevola, Md.—At our regular meeting at Mt. Zion, the church was made to rejoice in receiving back into her fold an aged sister, who had been induced several years ago to leave our ranks to find a home with the Progressives, "but," as she stated, "she failed to find a safe resting place." She very humbly returned to the ark, with an olive branch of peace, and was received with joy.—D. F. Stouffer, Feb. 19.



Sand Brook, New Jersey.—Bro. Joseph A. Long, of Abbotstown, Adams Co., Pa., commenced preaching at the Bethel church, N. J., Jan. 22 and closed Jan. 31. There was a good interest in the meetings, and we believe much good was done. He also preached five sermons at the Sand Brook church, including the funeral sermon of Bro. Hiram Moore, who was received into the Sand Brook church while Bro. Long was with us.—*Rachel Fauss, Feb. 16.*

Oakland, Ohio.—We assembled in quarterly council to-day, Feb. 15. All business before the meeting passed off pleasantly. Several ministers from the adjoining church were present and gave us some good counsel. We elected our Sunday-school Superintendent, delegates for District and Annual Meetings. Our Communion meeting was appointed for May 30, at 2 o'clock.—*Anna Katherman, Gettysburg, Ohio, Feb. 15.*

A Card of Thanks.—I desire to send my sincere thanks to the loved ones who so kindly donated the GOSPEL MESSENGER and *Young Disciple* to us. We do not think or feel that the papers were sent because we are too poor to pay for the same, but as an act of kindness toward us as prodigals. May the time speedily come when we can stand united again, as we were once! To this end we ask the prayers of all God's people.—*L. E. Fahrney, Sterling, Kans., Feb. 18.*

Wichita, Kans.—The church here has secured the use of a brick church building in which to hold our regular meetings in the city. It is situated on Cleveland Avenue, one-half block from Douglas Avenue. There is an electric motor line one-half block from church building. This location is about one mile from the center of the city, and in a well-settled community. We ask an interest in the prayers of God's people that some good may be done and that souls may be turned from darkness unto light.—*A. L. Snoeberger, Feb. 22.*

Wolf Creek, Ohio.—A harmonious council was held to-day. A lost sheep returned to the fold. Some money was collected to pay the expenses of sister Mary Slider at Wilson's "Medical and Surgical Institute," at Indianapolis, Ind. She has not been able to walk without crutches for seven years. She went to the Institute Feb. 5, and expects to remain six months. If any of the brethren or sisters pass through the city, they should, if possible, call to see her and give her an encouraging word.—*John Calvin Bright, New Lebanon, Ohio, Feb. 23.*

Bradford, Ohio.—Our series of meetings closed last evening. We had intended to continue over Sunday, but Bro. Trout was not well enough to preach and returned home. We could not get other help and therefore closed. He preached each evening from Feb. 9 to 22; also eight forenoons. He also officiated at a funeral. Two were baptized and others were impressed with their duty. May God help them soon to decide! The members were strongly admonished to greater diligence in the work, and more union in effort.—*S. D. Royer, Feb. 23.*

Union, Ohio.—We held our regular council Feb. 16. All business was disposed of harmoniously. The members present took the advice of Paul,—"had the 'same mind and spoke the same thing.'" Six letters of recommendation were granted to members that wished to move elsewhere. Our Sunday-school Superintendents were elected for the ensuing year. The lot fell upon brethren Adam Peifer and Geo. Buntain. Our series of meetings, to be held at our Arlington house, commences this evening. Brethren Joseph and Henry Longenecker are to be with us and do the preaching. We hope that much good may be done.—*Jesse K. Brumbaugh, Feb. 16.*

Weanbleau, Mo.—Elders J. L. Jordan and Jacob Yost came to us Feb. 11. Bro. Jordan preached eleven sermons for us. We had a council-meeting, at which all business passed off satisfactory. Two were received by confession and baptism. Others expressed their intention of coming to the church in the near future.—*W. M. Fleming, Feb. 21.*

Conway Springs, Kans.—Feb. 19 was our first quarterly council at Conway Springs, Kans., for 1893. There was considerable business before the meeting, but all passed off very pleasantly. We appointed our spring love-feast for April 27 at 2 P. M. Meetings are to continue over Sunday. The usual invitation is extended, especially to ministering brethren. We appointed delegates to District Meeting and Annual Meeting. Your correspondent was chosen for both. I am now at Olcott, Reno Co., Kans. At the meeting, last night, two young men came out on the Lord's side.—*John Wise.*

Bremen, Ind.—We commenced a series of meetings Feb. 3, and next day Bro. Alexander Miller, of Union Center, came to us and remained with us until the evening of the 19th, preaching, in all, twenty soul-cheering sermons. Bro. Miller fears not to declare the soul-saving Gospel in such a plain and forcible way, that even little children can understand him. He baptized six,—two brethren and four sisters. One applicant will be baptized next Saturday, if the Lord will. The interest manifested by the people was commendable. The attendance and attention were good. Others are near the kingdom.—*Jacob B. Parker, Clerk.*

Defiance, Ohio.—Bro. Daniel Snell, of Sidney, Ind., came to the South Poplar Ridge church, Ind., Dec. 16, and preached twenty-five sermons, which were edifying to all. He presented the Word in a plain and convincing manner, but it appears there were none to heed the call. Our meetings closed with good interest. Feb. 18 Bro. Daniel Lorah, of Laporte, Ind., came to us and preached seven sermons. This was his former home. We were glad to see him among us again. During his week's visit with us, Bro. G. W. Sellers, of Bryan, Ohio, dropped in and gave us one sermon. We gladly received them all.—*Ella Naffsinger, Feb. 25.*

New Carlisle, Ohio.—I will commence meetings here this evening. Bro. Henry Frantz has just returned from Chicago. While on the train I noticed an aged man very much interested in a conversation I had with another minister, who did not see the propriety of baptizing sick people in cold weather. When the conversation was over, the old man came to Bro. Henry Frantz and myself and asked to what church we belonged. He said his name was D. B. Ray, of Missouri, the Baptist minister who had a written discussion with J. W. Stein. I was happily surprised to meet the gentleman. He was on his way to Columbus, Ohio.—*J. R. Miller, Feb. 25.*

North Georgetown, Ohio.—Eld. Edward Loomis, of New Philadelphia, conducted a short series of meetings at the Reading house of worship, commencing Feb. 11, and continuing till the evening of the 19th. There were no accessions to the church, but we feel that the rich Gospel truths presented cannot fail in bringing about great good. As a prophet of old has said, "The Word of the Lord shall not return unto him void." The snow-storms which seemed to prevail during this time, detracted somewhat from the gathering in of large congregations, as we usually have. We held our quarterly council Feb. 18. All business was transacted in a Christian spirit.—*Ella Weaver, Feb. 23.*

Waddam's Grove, Ill.—The members of this church met in council Feb. 22, and decided to hold our love-feast June 3 and 4, commencing at 1 P. M. Delegate to Annual Meeting, Bro. A. H. Lutz; delegates to District Meeting, brethren George Masters and J. W. Starr. Two queries go to District Meeting. We also held an election for Sunday-school officers, resulting in the choice of brethren George Masters for Superintendent, and Albert Myers, Assistant. All the business which came before this meeting was pleasantly disposed of, for which we feel to give God the praise.—*W. K. Moore, Nora, Ill., Feb. 24.*

South Keokuk Co., Iowa.—We have been with this congregation a few days, holding some meetings. This church seems alive to the cause. They have had their dark days, but the clouds have been dispersed and the light from heaven is shining in upon them. They have good attendance at their Sunday-school, which they have kept up during the winter, and they also have a good attendance at their meetings. Every reading family in this congregation takes the GOSPEL MESSENGER. This is the place where Bro. W. O. Hipes baptized eight persons last fall. Eld. John Gable, of Mahaska Co., is their elder and minister in charge.—*H. R. Tayler, Deep River, Iowa, Feb. 21.*

Davenport, Nebr.—This has been the finest winter in Western Nebraska for years. We had dry and dusty roads all winter. This, however, is not the best indication for the coming year. About one-half of the peach bloom is still sound, which is favorable for fruit this coming season. We have had but one applicant so far in our meetings. He wishes to change church relations. Much sickness and worldly gatherings have retarded the progress of the work here. Two deaths occurred last night. Last year one of the denominations had a church trial here in the church, in which they employed two lawyers and twelve jurymen. It lasted three days. "Have ye not a wise man?"—*J. E. Young, Feb. 23.*

Midland Church, Va.—This church met in semi-annual council in the Midland house Feb. 18. The attendance was fair. All business presented to the meeting was disposed of with the best of feeling. This was one of the most pleasant councils I ever attended. March 11 we will meet in the Valley View house, preparatory to District Meeting. This church is maintaining three regular weekly Bible classes at so many different points. All our young members take an active part in these meetings and we all are greatly benefited by them. We have eight points at which we hold regular meetings once a month, besides several night meetings every month. Bro. J. A. Click, of Winchester, Va., has bought a farm and will soon move among us. Still there is room for more!—*J. E. Blough, Manassas, Va., Feb. 24.*

Shideler, Ind.—Bro. L. T. Holsinger, of Ladoga, Ind., came to the Mississinewa church Feb. 9, on some important business. By request he consented to preach for us at our Union Grove church-house over Lord's Day. On Sunday evening an invitation was given and two young ladies came forward. They were baptized on Wednesday. By the urgent request of the members, Bro. Holsinger continued the meetings until Thursday evening. Bro. Holsinger gave us some practical sermons that we will all do well to heed. May we be doers of the Word, that we may be blessed in our deeds! Bro. S. W. Hoover, of Dayton, Ohio, dropped in on us Feb. 18, and remained with us over Sunday, and gave us three soul-cheering sermons, closing on the evening of Feb. 19. May the Lord bless the Brethren for their labors of love!—*Geo. L. Studebaker, Feb. 19.*



### Literary Notices.

"Young Folks in Bible Lands." Including travels in Asia Minor, Excursions to Tarsus, Antioch and Damascus, and the Tour of Palestine, with Historical Explanations. By B. W. Johnson, author of People's New Testament, "Commentary on John," "Vision of the Ages," and Editor *Christian Evangelist*, St. Louis. Christian Pub. Co., 1892. Price, \$1.50.

This is one of the most charming books of travel the writer has read for many years. While it is dedicated to the members of the Young People's Society of Christian Endeavor, and is written in a style well adapted to interest and instruct the young, it is, on this very account, sure to be popular with an older class of readers. The author shows admirable taste in his selection of the things and places to describe and explain. He does not weary the reader with details about how he got to Bible Lands, but plunges at once into Asia in his first sentence, and begins at once to guide the reader through historic scenes of deep interest. The conversation with "the boys" who accompanied him, about places and events, is a good feature of the book, and serves to throw historic light on many interesting questions. The appearance of the country, condition of the cities, the costumes and customs of the people are all described in a graphic manner.

Those who wish to put a fascinating book of travel in the hands of their boys and girls, that will acquaint them with Bible Lands, can hardly find any other book that will so well serve their purpose as this. It is illustrated with scenes in the places visited; has table of contents and a good index. The work comprises 328 pages, and is printed in clear, bold type on excellent paper. In his preface the author promises that, if this volume be accorded a favorable reception, he will in a second volume, include Great Britain, the countries of Western Europe, Switzerland, Italy and Greece. The strong probability is he will have to prepare the second volume, for this volume is sure to be widely read.

"The Great Commission." Mr. M. T. Lamb, of Davenport, Iowa, has published an excellent work, entitled, "The Great Commission." Price, in paper cover, forty cents. It may be had of the author. No work has come to our desk this season, so full of startling figures and keen arguments concerning missionary work. While the author may be a little eccentric on some points, he nevertheless reasons well, and marshals an array of figures that carry with them great weight.

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

CAPPER—McDAID.—At the home of the bride, near Bowman church, Feb. 9, 1893, by the undersigned, Mr. John Capper and Mrs. Lucinda McDaid, all of Marshall County, W. Va.

ANDREW CHAMBERS

RUSSELL—WOLFE.—At the home of the bride's parents, Feb. 1, 1893, by E. M. Wolfe, Mr. M. C. Russell and sister Malinda A. Wolfe, both of Crawford County, Kans.

J. B. WOLFE.

CRIFE—BURNS.—Jan. 5, 1893, by the undersigned, at his residence, Bro. David B. Crife and sister Susannah Burns, all of Ozawkie, Kans.

C. C. ROOT.

ULREY—DELAUTER.—Feb. 4, 1893, by the undersigned, at his residence, near North Manchester, Ind., Mr. Joseph E. Ulrey, of Kosciusko, Ind., and Miss Emma D. Delauter, of North Manchester.

ISAAC MILLER.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

LAMPIN.—In the Pine Creek church, Ill., Jan. 19, 1893, of brain fever, Ruth Ada Lampin, aged 1 year, 4 months and 2 days. Funeral by the writer.

EDMUND FORNEY.

TOMS.—In the Pine Creek church, Ill., Jan. 16, 1893, Charles Orville Toms, aged 1 month and 15 days. Funeral services by the writer.

EDMUND FORNEY.

LYONS.—In the Yellow Creek church, Bedford Co., Pa., Nov. 15, 1892, Leah C., daughter of Bro. James H. Lyons, aged 16 years and 3 days. Funeral services by Eld. J. F. Koonits, of the Progressive Brethren church, and the writer.

C. L. BUCK.

MOYER.—In the bounds of the Lower Miami church, Montgomery County, Ohio, Jan. 19, 1893, John Moyer. He was born in Berks County, Pa., April 29, 1836, and came to this State in the spring of 1860. He was united in marriage Nov. 23, 1863, with Sarah B. Young. His wife and nine children remain to mourn their loss. Funeral services by Eld. George Holler and the writer.

DANIEL M. GARVER.

ULREY.—In the North Manchester church, Ind., Feb. 7, 1893, sister Cattle Ulrey, aged 34 years, 4 months and 2 days. Funeral services by Eld. David Neff, from Matt. 24:44, assisted by the writer.

ISAAC MILLER.

HOLSINGER.—In the Bethel church, Fillmore Co., Neb., of pneumonia, Bro. Joseph T. Holsinger, son of A. R. and Sarah Holsinger, aged 18 years, 4 months and 7 days. Funeral by C. S. Holsinger, of Belleville, Kans.

E. S. ROTHROCK.

CRAIG.—In the Centre View church, Mo., Feb. 2, 1893, sister Mary Craig, aged 65 years, 4 months and 10 days. Deceased was a faithful and consistent member of the church. Funeral services to be held March 26, by the Brethren.

IRA WITMORE.

OAKS.—In the Salem church, Ohio, Feb. 17, 1893, Ennis, son of friend Isiah and Lucinda Oaks, aged 23 days. Funeral services at the residence of parents, from Mark 10:13-15, conducted by the writer.

JOHN H. BRUMBAUGH.

WAYT.—At Glen Easton, W. Va., Orville Wayt, aged 4 years, 10 months and 6 days. Disease, scarlet fever. Funeral services conducted by the writer.

ANDREW CHAMBERS.

WHISTLER.—In Barren Ridge congregation, Augusta Co., Va., Jan. 21, 1893, Isaac Whistler, aged 46 years. Funeral by Eld. Samuel Driver.

GREAVIER.—In Staunton, Va., Jan. 28, 1893, Goldy Glad Greaver, aged 19 months and 4 days. She was the daughter of L. P. and Maggie Greaver. Funeral by Samuel Driver.

GILBERT.—In the Barren Ridge congregation, Jan. 23, 1893, Elizabeth C. Gilbert, aged 10 months and 23 days.

GILBERT.—At the same place, Feb. 3, 1893, Henry L. Gilbert, aged 2 years, 4 months and 11 days. The above were children of brother and sister W. R. and Lizzie Gilbert. Funeral by the writer, assisted by Eld. Samuel Driver from Jer. 31:15.

S. W. GARDER.

LINGENFELTER.—In the Clear congregation, Blair Co., Pa., Nov. 27, 1892, Bro. George Lingenfelter, aged 84 years. Bro. Lingenfelter was one of the first members at the Clear church, then in the Yellow Creek congregation, Bedford Co., now in the Clear congregation. He lived a consistent Christian life for fifty-three years. He leaves an aged wife (a sister) and fourteen children. Funeral services by John L. Holsinger, from the Woodbury congregation, Pa.

CLAAR.—In the above church, Jan. 21, 1893, John Jacob, son of Bro. Thomas and sister Lizzie Claar, aged 4 years, 7 months and 7 days. Funeral services by John L. Holsinger from Heb. 9:27 and 28.

F. C. DIVELY.

COOK.—In the Stony Creek church, Hamilton Co., Ind., Jan. 28, 1893, Bro. Israel Cook, aged 75 years. Deceased was sorely afflicted, for a number of years, with cancer. He united with the Brethren church Oct. 16, 1892. He then resigned himself to the will of God, and desired to go to his heavenly home. Funeral services at the Brethren church by Eld. John H. Caylor.

MOSES SMELTZER.

GARBER.—In the Mountain Valley church, Greene Co., Tenn., Minerva Garber, aged 77 years. She was a sister-in-law to Eld. Samuel Garber, who was at one time arrested in Tennessee for preaching on the slavery question. She was truly a mother in Israel.

P. M. CORRELL.

PLATT.—In the Howard church, Ind., Feb. 10, 1893, Susanna Effaline, wife of Bro. Oliver Platt, aged 27 years, 7 months and 9 days. She leaves a husband and three children. Funeral services by Eld. Jacob Crife from Rev. 14:13, to a large and attentive congregation.

GEO BRUBAKER.

ENGLAR.—In the bounds of the Pipe Creek church, Carroll Co., Md., Feb. 11, 1893, sister Jane (Roop) Englar, aged 65 years and 2 days. Her husband, Bro. Jonas Englar, preceded her seven years to the spirit land. In her private walk, as well as in her public services, she was a faithful and consistent follower of her Savior. Her remains were laid away to rest in the cemetery at Pipe Creek, and the occasion improved by the writer. Text, Heb. 4:9. E. W. STONER.

GROW.—In Pittsburgh, Kans., Feb. 10, 1893, Archia Leo, infant son of Bro. Abe and sister Susie Grow, aged 10 days. Thus the Lord has plucked another bud from earth to bloom in heaven. Funeral services by Bro. J. H. Neher, assisted by E. Wolfe and Amos Moomaw.

JENNIE CORBIN.

FOLTZ.—Near Hagerstown, Md., Jan. 28, 1893, John William, son of Bro. Edward and sister Mary Foltz, aged 5 months and 10 days. Funeral services by the writer, at the Broadfording church.

CORDEMAN.—Near Broadfording, Md., Feb. 2, 1893, Samuel Cordeman, aged 56 years, 2 months and 3 days. Funeral services by the writer, at the Broadfording church.

TROUP.—Also the same afternoon, in Hagerstown, Md., sister Annie Troup, aged 27 years. Funeral by the writer.

BEARINGER.—At Maugansville, Md., Feb. 6, 1893, Orpha Louella, daughter of Bro. Wm. and Nettie Bearinger, aged 11 months and 9 days. Funeral services by the writer. Interment at Broadfording.

HAMILTON.—At Broadfording, Md., Feb. 8, 1893, Mrs. Mary L. Hamilton, aged 56 years, 4 months and 4 days. Services by the writer.

N. MARTIN.

HOCHSTETLER.—In Elkhart County, Ind., Feb. 3, 1893, of heart disease, Joseph Hochstetler, aged 91 years, 3 months and 2 days. He was a deacon in the Amish church. Funeral services by D. Kauffman and Eli Bontrager. He was married to Magdalena Eash, and their union was blessed with eleven children.

C. SCHRECK.

HENRICKS.—At Ankneytown, Ohio, Jan. 20, 1893, Solomon Henricks, son of George and Elizabeth Henricks, aged 73 years, 2 months and 20 days. He leaves a wife and one child. He was a member of the German Baptist church for a number of years, and filled the office of a deacon till he became feeble and asked to be excused. By his death the church lost a pillar of strength. He was noted for his square and honest dealing. Services by Eld. James McMullen, of the Richland church, from Rev. 14:13, assisted by Eld. Henry Keller.

SAMUEL WHISTLER.

HILDEBRAND.—In the South Bend church, St. Joseph Co., Ind., Feb. 5, 1893, sister Mary Hildebrand, wife of Christian Hildebrand, aged 69 years, 4 months and 8 days. She leaves a heart-stricken companion and four children. She was a member of the Brethren church for thirty-six years. Funeral services by the writer from Ps. 116:15.

ISAAC EARLY.

AULTHOUSE.—In the Sabetha church, Kans., Feb. 15, 1893, of cancer, sister Susanna Aulthouse, aged 84 years and 18 days. She united with the church when about seventy years of age. Although a great sufferer, the last few days were spent in singing praises to her Heavenly Father. Funeral services to a large congregation from Job 3:17.

C. J. HOOPER.

DUNBAR.—In the Appanose church, Kans., Feb. 17, 1893, Bro. Edward B. Dunbar, aged 43 years, 2 months and 6 days. Owing to the sickness of the companion, the preaching of the funeral was deferred until some future time. She also requested the prayers of all in her behalf.

JAMES T. KINZIE.

KELLEY.—At her son-in-law's, near Burlington, Mineral Co., W. Va., Delina Kelley, aged 82 years, 2 months and 15 days. She was the mother of nine children, of whom three are living.

PETER ARNOLD.

LEATHERMAN.—In the Beaver Run church, W. Va., Feb. 10, 1893, Bro. Benjamin S. Leatherman, aged 73 years, 7 months and 9 days. After a week's illness from cold, which affected his heart, death came to his relief. For more than two score years his life, we believe, was a living evidence of his true heirship for eternal glory, and for thirty-eight years he served as a deacon in the Brethren church, in which office, we trust, he "purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." In his death our loss is great, but we hope it is all gain to him. Funeral services by the Brethren from 2 Cor. 4:8, 9 and 5:1.

GEO. S. ARNOLD.

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kises, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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## Announcements.

### DISTRICT MEETINGS.

- Mar. 20, at 9 A. M., District of Southern Indiana, in the Nettie Creek church, one mile West of Hagerstown.
- March 29, District of South-western Kansas and Southern Colorado and No Man's Land, in the Walnut Valley church, Kans.
- April 4, at 9:30 A. M., Eastern District of Maryland at Pipe Creek meeting-house.
- April 6 and 7, Second District of Virginia, in the Middle River congregation.
- April 20, at 9 A. M., District of North-eastern Kansas, in the Otawie church.
- April 24 and 25, District of West Virginia, in the Pine church, W. Va.
- April 20, District of North-western Kansas, in the Fairview church, Kans.

### LOVE-FEASTS.

- March 27, at 2 P. M., at Walnut Valley, Kans.
- April 22, in the Fairview church, Kans.
- April 27, at 2 P. M., Conway Springs, Kans.
- April 28, at 4 P. M., at Pleasant Hill, Ill.
- May 6, at 4 P. M., Appanose church, Kans.
- May 13, at Mulberry Grove, Ill.
- May 13 and 14, in the Abilene church, Kans., at the Navarra meeting-house.
- May 27 at 3 P. M., Lower Fall Creek, Ind.
- May 27, at 1:30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.
- May 27, on Cleveland Ave., near Douglas Ave., Wichita, Kans.
- May 27, Wacanda church, Ray Co., Mo.
- May 27, at New Enterprise, Pa.
- May 27, at 4 P. M., Washington congregation, 3 1/2 miles east of Warsaw, Ind.
- May 30, at 4 P. M., Wolfe Creek church, Montgomery Co., Ohio.
- May 30, at 2 P. M., Oakland, Ohio.
- June 3 and 4, at 2 P. M., at Waddam's Grove, Ill.

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Having investigated the merits of the above preparation, and also examined a large number of testimonials, we have no hesitancy in recommending the "Horn Preventer" to our readers.—B. P. Co. 3d



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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., March 14, 1898.

No. 11.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 6,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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Two little boys, in discussing the weather the other day, said that March meant that winter was a-going to march away. They tried to make the weather consistent with the current use of the name, and we did not wonder at the conclusion, and were made to think that if boys of an older growth, in reading the Bible, would follow more closely this mode of interpretation, perhaps there would not be so many non-essentials found in it. Names and words, as a rule, should carry with them their legitimate meaning, and it is because we don't like the literal, that we seek after something else.

As the time for holding District Meetings will soon be here, it will be well for our churches to consider the advice given by Annual Meeting, not to add an unnecessary burden to it by sending queries that can be settled as well at home, or such as have already been answered. That we must have decisions to meet all individual cases, is a mistake. A general principle, clearly elucidated, should, on general principles, cover all cases that come within the scope of that principle. The fact is we have more decisions now than are needful, and their multiplicity tends rather to confuse than to instruct or enlighten. If a little more good common sense were used in the appli-

cation of the plain Gospel rules, as given, there would be no necessity for so large a volume as we now have. If we are to go to Annual Meeting for a decision about any new thing that comes up, the world itself will not contain all the books that will be made. Solomon says that there is no new thing under the sun,—all variations and changes of the sins of old,—and will very properly come under the old rules, as given by Christ himself.

AFTER Eld. I. D. Parker left us, we continued our meetings up to Wednesday evening, March 1, when there were nine more baptized, making twenty-three during February, and some thirty so far in the present school year. The meetings continued to grow in general interest up to the close, and we have reason to hope that the results will be glorious and far-reaching. The closing service on Wednesday evening, after baptism, was directed especially to the new converts, who were seated on the front seats, and it was an unusually grand sight to see so many added recruits to the army of Jesus, thus seated together. The services, we hope, will be long remembered, especially by those who have so recently enlisted in the army of the Lord.

"Our duty is to do right, rather than to try to do right. The word 'try' in the Scriptures always means to test, never to attempt. Indeed, the inspired writers do not seem to have felt the need of the word in the second sense. The divine commands never are to attempt this or that, but just to do it. When Christ stood before the man with the withered hand, he did not bid him try to stretch it forth, but just said, 'Stretch forth thy hand.' His tone is that of the Master of the natural and spiritual resources of the world. He speaks as one having authority over them. And just as he accompanied the effort of the owner of that withered hand by natural power to accomplish his purpose, so, when he says, 'Have faith in God,' 'Love one another,' 'Be of good cheer,' spiritual power goes with the word to make it possible to do all these impossible things. Faith sees, though sense cannot, that the Lord will never be wanting on his side, if we are not so on ours."

IN studying the history of the Judges, it is interesting to examine into the manner of their being called. Some were raised up by the Lord. Just what particular method he used in calling these men, history does not state, but in looking at results that followed, we are convinced that it is a good thing to be called of the Lord. Especially is this apparent when we contrast their reigning with the one who called himself. From this we may all learn a very profitable lesson as to our own callings in life. In a sense we ought to all be called of the Lord, and, in a very important sense we are. We do not, however, always heed this call, and, instead, choose for ourselves as Abimelech did. And as his end was a sad one, so will ours be, when thus called. Jephthah was called of the elders, and while he seemingly did not seek the position, yet he accepted the call with a condition that gave him the Judgeship, and

the circumstances seemed to justify the condition. It was right, after the treatment that he received from his own brethren, that his acceptance should be conditional and the position come on merit. This is better than can be said of many who hold important positions to-day.

### SELFISHNESS.

ONE of the crying sins of to-day is selfishness, and yet we don't wish to be selfish. Indeed, there are few of us that know ourselves to be so, or, at least, are willing to admit that we are. There is a Gospel rule in regard to this spirit that cuts so close that few of us, indeed, are willing to adopt it. It is sometimes called the "Golden Rule." In preciousness it is as gold, because, in the end, it will, if adopted, bring more to us than gold can,—*"Do unto others as you would have others do unto you."* The following pertinent remarks on the subject, we clip from the *Morning Star*. Read it carefully and then examine your own life. No matter how good you are, it will make you better.

"The essayist De Quincy, in one of his semi-jocular moments, said that not more than one man out of a hundred is perfectly sane, and that hundredth man isn't sane all the time! This turn of expression serves us in the remark that not one man in a hundred is perfectly righteous, and that hundredth man isn't righteous all the time. This amounts to a declaration that there is much of sinfulness in men—a declaration that makes up in truthfulness what it may lack in originality.

"Sin is essentially selfishness. Make whatever definition of sin you please, the fact is that sin is selfishness, and selfishness it is that constitutes sin. Sin is the 'transgression of the law.' But all transgression that is sinful is a willful pursuit after that which is unlawful, but for which self clamors. No man can be regarded as free from sin until he has lost the last movements of selfishness. Not until he desires first of all the Divine Will in all things, and also has overcome the tendency to set up his own will (as such) in conflict with the wills of others—not until then has he attained unto complete unselfishness and sinlessness. Perfect love, which is essential to this state, casts out other things besides 'fear.' It excludes also self-will. It eliminates all disposition to resentment under whatever provocation. It destroys even the desire to win a victory over an opponent (which is to be distinguished from the spirit of the prayer, 'Thy kingdom come'). It fills the man with a serenity and peacefulness which needs not to be proclaimed, but manifests itself as does the glorious sun in his coming when, in the stillness of a perfect June morning, he ascends as noiselessly as he does gloriously above the gleaming hilltops.

"But there is more righteousness in the world than ever before. Christian unselfishness is developing and growing. There is more and more advance toward the 'perfection' to which we are called. And God is able to complete in us that which, through Christ, he has well begun."

Michael Zug 184  
138 Cumberland St.



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### SEVEN VIEWS OF CHRIST.

BY N. R. BAKER.

*Suggested by a Sermon by Eld. J. Hatcher.*

In a manger first we see him,  
Like the poorest of the poor,  
That we might a Savior find him  
Ever willing to restore  
E'en the lowly and the fallen  
To the highest heaven's door.

Then again before the doctors,  
In the temple old and grey,  
While his anxious parents seek him  
Through the thrill long, weary day,  
"I must do my Father's business,"  
Hear the youthful Jesus say.

Now again he, at the gateway  
Of the modest city, Nain,  
Dries the widow's tears of mourning,  
She for love could not restrain,  
Looks upon her good son lifeless,  
Calls him back to life again.

See him bowing in the garden,  
Sweat upon his temples see.  
Praying! e'en the Son of Heaven  
Praying in Gethsemane,  
Praying for the sinful people,  
Praying, yes, for you and me.

On the cross! O, Lord of Heaven,  
See we here thine only Son?  
Gently tread, O ruthless people,  
In the presence of the One,  
Who alone of all the earthly,  
Truly said, "My work is done!"

Friends, again we view our Jesus,  
Gently knocking at the door  
Of your hearts; O, let him enter,  
He will save you evermore;  
He will seek to win you to him,  
In temptation's direst hour.

Lastly, on the throne of judgment  
See him, crowned with splendor vast.  
The world is ended, and the children,  
Good and bad of men, at last  
Stand before him while the sentence  
For eternity is passed.

Then, my sister and my brother,  
Haste to live a life of fear;  
Live for those who stand about you,  
Those whom life doth hold most dear;  
Live for those who hate, despise you;  
Live, that you may live up there.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Baptism: the Mode.

BY L. W. TEETER.

#### Part I. Immersion in Water is the Only New Testament Mode of Baptism.

"And Jesus, when he was baptized, went up straightway out of the water."—Matt. 3: 16.

"And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."—Acts 8: 38, 39.

#### I. THERE IS ONLY ONE MODE OF BAPTISM TAUGHT IN THE GOSPEL.

BAPTISM, as an ordinance, was first introduced into the world by John the Baptist, who was directly authorized by the Lord to preach it to the people and baptize them, Matt. 3: 3, to prepare the way for the coming Messiah. At the proper time Jesus demanded baptism of John in the River Jordan, as a needful act to enable him to fulfill all righteousness.

Jesus, during his ministry, had his disciples to baptize, John 3: 22; 4: 1, 2, and after his resurrection he commanded them to preach his Gospel to all nations and baptize them, Matt. 28: 19.

The disciples obeyed the commandment, preaching and baptizing, beginning at Jerusalem, Luke 24: 47, on the great day of Pentecost, Acts 2: 38-41, they having received the promise of the Father, Luke 24: 49, the baptism of the Holy Spirit, Acts 1: 5, who should bring to their remembrance all things that Jesus had said unto them, John 14: 26, among which was baptism.

We see, in the foregoing account of the general introduction of baptism, that the Holy Spirit was the common influence which was upon all of those characters, viz, John the Baptist, Luke 1: 15, Jesus Christ, Matt. 3: 16, and the apostles, Acts 2: 4. From this it will be clearly seen how unreasonable it is to think that more than one mode of baptism could have been introduced from the days of John the Baptist to the great day of Pentecost.

It is also just as unreasonable to conclude that the apostles would introduce a mode different from the original, after the day of Pentecost, (1) because Jesus had taught them the doctrine of his kingdom,—the church,—which he commanded them to teach to others as he had taught it to them, Matt. 28: 20; and (2) because upon that doctrine he had established his church prior to his death; and (3) because the same Holy Spirit, which filled the apostles on the day of Pentecost, remained upon them, John 14: 16, 17, continuing to testify of what Jesus taught, John 15: 26. Hence, the impossibility of the introduction of any other mode by the apostles. Therefore we cannot escape the conclusion that John the Baptist, Jesus Christ, and the apostles, all taught the same form of doctrine pertaining to baptism. If they all taught the same form of baptism, they all taught but *one way* to baptize.

Besides, there can be no reason shown, with any degree of propriety, why there should have been more than *one way* to baptize in the apostolic age; and if not then, there was no good reason for more than *one way* since; hence there is only *one right way* to baptize now.

Again, it is impossible for any *one way* to be right now, different from the way that was right then; because the same Spirit who was Jesus' witness then, is his witness yet, and shall be, until the end of the Gospel age. Therefore, the way that was right then, is the only right way now. The right way is the only safe one. All other ways are doubtful and dangerous.

From the foregoing considerations we must conclude that the New Testament mode of baptism is of the greatest importance. It is worthy of the most careful investigation and should be observed by all men, because it is one of the conditions of salvation. Mark 16: 16.

#### II. THE IMPLIED MEANING OF BAPTO.

(1) *Some instances of baptism, recorded in the New Testament, show by certain circumstances that baptism was performed by immersion.*

"Then went out to him (John the Baptist) Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3: 5, 6.

"And Jesus, when he was baptized, went up straightway out of the water." Matt. 3: 16.

From these texts no other conclusion can be drawn than that John the Baptist was in the River Jordan when he baptized both the Judeans and Jesus. In the former he was in the river; in the latter Jesus came up out of the water immediately after he was baptized. Immersion required them to be in the river. Sprinkling or pouring could have been done at Jacob's well, or at some little brook.

"And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized." John 3: 23. "Much water" is essential to immersion. Sprinkling or pouring can be done with "little water." There was, therefore, no other reason why John the Baptist went to Salim to baptize, than because there was much water there, which was essential to baptize by immersion.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more." Acts 8: 38, 39.

For any other mode, except that of immersion, there had been no need of them going down into the water, especially not both of them, and coming up out of the water again. This instance shows conclusively that immersion was the mode in which Philip baptized the eunuch.

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, . . . heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household," etc. Acts 16: 13-15.

In this instance it is clearly implied that immersion was the mode employed, (1) because they went to a river to worship, and, (2) because sprinkling or pouring could have been performed in the City of Philippi, since every city had a sufficient water supply to sprinkle, or pour a little upon any number of persons.

(2) *The grammatical use of the prepositions eis and en require immersion, when used in reference to baptism.*

(a) "And it came to pass in those days, that Jesus came from Nazareth, and was baptized of John (eis) in Jordan," or literally, "into the Jordan." (See marginal reading of Revised Version.) The preposition "into" requires that an object pass out of one inclosure or state, into another; as the passing out of one room into another in a house; or the passing out of one element into another, as the passing out of the air into water. The same preposition (eis) is used in the same sense in Acts 8: 38, viz., "And they went down both into (eis) the water," etc. This sense is confirmed in verse 39, by the phrase "when they were come up out of the water." This, therefore, is a test example of the meaning of the preposition eis, when used in relation to baptism, because the circumstances, and the language of the place, besides the meaning of the preposition, show that immersion was the only possible mode of baptism used by Philip, if language is the least regarded.

(b) The preposition en occurs more than 2,800 times in the New Testament. In the Authorized Version it is translated in about 2,100 times, and with over 100 times. It is translated with in almost every place where it relates to baptism, whether of water or spiritual baptism.

No good reason can be given for such a partial translation of the preposition en in the Authorized Version of the New Testament in the places where it relates to baptism. It should be translated in, because it is most appropriate to the act of baptism in every place where it relates to baptism of any kind, from the fact that in no recorded instance of baptism, in the New Testament, was ever the greater applied to the lesser, but always the lesser to the greater. For example, John the Baptist administered baptism by applying the Judeans,—the lesser,—to the water of the River Jordan,—the greater. Philip applied the



ennuch,—the lesser,—to the water,—the greater. It is, therefore, more appropriate to say: "I baptize you *in* water," than to say, "I baptize you *with* water."

To keep the idea of *in* in the mind of the reader, the Revised Version of the New Testament gives references to marginal notes, in the places where the Greek preposition *en* is translated *with*, where it relates to baptism, showing that *in* is a proper translation of the Greek *en* in those places, as well as in more than 2,100 other places in the New Testament.

Following are the passages in which occurs the preposition *en*, translated *with* in the present Authorized Version: *viz.*,

"I indeed baptize you (*en*) *with* water," Matt. 3: 11, should be "I indeed baptize you *in* water." (Compare similar cases in Mark 1: 8; Luke 3: 16.)

"I baptize you (*en*) *with* water," John 1: 26, should be, "I baptize you *in* water." (See similar cases in John 1: 31, 33.)

The following exceptions show the inconsistency of translating *en*, *with*, in the foregoing examples, *viz.*, "And were baptized of him (*en*) in Jordan." Matt. 3: 6. (See similar case in Mark 1: 5.) In these examples the translation of *en* is properly *in*. It would sound ridiculous to say, "Were baptized of him *with* the river of Jordan." But it is no less ridiculous to say, "Were baptized *with* water," because it is the water of the river, that is alluded to by the words "river" and "Jordan" in the above cases.

(3) The fact that there is no instance of baptism recorded in the New Testament, that could not have been administered by immersion, is implied proof that immersion only was the New Testament mode of baptism. Most of the instances of baptism, recorded in the New Testament, have been noticed in the foregoing pages.

There is only one instance of baptism in the New Testament, that is thought by some not to have been administered by immersion. It is that of the Philippian jailer and family. Acts 16: 33. But the reasons offered are insufficient to prove that immersion was impossible. The principal reason given is, that baptism was administered inside of the prison; therefore immersion is impossible. This does, by no means, follow as a conclusion, because historians of good repute say that prisons in that age had bathing pools inside of the prison walls; besides, the narrative does not say that baptism was performed indoors, but rather that it was outside of the prison. The jailer brought Paul and Silas out of the prison, verse 30, and after he and his family were baptized, he brought them into his house and set meat before them, verse 34. This gives sufficient room to conclude that it was immersion.

Hagerstown, Ind.

## THE QUESTION OF THE HOUR.

BY A. W. REESE.

### In Three Parts.—Part One.

"For we have not followed cunningly-devised fables"—2 Pet. 1: 16.

THE age in which we live is an era of great mental activity and inquiry. No previous period, we venture to assert, has been so fraught with the triumphs of inventive genius, resulting from the study of the relations existing between cause and effect.

It is, also, pre-eminently, an age of discussion. Opinions are no longer received as authoritative, simply because of the sacredness inspired by antiquity, but must undergo critical investigation before they can become crystallized as accepted truths. It is recorded of the Athenians,—a people justly renowned for their learning and philo-

sophical research,—more than eighteen centuries ago, that they spent their time in nothing else, but either to tell or to hear, some new thing. Acts 17: 21.

The same restless spirit of scientific investigation pervades the human mind at the present day. In all the various branches of science, in the domains of art, philosophy, mechanics, religion, etc., this ubiquitous, intensive spirit of research, of relentless investigation, of critical survey, is at work.

It seems that nothing, ancient or modern, sacred or profane, is permitted to escape. These results are mainly due to the general diffusion of knowledge, made possible by the establishment and maintenance of free schools, where the rich and poor alike may have access to the best sources of mental culture. In these gladiatorial arenas of thought, mind sharpens mind, and this mental collision is productive of the final triumph of truth. Error is sifted out,—interchange of ideas results inevitably in "the survival of the fittest."

The age and country in which we live are peculiar in this respect, for in no other have these educational advantages been secured to the common people,—to the poor. Formerly, knowledge was the prerogative of "the favored few,"—it was the line of demarcation between the plebeian and the patrician. "Knowledge is power!" and it has been the cunning device of despots, in all ages of the world, to bar the temple doors of learning in the face of their subjects, and thus to keep them in the dark thralldom of ignorance, and its twin sister,—superstition.

We saw, erewhile, in our own favored land, a specimen of this sort of business in the days of African bondage, when it was a penitentiary offence for a white man to teach a negro slave how to read! This piece of legislative iniquity was enacted in the interests of the master, who had sense enough to know that when a man once tastes of the tree of knowledge, he can no longer be made, or kept, a slave. To know that which is unknown, to be the architect of his own fortune, to be "lord of himself,"—these are the inborn aspirations of every human soul.

The noble "Declaration" of the principles, upon which our glorious government is built, embodies these fundamental elements of our being, when it so sublimely says, "We hold these truths to be self-evident (need no proof) that all men are created equal, and endowed with certain inalienable rights, and that among these are life, liberty, and the pursuit of happiness." What noble sentiments are these! They are noble because their very essence comes from the Gospel of Christ.

It is the simple expression of the universal "brotherhood of man," as set forth in the humane command, "Thou shalt love thy neighbor as thyself."

It is impossible, under the mental impulses and activities of an age like this, that even the Bible itself as well as the religion of Christ, should escape a critical investigation as to their claims upon the confidence of the race. Whether the friends of the Bible are willing or unwilling,—whether they regard all criticism of the Sacred Text as a species of profanation bordering on sacrilege,—however much they may deprecate any insinuation against the inspiration of the Bible,—and however the ban of social ostracism may be thrust in the face of the daring agnostic,—the time has come when discussion on all these points can no longer be avoided or suppressed.

Indeed, it should no longer excite surprise that ancient dogmas, long considered definitely and finally settled, should be mercilessly assailed. When we see great religious bodies calling themselves the church of Christ, whose doctrines have been implicitly accepted and devoutly believed by

their followers for centuries past,—convulsed by earnest controversies as to the soundness (the orthodoxy) of these positions, hitherto deemed impregnable and unassailable, we may well pause and consider what we shall accept as evangelical truth.

The general tendency of modern thought, as the result of all this agitation, we fear is towards materialism. In an intensely practical age men have little taste and less time, for abstruse theological speculations. "Cui bono?" is the earnest cry! Hence we see the old dogmas, long venerated, long devoutly held as vital truths, rejected and shorn of their ancient power.

The metaphysical creeds, having on their garments the must and the mildew of the cloister, and enshrined in "the odor of sanctity," have lost their hold on the confidence and on the respect of modern times. The hallowed shrines, on which the incense of many an honored and ancient faith has been offered up, have been rudely assailed by iconoclastic hands.

Men no longer accept religious doctrines and creeds simply because "The Fathers" so believed and so taught. They rebel at a mental despotism like this. Indeed, "our fathers thought so," is no reason at all, and is the death-knell of all independent, self-respecting investigation. Thought, like the eagle, is free, and, in these days of electricity and steam, cannot be chained. We no longer live under a servile, mental despotism. The disciples of Pythagoras might say, "Ipse dixit, sed erat Pythagoras!" but no such man, and no such slaves, exist in the nineteenth century, on the shores of America.

Whither, then, are we drifting on this wide, illimitable ocean of modern thought,—of modern skepticism? Into what port of the sealed and unknown hereafter, shall we finally land?

This is the serious question of the hour! What shall be the result of this attack,—bold, relentless, defiant, of modern skepticism on the sacredness of the Bible? What shall become of the simple faith in the inspiration of that Book, which has marked the lives of holy men and women in past ages of the world? Have we, who cling to the Bible, as the "sheet anchor of human hope," followed "cunningly-devised fables?" Have we built our house upon the treacherous quicksands of a mythical faith? Shall we cast the story of the cross "to the moles and the bats," as an invention unworthy of the dignity of man?

This is the momentous, the supreme question, not only of the hour, but of the ages! It is the vital problem upon whose correct solution hang all the stupendous interests of our being. It is the question, compared with which all others sink into immeasurable and infinite insignificance. Any scientific investigation, any mental research, any system of theology, any claims of knowledge, human or Divine, that fail to answer, satisfactorily, this great question, fail to meet the earnest, deathless longings,—the yearning cry of the human soul,—"What must I do to be saved?"

If the materialist, the scientist, the skeptic, the agnostic, or anybody else, either in the learned or unlearned world, can give us a better hope, a truer and more comforting answer, to this supreme question, than the Bible affords, by all means let us have it!

If the opposers of the Bible of every grade, if the advocates of materialism and evolution, if the defiers of human reason above revelation,—if any, or all of them, can give man something for the dying hour, better than the hope and consolation of the Gospel, it is the refinement of cruelty to withhold it from the race. But, the mere negation of Bible statements by no means affects their truth. Moreover, it matters not how honest, or



how sincere, the promulgators of these skeptical sentiments or opinions may be!

Sincerity, in itself, is no evidence of the *truth* of anything. The Mohammedan is just as sincere in his belief as the Christian, in fact, more so if possible, and is, as a general rule, far more devout. The Pagan is as sincere as either of the above-named divisions of the race.

*Numbers* cannot be accepted as any evidence of the truth. There are many more Mohammedans than Christians, and there are millions of Pagans in excess of either. Indeed, skeptics endeavor to make these facts a fatal objection to Christianity itself. Paganism, they say, taught the same system of morals long before Christ came into the world. They point us to the writings of Confucius 700 years before Christ; to the teachings of Buddha, the founder of the Brahmin religion, 460 years before Christ; to the sublime moral precepts that fell from the lips of Socrates, 500 years before Christ; to the precepts of Zoroaster and other great teachers of moral philosophy, antecedent to Christ. All these, they declare, were good and pious men, and anticipated, by a half century of time, the teachings of the Gospel.

Further, these ancient oracles, by the spotless purity of their lives, and the moral grandeur of the doctrines they taught, secured the veneration of mankind while on earth, and attained (like Christ) divine honors after death.

Another objection brought against Christianity is the want of unity in sentiment among its adherents. We are pointed to the numerous, varied and often conflicting, creeds and sects comprising the various denominations within the pale of nominal Christianity. This is advanced as a startling evidence of the imperfection of the system itself. Then, again, we are referred to the individual inconsistencies,—shortcomings, delinquencies, and, indeed, often moral obliquities, of those who profess to be followers of Christ. All these objections are advanced as so many formidable arguments against the Gospel, and to demonstrate that Christianity in itself is a *failure*.

In an attempted reply to these objections, let us see, in the first place, what *Christianity* is, what the word means. It is only in this way that we can arrive at any correct judgment of its results. We define Christianity to be that "form of doctrine"—that code of morals—that set of principles, comprised in the teachings of Christ, as given to us in the New Testament. Will any one find fault with this definition of the word, *Christianity*?

We think not! Very well, then; there is no better evidence of the truth of these fundamental principles, set forth in the Gospel, than their triumphant appeal to the innate sense of right and wrong (the conscience) in every human breast. Take a single example. "Thou shalt not steal." This divine interdiction appeals to the moral sense of every individual of the human race. No savage, in the darkest spot of the habitable globe, believes it is *right* to steal. There is no state of society so wild and rude, that does not make some provision to punish the transgressor in this respect. And why? Simply because theft is wrong, *per se*, always has been wrong, always will be a crime. Moreover, the divine command, forbidding theft, is the flaming sword of God's eternal justice, guarding all human possession; hence it is incorporated, by the universal sentiment of mankind, into the statute books of the whole earth.

The same defence may be successfully made of every other moral precept contained in the Bible, because the author of *all* moral principle is God! These moral principles, these teachings of Christ, constitute a *system of morality and holiness*,

known as *Christianity*. This system cannot fail, because it constitutes God's moral government for his intelligent creation, and is as eternal and immutable as God himself. We cannot, then, say because of the varied and diverse *creeds* of so-called Christian churches, or societies, or because of the inconsistencies of persons professing themselves Christians, that the *system* itself is a *failure*.

Christianity can only be fairly and intelligently measured by its teachings, by its doctrines, by what it is. It cannot be measured by man-made "creeds," or by the conduct of imperfect, weak and fallible man.

As to the argument for Pagan priority in moral sentiment, as set forth by Confucius, Buddha, and others, a careful inspection of their writings does, in some respects, show that they bear a resemblance to the teachings of the Gospel. But there is this striking difference: The great burden of the moral precepts, contained in the writings of these Pagan teachers, is the duty that man owes to his fellow-man. They are comparatively silent on the duties man owes to God. There is no ray of hope to light up the cheerless darkness of the grave,—to illumine the shadows of a night

"That hath no morn beyond it, and no star!"

On the other hand, will the Gospel meet so severe a test? Will its principles meet the social, mental, physical, and *spiritual* necessities of mankind? We claim that it will! We unhesitatingly declare, that it will not only secure man's highest temporal happiness and peace, but it is the only thing that will, or can give him any hope or comfort when he comes to leave this world. The Gospel is the only source of hope beyond the grave,—the hope of eternal life.

*Happiness* is the prime object of human life. It was the Great Creator's desire, in the making of man, that he should be *happy*. The desire to be happy animates every human bosom, and stimulates all human effort. Some seek it in one way, and some in another. Comparatively few seek it in the right way,—the only way in which it can certainly be secured.

Some seek happiness in the pursuit of wealth, some in the mad, restless chase after worldly honors or fame; others again give themselves up to indulge in amusements and pleasure, whilst others, poring over "Many a quaint and curious volume of forgotten lore," seek it in the acquisition of knowledge.

All these supposed sources of happiness have been tried, in all the ages past, by untold millions, yea, quintillions, of men and invariably with a like result,—the bitter cry of a disappointed soul! "All is vanity and vexation of spirit!"

Oh, why should man repeat these disastrous experiments! why fritter away the precious hours that God has given that we might, if we would, secure the great and incorruptible crown of eternal life!

It is not in these earthly baubles to satisfy the necessities of the immortal soul. God only,—he who created the soul,—can supply its wants.

We affirm that Christianity can, and does, meet all the temporal, as well as the spiritual needs of man. Let us, then, consider this proposition. Much of man's happiness in this world depends upon his environments,—his social state or surroundings; for man is, unquestionably, a social being. In this view, then, will Christianity improve the condition of human society,—and thus add to man's comfort and happiness? We contend that it will!

"Some thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees."

## RESISTING INFLUENCE.

BY GRANT MAHAN.

THIS question of influence as perhaps every other one, has two sides, though our attention is usually called to only one of them—the influence that goes out from us. There is no doubt that it is our duty to see to it that our influence over others, be it little or much, is for good, and not for evil. Too much care can hardly be taken. And yet it will not do to always look at only this side of the question. We have duties toward others, to be sure; but we also have duties toward ourselves, as they have toward themselves. The duty is the same in both cases; namely, to refuse to submit to influence known to be bad. No one who writes about influence will dispute this; but it is too often passed over in silence. Persons are very generally glad to find some one who can be made responsible for their short-comings, and this is one reason why the other side of the question ought to be brought into prominence once in a while.

After we have become men and women we are supposed to know right from wrong, and we are given strength to resist the wrong and follow the right, if we will to do so. Suppose some one occupying a high position, it matters not whether it be in church or state, does an act that we know to be wrong. Is that any reason why we should be found guilty of the same act? Have we any excuse that can be considered valid in God's eyes if he finds us guilty? Not the slightest reason, not the slightest excuse. This reason and this excuse are very often, too often, given; but we deceive ourselves when we try to quiet our consciences by such means. The man who first commits the act is guilty too, if he knows it to be wrong; but we are not to sit in judgment over him. We know that every man will be rewarded for his works.

For some reason most of us are very impressionable, too much so. We seem to be so constituted that we can't help being influenced by those around us. And yet, can we be considered full-grown men and women as long as we are so easily led hither and thither? The ideal state is far in advance of the real. We must learn to acquit ourselves like men, to be strong. We must learn to do things because they are right, not because some one else does them. And when this is done a great advance will have been made. And then every one must be made to feel that he, and he alone, will have to answer for what he has done or left undone.

We all know persons who staid outside of the church and point to unfaithful ones in it, and make this their excuse for not doing better. But such an excuse is utterly worthless. Just how much the professing Christian will have to answer for because his influence has a tendency to keep others out of the church, we do not know; but we do know that he commits sin who knows to do good and does it not. It may be doubted whether the unfaithful professor really keeps any one from coming to Christ. Those who remain away remain away because they choose to; and if they did not have one reason for doing so they would find another. If I feel and know it to be my duty to live a Christian life, it is my business to live such a one, no matter if nine hundred and ninety-nine out of every thousand who profess to live such a life do not live up to their profession. There is no occasion for bringing other people and their actions into consideration. The only thing for me to do is to decide whether I am going to do what I know to be right; and on me, not on my neighbor, will rest the consequences of the decision. This is personal to each and every one of



us. It applies to those who are in the church as well as to those who are outside of it. If my brother does some little thing that is wrong, far from making that an excuse for doing the same thing myself, it is my business to tell him of his fault.

This is not saying we may disregard our influence over others, not by any means. It is only an additional means of influencing others for good. For when people learn to know that we strive to do the right for the sake of right, that the rightness or wrongness of an act does not depend on the doer of it, then will they think there is something in our profession. There are always persons around us who do not know the right from the wrong, and we must be careful that we do not make one of these to stumble. But a great deal of the time that is spent in asking ourselves whether a thing will have a good influence ought to be spent in asking ourselves whether it is right. If the motives are right and are followed by right actions the influence can not be for anything but good. The great object is to have stronger men and women, men and women who can stand alone when they know they are on God's side and whose ideas of right are not shaken by the errors of some one to whom they have looked up; and it seems to me that there is no better way to do this, to have such men and women in the future, than to teach by precept and example that a thing is to be done or left undone simply and solely because it is right or wrong, that an act is right because it is right and wrong because it is wrong, and not because of any goodness or badness in the doer of it.

#### HYMNS AND AUTHORS.

BY JAMES A. SELL.

##### Number Two.

JESUS loved to retire to places apart and spend whole nights alone with his Father. A special blessing is promised to those who "enter into the closet and shut the door," in order to pray to the Lord while alone. Our inner being must be refreshed by drawing water from the "wells of salvation" when the world is shut out.

Mrs. Phoebe Brown was born in New York in 1783. Her father died when she was ten months old and for nine years she was tenderly cared for by her grandmother. After this time her life, for some years, was one of bondage, little better than slavery itself. The moulding period of her life was spent with neither intellectual or religious culture. When about eighteen years of age a brighter day dawned, and her burdened and saddened life became more bright, and by slow degrees the latent talents were developed and she became a writer of some note. She was called upon in early life to suffer the bitter pangs of widowhood with a family of children. Being sanctified by trials she had learned the inconsistency of all earthly help and sought her help from him who heareth the "young ravens when they cry." Close by her home there flowed a little stream of water, skirted by shrubs of a larger and smaller growth, whose graceful foliage wooed the lover of nature to seek seclusion beneath their refreshing shade, to commune with their own hearts and their God. To this retreat the subject of our sketch often retired for meditation and prayer. Here, in the musical murmur of the brook, and the sweet rustle of the leaves as they were fanned by the zephyrs, angels ministered to her soul.

By those who did not understand her motive, she was severely censured for this practice. Pained and grieved at heart, with her babe upon her knee, she wrote as an apology for her twilight rambles,

"I love to steal awhile away  
From every cumbering care,  
And spend the hours of setting day,  
In humble, grateful prayer."

Her humble, devoted and consecrated life brought forth blessed fruit. One of her sons became a missionary to Japan, and all her children turned out well, and became good and useful. "They who dwell in the secret place of the Most High shall abide under the shadow of the Almighty."

This precious hymn, referred to above, has brought comfort to many a weary, bereaved soul, who never heard of the poor widow, whose bruised and bleeding heart poured it forth in being persecuted for righteousness' sake. The hymn is a favorite and well deserves its popularity, as it expresses the truthful emotion of every prayerful heart.

She wrote other hymns equally popular with the one referred to.

"Oh Lord thy work revive  
In Zion's gloomy hour,  
And let our dying graces live  
By thy restoring power."

These words were written by her from the impulse of a full heart. She incidentally showed it to a friend who begged a copy for his own use, and through him it found its way to the public.

She not only loved the evening twilight as a suitable hour of prayer, but the early morning hour as well. While bending under the burden of years, she wrote to a friend, "I have risen before the light, that I may have a quiet hour for communion with my God and Savior." We will here insert one of her morning hymns, hoping that many, especially children, may commit it to memory and receive many a precious unction in its frequent use.

"How sweet the melting lay,  
Which breaks upon the ear,  
When at the hour of rising day,  
Christians unite in prayer."

"The breezes waft their cries  
Up to Jehovah's throne,  
He listens to their heaving sighs  
And sends his blessings down."

"So Jesus rose to pray  
Before the morning light,  
Once on the chilling mount did stay  
To wrestle all the night."

"Glory to God on high,  
Who sends his spirit down  
To rescue souls condemned to die,  
And make his people one."

##### WHAT A HYMN DID.

The following is given as a true story. We have frequently heard it repeated in Eastern Pennsylvania. We wish here to revive it for the sake of the good it may do for others,—especially mothers.

Away back about 1754, a war was raging in Canada between the French and English. The Indians sided with the French, and on one of their cruel, scouting excursions they invaded Pennsylvania, burned houses, murdered the settlers and carried away their children into captivity. Among this number was a little girl by the name of Regina, from a Christian family, who, with another little girl was given to an old Indian squaw, who treated them so cruelly that at times she nearly killed them. Regina being the older and having been taught verses of Scripture and stanzas of hymns, would teach them to her little companion in savage captivity, and they would frequently go into the forest to pray to their loving Savior. They also often sang:

"Alone, yet not alone am I."

They continued in this dreadful state for nine long, dreary years. In 1764 Col. Bouquet, of the

English army invaded the country of their captivity, conquered the Indians and compelled them to ask for peace. One condition of their surrender was to give up all the prisoners, numbering about four hundred. Our two girls were among the happy number. They were all taken to Carlisle, not far from the present capital of the State, and advertised so that friends could come and reclaim them. Regina's mother came with trembling expectation to again meet her long-lost child. She met with a sad obstacle. Nine years added to her life, with the coarseness of Indian habits, made her daughter a stranger to her. She searched, but all in vain. She could not recognize her child. Her full heart was breaking. Her mother-love brought her to search with a faint ray of hope and now that is sinking in the darkness of despair and the darling of other days, and still beloved, oh, where is she? Through the long, tedious years she had wept and prayed and pined in loneliness, yet not without a prospect that the darling of her bosom would some day be restored to her. But a dark cloud was upon her now and she bitterly wept in her sore disappointment. She was asked if she knew nothing by which the poor girl might be known. She then began to sing:

"Alone, yet not alone am I,  
Though in this wilderness so drear;  
I feel my Savior always nigh,  
He comes the weary hours to cheer.  
I am with him, and he with me;  
Even here alone I cannot be."

Scarcely had she sung two lines till Regina rushed from the crowd and threw herself in her mother's arms. They both wept. Not the scalding tears of a dying hope, but such tears of joy as only a widowed mother and an orphan child under such circumstances could shed. Though Regina did not see a book for nine years, she did not forget how to read the Bible.

Mothers, do not think your time lost that you spend in teaching your children to read the Bible and other good books, and training them in the ways of the Lord. Religious influence is abiding. All else in this case was forgotten. And if this one hymn produced so much joy to both mother and child here, what must it be in the better world, when you will meet your loved ones, where all the heart-aches of weary waiting and painful separations of this life shall give way to the rapture of joy that shall thrill the soul in the happy recognition of friends beyond the veil and mist of the flickering rays of hope of time.

McKee's Gap, Pa.

##### LOSING BOTH WORLDS.

It is not worth while being religious unless you are altogether religious. It won't do to be merely playing at religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God; others put it in a second place. The prayer-meetings are dull and fellowship gatherings are uninteresting; but the moment a man begins to seek the kingdom of God and his righteousness, all things are right. To any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, he may be religious, but there is something he loves more, and both worlds are spoilt to him. He has neither the cream of the one nor of the other. The great desideratum of the present day is not more Christians, but a better brand of Christians.—Henry Drummond.

"It is hard to say whether God discovers more love in preparing heavenly mansions for the soul than in preparing the soul for heavenly mansions."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—1 Cor. 8:12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kan.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Draft on New York or Chicago. Do not send personal checks or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### THE OPENING OF AN INDIA MISSION.

At a meeting of the General Missionary Committee, Feb. 28, the pressing need of a mission in India was presented, and after prayerful and careful consideration, the Committee decided on the following:

1. That steps be taken towards opening a mission in India.
2. That Bro. Albert W. and sister Alice Vaniman, having offered themselves to labor in a foreign field, wholly under the control of the Committee, their application was accepted.
3. That the Committee desires to send another suitable brother and his wife, or a brother, or a sister, as circumstances direct, to accompany them.
4. That the Committee will need means to carry on this work, and now calls upon the Brotherhood for contributions. It is necessary, to carry out the present plans, that sufficient funds or a guarantee for the same, be in the hands of the Committee by Annual Meeting.
5. That the Board proposes to have the missionaries sail about Oct. 1, 1893.
6. That all money for this work should be designated as "India Mission," and sent to Galen B. Royer, Mt. Morris, Ill., the Secretary of the Committee.
7. That the Committee suggests that all the churches and Sunday-schools in the Brotherhood hold a special collection for this work on the first Sunday in May, or as near that time as convenient. There will also be an opportunity to contribute at Annual Meeting.
8. That applications with full particulars from members desiring to accompany brother and sister Vaniman, should be in writing and in the hands of the Secretary no later than time of Annual Meeting.
9. That the following are to be the qualifications for missionaries:
  - (a) They must be sound in the faith.
  - (b) They must be willing to submit themselves wholly under the control and advice of the Committee.
  - (c) They must be able and willing to teach and defend the principles of the Gospel, and the doctrines and peculiarities of the church, as defined and applied by Annual Meeting, and must manifest the same in their conversation, life and char-

acter. If married, the missionary must have a wife who is to him a true help-meet, possessing, so far as may be, similar qualifications, and who is ever ready and willing to help him in every possible way to carry forward the Lord's work.

(d) The Committee agrees that such missionaries shall be furnished steady employment, so long as they prove to be the right members in the right place, and while thus employed they shall be supported. An itemized report of expenses is to be submitted to the Committee quarterly, by all missionaries in their employ.

The above is to be signed by both the Committee and those who go.

By order of the Board,

DANIEL VANIMAN, Foreman.

GALLEN B. ROYER, Secretary.

### CHRISTOPHER SOWER.

BY CHAS. G. SOWER.

#### In Five Parts.—Part Four.

CHRISTOPHER SOWER 2d, was born September 26, 1721, in Laasphe, Witgenstein, Germany; married April 21 (old style), 1751, to Catharine Sharpnack, of Germantown; died August 4th, 1784, and was buried at Methasthen, a few miles above Norristown. His wife died Jan. 8, 1777.

As Christopher Sower (2d), was an only child he was much beloved by both parents, and particularly his mother, whose love was as warmly returned by him. Of a quiet and retiring disposition, he was thoroughly conscientious in all his thoughts and actions, thus winning the respect of all with whom he came in contact. He was fond of study and at an early age was afforded the best opportunities then available for a liberal German and English education. In the former he was placed under that eminently wise and conscientious teacher, Christopher Dock, whose educational methods, as advanced in many points as those of the present day, have recently attracted much attention, and whose writings are remarkable for their maturity and foresight in whatever pertained to his noble profession.

The serious temperament of Christopher Sower, and the influences by which he was surrounded, led him early to give attention to his religious needs and impressions, and in his sixteenth year, on the 24th of February, 1737, he was baptized by immersion according to the mode practiced by the Dunkers. Ten years after, in May, 1747, when 26 years old, he entered the ministry, being ordained Deacon ("Overseer of the distressed and needy") and on the first of June, 1748, he was made "minister." In the following year he was called to officiate with Rev. Sanders Mack in the oldest Dunker Church in America, organized under the ministry of Peter Becker in 1723, and located in Germantown. In June, 1763, five years after he entered the ministry, he was chosen "Overseer of Churches" or Bishop. He continued to exercise the duties of this office in connection with his secular occupation, as is the custom amongst the Brethren in the church of which he was a member, until his death in 1784, visiting the churches throughout Eastern Pennsylvania, and neighboring provinces. As a minister he was so venerated and beloved that to this day no one stands higher in the universal regard and affection of the members of his denomination, unless it be Alexander Mack. His reputation as a writer was so great that his influence was recognized in all the Colonies, and by all classes. In his ministerial labors he was known as an eloquent and brilliant speaker, carrying conviction to the minds of his hearers. That his ability in this respect was of no common order may be inferred from his rapid promotion in the ministry, as well as from

tradition and the capacity displayed in his writings. He did not shrink from controversy in defense of his principles, and when excited by debate was not particular as to the moderation of the language in which he met his opponents. He inherited his father's unyielding adherence to religious principles and maxims of morality, especially maintaining the fundamental principle that all coercion or carrying arms for war or self-defense was wrong.

But in his pastoral work the kindness and benevolence of his nature appeared in its most attractive phase. His charity and liberality to those in distress were without limit. He was known, especially for his benefactions of provisions to the families of patriot soldiers, as "the bread father," and continued to be so called even long after his death.

While his father lived, the son assisted him in his business, and as early as 1754 published occasionally a work in his own name. In 1758, immediately after his father's death, he assumed entire charge of the business, bringing to it much vigor, zeal and industry, and enlarging it to an extent, which, for that period, seems now almost incredible. He published new editions of the principal books issued by his father, adding to them a number of other works in both the German and English languages, and continued the periodicals already established, enlarging them from time to time as occasion demanded. In 1763, he published a *second edition* of the GREAT QUARTO BIBLE, and in 1776 a *third edition* of the same. All of these editions were issued previous to the publication of an English Bible in the American Colonies. Stereotyping was yet unknown, and the types for each "form" or page of the edition were set up anew as required, involving one or more years of severe labor. In his business he displayed the same energy and enterprise as his father, engaging, like him, in several other occupations besides printer and publisher, manufacturing almost everything needed in his business. So highly was he esteemed that the Pennsylvania Assembly, in session in 1775, passed a Resolution, commending his exertions in the advancement of Home Industries, and calling upon citizens to give preference to his products over those imported. Besides carrying on type founding, wood engraving, paper and ink making, printing and binding, he continued his very large business in medical preparations, and in some business seasons long lines of "Conestoga" wagons, each with six, eight or ten horses, decorated with their musical chimes of bells, often stood hours before his establishment, waiting their turns for packages to be forwarded to distant parts of the country. His industry was untiring, and he translated many works in addition to his constant editorial and ministerial labors. He accumulated a large property, invested mainly in his business and in real estate.

Like his father, he was a decided opponent of Negro Slavery, and in 1760, in his paper, administered a severe rebuke to those of his countrymen who engaged "in the nefarious commerce in slaves." After picturing the abominations of this godless traffic, he continues, "May God be merciful to our country before its measure of iniquity be full and the vials of His wrath be poured out upon it." Surely this was prophetic. As a decided friend of education he took a leading and active part in founding the Germantown Academy. The first meeting was called in December, 1769, to devise measures for the erection of buildings, at which he was a prominent speaker, and furthermore one of the largest contributors. The building still stands, and the school bears a high reputation, and it is hoped that the wealthy citizens of Germantown will soon, by a generous endowment,



place it in the position originally intended, as one of the best schools in the country.

During the whole course of his life he advocated the doctrines of universal peace, and condemned as unchristian the use of weapons of war for any offensive purpose whatever.

The ruling maxim which controlled and influenced him, and his beloved father as well, in their whole life and life's work, was "to return good for evil;" to meet outrage and wrong with entreaty and expostulation, and finally, when inevitable, to accept them in a quiet humility and submission, rather than resort to the courts or violent resistance and weapons of warfare. In this they believed they were following their Loving and Divine Master and Guide.

This principle guided them in all their public actions and positions in their earlier history, causing them to unite with Friends in discountenancing the efforts of the revengeful and warlike in the colonial treatment of frontier Indians, and at a later period interposing a quiet influence in favor of peace and reconciliation rather than resort to the horrors and cruelties of war. In both cases they were persistently misunderstood and misrepresented by those governed by passion, prejudice or self-interest.

#### A THANK-OFFERING STORY.

[The following story from the *Christian Weekly* will put some of our readers to thinking in a different way.]

It was a thank-offering meeting of the woman's missionary society of one of our city churches. A pile of envelopes lay before the Secretary, the contents of which she read aloud one by one. They ran something like this:

"For recovery from severe illness, \$5."

"For the granting of the dearest wish of my heart, \$10."

"For preservation from harm in the great railroad accident when so many were killed and injured, \$10."

"For the conversion of a son, \$5."

"For the dear baby that has come to me, \$3."

Mrs. Stanton sat listening to the reading, and blushed a little when her own envelope was opened, and the Secretary took out \$2, enclosed in a blank sheet, accompanied by no word or comment.

The truth was, Mrs. Stanton's life had been very uneventful the last year. It had gone quietly on, with few ups and few downs. She and her husband and her two children had been fairly well; by close economy they had had enough to eat and drink, and to dress respectably, though this last had not been accomplished without much thought and care on her part, and various pinchings known only to herself.

Self-denial had seemed to be the key-note of her life the past year; her sky had been rather gray than sunny; her atmosphere rather chill than warm. Not that she made any moan over her self-denials and deprivations. It was all done cheerfully, and no one was the wiser for it but herself. Still, in thinking of this thank-offering meeting, she had wondered just a little for what special reason she should bring her small gift. She could hardly help contrasting her condition now, with the luxury by which she had been surrounded a few years ago, before her husband had lost his property in an unfortunate speculation. She wondered a little dully if the conditions would be fulfilled if she should bring her offering out of a general feeling of gratitude that things were no worse with them than they were.

Both she and her husband were systematic givers out of their penury, as they had once been

out of their abundance; so this extra gift, small as it was, was the price of a large self-denial. It would represent her shabby bonnet worn through another winter, without the refurbishing she had hoped to give it, when it had seemed almost too bad to last out the previous season. Still, she was warmly interested in mission work, and gave it gladly, only wishing it was more.

The Secretary read on, while she sat half-listening, half-thinking. Soon her attention was arrested by the reading of this:

"For the many pleasant little things that have fallen to my share this year, \$2."

Other notes were read; remarks were made; the meeting closed, and Mrs. Stanton went thoughtfully home, the words "For the pleasant little things" ringing in her ears. She wondered if she had always taken note of her own pleasant small things as they came to her. She feared not. Looking back in the light of this thought she could recall numberless little acts of kindness from others to herself that had sweetened her life, and for which, though she had been grateful to the givers, she scarcely remembered to have raised her head to heaven in gratitude. She resolved to be upon the lookout hereafter.

Even as she meditated the bell rang, and going to the door there stood little Elly Hale with a great bunch of roses in her hand.

"Aunt Elly sent mamma a big box of roses to-day—so many she can't use them all—and will you please take these?" said the little messenger, the child of a wealthy neighbor, and a sister in the church, and one whose thoughtful kindnesses were nothing new in this household.

Mrs. Stanton kissed the little maiden, and sent her home with thanks. Then she buried her face in the flowers with childish delight. She loved beautiful things, and often had to take herself to task for her vain longings for them. But now there was a feeling almost of awe mingled with her pleasure as she remembered again the "little things," and how soon her thought had been responded to. She finished her preparations for supper with a light step, pausing often to look at the flowers and inhale their fragrance as she passed them. They brought a glow to her heart which was reflected in her face, and which her husband and children caught as they sat down to supper.

Before she went to bed that night she inscribed an envelope: "Thank-Offering for Pleasant Little Things," and dropped a nickel in it for the handful of roses.

The next afternoon, as she sat mending Willie's jacket, Mrs. Dodd came in with the *Forum* in her hand.

"Here is an article," she said, "that I thought you would be interested in, so I brought it over to read with you."

The article was read and discussed. Both women received some new ideas, some inspirations to better living, and parted, feeling heartened and uplifted by the pleasant hour. That night another nickel bore the first one company.

"O mamma," cried Willie, as he came rushing in from school on examination day. "I passed 98 in arithmetic to-day. Aren't you glad? Didn't I have to study for it, though!"

"Indeed I am glad, Willie, more glad than I can say, not only for the passing and good record, but I am glad because it shows you have been in earnest, and determined to conquer your easygoing habits of study. You make me very happy."

So happy that another contribution went into the thankful envelope.

"Did you know," said Mr. Stanton, one evening, "that Mrs. Floyd slipped on the icy sidewalk this afternoon and broke her ankle?"

"Nol Is it possible?"

"It is a bad injury, and the doctor says she will be confined to the house for months."

"How dreadful! What if it had been I? I was out this afternoon, too, but I did not slip and break my bones. Ought I not to be thankful?"

So thankful that a twenty-five cent piece in the envelope that night put the nickels quite out of countenance.

The next day she went down town to get a much-needed cloak for May. She had priced cloaks a few days before, and the very cheapest she could find that would be at all serviceable was \$12. It was a large sum to take from their slender income, yet this one was of the "must have," or May would be obliged to leave school. When she arrived at the store she found that this particular line of cloaks had been marked down that very morning to \$10, which she joyfully paid, and that night deposited a coin in the envelope.

A day or two later little Elly Hale appeared at the door with the message that her mother was sick, and would Mrs. Stanton please come in and sit with her a little while.

She went with the little messenger.

"I am sorry to trouble you," said Mrs. Hale, "but the nurse is away for the day, the cook is in a temper, and I feel one of my terrible headaches coming on. Sometimes the nurse has been able to ward them off by rubbing, and as company is coming to-morrow I don't know how I can afford to have one now. So in my despair I sent to see if you can help me."

Mrs. Stanton could and did. A half-hour's gentle manipulation of the aching head sent the sufferer into a quiet sleep, from which she awoke two hours later with the pain gone, weak but happy.

"Surely," mused Mrs. Stanton that evening, "I ought to be thankful for the power to do a kindness—even a little one—as well as to receive one," and she dropped a dime in the envelope.

"It is getting heavy," she thought with a happy smile. "At this rate I shall be bankrupt soon." Yet she did not seem greatly alarmed at the prospect.

One afternoon Helen Brown, a member of her Sunday-school class, came in. She seemed depressed and anxious. After a little common-place talk, her teacher said:

"What is it, Helen? Does something trouble you? Can I help you?"

"O, Mrs. Stanton, I want to be a Christian! I am so unhappy. Will you tell me what to do?"

The sacred hour that followed neither of them will ever forget. When Helen left it was with a new light in her eyes, a new love in her heart, a new purpose in her living. Her feet were set in the way of everlasting life.

"Oh!" exclaimed Mrs. Stanton to herself that night, "this is not one of the 'little things.' For this great privilege—this great honor—of leading a soul to Christ, all that I have in the world would be but a small thank-offering. What can I render unto the Lord for all his goodness to me? A fresh and whole consecration to his service is the least I can offer."

But into the envelope also went the largest contribution yet.

As time went on life held a new sweetness and a new meaning for Mrs. Stanton. Her days seemed to be full of pleasant things; her heart was attuned to thanksgiving; and out of the abundance of her heart her mouth spoke. Her envelope grew full almost to bursting; and yet there was no lack of earthly comforts. She sometimes felt as if the miracle of the widow's cruse of oil and measure of meal was repeated in her, for the more she put away in the sacred envelope the more she had to put there; and when the next thank-offering came around it was no vain obligation that she carried to the place of meeting, but her little gift—small yet in comparison to others—was sweetened through and through with gratitude and love.



# The Gospel Messenger,

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☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., . . . . . March 14, 1893

BRO. J. E. KELLER may now be addressed at Tipton, Iowa, instead of Hope, Kans.

BRO. P. E. WHITMER, of Stella, Nebr., announces his address changed to Hamlin, Kans.

BRO. J. D. TROSTLE, of Hope, Kans., writes that Bro. E. B. Hoff, of McPherson, is engaged in a series of meetings at that place.

TURN to the name, Conrad Fitz, in your Brethren's Almanac, and mark Leeseburg in place of Astoria, and you will have his present address.

SOME one who is acquainted with the surroundings of Pratt Centre, Pratt Co., Kans., will please inform Bro. John W. Crumb, of Farmington, Ill., what church of the Brethren is located near that place.

BRO. S. B. MILLER, of Girard, Ill., will shortly locate at Maxwell, Iowa, where he may be addressed. He reports being on the sick list for some weeks, and not able to attend to his appointments.

BRO. H. O. EARLY is engaged in a protracted meeting in the Middletown Valley church, Pa. His congregations are very large and the interest excellent. A regular little army of young people are attending the services.

WE have received quite a number of No. 2,—all we need for the present, at least. We are very thankful to those who responded to our request. We could use a few of No. 3 to good advantage, if any of our readers care to spare them.

BRO. J. G. ROYER, who chanced to be present at the dedication of the new meeting-house in Elkhart, Ind., last Sunday, reports an excellent meeting, large congregations and the best of interest. Bro. W. R. Deeter preached the dedicatory sermon. The house is large, well built and neatly finished, and is a credit to the enterprising Brethren at that place. He speaks very encouragingly of the work among the Brethren in Northern Indiana.

ALL the clerks of the District Meetings will please bear in mind that they should send to this office copies of the Minutes of their meetings, with the queries intended for the Annual Meeting, marked, so they can be printed on a sheet for the use of the delegates at the Annual Conference. In some instances we cannot wait for the printed Minutes, as we should have the queries at least two weeks before the Conference, hence a written copy of the queries intended for Annual Meeting should be sent us from the meetings that cannot get their Minutes printed in time.

BRETHREN should not encourage applicants to delay baptism. Connected with its proper antecedents, baptism is one of the conditions of pardon. It is the birth of the water, the washing of regeneration, the initiatory rite into the church, and should be administered at as early a date as possible. In the Scriptures we do not read of baptism being delayed for any cause. Any one who believes on the Lord Jesus with all his heart, has repented of his sins, and made confession with his mouth, is a fit subject for Christian baptism. The jailer was baptized the same night in which he first believed. The converts at Samaria had to await the coming of the apostles for the laying on of hands, but there was no delay in baptism. With proper care people may be baptized any time during the year, and there is no better time than when the fire of God first burns intensely on the altar of the heart.

If you desire your love-feast notice placed among the standing announcements, write it on a separate piece of paper, or on a card, something like this:

(Love-feast.)

May 16, at 2 P. M., in the Reno church, Orange Co., Ill. J. C. Manning.

A notice thus prepared is sure to be placed with the standing announcements, but if written in with other matter, may be neglected for the want of time to rewrite and put it in shape. In the large composing room, where all the type is set, are hooks for each department. If a love-feast notice is written in a report of church news, and not mentioned on a separate slip, as suggested above, it fails to get on the hook for standing announcements, unless we rewrite it for that purpose. When greatly pressed for the want of time, we either neglect or forget to do this. For that reason, many of the notices, found mixed in with the reports from the churches, do not appear among the standing announcements. We trust that all of our correspondents will remember this suggestion when sending in love-feast notices.

## THE INDIA MISSION.

ON another page of this issue will be found a very important notice from the General Mission Board, stating their intention to establish a mission in India, if sufficient funds can be raised by the time of the coming Annual Meeting. This is a most important step, and deserves more than ordinary notice. Possibly some are disposed to look upon foreign missions with indifference, thinking that it is the duty of the church to first evangelize America before giving attention to other lands. Christ never intended his apostles to take that view of missionary work. They were told to go into all the world and preach the Gospel to every creature. They were instructed to tarry at Jerusalem until endued with power from on high (Luke 24: 49), but it was not even hinted that they should first evangelize that city before preaching the Gospel to other parts of the world.

Though they preached in all parts of Judea, Samaria and Galilee, and established many churches, they did not wait for everybody to be converted in these countries, before they undertook the spread of the Gospel to other lands. Had they confined themselves to one nation, fully resolved to convert all the people before going elsewhere, the Gospel, during their day, would have been confined to a small compass indeed. We must not expect to convert everybody in this favored land before carrying the Gospel to the heathen. If we undertake a work of that kind, we never will advance beyond our immediate localities.

We need not fear that the men and money we send to foreign fields will, in the least, curtail the work in America. Years ago, when the Danish mission was started, some thought it unwise to send away the means so much needed at home. But that movement gave to the mission cause in the Brotherhood a force that is perceptible in every congregation in the Fraternity. The more work we do in foreign fields, the greater will be our interest and growth at home. A denomination that does no foreign work will accomplish but little at home.

It is probably not generally known that there are over eight hundred million heathens who know nothing of the Gospel. More than two hundred and forty million are in India. While other denominations are sending out missionaries to the heathen lands by the score, it is, nevertheless, a fact that the Brethren have not one worker for the cause of Christ in the regions beyond. Many of our members are inquiring why our people are so slack in this respect. Why are we not doing something for these heathen lands? It is not because there is not a strong desire in the hearts of many to have the Gospel carried to the heathen, but simply because, up to this time, there seemed to be no way open to reach the desired end. At the special meeting of the Board last week, a communication was received from Bro. A. W. Vaniman and wife, of McPherson, Kans., offering themselves as missionaries to the heathen lands, preferring, however, to go to India. After discussing the question in all its bearings, the Board unanimously voted to accept them, and proceed to raise the necessary means to defray the expenses of the undertaking.

Bro. Vaniman and wife are not without experience on the mission field, having spent three years, under the direction of the Board, in Texas. For some years they have been connected with the McPherson College. They are not only well posted in our doctrine, but are in full sympathy with the Brotherhood and her principles. They have the confidence of those who know them, and will enter upon the work with judgment and zeal. The Board deems it proper to send at least one, if not two, other suitable workers with Bro. Vaniman and wife.

The undertaking is a very important one and will require much self-denial upon the part of those who undertake to open up this mission. India is in the extreme southern part of Asia, and is probably 12,000 miles from New York by water. The climate is tropical and the inhabitants very numerous. Hinduism is the religion of the great majority of the inhabitants. Mohammedanism comes next. Each division of the country seems to have its own peculiar language, though the English has been widely introduced, and is spoken more or less in many parts of



India. In portions of the country the Christian religion has been largely introduced, and missionaries are meeting with encouraging success. Still there are millions who have not yet heard of the Gospel.

It is to be hoped that all the churches will respond liberally to the request of the Board, and furnish the necessary funds for the purpose of carrying on this important undertaking. Those of our people who have been urging the Board to carry the work into foreign fields, now have an opportunity to show their zeal in a very substantial manner.

Our people may rest assured that the Board will send on this mission only competent members, who are known to be in full sympathy with the church and her principles. Setting apart the first Sunday in May as a suitable time for all the churches and Sunday-schools to take up collections for this purpose, is in keeping with the spirit, as well as the letter of Paul's instructions, "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come." 1 Cor. 16: 2. We also suggest that it will be productive of good, if an earnest missionary sermon be preached in each congregation prior to that time. May the Lord help us to do our part in sending the Gospel to those that are yet in darkness!

J. H. M.

#### ORDAINING ELDERS IN EVERY CHURCH.

WE are asked to say what we think about one elder having charge of from six to twelve congregations. If it be a necessity, it is certainly a very unfortunate one. It is not, by any means, a normal condition of affairs. In our judgment, it is not Scriptural. To Titus Paul wrote: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I appointed thee." Tit. 1: 5. The carrying out of the principles, contained in this verse, will give to each church her elder in a reasonable length of time. The churches must first be organized, then the things that are wanting should be set in order. After that, elders may be ordained in every congregation. We have long been of the opinion that the Great Head of the church never intended that an elder, as a rule, should have direct charge of more than one congregation. And yet, we know that to do otherwise sometimes becomes a necessity. Every effort, however, should be made to remedy the defect, and place the unfortunate churches in a true working condition. This can be done by giving special attention to a church, with the view of developing material for the eldership. The officers of the church ought to receive many lessons intended for their special benefit and development. The Savior had many private talks with his disciples, and in this way gave them personal lessons that went home to their souls. Elders, having charge of several congregations, might do well to instruct the officers privately concerning their duties and privileges. Were this done in an intelligent manner, it would doubtless result in great good.

Elders should appear among their people as a father, and not as one lording it over God's heritage. By thus setting a good, fatherly example, they will be the means of preparing the younger ministers for greater responsibilities. Unfortunately many members look upon an elder as a person of special authority, and not as a father or

a shepherd. Young ministers sometimes get this idea, and in seeking the eldership, assume a self-important spirit that wholly unfits them for the responsible place. The less of this spirit, manifested upon the part of older elders, the easier it will be to prepare young ministers for the eldership.

We believe in preparing ministers for the eldership by giving them special instructions in that line. The qualifications of elders should be carefully explained to them, and they should be urged to study these qualifications with a view of reaching that standard as early in life as possible. It is a good standard to attain unto. And if non-resident elders would do more of this in the congregations over which they are the overseers, they would probably soon be able to ordain suitable elders in all the churches. A resident elder is a very important consideration, and special efforts should be made to supply every congregation with its own elder.

While every reasonable effort should be made to encourage and reach great proficiency in the eldership, care should also be taken not to place the standard too high in congregations destitute of elders. If the standard be placed too high, it may be found impossible to find a man for the position. However desirable a skillful elder may be, it is well to remember that one of only ordinary attainments is far better than no elder at all. Then there are congregations made up of a class not necessarily requiring shepherds so thoroughly skilled in all parts of church government. What they need is an under-shepherd to go in and out among them, and see that they are properly fed upon the sincere milk of the Word. Elders of very ordinary attainments may answer the purpose of these congregations, and be the means of keeping the flock united, so that all the members may develop together. It should also be borne in mind that some of the most trusty elders we now have in the church, were made of what, at one time, was considered very unpromising material. And while we should not lay hands suddenly on any man, we should endeavor to place a little more confidence in the membership of the classes of churches referred to. In our fatherly care over some of these elderless congregations, we may act as unwisely as do some over-zealous parents, who doubt the ability of their lately-married children to keep house. Give the children a chance, accompanied with a little advice and a good deal of encouragement, and they will soon learn to conduct their affairs with as much discretion as did the parents when they first started out together in life.

In our administration of church government, we should give the Holy Spirit a chance to do a little something and not try to do everything ourselves. While upon the Isle of Patmos, John saw the seven golden candlesticks, representing the Seven Churches of Asia, and Jesus walking in the midst thereof (Rev. 2: 1). Let us bear in mind that Christ is walking in the midst of all his churches, and if we put forward the best available material that can be found for under-shepherds, he with our aid, will develop that material and make of it vessels fit for the Master's use. We must do our part, then trust God for the rest.

And while we encourage the ordaining of elders in all the churches, we do not wish these remarks to be construed in support of ordaining men who are seeking the office, and yet are wholly unfit for the responsible position.

J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

##### No. 35.—A Visit to the Pyramids of Egypt.

"EVERYTHING fears time, but time fears the Pyramids" wrote an Arabian physician (Abdellatif) at the close of the eleventh century. Eight hundred years have been numbered in the flight of time since the Arabian wrote, and still the old pyramids, old when Abraham first visited Egypt, older still when Moses was born, stand in their solitary grandeur on the verge of the Libyan desert plain. Time has dealt gently with these huge structures, and although the Greeks, Romans, and Saracens robbed them of their polished granite casing, they are as imposing in their grandeur to-day, as they were a thousand years ago. They are standing yet, one of the wonders of the world, and they will doubtless stand until it shall be declared that time shall be no more.

"A visit to the pyramids" says Dr. Schaff, "is an event in a man's life. It is worth a visit to Egypt. The pyramids and the sphinxes are the fittest symbols, the best welcome, and the best farewell to the Land of the Pharaohs, who themselves, rose like pyramids, in solitary grandeur, far above the desert plain of slavery around them." We are not prepared to say that the pyramids are worth a trip from America to Egypt, but having come to Egypt, no one would think of going away without seeing these great masses of masonry.

Our visit to the pyramids was made Dec. 26, 1892. Bro. Lahman, an elderly English gentleman, a commercial traveler, and a colored minister, son of "Old Billy Seaton" of Washington Co., Md., composed our party. A carriage drive of seven miles, through the streets of Cairo, across the Nile bridge, along a splendid road (completely shaded by rows of nescia trees) on which we met numerous caravans of camels, on their way to Cairo, brought us to the edge of the desert. On the way we caught occasional glimpses of pyramids, and as we approached them they seemed to grow in size. But it was not until the edge of the desert was reached, and the long, sandy slope, and the rocky platform had been climbed, and we stood at the foot of the great pyramid of Cheops, that we realized how stupendous the great structure was. The effect was quite overwhelming. The pyramid shuts off the line of the horizon, and hides behind its massive squares six smaller structures of the same character.

Standing on the rocky platform which forms the foundation of the great pyramid, we had our first realization of its extent and magnitude. We had seen pictures of Cheops, a name given to the largest pyramid, in our school-books forty-five years ago. Since then we have read numerous interesting descriptions of it, and especially during the last few years have we carefully studied the plan of its construction and its measurements. We have also examined photographs and drawings of it, and yet we were only acquainted with its general appearance and form. Of its size we really know but little save the figures which fail to convey to the mind the reality.

We knew that its base originally covered an area of sixty-five thousand square feet, that each of its four base lines was 768 feet long, that it was nearly five hundred feet high, that it contained not less than three and a quarter million



cubic feet of masonry, and that the entire weight of the stones in the structure was more than seven million tons. But these figures, with which we were familiar, had not been fully grasped by the mind. They had not given to us an adequate conception of the reality. In order to obtain this, one must stand at the foot of the monster, walk the length of each of its four sides, climb step after step of its cyclopean masonry, until, wearied by the exertion, he sinks down to rest on the topmost round. Only after an experience of this kind did we fully realize the great magnitude of this, the most colossal structure ever erected by human hands.

The campus of the Mount Morris College contains seven acres. If we add as much more to this so as to make a square plat of ground containing fourteen acres, we shall have about the size of the piece of ground originally covered by the Great Pyramid. If it were farmed it would require a man with two horses seven days to plough it, and in some of our western States would produce a thousand bushels of corn. These practical illustrations will assist our readers in getting an idea of the extent of ground covered by Cheops.

When were the great pyramids built, and what were they built for? These questions have been asked and never fully answered. Various dates are assigned as the time of their construction, ranging from B. C. 2,000 to B. C. 3,000. We shall not enter upon a discussion of this question. Space forbids, and then volumes have already been written, showing up the various dates. An examination of the question leads us to the conclusion that they have stood on the banks of the Nile for more than four thousand years.

Herodotus, who is called the father of history, and who wrote 415 years before Christ, says, that the Great Pyramid was built by Cheops, and that he employed 100,000 men in the work. "They took ten years to make the road for the transport of the stone, which, in my opinion, must have been almost as laborious a task as the building of the pyramid itself; for the length of the road was five stadia (1,017 yds.); its breadth is ten fathoms (60 ft.), and its height, at the highest places is eight fathoms (48 feet), and it is constructed entirely of polished stone, with figures engraved on it.\* Ten years were thus consumed in making this road, and the subterranean chambers on the hill occupied by the pyramids. . . . Now the construction of the pyramids occupied twenty years. Each of the sides, which face the different points of the compass, for there are four sides measuring eight pletra (820 ft.), and the height is the same. It is covered with polished stones, well jointed, none of which are less than thirty feet long.

"This pyramid was first built in the form of a flight of steps. After the workmen had completed the pyramid in this form, they raised the other stones, used for the incrustation, by means of machines, made of short beams, from the ground to the first tier of steps; and after the stone was placed there it was raised to the second tier by another machine; for there were as many machines as there were tiers of steps; or perhaps the same machine, if it was easily moved, was raised from one tier to the other, as it was required for lifting the stones. The highest part of the pyramid was thus finished first, the parts

adjoining it were taken next, and the lowest part, next to the earth, was completed last.\*"

As to the object for which they were built, it was the universal opinion of all who had examined the pyramids, that they were intended as tombs for the bodies of the kings who constructed them. In 1837 Col. Howard Nyse made some measurements of the Great Pyramid, and gave rise to the opinion that it was not built for a tomb, but that it embodied the highest development of scientific skill, and that it contained a prophecy of the first and second coming of Christ. This theory was carried farther by John Taylor, of London, in 1859 to 1864. It however remained for Mr. Piazza Smyth, Astronomer Royal of Scotland, to fully complete the theory thus advanced.

In 1874, Prof. Smyth with his wife, spent four months at the great pyramid, and carefully measured it, examined its mathematical features and proportions. He had at his command the best mathematical and scientific instruments, and made very careful and painstaking measurements.

His conclusions are given at great length in his work "Life and Work at the Great Pyramid," and "Our Inheritance in the Great Pyramid" in four volumes. As we do not have access to these books on the Nile, where we are now writing, we are indebted to Dr. Scheff for the following synopsis of Prof. Smyth's theory.†

He finds the proper solution of the riddle of this pyramid, not in the hieroglyphic science of Egypt, but in the mathematical and physical science of our day. Its message is expressed not in any written or spoken language, but in facts and features now interpreted by science. Accordingly the pyramid is a prophetic parable in stone, constructed on the principles of science, to convey a new proof to men in the present age, of the existence of a personal God, his supernatural interference in patriarchal times, and his revelation of the first and second advent of Christ. The pyramid stands at the apex (or rather ten miles south of the apex of the delta of the Nile,) and in the centre of the habitable globe, or the land surface of the earth. It stands four square on the thirtieth parallel of latitude, its four sides facing exactly the four points of the compass,—north, south, east, and west. There are in each side of the base, just 365 cubits, which is the precise number of days in the year with six hours added. Its chief corner-stone is not at the base, but at the top, the apex, and symbolizes Christ, "the Head Corner-stone." Ps. 112: 22 It has no trace of idolatry in writing, painting, or sculpture. The lidless and empty coffer in the king's chamber was never intended for a sarcophagus or royal tomb, but it is a metrological monument, or standard of measure of capacity for all ages and nations, equivalent to the laver of the Hebrews, and the four quarters of English measure. It accomplishes the mathematical feat of squaring the circle, the height being to the circumference of the base as the radius is to the circumference of a circle. The very name of the pyramid means "measure of wheat" (from *puros*, wheat, and *metron*, measure). The grand gallery, which leads to the king's chamber, symbolizes the Christian dispensation, and indicates in pyra-

mid inches the thirty-three years of the Savior's earth life. The first ascending passage represents the Mosaic dispensation, the other narrow passages mean lower religions. Such profound designs and wisdom can only be traced to divine revelation, like the building of the tabernacle by Moses. The Great Pyramid though in Egypt, was not of Egypt, but stands in contrast to Egyptian idolatry and beast worship. It was probably built by Melchisedec, the friend of Abraham, the worshiper of the only True God, the priest-king who typified our Savior. He was that mysterious stranger, the Shepherd "Philitis" or Philition, i. e., a Philistian from Palestine, who as Herodotus was informed, fed his flocks at Geezeh, at the place and at the time when the Great Pyramid was built, and took some part in it. Cheops merely furnished the workman and the material for his royal sepulchre; but Melchisedec executed his plan, revealed to him from God, for a monument of the pure faith, in the midst of surrounding idolatry, and as a sign and wonder for after ages.

Such is the theory given to the world by Prof. Smyth, as a man eminent for his learning and acquirements in scientific work. Since the publication of his works on the pyramid, a number of writers, both English and American, have accepted his views, and have also written and published books on the subject. No one can dispute the correctness of the Professor's measurements; but the conclusion he draws, and the speculations he indulges, meet the objections of the best Egyptian scholars, and the theory seems to meet less favor now than it did twenty years ago.

We climbed to the top of the Great Pyramid, a feat of some difficulty, when our two hundred avoirdupois is taken into consideration; but with the help of these Arabs, and a half hour's climbing and resting, we reached the top and found a platform thirty feet square.

The Arabs who assisted in ascent by pushing and pulling, were strong, athletic fellows. They understand their business which is to take travelers up and down, and get all the "backsheesh" out of them they possibly can. They speak English, and encouraged me on the way up by saying, "You go up very good, very good Arab, you give me backsheesh."

From the top of the Cheops a magnificent view is had of the Nile Valley and the desert. The living green of the garden-like fields, and the yellow sand of the desert meet, and the line between the two is sharply marked. It is a picture of life and death set in sharp and striking contrast. The fertile fields receiving the life-giving waters of the Nile are teeming with living green. Groves of palm trees, stately and majestic, dot all the plain to the East. The City of Cairo, with its mosques, minarets, citadel and domes, appears beyond the Nile like a jewel in a setting of emerald green. To the West an ocean of sand stretches away, far beyond the line of human vision. Silent and mysterious, it is a fit emblem of death. To the South, the Nile, like a silver thread in a ribbon of green, reaches out toward the Nabisa border. It is a wonderful panorama, and can be seen from no other spot in the world except from the top of the Great Pyramid.

We have not time at our first visit to explore the interior of the Cheops; no space to describe the Sphinx and the granite temple. These must be left for the future.

\*The road is still traceable.

†Recent investigations confirm this account of the building of the pyramids. Of course it will be understood that the latter part of the description refers to the putting on of the outside layer of polished granite stones.

‡"Through Bible Lands." Dr. Philip Schaff



## HOW BAPTIZED.

Not long since I heard a minister commenting upon Paul's conversion (Acts 22) and on his baptism (verse 16), say that the prophet told Paul to stand up and receive the holy ordinance of baptism, and he stood up and was baptized and entered immediately upon his mission. Does the command of Ananias imply or justify such a conclusion?

A. H. REEVES

## REMARKS

Ananias said to Paul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. In Rom. 6: 3, 4, Paul tells just how this was done. He says, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death." The "us" and the "we" include Paul. Paul gave us to understand that when baptized he was "buried." It is not likely that he was buried while standing in the room. He arose and went to where there was water enough that he might be buried with Jesus Christ in baptism. If he would have had water sprinkled on him he would never have written, "We are buried with him in baptism." People who submit to sprinkling for baptism do not write that way. There was plenty of water at Damascus where immersion could be performed with ease. It abounds in beautiful streams, and the water is very abundant. When Paul was baptized he was buried. That ought to settle all controversy.

J. H. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## From California

MANY of our friends and brethren requested us to write to them, and we take this method of addressing them. We are enjoying good health, and are spending our time mostly among the Brethren. We find them Brethren indeed. They do not all live in large mansions. Many are enjoying their humble cots, apparently as well-contented and as happy as many are in the East with their large mansions.

We made a four weeks' visit through several valleys. We first spent one week in and around Glendora, holding meetings at night, and visiting the members and friends during the day. From there we went to Covina, where we had a few meetings, all well attended and with good interest. The San Jacinto Valley, where Bro. Isaac Gible is located, is a fine one. We had one meeting with the Brethren, but as there are only three families of Brethren there, and as the valley is only thinly settled, we had but a small meeting. We also visited the hot sulphur springs in this valley. From there we returned to Riverside and took a view of that fine valley, covered with oranges. On our return we made a short stay in the Spadra Valley, calling on Bro. Peter Bowman and son, and others, formerly from Chelsea, Ill. At this writing we are among the Brethren in the San Fernando Valley, in the Tropico church. This is a good valley, with a number of Brethren in and around Tropico and Burbank. We attended a few meetings here, and one council-meeting preparatory for the District Meeting, which is to be held at Covina in March.

California still has fine weather. Farmers are busy plowing and cultivating their orchards.

Some are planting potatoes and garden vegetables. Some stock is in alfalfa up to their knees, grazing. We don't hear people say, "this winter," here; they always say, "next summer." They know nothing about winter; only cool weather. Our sojourning here will be till sometime in April.

S. C. LEHMAN.

Los Angeles, Cal., Feb. 21.

From Hyndman, Pa.

BRO H. A. STAHL came to us Feb. 11, and began a series of meetings, which closed Feb. 20 with three additions by baptism. While administering the holy rite, some of the bystanders said it would be death to those who went into the water, but it resulted in health and vigor and a birth into the kingdom of Christ. Bro. Stahl is very zealous in the work. His sermons were doctrinal and practical. The attendance was good and the best of interest prevailed. Impressions were made upon the minds of the people, which will long be remembered.

F. S. BOWEN.

From the Big Swatara Church, Pa.

"The Lord hath done great things for us; whereof we are glad."—Ps. 126: 3

At Hoernerstown, in the Big Swatara church, Pa., the Lord hath visited his people; and those "which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" Matt. 4: 16. Bro. Amos Hottenstein, of Lancaster County, preached for us one week. After he left, Bro. Levi Mohler, of York County, continued the services another week. Both were endued with power from on high, and spoke as the Spirit gave utterance. The Sword of the Spirit flashed its awful brightness over the entire community, and the two-edged blade of God "pierced even to the dividing asunder of soul and spirit, and joints and marrow," and became a "discerner of the thoughts and intents of many hearts." Heb. 4: 12. Souls began to melt, and people to quake and to inquire, "What must I do to be saved?" Jesus Christ was impressively set forth before their eyes, crucified, risen, interceding. Gal. 3: 1. The saints were built up in their most holy faith, and seventeen souls have found the Pearl of Great Price, and are rejoicing in a present Savior, and the Hope of Glory. Hell was laid bare, and the sinner's doom depicted; and "the far more exceeding and eternal weight of glory" awaiting the redeemed filled the sanctuary.

In the near future the applicants are to be received into the church by baptism. In sympathy and joy they are already one with us. May God keep them steadfast in the faith!

DOROTHY J. AUNGST.

From Martinsburg, W. Va.

THERE are about twelve members living in our town. We have no preaching, so we commenced to hold prayer-meetings. We held them every Thursday evening at my house until it got too cold (there being no stove in the room); then we held them at other places. We had so many places offered us, not only by members but by some who belong to no church, that we now are holding two a week. On Sunday afternoon or Sunday evening we give liberty to any one to name the Scripture for our lesson for our next meeting. We also give liberty to any one, desiring an explanation on any part of the chapter, to ask questions. We try to explain as best we can. Our sisters read the Scripture and pray the "Lord's Prayer." Some think that is all that sisters have a right to do, others think they have a right to exhort and lead in prayer. We would like to have

your views about it. Some of the members in the country are attending our meetings when they can do so. Our youngest sister said last Sunday that nothing keeps her from our prayer-meetings excepting sickness. Since holding these meetings, our song service has improved.

JOHN BRINDLE.

Feb. 22.

REMARKS.—The members at that place are to be commended for their zeal in keeping up their prayer-meetings. We would that they were held in all of our congregations, especially in those that are not favored with much preaching. In prayer-meetings among the Brethren, the sisters have the liberty of opening the services, reading the Scripture, leading in prayer, or speaking to edification, as they may feel disposed. In short, they have the same privileges the brethren enjoy. In this congregation at least one-half of the prayer-meetings are led by sisters. They also take part in the short talks that are made during the services. However, let all things among you be done for peace, edification, and the glory of God.—Eph.

Washington City Mission.

FROM time to time items concerning the Washington City Mission have appeared in the GOSPEL MESSENGER. For reasons then in hand, the Board at their January meeting decided to discontinue the mission for the present, giving sufficient time to close up the work amicably. Developments after said meeting were of such a nature as to cause the Board at a meeting, Jan. 28, to reconsider her former action. After careful investigation, the Board decided to re-affirm her former action. In closing this work, the Board does not wish to reflect on any person connected with the mission.

By order of the General Mission Board,  
DANIEL VANIMAN, Foreman.  
GALEN B. ROYER, Secretary.

From Altoona, Pa.

WE rejoice to say we are still on the Lord's side, and that the work of Christ is progressing. The Brethren and sisters seem to work in harmony with each other in all they do. We have services twice every Sunday, which are well attended. An interesting Sunday-school convenes at 9 A. M., which has an average attendance of 140 to 160. We also have a young people's meeting Sunday evening at 6 o'clock. Much good is accomplished through these meetings. Often things are said by the young that exert an influence that reaches the hearts of persons that would be hard to reach otherwise.

In order that the teachers may be more fully prepared to teach the young hearts that attend Sunday-school, a Bible class, or teacher's meeting is held every Wednesday evening. How pleasant is it to work for the Master! How sweet it will be for those who work, and will be rewarded by that resting-place beyond!

A. E. WILT.

Feb. 27.

From Manheim, Pa.

THE members of the White Oak church built a new meeting-house in Manheim, and on Feb. 12 it was dedicated. Bro. Levi Mohler, from Dillsburg, York Co., Pa., was invited and came. Bro. Joshua Y. King was laboring in our congregation, at another house, the week before, so he, with others, came to the dedication. The house was filled to overflowing, and the brethren spoke with ability. Our meetings continued every evening until Feb. 21. The house was well filled with the exception of two evenings, when the weather was so



inclement that those from a distance could not come. As an immediate result twelve expressed a willingness to go with us, and others, I think, will come in the near future. *ANNA E. LIGHT.*  
Feb. 23.

### From the Field.

DURING the month of February I spent nearly three weeks of ministerial labor in the Naperville church, situated about thirty miles west of Chicago. The greater part of that time I was at Batavia, where a little band of Brethren have been toiling for the Master for many years. As was the case with some of the churches in the early part of the Christian era, sin has effected its intrusions here, and baffled the efforts of the faithful and true, for a time, but we are glad to report that things are brightening up, to some extent at least, now.

We also visited the Brethren in Chicago, and enjoyed some pleasant meetings with them. We listened with pleasure to an animated discourse by Eld. Henry Frantz, of Ohio, on Sunday morning, Feb. 19. In the evening we were entertained by Bro. A. S. Rosenberger, of Ohio. Three discourses were delivered by the writer. The members at Chicago are toiling, perchance, like the little crew on Galilee, and, like that little band of yore, they are sometimes tossed and tempest-driven, but we have reason to believe that the Master's benignant eye is upon them, from his elevated position, and that his controlling power will be timely and opportunely tendered. Brethren, they have much to contend against in that great city, and they evidently need our sympathies and prayers.

Sister Boone in her mission work is visiting some forlorn and dreary homes, and elevating the children from a condition of filth and rags, to a respectable appearance, so as to attend the house of worship and the mission Sunday-school. The work is controlled and regulated by an advisory committee, who will see that the donations will be judiciously distributed, and in their expenditures the brethren will endeavor to remain within the bounds of their income. Brethren, if you would go and see the thousands of children, growing up without even moral training, you could not help but say to the brethren, Do what you can, and we will try to help you. Instead of letting them run wild, to grope in darkness, vice and criminality, let us lend our influence to lure them into heaven's discipline, light and joy.

GEO. D. ZOLLERS.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Pleasant View, Ind.—Bro. Isaac Branson commenced a series of meetings in this church, Feb. 11, and closed the 21st. There were no additions, but we believe some seed was sown that will result in good in time to come.—*John E. Metzger,* Feb. 27.

Correction.—The District Meeting of North-western Kansas and Colorado is right as published last week, April 21. The Ministerial Meeting will occur one day previous, Thursday, 20th.—*B. B. Whitmer, Quinter, Kans.*

Nevada, Mo.—Bro. M. T. Baer came to us Feb. 15, and preached one week. The membership being very much scattered, the nights dark, the weather cold, and two or three meetings going on in town, only two miles away, the congregations were small, but Bro. Baer did his part well. We trust to see some fruit in the near future.—*S. Chick.*

Woodbury, Pa.—The Brethren of this church met in council Feb. 18. All business before the meeting passed off pleasantly. In my report from this church in No. 1, of 1893, I meant to say three additions to the church instead of two.—*J. C. Stayer, March 1.*

Circleville, Ill.—Bro. J. Baker came to us on Saturday before the fourth Sunday in February, and preached three very interesting sermons. The church was greatly refreshed, as no preaching had been done at that place since October.—*R. C. Wright, Tallula, Ill.*

District Meeting of North-Western Kansas and Colorado.—In harmony with decisions of last District Meeting, our District Meeting for 1893 will be held with the Brethren of the Fairview church, Sherman Co., Kans., April 14. We would like to see a full representation from all the churches.—*B. B. Whitmer.*

Tempe, Arizona.—We are still trying to do what we can in the good cause of our Master. We have meetings every Lord's Day here, and at Glendale; also Sunday-school at each place, in connection with the regular services. The attendance and attention are good.—*P. J. Eisenbise, Feb. 26.*

St. Joseph Valley, Ind.—Bro. John Appleman commenced a series of meetings on Sunday, Feb. 12. The congregations were not very large. The meetings then continued each evening (except two) until Feb. 22. Ten sermons, in all, were delivered by Bro. Appleman.—*Jerry Botloff, South Bend, Ind., March 1.*

Lancaster, Pa.—Again we have been made to rejoice. Two more precious souls came out on the Lord's side, and last Sunday, Feb. 19, were baptized by Bro. T. F. Imler as the Lord commanded. We feel very much encouraged and strengthened in the work here, and hope it will go on, and that others will soon follow the footsteps of the Master.—*A. J. Evans, Feb. 24.*

Bloomville, Ohio.—Jan. 28 Bro. Jacob Whitmore commenced a meeting in the Seneca church, at our church-house, near Bloomville, and continued until the evening of Feb. 5, at which time, on account of the unfavorable condition of the roads and weather, the meetings closed, with one addition to the church by baptism. The one baptized was our daughter.—*S. A. Walker.*

Pine Creek, Ind.—Bro. David Byers, of Canton, Ohio, commenced a series of meetings on the evening of Feb. 18, and continued until Feb. 28. He preached eleven sermons in all. We were all richly fed with the Bread of Life. Saints were built up in the most holy faith, while sinners were warned to flee the wrath to come.—*Elta Harbaugh, Teegarden, Marshall Co., Ind.*

District Meeting.—The District Meeting of North-western Ohio will be held in the Maumee church, Defiance Co., Ohio, April 20 and 21. Those coming on the B. & O. R. R., should stop at Sherwood. Those coming on the C. J. & M. R. R., should stop at Sherwood or Drake, next station north. Conveyance from both stations. For further information write to Jacob Kintner, Maumee, Ohio.

Tippecanoe, Ind.—Last night we closed some good meetings. Six dear souls were added to the church by confession and baptism, and others are near the kingdom. Bro. J. V. Felthouse did the preaching. We closed with a full house and good interest. Since my last report two were received by letter, and two restored. Two were received by baptism in an adjoining district and were reported from that church.—*Daniel Rotherberger.*

Rossville, Kans.—We are in the midst of a series of meetings north of Rossville, Shawnee County, with good interest. To-night we move to the United Brethren church, to accommodate the people. Three have made application for baptism, and more are impressed. May we have a Pentecostal outpouring of the Spirit, and many more come out on the Lord's side!—*T. A. Robinson, March 3.*

Bement, Ill.—We began a series of meetings here in our new meeting-house, Feb. 26. The interest was good from the start. Three have made their good confession, and we know of several more to follow. This is, comparatively, a new place. Bro. Siders did a good work in providing a place of worship, and he is seeing the fruits of his labors. I do not know when I will close.—*D. I. Gibson, March 4.*

Notice.—The District Meeting of 1893, for the Southern District of Missouri and Arkansas, will be held in the Spring River congregation, nine miles north-east of Carthage, Jasper Co., Mo., April 27, commencing at 9 o'clock A. M. Those coming by rail will be met April 26, at all day trains, but there will be no conveyance April 27. A full representation is desired.—*George Barthart, Sec., Carthage, Mo.*

La Place, Ill.—The Okaw church met in quarterly council March 2. All business was disposed of in the spirit of love. Seven letters of membership were granted, and five were received by letter. The church agreed to have a love-feast May 27. We will organize our Sunday-school the last Sunday in March. The day's labors closed by burying a young brother with Christ in baptism.—*E. F. Wolfe, March 3.*

Staunton, Va.—At the regular quarterly council Bro. J. O. Garber was elected delegate to Annual Meeting. Other business, preparatory to District Meeting, was adjusted. Love and harmony prevailed. Eld. Noah Fisher and wife, of Indiana, are here. His physicians advised Bro. Fisher to spend some time in our climate. We welcomed them amongst us and hope they may be benefited.—*S. W. Garber, Feb. 24.*

Four Mile Church, Ind.—Bro. David Hoover came to us during the latter part of January, and continued until Feb. 14. He preached in all twenty-eight soul-cheering sermons. Owing to some hindrances the meetings were a little retarded, but they were pretty well attended by good, earnest listeners. One wandering lamb came to the fold for shelter. Others were drawn close enough to see that the Word of God carries power with it.—*Edward M. Cobb, Both, Ind.*

Bethel, Mebr.—Bro. C. Holsinger, from Belleville, Kans., came to this church Feb. 10, commenced meetings the same evening, and continued nearly two weeks. The interest seemed good all through the meeting, both among the members and the outside of the church. Though there were no additions to the church during the meetings, yet believe some were made to think seriously their condition, but, like one of old, put it off to a more convenient season.—*Susan Rothrock.*

Chivington, Colo.—Eld. John Hoover, of Rockford, came to us Feb. 18, and began meetings at the Rush Creek school-house. He preached, all, eleven sermons. Bro. John is an able pounder of the Gospel, and made many friends while with us. The few members here were greatly encouraged, and we believe that the sown will bring forth much fruit. We hope the Mission Board will assist Bro. John in his great work. This was the first time that any of our brethren ever preached in this locality.—*Mary C. France, Feb. 27.*



**Manassas, Mo.**—Bro. William Harvey came to us Feb. 21, and remained until the 28th, preaching in all ten sermons. He preached with power and shunned not to declare the whole counsel of God. Many good and, we hope, lasting impressions were made. Bro. Harvey labored hard for the salvation of souls. The members were greatly revived and encouraged to work for their Blessed Master. We had very good weather nearly all the time, and fair congregations.—*Lizzie Robertson, March 2.*

**Bakersville, Ohio.**—We began a series of meetings in the Bakersville meeting-house Jan. 23. Meetings were conducted by our home ministers, Eld. M. H. Shutt and Bro. Samuel Burger. There were no accessions to the church, but the members were made strong by the soul-cheering sermons and the kind words of our brethren. The meetings continued until Jan. 28. The brethren did not shun to declare the whole Truth. Eternity alone will reveal the good done here.—*Edward Shepher, Feb. 27.*

**Hooversville, Pa.**—Jan. 18 Bro. J. M. Mohler, of Lewistown, Pa., began a series of meetings in the Sugar Grove church, one mile north of Hooversville, in the Quemahoning congregation. Bro. Mohler preached sixteen sermons for us. Although the weather was extremely cold, most of the time, the attendance was very good. The Gospel was preached in its purity with eloquence and power. Although we had no additions to the church, we feel sure that at least some impressions were made which can never be eradicated.—*P. J. Blough, Feb. 25.*

**East Nimishillen, Ohio.**—Dec. 24, 1892, the Brethren commenced a series of meetings in the Brick church, conducted by Eld. Samuel Spraukel, which they continued until Jan. 8, 1893. As an immediate result, six souls united with the church, and many more were awakened to their duty. Feb. 11 the home ministry commenced a series of meetings in the Lake meeting-house. Feb. 13 Eld. F. B. Weimer arrived, and continued until the 21st. On account of sickness in the country and inclemency of the weather, the audience was often small, but lasting impressions were made.—*D. F. Ebbe.*

**Baleigh, W. Va.**—Our council-meeting was held Feb. 11. Following this we had a very interesting series of meetings, during which fifteen impressive sermons were preached. Bro. A. B. Duncan and Eld. Samuel Riner did the preaching. They labored earnestly for the cause of the Master. One expressed a desire to follow the Master, but was not baptized on account of her parents objecting. We believe others were "almost persuaded," but, like Felix, are "waiting for a more convenient season." The members are greatly encouraged and built up in the "most holy faith."—*Matthew P. Snuffer, Feb. 25.*

**White Oak, Pa.**—The brethren and sisters of the White Oak church had the pleasure of dedicating their new meeting-house Feb. 12. This house was built in Manheim during the winter. The services were conducted by Bro. Levi Mohler, from Franklin County, Bro. Joshua King, from Caroline County, Md., and Eld. S. R. Zug, from Mastersville, Lancaster Co., Pa. Bro. King stayed with us until Feb. 15. Bro. Mohler remained until Feb. 22 and preached thirteen interesting sermons. He had many listeners, and expounded the Word of God with wonderful power, but did not seem to please quite everybody. At the close of the meetings thirteen souls came out on the Lord's side, and others are near the fold. Saints were built up in their most holy faith, and sinners were warned to flee the wrath to come.—*Fanny G. Gible.*

**New Enterprise, Pa.**—The members of the Yellow Creek church, Bedford Co., Pa., met in the New Enterprise church on Saturday, Feb. 4, in quarterly council. All business was speedily disposed of, and a spirit of love and peace was manifested. It was decided to hold our love-feast Saturday, May 27. Our young people's meeting, which was started during the winter by Bro. J. G. Royer, is increasing both in attendance and interest.—*Jacob Holsinger, Feb. 24.*

**South Hatfield, Pa.**—Bro. J. K. Pfautz, of Farmersville, Lancaster Co., Pa., came to us Feb. 11, to hold a series of meetings, which continued until Feb. 26. He preached in all twenty soul-stirring sermons. Our meetings were hindered some on account of the stormy weather, but closed with a full house. The cause was greatly strengthened. One dear soul came out on the Lord's side, and one was reclaimed. Others were almost persuaded.—*Ella C. Souders, Feb. 27.*

**District Meeting.**—The District Meeting of Western Pennsylvania will occur at the Berkey meeting-house, Shade Creek church, Somerset County, Pa., April 26, at 9 A. M. All brethren coming on the B. & O. R. R., should stop off at Paint Creek at 1 P. M. Those coming on the P. R. R., should stop off at Johnstown in the forenoon. All should arrange to come April 25, 1893. Those notifying the undersigned, will be met at the above-named places.—*J. F. Ream, Clerk, Scalp Level, Cambria Co., Pa.*

**Lick Creek, Ohio.**—The church at this place began a series of meetings Feb. 9. Feb. 11 Bro. David Lytle, of Townwood, Ohio, came to us and preached every evening and part of the time during the day, until the evening of Feb. 26, in all, twenty-five sermons, one of which was a funeral sermon. There were no accessions to the church, yet we feel that Bro. Lytle has left some good impressions. On account of other meetings being in progress, and several bad nights, our congregations were not as large as they generally are, yet we had very good meetings.—*M. J. Bosserman, Williams Center, Ohio, Feb. 28.*

**Elkhart, Iowa.**—Bro. J. L. Thomas came to us Feb. 23, and held five interesting meetings, but closed too soon. Bro. Wm. Hipes is now preaching for us at Altoona. I met with our members near Prairie City, Feb. 19, and held four meetings. We had very good interest and the promise of several uniting with us soon. I suggest that if any of our ministers desire to locate in Central Iowa they will please correspond with me, as we are very much in need of ministerial help in our church. My health is such that I cannot fill half the calls in our local church. The love of the cause induces me to write this. May the good Lord bless the cause everywhere!—*S. M. Goughnour, March 1.*

**District Meeting.**—The Middle District of Pennsylvania is now divided. The District Meeting in the new District, called the Southern District of Pennsylvania, will be held in the Codorus church, at their large church-house, about eight miles south of York, on Wednesday, April 19. Delegates are requested to come on Monday, as the Brethren have decided to hold a love-feast on Tuesday, April 18. Delegates coming by rail, should stop off at Glatfelter's Station, on the Northern Central R. R. To make that point, take the train which leaves York at 12:52 P. M. There will be ample conveyances furnished to take the brethren to the place of meeting. Take notice that after 12:52 no train, stopping at Glatfelter's, leaves York southward till 8:15 P. M., and that will be so late that no one will be at the station to meet passengers.—*Christian Ness.*

**Carleton, Nebr.**—Bro. O. S. Holsinger, of Belleville, Kans., came here Feb. 10, and preached sixteen sermons for us. We had most beautiful weather, and smooth, dusty roads during the meetings except two days. The brother labored with great power, and although there were no accessions, yet we feel he did us much good spiritually. The Lord bless and keep Bro. Holsinger as a faithful watchman in Zion, is our prayer!—*Levi Hoffert.*

**District Meeting Notice.**—The District Meeting of the Second District of Virginia will be held in the Middle River congregation, Augusta County, April 6 and 7. All persons coming on the B. & O. R. R., will be met at Mt. Sidney or Fort Defiance by notifying Bro. Daniel S. Garber, Mt. Sidney, Va. They should state what train they will come on, several days before, and come not later than the 5th, as there is no morning train in time for meeting. Those coming on the N. & W. will be met at Oronoma, by notifying Bro. Thomas Umfrey, Sampson, Va.—*John Wright.*

**Warsaw, Ind.**—The Washington church met in quarterly council Feb. 24. All business before the meeting was disposed of in Christian feeling. Much interest was manifested in the cause. Our congregation is growing in sympathy with the usages and practices of the Brethren, and the dark clouds that hovered over us so long, we feel are being dispelled. Our dear brother and elder, A. H. Puterbaugh, is still in poor health, unable to do much preaching, but we trust that, through the prayers of God's children, he may be speedily restored to health again. We concluded to begin a series of meetings March 12. Bro. Daniel Snell is to do the preaching.—*N. B. Heeter.*

**Roann, Ind.**—Bro. John Stafford, of Burket, Kosciusko Co., Ind., came to us and commenced a series of meetings at the New Enterprise church on the evening of Feb. 11, and continued until Feb. 26. He preached in all twenty sermons. Bro. Stafford is an able expounder of primitive Christianity. He shuns not to declare the whole counsel of God, as it is in Christ Jesus. The members were much encouraged and built up in that most holy faith of our Blessed Lord. Although there were no accessions to the church, we hope the good seed sown will produce fruit in the near future. The marked attention paid to the preached Word throughout these meetings, was excellent. The kind words and good admonitions, given by our dear brother, will never be forgotten.—*Joseph John, March 1.*

**Clover Creek, Pa.**—Bro. J. M. Mohler, of Lewistown, Pa., commenced a series of meetings in the Clover Creek church, Feb. 14, and continued until the 26th. He preached in all, nineteen sermons, including two funeral sermons. Bro. Mohler handled the Word of God with great skill. All were fed richly with the Bread of Life. Saints were built up in the most holy faith, while sinners were warned to flee the wrath which is to come. We believe many poor sinners were counting the cost. We certainly had a very profitable meeting, and one that should not be forgotten by us. Bro. A. B. Burger, who was taken very ill a few days ago, has recovered so far that he is able to sit up at this time again, and we hope that in a short time he will be able to attend to the duties devolving upon him. Bro. J. W. Brumbaugh has been attending the Bible session at Huntingdon. He seems to be highly pleased with the work. Since he has returned from Huntingdon, he has not been so well, yet we hope that kind Providence will spare him for some time, as we all need his kind instruction.—*J. B. Brumbaugh, March 1.*



### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**TOMAN-BREWER.**—At the home of the bride's parents, Feb. 9, 1893, by Bro. J. H. Christian, Mr. William Toman and sister Lucilla Brewer, both of near Greenville, Darke Co., Ohio. **MINA H. BOSSERMAN.**

**HATCHER-GROVES.**—At the residence of the undersigned, Feb. 16, 1893, Mr. E. I. Hatcher, of Indianapolis, Iowa, and Miss Lena Groves, of Union Mills, Iowa. **S. P. MILLER.**

**STEWART-FERGUSON.**—At the residence of the undersigned, Feb. 19, 1893, Mr. Albert W. Stewart, of New Sharon, Iowa, and Miss Evila E. Ferguson, of Mauch Chunk, Iowa. **S. P. MILLER.**

**STEINEKE-HILLERY.**—At the residence of the bride's parents in Cherokee County, Iowa, Feb. 14, 1893, by the writer, Henry Steineke and Barbara F. Hillery, both of Cherokee County, Iowa. **JOHN EARLY.**

**BEEHLEY-FOFT.**—At the residence of the bride's parents in Woodbury County, Iowa, Feb. 21, 1893, by the writer, John Beehley and Mary Anna Foft, both of Woodbury County, Iowa. **JOHN EARLY.**

**RECKOFF-RIPSON.**—At the residence of the bride's parents in Buena Vista County, Iowa, Feb. 23, 1893, by the undersigned, Henry Reckoff and Bertha Ripson, both of Buena Vista County, Iowa. **JOHN EARLY.**

**SPITLER-SEARS.**—At the residence of Sister Hickey, in Moscow, Idaho, Feb. 4, 1893, by Bro. J. N. Gwin, Mr. Amos Spiller and Sister Louisa Sears, both of Latah County, Idaho. **J. U. G. SHIVERSON.**

**HALLOWAY-REED.**—By the undersigned, at his residence near Clarkson, Okla., Feb. 21, 1893, Mr. John W. Halloway, of Conway Springs, Kans., and Miss Eliza Jane Reed, of Payne County, Okla. **JACOB APPLEMAN.**

**LOU-SWANDER.**—At the home of the bride's parents, Feb. 9, 1893, by the undersigned, friend Charlie W. Lou and Miss Stella M. Swander, both of Stanton County, Kans. **Z. HENRICKS.**

**WEAVES-MISHLER.**—At the residence of the bride's parents, Feb. 21, 1893, Charles A. Weaves, of Jasper County, Mo., and Miss Mary Mislher of Neutral, Cherokee Co., Kans. **A. B. LICHTENWALTER.**

**HARLEY-STREETMAKER.**—At the home of the bride's parents, near McCune, Cherokee Co., Kans. Feb. 22, 1893, by the writer, Geo. W. Harley and Fannie Streetmaker, both of Cherokee Co., Kans. **ANDREW NEHER.**

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**ROPER.**—In the bounds of the Hamilton church, Caldwell Co., Mo., Feb. 17, 1893, of congestion of the lungs, Mrs. Mary Roper, aged 59 years, 11 months and 11 days. Funeral services by the writer. **HENRY EITER.**

**QUICK.**—Near Sand Brook, N. J., Amos Quick, aged 80 years. Funeral services conducted by the writer from Amos 4: 12. **C. W. MOORE.**

**MOORE.**—In the Sand Brook church, Hunterdon Co., N. J., Jan. 31, 1893, Bro. Hiram Moore, aged about 81 years. Funeral services by Eld. J. A. Long, of Abbottstown, Pa., assisted by Eld. I. Poulson and the writer. **C. W. MOORE.**

**FREDRICK.**—In the Owl Creek church, Knox Co., Ohio, sister Christena, wife of I. V. Fredrick, aged 59 years, 2 months and 21 days. She was married to Bro. I. V. Fredrick, Nov. 25, 1833. She was the mother of eight children, of whom only two survive her, one son and one daughter. Her remains were laid to rest in the North Liberty cemetery, Feb. 18. Services by Eld. Henry Keller. **SAMUEL WHISLER.**

**BARTON.**—At her home in the Cedar Lake church, De Kalb County, Ind., Feb. 8, 1893, sister Jane Barton, wife of Eld. James Barton, aged 71 years, 11 months and 14 days. Sister Barton was born in Washington County, Pa. At the age of twelve years she came with her parents to Holmes Co., Ohio, where, on August 25, 1846, she was united in marriage to James Barton. Shortly after, she moved with her husband to De Kalb County, Ind., where she resided until her death. To them were born three sons and four daughters. Sister Barton united with the church, May 3, 1863. She being dead, yet speaketh. **J. H. ELSON.**

**SIMMONS.**—In the Yellow Creek church, Elkhart County, Ind., Dec. 24, 1892, Sarah Simmons, wife of Andrew Simmons, deceased, aged 72 years, 8 months and 8 days. Funeral services conducted by the writer from 1 Pet. 1: 3, to an attentive audience. **JOHN NUSBAUM.**

**SMITH.**—In Yellow Creek, Bedford County, Pa., Feb. 7, 1893, of scarlet fever, little Mary Maria, daughter of friend Rufus and Margaret Smith. She was the first one called out of the family, and leaves a kind father and mother, two sisters and six brothers. Funeral services at the home of the deceased, by Rev. Guyer, of the Methodist church. **LAURA CLATTER.**

**BISH.**—Within the bounds of the Red Bank church, Armstrong County, Pa., Feb. 12, 1893, May, daughter of I. M. and sister Cora Bish, aged 4 years.

**BISH.**—Also Feb. 16, 1893, of same parents, Moddy, aged a little over 1 year. Thus, in the short space of four days, death snatched from the fond embrace of the parents, both children. Disease, scarlet fever. **M. S. HETRIC.**

**LAHMAN.**—In the Mahoning church, near Columbiana, Ohio, Feb. 10, 1893, Nora Lahman, daughter of brother and sister Christian Lahman, aged 11 months. Funeral services improved by the writer from the words, "Is it well with the child?" 2 Kings 4: 26. **RUBEN SHROYER.**

**CRIFE.**—At his home in Cerro Gordo, Ill., John Crife, Sen., aged 83 years, 10 months and 5 days. He was married to Susanna Troxel Aug. 8, 1832. They lived together in happiness for the long period of sixty-one years and six months. To them were born twelve children. He leaves a wife and five children. A few years ago he united with the Old Order Brethren. **E. A. SHIVELY.**

**WILKINSON.**—In the bounds of the South Beatrice church, Gage Co., Neb., Feb. 24, 1893, Mrs. Rebecca Jane Wilkinson, aged 49 years, 5 months and 21 days. Funeral services by Eld. Owen Peters, from Job 14: 14. Deceased has been suffering a long time from dropsy. Remains were interred in the Starke cemetery. **M. L. SPIKE.**

**DOUGHERTY.**—Jan. 13, 1893, Mary Dougherty, aged 90 years, 1 month and 12 days. Her maiden name was Spiles. She moved to Morgan County, Ill., in 1831. She was the mother of one son and three daughters, all living. One of these is Nancy J., wife of C. C. Gibson, of Girard, Ill. She united with the Brethren church at an early age, and lived a consistent Christian life until her death. She was loved by all who knew her, and was familiarly known as "Grandma Dougherty." Surely an aged mother in Israel has joined the mighty throng of the faithful in the great beyond! **JAMES WILT.**

**BASHOR.**—In the St. Vrain church, Colo., Feb. 23, 1893, John Bashor, at the ripe age of 82 years, 11 months and 9 days. He was a consistent member of the Brethren church for many years, and served the church as deacon. He leaves a companion and seven children. Services by the writer, from Rev. 14: 12, 13, to a large crowd of friends. **G. W. FESLER.**

**ROSSON.**—Near Crinora, Va., Feb. 14, 1893, of cancer of the mouth and throat, J. F. Rosson, aged 54 years, 11 months and 17 days. His suffering was intense. His remains were interred in the Pleasant Hill cemetery. Funeral in the new church by Mr. Potter of the M. E. church. **S. F. SCROGHAM.**

**FARRENBURG.**—At La Forge, Mo., Jan. 20, 1893, infant daughter of brother and sister Farrenburg, aged 6 months and 13 days. **IRA P. EBY.**

**WEAVER.**—In the Mineral Creek church, Johnson Co., Mo., Feb. 22, 1893, Elizabeth Weaver, aged about 78 years. She was the mother of fourteen children, ten of whom are still living. She was a faithful member, and regarded by all as a mother in Israel. Funeral services by the Brethren. **FRED CULP.**

**KINSLEY.**—In the East Nimishillen church, Stark Co., Ohio, Feb. 6, 1893, of quinsy, Clara, daughter of brother Henry and sister Hannah Kinsley, aged 3 years, 11 months and 5 days. Sermon by Eld. Noah Longanecker from Job 1: 21.

**ROYER.**—In the same church Feb. 9, 1893, Eliza Royer, aged 61 years, 11 months and 8 days. Funeral services conducted by Eld. Noah Longanecker from Rom. 6: 23. **D. F. EBIE.**

**PIRCHES.**—In the Coventry church, Chester Co., Pa., Feb. 4, 1893, of cancer, sister Rachel Pirches. The subject of this notice was twice married. In her former marriage she had four sons and one daughter, with whom she lived after the death of Bro. Pirches. Last May sister Pirches went to Seattle, Washington, to one of her sons, spent some time with him, came home and had an operation performed, which resulted in her death in a few days. She died on her seventieth birthday. Funeral services in Methodist Fifth Street Chapel, Pottstown, by Rev. Dickerson, of the Methodist church, and the writer, from 2 Cor. 5: 11, which was her selection. **JACOB CONNER.**

**WEIMER.**—At his home, near McHenry, Garrett Co., Md., Dec. 28, 1892, Bro. Silas Weimer. He was born in Somerset County, Pa., Dec. 1, 1848, and was a son of brother George and sister Barbara Weimer. He leaves a wife and four children. For over one year he was afflicted with con-

sumption. He was baptized last summer. Interment in the Brethren's cemetery at Accident, Md. Funeral services by Bro. Taylor Sines. **RACHEL WEIMER.**

**JOHNSON.**—In the Pine Creek church, Ind., Feb. 14, 1893, William Johnson, aged 71 years, 11 months and 18 days. He was born in Carroll County, Md., Feb. 27, 1822. Here he grew to manhood and was married to May A. Eyster in 1841. In 1851 they moved to this State and on the farm where he died. He was a member of the church forty years and a deacon thirty-eight years. He served faithfully until death called him home. He leaves a wife and a large circle of friends. Funeral services by Eld. Jacob Hilderbrand, assisted by Eld. David Byers, of Canton, Ohio, from Acts 2: 26. **SAMUEL W. HARBAUGH.**

**COVER.**—In the bounds of the Mingona church, Kan., Aaron Cover, aged 88 years. Funeral services by the writer. **JESSE SHAMBERGER.**

**BISHOP.**—In the Saline Valley church, Kansas, Feb. 1, 1893, Valaria May, infant daughter of friend John and Eld. Bishop, aged 2 months and 9 days. The child was four dead in the morning. Funeral services by the writer. **L. W. FITZWALTER.**

**HARDEN.**—In Hyndman, Pa., Feb. 18, 1893, only son of brother Samuel and sister Sadie Harden, aged 11 months and 27 days. Services by H. A. Stahl, assisted by the writer, the Brethren church at this place, from 1 Thess. 4: 13, 14. Interred in the Hyndman cemetery. **F. S. BOWEN.**

**DEPPEN.**—In the St. Joseph church, St. Joseph County, Ind., Feb. 16, 1893, sister Mary Deppen. She was born in Stark County, Ohio, Feb. 21, 1813, and was united in marriage to William Deppen, May 23, 1833. In 1835 she united with the church of the Brethren. In 1849 she and her husband moved to this County. Bro. Deppen preceded her the spirit world nine years ago. Sister Deppen was a member of the church for fifty-eight years. Funeral services at the Wenger church to a crowded house. Text, 2 Tim. 4: 6, 8. **H. W. KRIEGHBAUM.**

**HARLEY.**—In the Mingo church, Pa., Dec. 29, 1892, after a lingering illness, sister Hannah Harley, wife of Jacob Harley, aged about 80 years. She leaves an aged husband, one son and four daughters. Funeral services by the Brethren from the words, "Peace I leave with you, my peace give unto you," at the house, and 2 Tim. 4: 6, 7, at the church. **JACOB CONNER.**

**MILLER.**—In the Pleasant Valley church, Ind., Feb. 18, 1893, Bro. John H. Miller, aged 68 years, 1 month and 11 days. He was married to Clara S. Love, Dec. 27, 1849. To this union were born six children, two sons and four daughters. In 1871 Bro. Miller united with the church. Since then he lived a devoted Christian life. Funeral services from 2 Cor. 5: 1, by Bro. C. Schrock. **LEVI E. WEAVER.**

**JACOBS.**—In the same vicinity, Dec. 9, 1892, Mrs. Sarah Anna Jacobs, aged 41 years, 7 months and 27 days. Funeral services by C. Schrock.

**MARKLEY.**—In the Indian Creek church, Jan. 12, 1893, Robert, infant son of Bro. James Markley, aged 7 months and 9 days. Burial at the Skippack meeting-house. "Gone but not forgotten." Funeral services by Bro. Jacob Price and the writer. **JACOB CONNER.**

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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## Announcements.

### DISTRICT MEETINGS.

- Mar. 29, at 9 A. M., District of Southern Indiana, in the Nettie Creek church, one mile West of Hagerstown.
- March 29, District of South western Kansas and Southern Colorado and No Man's Land, in the Walnut Valley church, Kans.
- April 4, at 3.30 A. M., Eastern District of Maryland, at Pipe Creek meeting-house.
- April 5, District of Middle Indiana, in the Monticello church, Wabash Co.
- April 6 and 7, Second District of Virgula, in the Middle River congregation.
- April 12, at 9 A. M., District of North-eastern Kansas, in the Oriskany church.
- April 14 and 15, District of West Virginia, in the Pine church, W. Va.
- April 20, District of North-western Kansas, in the Fairview church, Kans.
- April 22, Southern District of Pennsylvania, Codorus church, eight miles south of York.
- April 20 and 21, District of North-western Ohio, in the Maumee church, Defiance Co.
- April 25, at 4 A. M., District of Western Pennsylvania, at the Berkeley meeting house, Shade Creek church, Somerset Co.
- April 27, District of Southern Missouri and Arkansas, in the Spring River church, 9 miles north east of Catthage, Mo.
- May 3, District of Northern Illinois, in Mt. Carroll, Ill.

### LOVE-PEASTS.

- March 27, at 2 P. M., at Walnut Valley, Kans.
- April 18, Codorus church, eight miles south of York, Pa.
- April 22, in the Fairview church, Kans.
- April 27, at P. M., Crossy Springs, Kans.
- April 28, at 4 P. M., at Pleasant Hill, Ill.
- May 6, at 4 P. M., Appomocino church, Kans.
- May 13, at Mulberry Grove, Ill.
- May 13 and 14, in the Abies church, Kans., at the Navarre meeting-house.
- May 27, at 10 A. M., in the Panther Creek church, Woodford Co., Ill.
- May 27, at 3 P. M., Lower Fall Creek, Ind.
- May 27, at 1.30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.
- May 27, on Cleveland Ave., near Douglas Ave., Wichita, Kans.
- May 27, Wacanda church, Ray Co., Mo.
- May 27, at New Enterprise, Pa.
- May 27, at 4 P. M., Washington congregation, 3½ miles east of Warsaw, Ind.
- May 27, at 4 P. M., Oraw church, Ill.
- May 30, at 4 P. M., Wolfe Creek church, Montgomery Co., Ohio.
- May 30, at 2 P. M., Oxford, Ohio.
- June 3 and 4, at 2 P. M., at Widdam's Grove, Ill.
- June 3, at 10 A. M., in the Wabash church, seven miles south of Wabash, Ind.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., March 21, 1893.

No. 12.

## The Gospel Messenger.

H. B. BRUMBAUGH, L. J.,  
And Business Manager of the Eastern House, Box 40  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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BRO. AMOS MOOMAW requests us to say that those desiring his services should address him at Cordova, Iowa, at present.

BRO. DESSENBURG is yet laboring with the Warrior's Mark church. Report says that they are having good meetings there, with a growing interest.

ONE of our readers asks, "Can a man be a member of another church, and at the same time hold his membership in the Brethren church?" Certainly not. If he holds his membership in the Brethren church there is no necessity of him belonging to another denomination.

A WRITER in Prince William County, Va., is trying to make it appear to some of the Brethren that he belongs to both the German Baptist Brethren and the Seventh Day Advents. He writes, "There is little difference between the two churches." He adds that he "was baptized by trine immersion." It requires more than trine immersion to constitute a man a member of our church. We should think that the man knows very little of the doctrine of either church. He needs some one to instruct him in the way of the Lord more perfectly.

A GOOD brother, of Waynesborough, Pa., sent us \$15, of which \$5 were to be given to aid in building a church somewhere in Pennsylvania. We are waiting to learn where it is most needed. The other ten has been divided between the General Mission and the Cedar Rapids, Iowa, church-house.

BRO. ISAAC FRANTZ, on his return from the New Enterprise church, gave us a short call. He reports good meetings, with increasing interest, while there. He also had good success in the tract work, and speaks in flattering terms of the good brethren and sisters of this church. Yes, we knew that before. Among this people is a good place to be.

### THE POLARITY OF CHARACTER.

BOTH in nature and the realms of life and grace, all things seem to tend toward an average, so that the things that seem to be lacking in some points, are over-abundant in others. This truth is plainly indicated in the trees of the forests, and from there, down through, all the variations of plant and vegetable life. The same is quite as noticeable in animal life. The strength and force, lost in one member of the body, shows itself in an over-development in other parts, so that, on the whole, the average standard is reached. If a limb or arm of the body is disabled, a double portion is experienced in the other.

The same holds true, largely, in the intellectual sphere. How few evenly-developed men and women we do have in the world!

HAVE we any perfect or even developments in the human? We suppose the Christ-man was the perfect man. But since then, none,—no, not one. The Athenian philosopher, with lamp in hand, searched the streets of his beloved city in vain to find the object of his pursuit,—“a man,”—because such an one was not to be found, then or since.

Long before this, the perfect, or evenly-developed man was sought after without success, as in Jeremiah we have these words: “Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, and seeketh the truth; and I will pardon it.”

In the field of learning we have men who seem to be intellectual giants, and yet they have their poles. With their over-developments they have their opposites. It is an over-feeding of some of the faculties by robbing others, and, in most cases, a uniform development would make the better man, as a monstrosity is as bad as a dwarf,—in many cases, worse,—more dangerous, as it is often power without direction, and, like an engine in full blast, without an engineer.

This truth is made the more prominent by a little observation. Let us take a look at some of our so-called great men. Do we not, in almost every instance, discover the polarity of charac-

ter,—mighty in some things,—pigmies in others? Napoleon could command a world of armies, but could not control himself. He is only a sample of a world of others. In sizing up a man, look out for the poles,—the opposites. We all seem to have them,—some more, some less.

We find these polarities everywhere,—and in the church as well. The most nearly perfect Christian is the one most thoroughly furnished, which means a full development of all the powers, all concentrated to the Lord and his work. In the church we have such “wonderful” men. They preach like angels and live like children. They expand with their own power, and then flop down, as an eagle clipped of its wings. What does it all mean? Polarity of character,—the opposites,—the too big and the too little. Did you ever see a family of eight or ten young swine? Look for a moment,—draw the picture and you have the pith of the truth we are trying to elucidate. The illustration is a homely one, but it carries the truth with it. The big one is over-fed, the little one under-fed. The right thing to do,—“average up.” The lesson to learn is this: Curb the over-strong and nourish and develop the weak.

The church is sometimes astounded at the fall of the great. How can it be? The easiest thing in the world. Think of a city, on one side walled to the skies, and on the opposite side, a paling fence. Would such a city be difficult to take by an invading foe? You answer, No. Why not? Would not the great side wall protect it? No, you say, they would take it at the other side. Yes, you are right. An average wall of twenty feet high would be a thousand times better protection.

Samson was the strongest man in the world, and yet he was as weak as the weakest. His wall of strength was one-sided, and as soon as the Philistines found his weakness, they had their man. Poor Samson! As strong as a giant, and yet as weak as a child! Have we any Samsons to-day? Perhaps so. Yes, too many that are great in some things, and very small in others. Look out for the “little foxes.” See to the crooked rails and the weak corners, if the enemy is to be kept at bay. When we think we are strong, then are we weak. And in so thinking, we generalize on our strong points, forgetting the weak ones. Remember our polarities!

In taking this position, we do not mean to intimate that we can be averaged to one standard, but the averaging must pertain to us as individuals. The thing to do is to average ourselves, or, at least, to labor in that direction. The perfect man is the evenly-developed man,—thoroughly furnished in all good works, having on the whole armor of God. Such a one stands on the solid foundation, and though the rains fall and the winds blow, it will not fall, because founded all around on the rock.

Michael Ziegler  
138 (uno) No



## ESSAYS

\* Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.

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BRETHREN, we have met to worship,  
And adore the Lord our God;  
Will you pray with all your power,  
While we try to preach the Word?  
All is vain, unless the Spirit  
Of the Holy One comes down;  
Brethren, pray, and holy manna  
Will be showered all around.

Brethren, see poor sinners round you  
Slumbering on the brink of woe;  
Death is coming, hell is moving;  
Can you bear to let them go?  
See your fathers and your mothers,  
And your children sinking down;  
Brethren, pray, and holy manna  
Will be showered all around.

Brethren, here are poor backsliders,  
Who were once near heaven's door,  
But they have betrayed their Savior  
And are worse than e'er before;  
Yet the Savior offers pardon,  
If they will lament their wound;  
Brethren, pray, and holy manna  
Will be showered all around.

Sisters, will you join and help us  
As Moses' sister helped him,  
While you see the trembling sinners  
Who are struggling hard with sin?  
Tell them all about the Savior,  
Tell them that he will be found;  
Pray on, sisters, and the manna  
Will be showered all around.

Let us love our God supremely,  
Let us love each other, too;  
Let us love, and pray for sinners,  
Till our God makes all things new;  
Then he'll call us home to heaven,  
At his table we'll sit down;  
Christ will gladden himself, and serve us  
With sweet manna, all around.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD  
AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

## Baptism: the Mode.

BY L. W. TEETER.

Part II. Immersion in Water is the Only New  
Testament Mode of Baptism.

"And Jesus, when he was baptized, went up straightway out of the water."—Matt. 3: 16.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8: 38, 39.

## III. THE ONE MODE OF THE GOSPEL IS IMMERSION.

I. The Basal Meaning of "Bapto."—In determining what the one mode of baptism is, as taught in the Gospel, much depends upon the basal, or original meaning of the Greek root *bapto*, as its meaning is the same, of course, in all of its cognates, whether used in the literal, or figurative sense.

The basal meaning of *bapto* is given by all scholars of note: to dip; to plunge; to immerse, immerge, submerge, imbathe, to whelm. The general meaning of these phrases and words is the same; each requiring a covering over of some element.

No lexicographer, or commentator of any reputation has yet ventured to give any other meaning from a literary stand-point. Commentators have sometimes given wholesale explanations of Script-

ures, evading the literal sense of *bapto* as used in certain texts, but they did so without direct reference to the real meaning of the word itself; which still allows the strict sense to remain the same even in their explanations.

That the basal meaning of *bapto* is immersion, etc., is fully proven by the fact that such meaning is agreeable in all the places throughout the New Testament, wherever the word *bapto*, or any of its cognates, occurs, regardless of the element in which the action took place.

This proof is confirmed by the fact, that no other sense than that of immersion, etc., can be made to agree with all the places where *bapto*, or its cognates, occur, in the New Testament. Of the truthfulness of these statements any one can convince himself.

(1) By substituting "immersion," or a suitable form of that family of words in the places where *bapto*, or any of its cognates, occurs. It will be found that in every place it will make good sense.

(2) By substituting the sense of "sprinkling" or of "pouring," in like manner, it will be found that in quite a number of places it would make nonsense, and no good sense at any place, in fact; which proves at once that neither sprinkling nor pouring is the correct meaning of *bapto* as used in the New Testament.

As illustration see the following instances, viz., (1) "For as many as have been baptized into Christ, have put on Christ," Gal. 3: 27. Substituting "sprinkled," or "poured," for "baptized," we have: "For as many of you as have been 'sprinkled' into, or 'poured' into Christ have put on Christ."

Substituting "immersed," for "baptized," we have: "For as many of you as have been 'immersed' into Christ, have put on Christ." The latter makes complete sense.

(2) "Therefore we are buried with him by baptism into death," Rom. 6: 4. Substituting "sprinkling" or "pouring," we have: "Therefore we are buried with him by 'sprinkling or pouring' into death." Substituting "immersion," we have: "Therefore we are buried with him by immersion into death." The latter only, makes good sense.

(3) "And when they come from the market, except they wash (*baptizontai*), they eat not. And many other things there be, which they have received to hold, as the washing (*baptismous*) of cups, and pots, brazen vessels, and of tables," Mark 7: 4. Substituting "sprinkle," "sprinkling," "pour" and "pouring," we have: "And when they come from the market, except they 'sprinkle or pour,' they eat not. And many other things there be, which they have received to hold, as the 'sprinkling or pouring' of cups and pots, brazen vessels, and of tables." Substituting "immersion," we have: "And when they come from the market, except they 'immerse,' they eat not. And many other things there be, which they have received to hold, as the 'immersing' of cups, and pots, brazen vessels, and of tables." This makes perfect sense.

It will be noticed in the last instance that the translators of both the Authorized and Revised Versions have rendered the sense of the Greek by the words, "wash," and "washing," neither of which is ever used in the sense of "sprinkle" or "pour," as used by those who presume to baptize by sprinkling or pouring a very little water upon the applicant.

It is easily seen in the preceding instances that the word "immersion" makes as good sense as the word baptize, which proves the sense of "baptize" to be immersion in those places, while neither "sprinkling" nor "pouring" would make any sense; which proves that the sense of *bapto* is neither sprinkling nor pouring.

## 2. The Literal Physical Meaning of Bapto

(1) Examples from Greek Historians,—profane. I will here insert a few examples from history showing the use of *bapto* during the period of several centuries, including the age in which Christ lived and served in his ministerial capacity.

From these it will be seen that *bapto* then meant engulfment, immersion, or to submerge, in an element, generally of water; which goes far to prove that when the Savior and the apostles used *bapto*, in speaking or writing in the same period of time, they also meant immersion, etc., by it.

Polybius, born 205 years before Christ (History, Book 1, Ch. 51: 6). In his account of the sea-fight at Drepanum, between the Romans and Carthaginians, describing their advantages of the latter in their choice of a position, and in the superior structure, and more skillful management of their vessels, he says: "For if any were hard pressed by the enemy they retreated safely, on account of their fast sailing, into the open space; and then, with reversed course, now sailing round and now attacking in flank the more advanced of the pursuers, while turning and embarrassed, on account of the weight of the ships and the unskillfulness of the crews, they made continued assaults submerged (*baptized*) many of the vessels."—T. J. Conant in "Baptizein," pages 1, 2.

Strabo, born about in 60, before Christ (Geography, Book 12, Ch. 2, 4), speaking of the underground channel, through which the waters of the Pyramus (a river of Cilicia in Asia Minor) forced their way, says: "And to one who hurls down a dart from above into the channel, the force of the water makes so much resistance, that it is hardly immersed (*baptized*)."—*Baptizein*, pages 5, 6.

Diodorus (the Sicilian) (Historical Library, Book 16, Ch. 80, wrote about in B. C. 40). In his account of Timoleon's defeat of the Carthaginian army, on the bank of the river Crimessus in Sicily, when many of the fugitives perished in the stream swollen by a violent storm, he says: "The river, rushing down with the current increased in violence, submerged (*baptized*) many, and destroyed them, attempting to swim through with their armor." ("Baptizein," page 7.) The same writer (Book 1, Ch. 36), describing the effect of the rapid rise of the Nile, says: "Most of the wild land animals are surrounded by the stream, and perish being submerged (*baptized*), but some escaping to the high grounds, are saved." ("Baptizein," pages 7, 8.)

(2) Examples from the Bible. "Then went he (Naaman) down and dipped himself seven times in Jordan," etc. 2 Kings 5: 14. In this example, we have the English word "dipped," which is the meaning of the Greek cognate, containing *bapto*, which was the rendering of the translators, out of the Hebrew (*tabhal*, to dip).

The narrative of Naaman is so completely stated that there can be no more than one way of understanding it, viz., that he went down into the river of Jordan, and while in the river, he dipped, or immersed himself, seven times in the water. 2 Kings 5: 10, 14. This is clear, from the very nature of the case, and the circumstances of the place, regardless, even, of the meaning of the Hebrew *tabhal*, translated successively *bapto* and *dipped*. But the plain case makes the evidence the stronger that the meaning of *bapto* is equally plain in the text, viz., "dipped," or "immersed."

"And when they come from the market except they wash (*baptizontai*) they eat not. And many other things there be which they have received to hold, as the washing (*baptismous*) of cups and pots, brazen vessels and of tables" (couches), Mark 7: 4. The cleansings, here alluded to, although of Pharisaic traditions, meant entire cleansing, — a literal cleansing to remove any



foreign, or contaminating substance which might possibly adhere to any part of themselves, or other things here mentioned, which therefore required total immersions. (Compare Mark 7: 8, where the same words occur and mean immersion.)

"Which stood only in meats and drinks and divers washings (*baptismois*) and carnal ordinances," etc. Heb. 11: 10. This clearly alludes to the washings under the law (see Num. 19: 7, 9), namely of clothes and of the bodies of persons, for the purpose of cleansing. Those washings, therefore, required total immersions of their bodies or clothes.

"And he (the rich man) cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip (*bapso*) the tip of his finger in water," etc. Luko 16: 24. This is the sense of *bapto* in clear terms. This cannot be regarded as an example of a partial immersion, because the part which was to be immersed in water is all that is spoken of, namely, the "tip" of the finger. "Jesus answered, He it is, to whom I shall give a sop when I have dipped (*bapsas*) it. And when he had dipped (*embapsas*) the sop, he gave it to Judas Iscariot." John 13: 26. This also requires the total immersion of the morsel or bit of bread in the dish of broth, or liquid food.

"And was clothed with a vesture dipped (*bebammenon*, from *bapto*) in blood, etc. Rev. 19: 13. *Bapto* is used here in the sense of to color, to dye, to stain, hence the clear sense of the immersion of the vesture in blood in this example. Hagerstown, Ind.

#### GRACE.

BY MATTIE A. LEAR.

"For sin shall not have dominion over you; for ye are not under the law, but under grace."—Rom. 6: 14.

WHAT a wonderful announcement! Freedom from the awful bondage of sin! Long had the race been held in thrall, but deliverance is now proclaimed. All the means, previously used, had proven ineffectual. A perfect law, from a perfect God, had been given; but this only increased his distress and bewilderment. It only flashed the light of truth upon him, showing him the infinite holiness of God, and his own vileness and impotency for "by the law is the knowledge of sin." It showed him what perfect rectitude was required of him by a Being of infinite purity. He could hear the awful threatenings of the law, "Cursed be he that confirmeth not all the words of this law to do them." Deut. 27: 26 "The soul that sinneth, it shall die." Ezek. 18: 4. Because of his inate depravity, he could not obey the law. Paul says: "I consent unto the law that it is good. But how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do."

What a terrible state of things! Seeing and approving the law or requirements of God, but utterly unable to fulfill those requirements, and hence suffering without any ability to escape the awful pangs of a guilty conscience, and the dreadful fear of avenging justice. No wonder the Apostle exclaims, in view of the horror of his situation, "Oh wretched man that I am! Who shall deliver me from the body of this death."

Blessed be God, deliverance is offered to the fallen race of Adam, not through the law, for that was weak through the flesh, but what the law could not do, because of man's incapacity, or inability to come up to its lofty requirements, "God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."

What a scheme for man's redemption! When we contemplate it, we are filled with awe and

astonishment. What but infinite wisdom could devise such a plan, and what but infinite power could execute it? To save man though he could not obey God's perfect law, and yet vindicate that law!

Only one Being in the universe was adequate for this great work. This Being, the only-begotten Son of God, took upon himself the form of sinful man, and in that form fulfilled every jot and tittle of the law. Thus he "magnified the law and made it honorable." "So," said he, "I come (in the volume of the book it is written of me) to do thy will O, God." Then, in his own person, he suffered the full penalty of a broken law, being made a curse for us, for it is written, "Cursed is every one that hangeth on a tree." Thus he "blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Having, then, set us free from the demands of the law, he has consecrated for us a new and living way.

If we now accept the rich provisions that Christ has made for us, how changed is our condition! We are no longer amenable to the law, but are brought into a state of favor with God. We are accepted in the beloved and can now adopt the language of the Apostle, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

But what use shall we make of this liberty, this freedom from the tyranny of the law? It seems that there were those in Paul's day, who thought that they had liberty to continue in sin, that grace might abound, but what does the Apostle say? "Know ye not," says he, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" We are now required, not merely to conform to the letter of the law, but we are, "To obey from the heart that form of doctrine delivered unto us." We are required to "work out our salvation, with fear and trembling; for it is God which worketh both to will and to do, of his good pleasure. It is required of us that we utilize the strength he gives us. "Unto whomsoever much is given, of him shall be much required." "Without me," says the Savior, "ye can do nothing." "But," says Paul, "I can do all things through Christ who strengtheneth me."

Christ's demands are higher and purer than the requirements of the law, for that only thundered forth its demands, without imparting the strength to obey; but what Christ requires of us, he imparts the ability to do. Though paralyzed by sin, if he tells us to stretch forth the withered hand, he will enable us to do it, if we make the effort. Oh what privileges are ours,—as we work without, he works within! As we use the strength he gives, he imparts more, so that we may go on from strength to strength, from glory to glory, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

#### EPISTOLARY.

BY C. H. BALSBAUGH.

EMMA WATSON,

My very Dear Sister.—

I REJOICE in your precious letter. I often wished to hear from you. Your former communications brought me into the fellowship of the Spirit with you. And your last letter strengthens

the bond. Although you are lonely and afflicted, with none of "like precious faith" around you, Jesus Himself is your life, your peace, your society, your hope, your all.

This makes the wilderness blooming and fragrant like Eden, and causes the desert to gush with springs of living water. A present Christ will make even rocky, storm-swept, wave-lashed Patmos a glorious Apocalypse of the wonders and beauties of the Upper World. "Abide in Him." 1 John 2: 28.

Your letter is full of suggestions of the highest import. Divine Healing is unquestionably a present fact. The sect in the West to which you refer does not monopolize it. Facts demonstrate that it is the prerogative of all churches. The most distinguished healers the present century has known were Episcopalians, Presbyterians, and Lutherans. The particular sect which denounces all other sects is itself pre-eminently sectarian. They arrogate to themselves privileges and claims which all churches share. Moreover, body-healing is secondary.

It is only when Rom. 8: 11, and Philpp. 3: 21, is fulfilled, that our mortal tabernacle will be permanently healed. There was such healing power deposited in Peter that even his shadow was restorative. Acts 5: 15. And Paul was such a reservoir of Divinity that an apron from his body, or a handkerchief had efficacy to eradicate disease and eject evil spirits. Acts 19: 11, 12.

But all this did not exempt them from the common lot of Heb. 9: 27. There are not only certain conditions for us to be observed, in order to be healed, but there are Divine purposes to be accomplished of which we are utterly ignorant.

Why Stephen, the flaming Deacon, and James the dear Apostle, had to go so early, who can tell? Divine healing is as possible to-day as when Christ was on earth, subject always to the hidden purpose and all-embracing will of God. Faith is preferable to drugs; but if the power to exercise such faith is absent, mild, appropriate medicine is not to be discarded. God is Jehovah-Rophi, and can be trusted with our bodies no less than our spirits. Ex. 15: 26. The Lord has raised me up again and again, and has wonderfully upheld me through a long life of congenial infirmity.

I pity the young lawyer who prefers the Lodge to the church. How awful will be the awakening of such persons to the great realities of the Eternal state! How little they know of the true nobility of human nature as idealized in the life and blessedness of Jesus Christ! We, who have been "born of God," and "tasted the powers of the world to come," whose daily life is "in fellowship with the Father, and with His Son Jesus Christ," can testify of a joy, and a hope, and a future fruition, of which that young lawyer, and all like him, cannot form the faintest conception.

Oh, if he could realize 1 Pet. 1: 8, what a dull, dead, revolting thing the Lodge would become to him. But—but—2 Cor. 4: 3, 4, is as sadly true to-day as when Paul wrote it more than eighteen centuries ago. Let the world laugh and scoff and revel in the pleasures of sense, we know the blessed reality of 2 Cor. 4: 6, and 2 Tim. 1: 12. Let us never forget John 15: 18, 19, and 1 John 4: 4, 5, 6, and 1 Pet. 2: 19, 20, 21, and 2 Cor. 12: 9, 10. This is to "walk worthy of God." 1 Thess. 2: 12.

Follow Paul's counsel to Timothy as far as practicable. 1 Tim. 4: 15, 16 His admonition to Colossians 3: 16, is meant for every saint, and for all time. There is no weapon so mighty as the Sword of the Spirit. Eph. 6: 17. Let your whole life, in its minutest details, exemplify Col. 3: 17, 23. "Glory in the Cross of our Lord Jesus Christ." Gal. 6: 14. Endure as seeing Him who is invisible, having respect unto the recompense



of the reward. Heb. 11: 26, 27. When you enter into the enjoyment of 2 Cor. 4: 17, and Rom 8: 18, you will not think that Eternal Life was too dearly bought. By and by you will know the full blessedness of John 14: 3, and 17: 24, and Rev. 3: 21, and 21: 7.

Soul, then know thy full salvation,  
Rise o'er sin, and fear, and care;  
Joy to find in every station,  
Something still to do or fear.  
Soon shall close thy earthly mission,  
Soon shall pass thy pilgrim days:  
Hope shall change to glad fruition,  
Faith to sight, and prayer to praise.

### THE QUESTION OF THE HOUR.

BY A. W. REESE.

#### In Three Parts.—Part Two.

"For we have not followed cunningly-devised fables,"—2 Pet. 1: 16.

LET us, then, for a few moments, contemplate the condition of society where the teachings of the New Testament (Christianity) were universally accepted, and loyally obeyed. Consider that condition where absolute truth, probity, chastity, temperance, filial affection, brotherly love, charity, universal peace, in short, the sum of Christ's teachings in the Gospel, obtained.

In an event like this the earth would, indeed, be "Paradise Regained." It is idle, and foreign to the purpose, to say that few,—perhaps none,—come up to this sublime standard; because this is not the fault of the *system*,—Christianity,—but of the *individual himself*.

Christianity is not a mere sentiment,—an emotional impulse, an intermittent spasm of virtuous intent, but a vital principle, permeating and pervading the entire being. Body, soul and spirit must be consecrated to the service of God.

No man can be in possession of these principles without a corresponding expression in his daily walk, conversation and life. "If a man have not the Spirit of Christ he is none of his!" And what more reasonable than this! "By their fruits ye shall know them!" The man, who has the *Spirit of Christ*, is the man you will find true in all the relations of life. You may always depend on that man. You will readily discover that he is an *honest* man (said to be "the noblest work of God"). You will not have to make a trip to Canada to find him (if he be cashier of a bank). Such a man will always be found at the post of duty, with his harness on. You will find him a good, "law-abiding" citizen, a true friend, a kind neighbor, a loving and faithful husband, a tender father, a philanthropist, a benefactor of his kind, full of sympathy for the distressed, and "with malice toward none, and with charity for all."

Above all, and far beyond all else, he will be like his Master, and kind towards his *fellows-men*. It is idle to call any man a *Christian* who does not possess this spirit. Suppose the entire community possessed of the above-named, Christian graces, what an amazing revolution in human affairs would be presented to view! The scene would be as glorious and bewildering as that of the transfiguration on the Holy Mount.

Like the passing of some dark cloud, and the sudden outburst of the sun, in all the glory of his noon-tide splendor and effulgence, all the sad paraphernalia of *crime* would vanish from our sight. Court-houses, jails, penitentiaries, police stations, and almshouses would no longer darken the fair face of the earth. Lawyers, judges, juries, sheriffs, and all others, engaged in the prosecution of criminals, and the restraint of crime, would no longer be required, for, truly, their occupation would be gone.

And what would become of all the "saloons" and "rum-holes,"—those foul hatching-beds of crime throughout the land? Where should we, then, look for the bawdy-houses, the gambling "hells," the low dance-houses and infamous dives, and other foul dens of the devil, that send up the stench of their moral rotteness and putrefaction everywhere in all the great cities of this land? Wherever the glorious Gospel of Christ prevails, these appliances of the evil one cannot exist, for these two great antagonistic principles cannot dwell together, any more than you can make fire and powder lie down together in peace.

Then, under this blessed era, we should look in vain for the pitiful figure of the poor, bloated, te-sotted drunkard, reeling and staggering along the street, or, finally overcome by the poisonous potation, wallowing in the mire, unconscious of his degradation, and insensible to his shame.

No prowling thief or midnight assassin would creep stealthily, and with noiseless step, through dark alleys and lonely by-ways on watch for their helpless and unsuspecting prey. No painted Cyprion would pace the half-deserted streets, in the silence of the midnight hour, to ply her vocation of sin and of shame.

No wretched, half-clad beggar, shivering in his scant rags, would beg his bread from door to door. No houseless, homeless, friendless pauper, perishing for the lack of shelter and of food, would be carted out to the lonely "Potter's Field," and cast into a nameless, dishonored grave.

War and bloodshed would cease forever on the face of the earth. The thunder of cannon, the crash of small arms, the shriek of the death-dealing shell, the groans of mangled and dying men, gasping out their last breath in unspeakable tortures, amid the horrors of the battle-field, would nevermore be heard while time should last.

No armies would be needed for aggression or defense. No iron-clad ships, with monster guns, would plough the bosom of the deep. No massive forts, frowning with huge cannon, and filled with munitions of war, or floating batteries, "clad in complete steel," would be needed for the long line of "coast defense." Peace, blessed peace, like the benediction of God, would rest over all the fair habitations of man.

Is this an Utopian picture,—a mythical sketch of an impossible condition of the human race? Rather, is it not what would necessarily and most surely result from a practical application of the principles set forth in the Gospel of Christ?

Such being its results (if permitted to have "free course") the Gospel is as far above all other systems of morals, as the heavens are above the earth, and because, in spite of this, vice, sin, wretchedness, and want, "hold high carnival" in the earth, is no fault of the Gospel itself. You might as well urge that the principles of human law and equity, as set forth by the pre-eminent authority of Sir Wm. Blackstone, are a failure, because there are still criminals, of both low and high degree, roaming at large, unwhipped of justice, throughout the British Isles.

Blackstone himself declares that all English law is founded on the Mosaic law, and we might further add, that all human law is founded on the Divine law.

So far, then, as the argument is concerned, we care not whether there be any farther state of existence after death. We will suppose that man perisheth as the beast, that the sleep of the grave is the sleep of eternal oblivion, yet, after all, if mankind universally obeyed the Gospel of Christ, there would be a heaven on this earth, a state of happiness and peace beyond the highest conception of man. If this picture has never been real-

ized, it is not because it is impracticable, but because men will not adopt the measures necessary to obtain such a result.

"Men love darkness rather than light because their deeds are evil." The failure to reach this beatific state is not with the Gospel, but with man, who will not accept the Gospel. Let us notice, however, what Christianity has already accomplished for the well-being of humanity, in spite of all the opposition it has encountered by the enemies of moral progress in the world. The influence of the Bible on the civilization of the world, is best exemplified by a comparison of the conditions of human society, where the Word of God is unknown, with that of those portions of the globe where it is taught, and generally believed and accepted.

For instance, compare England, Scotland, Ireland and America with Japan, with China, with Turkey, with Hindostan. We are not much (if any) in advance of those Pagan lands in the fine arts, in architecture, in mechanic skill, or in a high grade of intellectual culture, yet who will pretend to say that their civilization is to be compared with ours? This elevation in the scale of being, which we claim for a Christian civilization, is due to the Bible, and to the influences of the Christian religion, more than to all other causes combined.

If the Bible and its influences could be blotted out of existence, what would become of our boasted civilization, and our free institutions? In such an event, it would only be a question of time, when both England and America, and all other Christian lands, would share the final fate of Pagan Rome and idolatrous Greece. If, soothed to fatal slumbers, in the siren lap of the materialistic Delilah, they would only wake from that treacherous sleep, shorn of the locks of their strength, and doomed to grind forever,—blind and groping,—in the mills of final ruin and shame.

"But," says the skeptic, "applying your own test to Christianity, as a proof of its divine and miraculous source, Confucius taught the very same things 700 years before Christ. Buddha taught the same things, 460 years before Jesus of Nazareth was born. Socrates, likewise, 500 years before the Christian era. All these Pagan teachers and philosophers promulgated these very principles of morality long before Christ came upon the earth; hence the claims of the Christian religion cannot be sustained."

Very well; let us consider this statement, with the care and candor it deserves. When we examine closely the writings of these Pagan sages and philosophers, we find, as heretofore mentioned, a singular fact,—that the morals inculcated chiefly concern the duties of man toward his fellows. Beyond this, but little is said.

That these Pagan teachers were good men as to morals, and taught a pure morality, none will deny. But their ideas, beyond this, were dim, shadowy, uncertain, vague as to man's future state.

True, Socrates, by the dim light of reason, worked out the problem of the immortality of the soul. He has left upon record,—through Plato,—his illustrious pupil and successor,—some of the sublimest moral sentiments that ever fell from the lips of an inspired man. But whence came that light,—feeble and dim though it was,—amid the thick gloom of Pagan night? That light came from God,—the author of all moral light. God has not left himself without a witness, in any age of the world, even in the absence of a specific revelation. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Romans 1: 20.



Thoughtful men, sincere and earnest in their researches into the unknown, would inevitably be led to consider, and, if possible, to elucidate the mysteries of being, and the probable destiny of the soul.

### EMPLOYMENT IN HEAVEN AGAIN.

BY JAS. M. NEFF.

In my article upon the subject of "Employment in Heaven," which appeared in GOSPEL MESSENGER a few weeks ago, I gave a brief and general outline of my idea of the future state, without stopping to assign reasons, and argue each point in detail. One of our venerable and beloved brethren objects to some of my statements, and gives his reasons for so doing. I am glad he has done so, and I am willing to look at this subject, as we should endeavor to do with all subjects, squarely; and then accept that only which will stand the test of honest investigation.

There is no use becoming frightened when our position is attacked on any question. It is a sign of dishonesty. If we are mistaken, why, we are mistaken; that is all, and we ought to be glad to be apprised of the fact. I have been mistaken in some things heretofore; and I suppose so long as I am human, the possibility of being mistaken will remain.

But the first point in our argument to which objection is taken, is, that our knowledge in the future state will be progressive. The inference to be drawn from our brother's argument is, that, so soon as we enter the portals of heaven, we will instantly, and without even exploring it, know all about that celestial city, and understand all the mysteries of Divine Love and wisdom. 1 Cor. 13: 12 is referred to as proof: "Then shall I know even as also I am known." Now evidently this does not mean that our knowledge then will be equal in extent to God's; for then would we be omniscient, and would all be Gods. This refers to the comparative clearness of our knowledge then, as contrasted with our knowledge now. That this refers to the manner, and not the extent, of our knowing in the future state, is proved by the Greek connective here used. 1 John 3: 2 is also quoted as against our view: "We shall be like him." But this cannot mean that we are to be in every respect equal with God. We would then be not only omniscient, but omnipotent and omnipresent. Does any one suppose that this is the teaching of this Scripture?

Matt. 22: 30 is also arrayed against us: "They are as the angels of God in heaven." Here, again, our brother argues as if all the angels in heaven were known to be exactly alike in every particular, and the saints on reaching heaven would be made just like them. Thus our every peculiarity of look, voice, manner and disposition would be destroyed, we would lose our identity, and cease to be what we are, and would be somebody else. Perhaps this will be our condition over there; however, I think not.

But let's see now where we are. First it is argued that we shall be like God in our knowledge and attainments, and then that we shall be like the angels in our knowledge and attainments. Then if we are just like God, and just like the angels, it must follow that God and the angels are just alike, or that the angels are equal to God. I suppose no one believes this.

We are often led into error, brethren, by selecting isolated portions of Scripture, bearing upon a point, and interpreting them as meaning literally what they say, without the limitations which the context so often requires. We greatly mistake when we suppose that every sentence in the Bible means exactly what it says, independent

of connection, and needs no interpretation. Now when John says "we shall be like" God, he means that when we put away this mortal cumberance we shall be lifted into a purely spiritual condition, as God is, and we shall be like him in character, happiness and glory. When Christ says the saints "shall be as the angels," he is speaking about the question of immortality, and means to say that in the conditions which this necessitates they shall be alike.

Now from none of these Scriptures does it follow that the attainments and knowledge of all will be just alike upon entering heaven. If that be so, how can every man be rewarded according to his works (Rev. 22: 12)? What does Paul mean by saying "One star differeth from another star in glory. So also is the resurrection of the dead" (1 Cor. 15: 41, 42)? And how is Christ justified in representing the difference between the final rewards of the faithful as that between "authority over ten cities" and "over five cities" (Luke 19: 17, 18)? And why should the prophet make a distinction between the glory of them "that be wise," and them that "turn many to righteousness" (Dan. 12: 3)?

And the idea that there shall be meetings in heaven is criticized. Because John saw "a great multitude" around the throne of God (Rev. 7: 9-15) it is thought that that is the only meeting there ever was, or ever will be, in heaven. Now is there any evidence that what John here saw is all there is of heaven? If so, then it is no longer true that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (1 Cor. 2: 9). I don't think John saw all of heaven, and told us all about it. He only had a glimpse of the heavenly home, and in that brief vision he saw one of those meetings which I expressed a belief in, and many of which I hope, through Christ, to enjoy in heaven.

What a monotonous place indeed would heaven be if we should all be made exactly alike, with the same voices, features, knowledge and skill, and should forever have to stand with one assembly in one place and shout but one song! No, no; this is not heaven. It is a crippling of our faith, an injury to ourselves, and an injustice to God for us to deny the existence of any good thing, any legitimate means of enjoyment in heaven. How dare we say of any good thing: It is not there? They are all there of which we can conceive, and ten thousand times ten thousand more. We cannot measure them; we cannot number them; we cannot conceive them. There is variety there. There are many mansions in my Father's house. There are patriarchs and prophets, and white-robed saints and angels of different ranks, and streets and walls, and gates and mansions, and rivers and trees, and fruits and flowers, and meetings and songs and shoutings, and everything that is pure and holy, joyous and glorious!

Covington, Ohio.

### WALKING WITH GOD.

BY WEALTHY A. BURKHOLDER.

THE Bible is replete with historical and biographical sketches of ancient worthies. It tells us of their early life, describes the nature of their work, of how well they executed it, and of their latter end. Their mistakes, as well as their good deeds, are recorded, showing that the record is a true one. Of the life of Enoch we have not much given, but what is said of him means a great deal. In it is very plainly stated that "he walked with God." The narrative does not say that he walked behind God, nor that he walked ahead of him,

but he walked *with* him. This was certainly a splendid advantage to him, and afforded him many blessed privileges, and aided so much in perfecting his Christian character.

We can form some idea of the close relationship he sustained to God when we apply the thought to earthly friendships. Those who walk with us are those who have similar feelings and emotions,—who are congenial spirits, and, where true and unalloyed friendship exists, no rival is permitted to enter and sever the happy relation. They walk together in love and union. So with Enoch. He walked with God, implying that he was an intimate acquaintance and warm, personal friend. Constantly he was near him,—walking by his side.

What a beautiful and abiding friendship! We are glad that such has been recorded, that we, surrounded by sin and temptation, may still try to imitate Enoch, and walk with such a Personage! Often we are found walking with the world, and trying to be friendly with the world, rather than with God, and as a natural result, the cause, we profess to love, suffers, and our spiritual enjoyment is low. No doubt Enoch had a blessed experience. He lived a higher Christian life than we, because he walked close to his Creator. He obeyed him, and we learn that before he was translated he had "this testimony, that he pleased God." He had faith in him and tried to please him, by walking with him and obeying his precepts.

Our only place of safety is walking with God, and yet we realize every day that we walk in forbidden paths. We need a higher appreciation of God's goodness towards us, and of the advantage of a closer walk with him. We do not cultivate his acquaintance as we should, nor familiarize ourselves with his Word. The more we read and study of his greatness and goodness, the more we see our littleness, and this should increase our desire to know him better. We need more consecration, more earnestness and self-denial that our lives may be more fully given to his service, and our wills submit to his providences. Our earnest prayer should be for a closer walk with him that we may be stronger and more valiant in the conflict with right and wrong.

Newburg, Pa.

"Our ideas of necessity and of importance are very different under different circumstances. In our ordinary life we may seem to have so many needs, and we ourselves seem to be so essential in various spheres; but when some great crisis in life is reached by us, all things save those in the center of that crisis dwindle into insignificance, and the world outside of it moves on without feeling any loss through our absence from its activities. We have needs, but they are very few in proportion to our ordinary wants; and we recognize this truth in extraordinary times. We are needed, but not in so many places as we are inclined to suppose; and sooner or later this truth is forced in upon us as a reality. If only we would limit our longings to our needs, and our endeavors to our own sphere, we could hope to be without any unsatisfied want, and to fill our place fully, by God's grace."

"We dare not speculate upon that which is beyond our comprehension, namely, 'what we shall be.' It is enough for us to know 'that we shall be like Him, for we shall see Him as he is.' We cannot understand what a spiritual body is, till we have that spiritual. After we have been in heaven ten thousand times ten thousand years, not one wrinkle of age shall furrow our glorified brow."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—Cor. 8:12.

### Organization of Missionary Committee.

DANIEL VAHMAN, Foreman, McPherson, Kan.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

## MAN OF GOD, GO FORTH!

BY SADIE BRALLIER NOFFSINGER.

To India's darkness, where  
Few Christian feet have trod,  
To preach to heathen souls, go forth,  
Thou mighty man of God!

Fear not the rolling deep;  
Its wildest storm must cease  
Beneath the Master's gentle breath,  
When he shall whisper "Peace."

Fear not the scorching sun  
Above that burning plain.  
Its heat shall fall upon the heart  
Where Jesus lives, in vain.

Fear not the solitude,  
The pain and loneliness;  
His grace shall bear thee company,  
And ease thy sore distress.

Fear not the mighty work  
The hardship and the tears;  
His strength shall brace thine arm and heart  
For toil, through unknown years.

"How beautiful the feet"  
Of those who journey thence,  
To preach the gift of life and love,  
Through faith and penitence.

Oh, tested soul, be brave!  
Oh, Christed heart, be strong!  
Forevermore the Lord shall reign  
And guard and keep his own.

In all thy fervent zeal,  
Thy yearnings and thy worth,  
To India's starving, dying sons,  
Oh, man of God, go forth!

Johannstown, Pa.

## CHRISTOPHER SOWER.

BY CHAS. G. SOWER.

### In Five Parts.—Part Five.

BUT the one was to undergo a crucial test of his firmness and consistency. A time at length arrived when his faith and principles were to be tried to the uttermost; when his wealth, his reputation, and even his life were threatened on account of them. But he met the trial firmly and calmly, without complaint or hesitation, never abating one jot from the professions of non-resistance we had so long upheld and supported. Personal insults and indignities were heaped

upon him, his life endangered, and his whole vast property taken from him; but he submitted quietly to the injustice, refusing to make an effort in self-defense, and dying true to his peace-loving principles, in distress and poverty in his old age.

When the War of the Revolution broke out, faithful to his peace convictions which were inseparable from his religious professions, although he did not espouse the cause of England, he was compelled to oppose the recourse to violent resistance by war on the part of the Patriots.

He had a vivid consciousness of the calamities that would follow from war, the overthrow of all peaceful industry, the sufferings and misery of non-combatants, old men, women and children, and he looked upon it as the scourge with which God chastened the people for their many transgressions. In his Almanac for 1778,—the last he was destined to issue,—he poured out the bitterness of his grief thus:

"Thou once so happy land, by God and nature bless'd,  
And teeming with abundant joy,  
But now, alas! by sin and vice and wrong oppress'd,  
Thou seem'st to wither and to die.  
O land, what art thou now? A scene of dismal woes,  
To wake our pity and our tears,  
Oppress'd by rapine, murder, and a thousand foes  
Unknown in by-gone happy years;  
And desolation, hunger, want, stalk in the track  
Of the Avenger's bloody steel."

Christopher Sower, in thus opposing war on general grounds, was in entire accord with the Dunkers, Mennonites, Schwenckfelders, Moravians, and Friends or Quakers. But, besides these there were many others, including a great number of influential families, and men of prominence, who, from motives of loyalty to their King, faithfulness to their naturalization oaths of allegiance, and for other reasons, opposed the War of Independence. They were met, however, by very stringent measures; laws being passed to compel them to adjure their oaths and allegiance to England, and finally an edict was issued, calling upon them to present themselves by July 6, 1778, before a Chief-justice or Magistrate, or be looked upon as traitors, and treated accordingly. In the meantime, however, the aged and venerable preacher and printer had been seized and placed under arrest. After an examination he was declared innocent, and released, but continued in ignorance of the edict before mentioned. He narrated his arrest in his journal as follows: "On May 23, 1778, at 10 o'clock at night, a number of soldiers surrounded the house, and took me from my bed. The night was very dark, and as I could not proceed fast enough for them they repeatedly prodded me with their bayonets. Next day they stripped me entirely naked, but finally gave me an old shirt and ragged breeches, which scarcely covered my shame; cut off my hair and beard [he was a Dunker Bishop, and wore his beard as a religious duty,—to cut it off was a special indignity in his case] and smeared me over with red and black paint. They led me thus, bare-headed and bare-foot, before the Provost, and accused me of being a spy. On the morning of the 27th, God moved the heart of Gen. Muhlenberg to inquire concerning me, and he sent word that I should appeal to Gen. Washington. This I did, and thanks to Divine Providence, through the kind assistance of Gen. Muhlenberg, I was released May 29, but was not allowed to return to Germantown until June 23.

He remained there until July 27, when he was again arrested for non-compliance with the proclamation, of the existence of which he was still ignorant, and all his property was seized, and an inventory made of it. "I made them to understand that I should permit everything to happen to me that the Lord should ordain," he meekly and submissively says. They refused to allow

him even his bed, although he asked for it, taking all but the clothes on his back, and some perishable food. "I asked permission to keep a few medicines for the use of my family, especially certain preparations of my father's, and my own, but was refused. On the 28th I received notice to quit my house, and I left July 30.

In August they sold not only all his personal property, comprising his printing establishment, stock of sheets, books and merchandise, furniture, etc., but all his real estate, including houses, farms, mills, etc., although there was a restriction that confiscated real estate should not be sold until his youngest son attained his 21st year. "Even their own council admitted that if I had not forfeited my life, I had not forfeited my estate or property." The sale amounted to £17,640. As some palliation of the conduct of those in authority, it is right to notice here that his eldest son Christopher (3rd), then only twenty-two years of age, had been induced to identify himself with the British cause. He had left his father and settled in the city, where he was engaged in business, and becoming associated with the young officers in the British Army, then occupying Philadelphia, he was made an easy victim of their blandishments. His own, and his father's name and business being alike, it was easy for those who coveted an opportunity, to obtain possession of the father's extensive property at normal prices, to misrepresent the sayings and doings of the youth as those of his father, and thus, in the absence of any defence, create the false impression necessary for carrying out the evil designs of those who conspired to defame and rob him.

He bore the painful change in his condition with quiet resignation, although, if he had availed himself of his legal privileges, and demanded a revision of the proceedings, his property would, in all probability, have been restored to him, but, faithful to his religious convictions, he refused recourse to law measures to be re-instated in his rights. He accepted the loss of his all as "a heavenly dispensation and trial from God," but he was sorely distressed that his good name should be sullied by such an atrocious epithet as "traitor." Conscious that he had not deserved this obloquy, that he had done nothing to justify this odious accusation, which the Government had never attempted to prove, he addressed a paper to the Assembly of his Brethren in faith, in which he pathetically asks: "If a man is openly declared a traitor, without cause, without a hearing or trial, when he was not absent, and might have been heard, is it just to let him forever remain under that reproach?"

The remainder of his life was spent at Methacton (near Norristown, Pa.), in a small house unoccupied by the owner, who kindly allowed him to have a shelter there. He provided for his few necessities by working at book-binding, and selling the fruits of his labor. Two weeks before his death he walked twelve miles to be present and preach at a meeting of his Brethren, and returned in the same way, on the same day. On August 26, 1784, he died, aged sixty-three years, and was buried in the Mennonite ground, near Methacton. A translation of the closing paragraph of an address made by Prof. Seidensticker, before the Pioneer Verein, of Philadelphia, May 26, 1881, is given here as a fitting ending to this sketch.

"So left this celebrated German printer his business, printing establishment and estates in Germantown, where, as a patriot and philanthropist he had labored and spent his blameless life. Branded as a traitor, he was driven from house and home, and robbed of his fortune, even to the last penny. How true it is that in the madden-



ing whirl of destruction, under the rough rule of war, the best and most innocent and inoffensive are crushed, and trodden under foot! But Christopher Sower had not only to bear his misfortunes in loss of property, but he was compelled in addition, to take this infliction under the undeserved name of punishment for the crime of treason. So much the more should the memory of this upright, consistent and conscientious martyr be held in honor. Strange that it should befall him, the sage, the philosopher, and above all, the defender of the supremacy of love and sympathy for all men, to endure the whole weight of a wicked, malevolent persecution, as though he were a convict proven guilty of crime."

#### MINISTERIAL SUPPORT.

BY H. C. EARLY.

THE Gospel ministry is an institution of God. "John the Baptist came preaching," Matt. 3: 1. The command to the twelve was, "And as ye go, preach," Matt. 10: 7. The seventy were sent out to preach, "The kingdom of God is come nigh unto you," Luke 10: 9. The Master's last great charge is, "Go ye into all the world and preach the Gospel to every creature," Mark 16: 15. As long as time lasts, the ministry must stand as the most effective means of teaching and defending Christianity. The Gospel ministry, linking two worlds, and settling the eternal destiny of millions, is not only the most powerful agent in the world, but it cannot be supplanted by anything else. The truth by the human voice, filled with the love of God and man, *attracts, instructs, impresses, moves, consumes opposition and prejudice, convinces and converts men as nothing else will or can do under heaven.* Human speech, with personal presence, expression of eye, movement of hands and feet, posture of body, has a power, mysterious and inexplicable.

Between ministry and laity there is a mutual relation, each depending upon the other. The existence of the one calls for the existence of the other. Reciprocity is nowhere more strikingly exemplified. To the minister the charge is, "Feed my Lambs," "Feed my sheep," John 21: 15, 16. To the laity it is said: "Let him that is taught in the word, communicate unto him that teacheth in all good things," Gal. 6: 6. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 11.

Out of this relation grows the doctrine of ministerial support. Seeing the relation between the two parts of the church, the texts, teaching ministerial support, at once appear *reasonable and strong.* As the ministry is charged to feed the laity in "spiritual things," so the laity is made responsible to feed the ministry in "carnal things." For "even so hath the Lord ordained that they which preach the Gospel should live of the Gospel," 1 Cor. 9: 14.

Had it been arranged that the minister support himself, and, in addition, pay liberally to defraying current expenses, head all subscription papers with the largest figures, attend conferences at his own expense, etc., where did Paul get his "power to forbear working?" To those not ministers, Paul says, "This we commanded you, that if any would not work, neither should he eat," 2 Thess. 3: 10. What is the ground, then, of Paul's "power?" Moreover, "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" 1 Cor. 9: 7.

If the Brethren, who are unwilling to help the poor minister, were asked to fight battles at their own expense, or plant a vineyard, or feed a flock

and get nothing in return, they would look at you with a strange air. Doubtless they would conclude, it is a poor flock that gives no milk, and an unprofitable vineyard that yields no fruit. Not an irrational conclusion, is it? For "the workman is worthy of his meat," Matt. 10: 10.

This is as plain as the Communion, Lord's Supper, Christian salutation, or any other Gospel practices. The minister who gives his time and energies to the ministry, is entitled to a support by the church. Paul lamented, after it was over, that he had preached the Gospel to the Corinthians "freely" (with no burden to them) not having them to contribute to his support, and robbing other churches to do them service. 2 Cor. 11: 7, 8; 12: 13.

If Paul felt pained as he looked back over this "wrong" as he called it, I wonder what the feelings of some of us will be at the great day, who now refuse to teach the truth on this question, because among many of our people it is unpopular? Our attitude, as a church, on this question, practically is due to past teaching, and if it is to be improved, it can be done only by the proper teaching. There has been marked improvement on this line during the last fifteen years, because of a difference in teaching, and we have not reached our strength yet.

But this provision, like other Gospel practices, is liable to be abused. That must be carefully guarded, and can be tested readily. The man who preaches simply for what it yields him in dollars and cents, or in other words, to get his living, is abusing the office. Such a man is a stranger to the real spirit of a minister of Christ, the tremendous responsibilities and holy work which he feigns to assume. In the heart of the true minister one supreme thought rests, "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel. For if I do this willingly, I have a reward, but if against my will, a dispensation of the Gospel is committed unto me," 1 Cor. 9: 16, 17. The true minister *must preach, will preach, cannot cease from preaching,* no matter how things go. If the church does not do her part in giving him the necessary support, he preaches at any rate, but perhaps must do less work both in quantity and quality. One wrong ought not to create another.

To a "stipulated, salaried ministry" I am opposed. Some of the most unmanageable evils in the line of church life of this age, have grown out of this system. Our limited experience, as a church, in this respect, ought to satisfy us entirely. On the part of the laity it cultivates greed for talent, and on the part of the ministry, greed for money. The talented minister of this class to-day stands in the center of his church, his talent, his lash, and scours his members, and others that will be scourged, till they bleed.

The "supported ministry" is of Gospel authority and example, the "stipulated salary" lacks both, and brings the ministry down to the basis of merchandise, making the minister purely a hireling," John 2: 16; 10: 13; 2 Pet. 2: 3. So many dollars against so many sermons, just as a man works in your shop or field for a stated amount. Out off the money and the preaching stops, just as the man in your shop or field.

Meyerhoeffer's Store, Va.

#### FACTS ABOUT THE BIBLE.

A PRISONER, condemned to solitary confinement, obtained a copy of the Bible, and by three years' careful study obtained the following facts: The Bible contains 3,596,489 letters, 773,692 words, 31,173 verses, 1,188 chapters, and 66 books. The word *and* occurs 46,277 times. The word *Lord* occurs 1,855 times. The word *reverend* occurs

but once, which is in Psalm 111: 9. The middle verse is Psalm 118: 8. Ezra 7: 21 contains all the letters of the alphabet except *j*. The finest chapter to read is Acts 26. 2 Kings 19th chapter, and Isaiah 37th chapter are alike. The longest verse is Esther 8: 9. The shortest verse is John 11: 35. Verses 8, 15, 21, and 31 of Ps. 107 are alike. Each verse of Ps. 136 ends alike.—*Standard.*

#### RECEIPTS OF GENERAL MISSIONARY COMMITTEE FOR JANUARY, 1893.

Mrs. Sarah Weidner, Nevada, Iowa, \$3; S. J. Thompson, Mt. Morris, Ill., 25 cents; Johnstown church, Pa., \$18.50; a brother and sister, Dunkerton, Iowa, \$47.51; Beaver Run church, W. Va., \$3; a brother, Geistown, Pa., \$1; Amos Ellabarger, Cambridge City, Ind., 25 cents; Esterly church, La., \$9.90; Covington church, Ohio, \$25.87; Mary Glouck, Anghtwick Mills, Pa., \$2; donation, Shirleysburgh, Pa., \$2; families of James Black and John Beckner, Kansas, \$3.25; S. Herahberger, Savage, Pa., \$1.30; A. L. Accident, Md., \$10; Lower Twin Valley church, Ohio, \$3.75; Minion Whistler, Mt. Morris, Ill., 10 cents; Emma Whistler, Mt. Morris, Ill., 30 cents; Myrtle Whistler, Mt. Morris, Ill., 10 cents; Samuel Whistler, Mt. Morris, Ill., 30 cents; Grace Weirick, Mt. Morris, Ill., 10 cents; a sister, Mt. Morris, Ill., \$1; from Gideon, Pa., \$3; Mrs. J. D. Myers, Columbia, 50 cents; Cornelius Kessler, Smithborough, Ill., 40 cents; Lizzie Barkley, Somerset, Pa., \$1; Emma Hanger, Somerset, Pa., \$1; William Miller, Somerset, Pa., \$1; Francis Maust, Somerset, Pa., \$1; Daniel Maust, Somerset, Pa., \$1; Robert Hostettler, Somerset, Pa., 50 cents; Cora Schrock, Somerset, Pa., 50 cents; Daniel G. Hendricks, Chester, Pa., 10 cents; Mrs. Ida Garber, New Market, Va., \$1.50; Martin Garber, Sangeraville, Va., \$5; Christian Wirt, Lewistown, Minn., \$1; Painter Creek church, Pittsburg, Ohio, \$9.50; D. C. Hardman, Hamilton, Mo., \$1; J. S. Peebler, Jennings, La., \$5; Live Oak church, Texas, \$7; Peter Brubaker, Mt. Morris, Ill., 30 cents; Merton Holsinger, Ladoga, Ind., 25 cents; a sister, Lanark, Ill., \$5; Jacob Mineely, Johnstown, Pa., 25 cents; W. A. Maust, Henrytown, Minn., \$10; D. K. Reasy and wife, Lincoln, Nebr., \$1.04; J. O. Peck and wife, Lincoln, Nebr., \$1.06; A. R. Smith and wife, Lincoln, Nebr., \$1.05; D. G. Couser, and wife, Lincoln, Nebr., \$1.05; Elizabeth Smith, Lincoln, Nebr., \$1.04; Etta Peck, Lincoln, Nebr., 62 cents; Lana Peck, Lincoln, Nebr., 52 cents; W. H. Satter, Lincoln, Nebr., 52 cents; S. M. Brown, Garden Plain, Kans., \$1; Roda A. Brown, Sabala, Pa., \$5; Susan Rothrock, Carlisle, Nebr., \$4;

#### SUMMARY.

Total for February, 1893,.....\$ 620 20  
Total for February, 1892,.....\$1,357 38  
Decrease, .....\$737 18  
Total for year to Feb. 28, '93,.....\$7,579 32  
Total for year to Feb. 28, '92,.....\$7,780 68  
Decrease, .....\$1,201 36

All persons having sent money for February, not herein acknowledged, should notify the Secretary,

GALEN B. ROYER.

Mt. Morris, Ill.

"No man ever realizes how poor a son he was until he gets into his father's place by becoming a father himself. Then he finds how much love and thought and toil were expended upon him, which he took as a thing of course, and with hardly a thought of thankfulness. So it always must be in this relation of life. And it is not otherwise in the relation of men to their Heavenly Father. We shall have to get up to something near his point of view to discover what thankless children we have been, and how much of thought and care we took as a thing of course, with no return of love on our part."



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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D. L. MILLER, . . . . . Editor.  
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J. G. ROYER, {  
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Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send them 25 cents each, to pay for collection.

Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., . . . . . March 21, 1893

BRO. I. J. ROSENBERGER recently closed a meeting at Goshen, Ind., with twelve additions.

WE learn that Bro. Lemuel Hillery, who has been spending the winter in Texas, has returned to his home at Nappanee, Ind., greatly improved in health.

BRO. J. D. HAUGHTLIN recently held a number of meetings in the South River church, Iowa. He reports good meetings, good interest, and thinks the young people of that vicinity deserve special credit for their excellent deportment during his meetings.

THE church at Warrensburg, Mo., has appointed a "Ways and Means" Committee, whose duty it is to get more MESSENGERS into that locality. The idea is commendable. While we have a good circulation, there are yet thousands of families into which the paper should find its way.

IT is reported that the Waldenses, who have for centuries claimed the Piedmont Valley, Europe, as their home, and who have been much persecuted, are preparing to emigrate to North Carolina. At one time, in their early history, they greatly resembled the Brethren. And while they are still a peculiar sect, in some respects, their form of worship at present is said to be somewhat after the Presbyterian order.

IN his letter, on page 187, this issue, Bro. Henry Frantz announces his address changed to Merced, Cal., but since printing that page he writes us that his trip to the Pacific coast must necessarily be postponed for the present. The name D. H. Miller in his printed letter, should have been J. H. Miller. Bro. Miller is still continuing the meetings in the house in Carlisle, with the best of interest. Five were baptized a few days ago. Bro. Frantz adds, "On account of matters here, over which I had no control, I cannot start to California at the time appointed. I hope the way may yet open for me to go. Some affliction in my own family, and my own health, do not permit me to go alone."

A BUILDING Committee has been appointed, with instructions to secure a lot in Cedar Rapids, Iowa, and proceed to erect a suitable meeting-house in the city.

A NUMBER have responded to our request for the hymn, "Brethren, we have met to worship." It will be found in this issue. We thank those who were so prompt in sending the hymn. The numerous responses show how widely the hymn is known.

SOME of our readers are of the impression that we made a mistake in printing the date of the Pope's Encyclical Letter which appeared in No. 10. The date given, Dec. 25, 1891, is correct. The letter appeared in some of the journals in America before the close of 1892.

BRO. J. E. KELLER, of Hope, Kans., recently moved to Iowa, and is now located near Tipton, Cedar Co., where he may be addressed. He speaks very highly of the people in Cedar County. They showed him no little kindness in various ways, and he appreciates it very much.

AT the members' meeting in the Chapel, last Tuesday evening, over 150 young members were said to have been present. It was the last members' meeting before the close of the winter term at the College. The meeting was a very impressive one. Twenty-two letters were called for by those who will return to their homes in eight different States. More than half of them were not members when they came here. They carry with them the prayers and best wishes of all those connected with the church and school.

SISTER ELIZA MCKEY, Secretary of the Hadley church, Pike Co., Ill., writes by authority of the church, stating that they have a good meeting-house, but no preacher or elder, and they are very anxious to have a minister locate among them. They are prepared to assist the minister who will respond to this call. The time is short for perfecting the assistance they have in contemplation, and they would like an early response to this request. The communication came too late to appear with other correspondence, hence this item. For further particulars address G. W. Woodward, Barry, Pike Co., Ill.

DURING the last three Special Bible Terms, Bro. J. G. Royer gave outline lessons in the different departments of ministerial work. At the close of the Term a year ago, those in attendance petitioned to have the outlines put in pamphlet form for the use of ministers. The petition was repeated this year, both at Mt. Morris and at McPherson, Kans., and we understand Bro. Royer has consented to write them up as requested, and have them ready before the next Special Bible Term. Mt. Morris Bible Department has also arranged a Course of Reading for ministers, which will appear in the catalogue now in preparation.

BRETHREN Miller and Labman reached Rome last Monday, and if all goes well will sail for America next week. So far they have enjoyed good health, and have had a most prosperous journey. Every now and then Bro. Miller sends something to remind us of Bible events. From the waters of Morah he sent a twig taken from a tree near by, suggesting the thought that this may have been the kind of a tree that Moses cast into the waters to remove the bitterness. His last letter contained some flowers that grew in Bethany, the home of Martha, Mary and Lazarus, near Jerusalem. It is pleasant to look upon these silent reminders of sacred events that will never pass from the memory of Bible students.

BRO. GEO. L. STUDEBAKER requests us to make a correction. He says: "I said in my article, concerning the Annual Meeting, on page 155, that those coming from the East over the B. & O., would better take the L and W, at Findlay, Ohio. I should have said Fostoria, Ohio, as the B. & O., does not run to Findlay."

SOME one sends us a copy of the Oakland (Md.) *Republican*, which contains an article purporting to give a description of the Dunkards and their peculiarities. The article contains more misrepresentations than anything we have ever seen on that subject. We are requested to reply to it. That will hardly be worth while, as our paper probably reaches but few of the readers of the journal, containing the objectionable article. When misrepresentations appear in local papers, the better way is for some of our members to write, or have written, an article, kindly correcting the errors and have it published in the same paper at as early a date as possible. In this way the truth may sometimes be set before the public in a manner that will prove a credit to us. Our people need not feel timid about standing up in defense of our faith and practice.

WE cannot expect to accomplish much in the way of building up churches in new localities, until we place in these fields consecrated men who can devote all their time and energies to the work. The preaching of the Gospel is a grand work, and deserves the best efforts of the most skillful. The time may have been when a few earnest sermons, occasionally, were sufficient to convert people and keep the fire of religion alive in the heart. But that day is past. Now every inch of ground is contested. Satan is on the alert and all his agencies for evil are in active operation. They must be met with equal activity. There is no use wasting time telling how our grandfathers used to travel and preach, and how the people were contented with a meeting every month, or every six weeks. We are not living in that age. We have the same Gospel, however, to carry to the people, and it becomes us to adopt the very best possible means of doing it. If there is a better way of reaching the masses in our country than by regular, consecrated evangelists, we would like to know it.

LAST week Bro. H. B. Brambaugh, in the Eastern department, called attention to the danger of burdening the Annual Meeting with too many unnecessary queries. If possible we wish to emphasize the suggestion he offers, and urge our members to send to the Conference just as few queries as possible. With the Bible in hand, and aided by the decisions already on record, we can reach a correct conclusion on most any question that is likely to confront us in our church work. Then, above all things, we do want to avoid bringing to our general Conference queries relating to matters that are ridiculous in the eyes of sensible people in the world. We do not believe in making ourselves, unnecessarily, the laughing stock of the world. Time at the Annual Meeting is too precious, to be spent discussing unimportant questions. Queries ought to be framed with great care, and made to say just what is meant. Every query should embody some principle, stated in a manner to ward off the necessity of discussing a case. At the Annual Meeting we want to discuss principles and not cases. More time should be occupied on missionary questions and work of that character. We have long been of the opinion that at these Conferences would be an excellent place to deliver well-prepared discourses on some of the leading questions in our Brotherhood. Here is something for our people to think about.



THE Brethren in Northern Missouri are becoming aroused on missionary work, and have appointed a missionary meeting the day before their District Meeting, for the purpose of talking over their home missionary work. They have a large field to look after, and it is wise in them to meet and confer with each other about the best way of spreading the Gospel.

ELD. SAMUEL MURRAY, of River, Ind., writes us that he has sold his little place and is preparing to come to Mt. Morris to spend the few remaining years that he may be permitted to live. He and his wife are quite old and cannot do much more in this world. His wife has children in Northern Illinois, and it is the desire of brother and sister Murray to be with them.

WHILE our Brethren are contending for and trying to carry out the principles of plainness, they ought to exercise a little judgment in the application of these principles. Occasionally we find brethren who are earnest advocates of the order of the church, and yet, by their dress, manners, dealings and conversation, they make themselves repulsive to people of consistent habits and good taste. They cultivate no manners at home, and of course have none when they are in society. Their manner of dealing is to extract the last penny from every person with whom they deal, and cause everybody who knows them to regard them as covetous. In conversation they are so filthy and reckless as to cause even worldly people of good taste to shun their society. In the care of their clothing and person, they are so negligent as to lead one to think that the proper use of soap and water, and the brush and comb, would do them more good than religious services. One person of this kind in the church does as much harm as one who is trying to ape the world in fashion. The great founder of the Christian religion never intended that it should make people offensive and repulsive. A religion that does not reach the manners, conversation and dealings, is not the religion of Jesus Christ. Plain clothing is to be commended, but when worn by men who have little or no regard for their dealings, conversation and conduct, it becomes a stumbling-block to many, and will be the means of keeping them out of the church. Our experience is that we all need more of this inward training and heart adorning, which is, in the sight of God, of great price.

#### DISTRICT EVANGELISTS.

In the course of a few weeks a number of District Meetings will deliberate on important questions. There is no question more important at this time than home missionary work, and every District ought to enter into it with zeal. There is not a State District in the Brotherhood that does not have a large field, needing scores of faithful Gospel preachers. And while these meetings are devising ways and means to conduct mission work in the new fields, allow us to suggest that each District ought to have at least one good District Evangelist who devotes his entire time to the building up of churches in these new fields and at isolated points. One evangelist, who understands his work, and can give it all necessary attention, will do more in the way of building up churches than a half dozen ministers who devote only a portion of their attention to the work. He should be employed by the year, and required to give his entire attention to the work in new fields. He would probably select four points, not too far apart, and visit each once a month, preaching several sermons on each visit, visit families, dis-

tribute tracts and do missionary work from house to house. As the people would be converted and gathered into the church, he would put them to work in Sunday-schools and prayer-meetings, and finally organize them into a congregation with such officers as the material would permit. In course of time he would have the church in shape to care for itself; then he could give his attention to other points. Thus the work could be continued and in the course of a few years churches might be built up and put in good working shape at many points where we now have but few, if any members. We believe this method of doing home missionary work is the coming method for our Brotherhood, and should be encouraged. While thus engaged, the evangelist should be properly supported, and required to make a full report of his work at each District Meeting.

A man, suited for this class of work, should be thoroughly posted in our doctrine, a hard student, of sound, practical judgment and entirely in earnest. He should be in full sympathy with the church and her principles, and willing to consecrate himself wholly to the work. He need not be a revivalist, but he must be a hard, earnest worker, for nothing but hard work and plenty of it will answer the purpose in new fields.

J. H. M.

#### JERUSALEM.—OUR PLANS.

AT this writing we are in the Holy City, where we are spending some weeks in order to study the place and learn more of the lessons it has for the Bible student. Nine years have passed since we were here before, and great changes have been wrought here since that time. But it is not our purpose to speak of these changes now. We shall refer to them in our letters to the MESSENGER. Owing to the prevalence of the cholera in Northern Europe, even in mid-winter, we have changed our plans and will not go to Germany, Denmark and Sweden. We regret the necessity of making this change, as we were anxious to be with the Scandinavian Brethren at their District Meeting, to be held in the new meeting-house at Bro. Olsson's home, in April. But we must submit to this disappointment.

By the time this note reaches our readers, we shall have, under the providence of God, visited the Seven Churches of Asia, as well as Corinth, Athens and Patras. Our homeward journey will take us through Rome, and we shall sail from Genoa for New York. This change of plan will take us home a few weeks sooner than we had planned when we left, but we can easily consent to this. The Lord has blessed and prospered our journey. We are both enjoying excellent health, and are thankful to the Giver of all good.

Last week we enjoyed a pleasant visit and interview with the Patriarch of the Greek Church at Jerusalem, who claims to be the successor of the apostle James, the first Bishop of the church at Jerusalem. We were received with great kindness. In the matter of baptism, feet-washing and the holy kiss, the practice of the church here is similar to our own. The *agape*, or feast of love, is observed only by a symbol. A full account of the interview will appear in a future issue of the MESSENGER. The Patriarch very kindly offered to give us letters of introduction to the Bishops of the Churches of Asia. These letters will be very helpful to us in our investigation there.

D. L. M.

Jerusalem, Feb. 12.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 36.—The Nile.—Sakkia and Shadoof.

DEC. 26, after having completed all necessary arrangements, we went on board the small Nile steamer "Tewfik," which was to take us as far as Assouan and the first cataract, on our journey southward. Our object in going up the Nile is to see the ruins of the old temples, and the rock-cut tombs, which reveal to us to-day the history of ancient Egypt and confirm the Bible story. Here, on the banks of the Nile, we shall see the quarries, the temples, and the tombs in which the Children of Israel were made to serve, "And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." Ex. 1: 14.

The Lord willing, we shall continue our journey as far south as the second cataract and visit the Land of Ethiopia, or Cush, of the Bible. This will take us south of the Tropics of Cancer, and we shall spend some time, at least, in the Torrid Zone of Africa. The time allotted for the journey of "a thousand miles up the Nile," is one month, so that we shall not return to Cairo until the latter part of January, 1893.

As we embark on the broad waters of the Nile, for a month's voyage, let us give a brief sketch of the river. The Nile is said to be the longest river in the world. It rises under the Equator, and flowing northward, empties into the Mediterranean, on the northern coast of Egypt. It has been explored for thirty-five hundred miles, and is about two-thirds of a mile wide at its widest place. It flows for nearly two thousand miles without an affluent, and although for all this distance it receives the help of no inflowing stream, making its way through a frightful desert, and constantly losing by evaporation and the water taken out for irrigation in Nubia and Egypt, yet it empties into the Mediterranean Sea an immense volume of water.

The Nile is the life of Egypt. Without it the country would be but a desert waste. The inundation of the river is caused by the heavy rainfall in Abyssinia. At the first cataract the river begins to rise about the first of June, and a steady increase goes on until the middle of July. It then remains stationary for several weeks, and then increases until its greatest height is reached in October. It now begins to subside and falls steadily until June, when its lowest level is reached. The usual height of the rise of the river at the first cataract, where there is a Nilometer, a gauge made to measure the rise, is forty-five feet; at Thebes, thirty-eight feet, and at Cairo, twenty-five feet. A rise of a few feet more or less than the average, is always attended with disaster. The former causes an overflow of the embankments made to control the water in lower Egypt, and the latter results in a famine. When there is a "good Nile," as the Egyptians say, when it rises forty-five feet at Assouan, there is general rejoicing all over the land, for it means a year of plenty for the farmers.

It was on account of the continued low water in the Nile, that the seven years of famine followed the seven years of plenty, caused by a "good Nile," of which we have such an interesting account in the Bible. It will be noticed that Pharaoh saw the kine come up from the river, so the years of plenty and of famine came from the river.



The Nile is often mentioned in the Scriptures under various names. Jeremiah says, "Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers." The prophet, Amos, also refers to the Nile as the flood of Egypt.

Isaiah utters this remarkable prophecy concerning the Nile, which has been literally fulfilled: "The Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod." Isa. 11: 15. Originally the Nile divided a few miles north of where Cairo now is, and flowed into the sea by seven mouths. These seven streams, the prophet says, shall be smitten, and smitten they have been. To-day the Nile has two *artificially-constructed* openings, Damietta and Rosetta, by which her waters pour into the sea. Five have been dried up and men go over dryshod. How the words of the prophet have been fulfilled!

Egypt, it has been said, is the gift of the Nile, and this saying is literally true. The annual overflow leaves the ground covered with a thin coating of mud which is exceedingly fertile. Even before the water has fully receded from the fields, the farmer sows the seed, thus literally casting his bread upon the waters, hoping for and receiving a rich return after many days. The deposit of the river, he says, "is not mud, but gold." The ground needs no fertilizing, and but little labor to prepare it for and to put in the crops. A light pole is dragged over the fields and the seed is covered with mud. Two, and sometimes three, abundant crops are raised in one year. When the waters recede, the dry atmosphere takes up the moisture very rapidly, and water must be given to the growing crops. In order to accomplish this, many canals are made to carry the water to the farmers from the river, and from the river and canals the water must be raised to the level of the fields. This requires an immense amount of labor, for, as the Nile recedes, the water must be raised twenty to thirty feet.

For the purpose of raising the water, the sakia, water-wheel, and the shadoof are used. The former is a wheel hung over the canal, or a well dug near the river, with a double endless rope thrown over it, which reaches into the water. At regular intervals of about eighteen inches, earthen jars, holding about one gallon each, are securely fastened between the ropes. The wheel is geared to a long arm, to which oxen or camels are hitched. The wheel turns slowly, the jars going down empty on one side, come up full on the other, and empty into a trough, from which the water is carried in a ditch to the fields.

The shadoof is one of the oldest and most primitive methods of raising water. In Egypt it was used when Abraham first went to that country, and without the slightest change or modification, it is still used to-day. It was used by the Children of Israel to raise water to the brick-yard, just as it is used by the brick-makers for the same purpose here now. Some of our readers will recall the old-fashioned well-sweep, now almost entirely superseded by the pump. A long pole, fastened to a beam, so that it swung up and down easily, at one end a heavy weight attached, at the other a rope and a bucket. This was patterned after the

shadoof, which has been in use in Egypt for at least four thousand years.

In the soft, steep banks of the Nile, or of the numerous canals which pass through the land, terraces are made about ten feet above each other. The lower one has a trench cut into it from the river. The water at the bottom of the trench is about two feet deep. On either side of the trench is either a heavy post or strong column, built of sun-dried brick. The posts, or columns, stand about six feet apart. A cross-beam is firmly attached to the top of the pillars, and under this, poles twelve feet long are attached four feet from the heavy end, by means of strong cords made of the fiber of the palm tree. The poles are tied so that they swing up and down easily. Behind, that is, at the shorter end of the poles, the end farthest from the river, is fastened a heavy lump of clay, and from the other end hangs a rope or long palm twig, to the lower end of which is fastened a closely-woven basket, or a leathern bucket. On top of the terrace a reservoir is formed of layers of reeds and palm stems, well damped with Nile mud. An Arab stands on either side of the trench, and pulling down on the ropes, the buckets are lowered and filled with water. The clay balls on the ends of the shorter end of the poles raise the full buckets, the laborer guiding them and emptying their contents into the reservoir. From this level the water is raised to the next by the same means into another, and another, the number depending on the height of the banks of the river. At one place we saw four shadoofs, one above the other, at which eight men were at work raising water to the level of the fields.

Having reached the highest reservoir, the water flows by a ditch to a series of border channels, and is then conducted in smaller streams through the fields to be watered. When the river rises, the terraces, columns and reservoirs are swept away, and new ones must be constructed every year.\*

The men who work at these water-raising apparatuses are a class of their own. They are tall, straight and muscular fellows, and are called "Fathers of the shadoof." They stand by the river bank, lowering and raising the buckets, singing a plaintive melody in a low monotone, that sounds exceedingly mournful as it is borne to us over the waters of the Nile. It seems to speak of unremitting toil and oppression. With but a simple cloth about their loins, the "Fathers of the shadoof" look like bronze statues of Hercules in motion, as they raise the life-giving waters of the Nile to the fields of corn and wheat.

In the irrigation of his fields, the Egyptian uses the same methods employed when Moses lived and wrote the books of the Pentateuch. He said: "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." Deut. 11: 10, 11. After the water has been raised to the level of the fields, the Egyptian literally waters the land with his feet.

Going into his little field or garden, as we have seen him do many times, often without hoe, or other implement in his hand, he opens and closes

\*Kingsley's "Egypt."

the ditches with his feet, allowing the water to run here and there, and leading it to all parts of his field. We look upon the very method of irrigation, described by Moses, in the Scripture quoted. The conditions, named by the inspired writer, are all met here. The land is flat and level, and above the Delta it drinketh not the "water of the rain of heaven." And yet, although Egypt is, practically speaking, without rain, yet it is deluged with an abundance of water each year.

One of the questions, which came up time and again in our travels in Egypt, is, why, in these days of modern improvement and advancement, better means for irrigating the land have not been introduced. Why should not steam be used to raise the water? The question is partly answered in the broken and rusted engines, pumps and water-pipes, which are to be seen on the banks of the river to-day.

The former ruler of Egypt sought to lighten the heavy burdens of the farmer, and placed a number of steam pumps and engines on the banks of the Nile in Upper Egypt. They were used a short time, and then the natives fell back to the old method. The farmers did not like the new plan. It was easier than the old, but fuel must be gathered for the engine, and it got out of repair. He liked the old way of doing things the best. "Inshallah, God willing," he said, "my fathers used the shadoof all the days of their lives. Who am I that I should depart from the ways of my fathers; am I wiser than they?" So the engines, pumps and water-pipes rust unused on the banks of the Nile, while, at the side of them, stand the "Fathers of the shadoof," with the burning rays of the sun beating down on their naked backs, raising the water and singing their mournful song, as their fathers did forty centuries ago. It is a case of adherence to the customs of the fathers, more to be commended for its conservatism than for its wisdom.

We have been particularly struck, as we have traveled up the Nile, with the condition of the people. There is much hard work and oppression, but they seem to be well fed and contented, even happy, in their lot. Miss Martineau says: "I was agreeably surprised, in my travels throughout Egypt, by the appearance of the people. About the dirt there can be no doubt, the dirt of the dwellings and the diseases which proceed from a want of cleanliness; but the people appeared to us to be sleek, well fed and cheerful. I am not sure I saw an ill fed person in all Egypt. There are hardships enough of other kinds, abundance of misery to sadden the heart of the traveler; but not that, so far as we saw, of want of food. I am told, and no doubt truly, that this is owing to the law of the Koran, by which every man is bound to share what he has, even to the last mouthful, with his brother in need." If the same rule of distribution were observed all over the world, there would be no hungry people, for there is enough for all and to spare.

And now we are steaming up the Nile, which "flows through old hushed Egypt and its sands, like some grave, mighty thought, threading a dream." While we have been writing about river, water-wheel and shadoof, we have reached our first stopping place. Firmly moored to the shore is a large flat-boat, on which is painted in large letters the name *Bedrachim*. It is the landing place at the ruins of Memphis, the ancient capital of Lower Egypt.



A hundred men and boys are on the shore, with nearly as many donkeys, and as there are at least three donkeys for every passenger, we expected a lively time, and we were not disappointed. No sooner had we stepped on shore than we were surrounded by the yelling crowd, each solicitous that we should mount his donkey. The din and confusion were simply indescribable. We tried to take a stand and see what was going on, but it was useless; we were pulled and shoved by the crowd, until at last, seeing a good-sized animal, we made a rush for him, and in a few minutes we were mounted and away from the yelling crowd. Bro. Lahman had also succeeded in mounting, and we start for a fifteen mile ride to Memphis and Sakkarah, an account of which must be left for our next letter.

D. L. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Ottawa Church, Franklin Co., Kans.

ON Saturday, Feb. 25, our quarterly council was held. Our elder, I. H. Crist, with Jesse Studebaker, an adjoining elder, was present. Considerable business came before the meeting, but all was adjusted harmoniously. Brethren I. H. Crist and Joseph Morrow were elected delegates to District Meeting. The most important work done was the election and installation of two deacons,—brethren Isaac Shoemaker and Charles Eshelman. We are pressing onward,—trusting in Israel's God for guidance.

We had preaching as usual on Sunday forenoon. Sunday evening Bro. Crist preached for the first time in a school-house, about five miles south-west of Ottawa,—near our home. The house was filled with a very attentive, intelligent audience, the greater part of whom never heard a Dunkard preacher. The Lord blessed his servant with strength and wisdom to proclaim his Word with power. The congregation, both old and young, listened with undivided attention. This meeting will be followed by others before long, at the same place.

FANNY MORROW.

From Forgy, Ohio.

The meetings held at White Water, Ind., a few weeks ago, at a new point for the Brethren, seemed to be quite interesting. The large Christian church was filled to overflowing. On Sunday evening a large number had to stand. The interest was the very best. Members came from four different districts, which added much to the interest of the meeting. Members should be always ready to go to new points, as their presence is needed all the more, and will do much to establish the doctrine of the church. The few members living near there were much encouraged by the interest taken by members, and the entire community seemed aroused. The Methodist minister said he was much pleased to hear the plain Gospel preached. Hope he and all others will be willing to practice the whole Gospel, and that this point may become fruitful!

We are now in the midst of a series of meetings at New Carlisle. Bro. D. H. Miller has preached fourteen sermons, and the congregations are increasing in attendance and interest. We built a new church last summer, much larger than the old one, and yet, last night a number

had to go away for the want of room. The meetings are to continue at least till the evening of March 12. One, who had wandered away, has already asked to return to the fold. Last Friday our meeting was very unexpectedly changed to a funeral. An old lady, seventy years of age, Catherine Nye, was instantly killed on the railroad track by a passenger train which she did not happen to hear. I have known this lady from my boyhood, and it made me feel very sad to preach the funeral of one I knew so well, and one that had not chosen that good part. She often talked of coming to the church, but, like many others, waited till it was too late.

I spent a few days with the Brethren at Muncie, Ind., on my way home from Chicago. They are on the alert to make every necessary arrangement for the coming Annual Meeting. The location is a good one. I was permitted to view the ground before the meeting was located, and I then pronounced the location an excellent one. My address will be Merced, Merced Co., Cal., till April 15.

HENRY FRANTZ.

From the Idaho Mission Field.

JAN. 19 I started for Mondovia, thirty miles west of Spokane, where I commenced a series of meetings on Sunday. I also preached the funeral of Lydia Byers, a daughter of brother and sister Forney, and continued meetings one week. Seemingly, a good interest prevailed. The congregations were large, and while our doctrine was new to many, yet quite an interest was aroused. New places require time and patience in order to accomplish anything.

When we closed our meetings, storm set in. No trains were running; nothing was to be seen but drifting snows. I was under the necessity of waiting two weeks. Brethren often get anxious during a few hours' delay, but just think of two weeks' waiting, with no meetings, no trains and everything at a stand-still. We had a good deal of snow and part of the time it was extremely cold. After three weeks' absence I arrived safe at Moscow.

Feb. 14 wife and I started by sled and team thirty miles east of Moscow, to what is known as the Pot Latch country, where we held twelve meetings in the United Brethren meeting-house. The Brethren had never preached here before. Here we had the best interest and largest congregations we have had in this country. The people expressed their surprise at our doctrine. We plainly told them we were not preaching new doctrine, but the old doctrine, established 1,800 years ago. We baptized one at this point, and there are now seven members here. Bro. Faw rendered good service in singing, he being a teacher in singing-school. We left an appointment with the intention of holding regular meetings once a month. We may probably effect an organization here, but time will tell.

SIDNEY HODGREN.

Moscow, Idaho, March 1.

Lodging at Our Coming Annual Meeting.

SEVERAL letters from parties, wanting lodging at our coming Annual Meeting, have been received.

Parties wanting lodging in one of the rooms on the meeting ground, can be responded to at once, and will receive prompt attention. Those desiring lodging at private houses in the city, will have to exercise a little patience, but we will give notice in due time. When we receive letters from parties, wanting lodging in private families, we enter their names on our book, with a description of the kind of accommodations they want,

and we will, in due time, look up the place and give notice. It would be out of question for us, as soon as we receive a letter from parties, wanting lodging in private houses, to go and secure the lodging at once. We are prepared to assign lodging at once to those who desire one of the rooms on the meeting ground.

As for tents, we have not yet ascertained on what terms we can secure them, but have written and look for an answer soon.

On the ground are a number of buildings for lodging purposes. Building No. 1 has twenty rooms 10x12. These rooms are floorless, but are nice and dry. There is a hallway through the centre of this building, and the rooms are on either side of this hall. There will be a seat placed in this hall clear through, and the hall will be lit up with natural gas. Prices for a room in this building will be \$3.00.

Building No. 2 has thirty-two rooms 10x12. You enter these rooms from the outside. Price for a room in this building, \$2.50.

Building No. 3 has seventy rooms 8x12. You enter these rooms from the outside. Price for a room in this building, \$2.00. The above three buildings are in good shape, almost new, and have good shingle roofs.

Building No. 4 has thirty rooms 8x10. Price for a room in this building, \$1.60.

There is another building on the meeting ground that will be used exclusively for women. Partitions will be put in it, and natural gas used for lights. Lodging in the above building 50 cents for the entire meeting.

Clean, dry straw will be placed in all the above buildings. We will incur some expense in putting the above buildings in readiness for lodging. Hence we have placed the above prices as low as to meet all expenses. GEO. L. STUDEBAKER, Sec.

Shideler, Ind.

A Trip Through Southern Texas.

I LEFT home Jan. 20, 1893, for Manvel, Texas, where the Brethren are forming their colony. Jan. 21 I arrived at Bro. J. J. Whisman's. Here I met Bro. L. Hillery, and was truly glad to greet an old acquaintance. Next day, Sunday, we had two meetings in the new church, which we enjoyed very much. To meet with the brethren and sisters of like precious faith, so far south, was a source of joy. We look forward to the time when the little band may spread far and wide over this vast, southern country.

I also had the pleasure of meeting Bro. L. D. Minear, of Holmes, Iowa. As we both desired to see the country and towns, we traveled together, and visited Quintana and Velasco at the mouth of the Brazos River. Here we found some excitement over the prospect of a deep water harbor. The property owners were trying to boom the place, asking \$1,500 for lots of fifty feet front. The place is very level, and will have to be drained back from the river, as the river bank is higher than the level of the ground. All the country here is level and thinly settled. Very little farming is done. The land is held by large landholders, and is used mainly for grazing purposes. We also visited Galveston, a very fine city of about 30,000 inhabitants. Our next point was Houston, which is a large place. From there we went east, about twenty-five miles, to the old town of San Jacinto, where the last great battle was fought between Mexico and Texas in 1836. Santa Anna, the old Mexican general, was defeated. The Texans gained the victory, and with it their independence from Mexico. We there visited the graves and monuments of some that fell in the battle. We wonder when that peaceful time will come, when "men will beat their swords



into plow-shares and their spears into pruning-hooks!" We visited my nephew, R. G. Gish, and held two meetings on Sunday. The country being thinly settled, the congregations were not large. I left Houston, Jan. 30, and went to Austin, Ark., to visit the few members at that place. I held two meetings, then went to Little Rock, where I stopped over to visit Bro. G. W. Buckmaster. In company with him, I found the American Bible Society Depository, and made arrangements to have New Testaments sent to us, as we need them for distribution. In my missionary work I make it a point to sell as many New Testaments as I can. I sell them at cost. I reached home Feb. 3 and found all well.

JAS. R. GISH.

Stuttgart, Ark.

From Pleasant Valley Church, Ind.

BRO. J. C. MURRAY, of Nappanee, Ind., came to us Feb. 14, to hold a series of meetings, which continued until March 5, preaching, in all, twenty-six sermons. Lasting impressions were made, and the cause greatly strengthened by the earnest preaching of our dear brother. We had one children's meeting, which was enjoyed by all present. The attendance was good and four precious souls came out on the Lord's side. Three were reclaimed who had wandered away. One dear sister was baptized, and desires to make heaven her home. Our beloved brother has done his duty while with us. His dear companion was with us during the latter part of the meeting, and we enjoyed her presence very much. May the seed sown bring forth fruit in the future!

LEVI E. WEAVER.

March 6.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Ministerial Meeting.**—The date of the Ministerial Meeting of North-western Kansas and Colorado is changed from April 13 to April 20,—day before District Meeting.—*B. B. Whitmer.*

**Information Wanted.**—If any brother, or brethren, are living in Kingman County, Kansas, in the neighborhood of Kingman or Shreve, they will do us a favor to at once write to us and give us their address.—*J. T. Meyers, Oaks, Pa.*

**Modena, Mo.**—Bro. Lewis M. Kob, of Garden Grove, Iowa, commenced a series of meetings Feb. 23, and preached five sermons. Bro. Kob preached the Word in its purity, and we hope many good impressions were made.—*Wm. White-stine, March 2.*

**Milmine, Ill.**—I closed the meetings in Bement to-day, with ten confessions. I close my evangelical work for the present, with this series of meetings. I have been wonderfully blessed,—filled every appointment during the last six months. God be praised for his goodness!—*D. B. Gibson, March 9.*

**White Church, Ind.**—On Wednesday, March 1, was our regular quarterly council. Everything passed off pleasantly. Bro. Ira Fisher was chosen as delegate to District Meeting, and Bro. D. C. Campbell to Annual Meeting. We appointed our spring love-feast for April 21, commencing at 2 o'clock P. M.—*Albert F. Harmeson, March 6.*

**Goshen, Ind.**—We have closed a very pleasant and profitable series of meetings in our church. Bro. I. J. Rosenberger, of Covington, Ohio, came to our aid Feb. 7, and continued until March 5, with good interest. Twelve came out on the Lord's side and were baptized. Others were almost persuaded. Bro. I. J. Rosenberger preached in all forty practical sermons.—*E. P. Peffley, March 6.*

**River, Ind.**—The Salamonie church, Huntington Co., Ind., will hold a love-feast May 31, commencing at 5 o'clock P. M. All those that inform the undersigned in due time, will be met at Huntington or Warren.—*D. Burket, March 10.*

**Correction.**—Bro. Lewis W. Teeter says in his notice of District Meeting of Southern Indiana, that it meets March 20, 1893. According to the Minutes of last District Meeting it meets on Wednesday before Good Friday, March 29, 1893.—*Jacob Rife.*

**Beaver Creek, Ohio.**—Our meetings which have been in progress one week, closed this evening with good interest. Eld. Jesse Stutsman did the preaching. Saints were encouraged and sinners warned to flee the wrath to come. We held our council-meeting on Saturday March 4. All business was disposed of in harmony. We elected Bro. Aaron Coy as delegate to Annual Meeting and Aaron Coy and E. B. Bagwell to District Meeting.—*Lizzie Bagwell, March 5.*

**Irving, Kans.**—Bro. John Forney, from Abilene Dickinson County, Kans., came Feb. 22, and held a series of meetings for five evenings in the Presbyterian church, two evenings in the M. E. church, and five evenings in our school-house, preaching, in all, twelve soul-searching and interesting sermons. There were no accessions. There is much sickness in our neighborhood. About thirty-five children are down with the measles. May God prosper Zion.—*Joseph Mleynek, March 7.*

**Notice.**—The District Meeting for the Middle District of Indiana will be held on the first Wednesday of April, 1893, in the Monticello church, White Co., Ind. Parties going will change at Logansport, taking the Pan Handle for State Line division. Trains arrive at Monticello at 9:14 A. M. and 8:12 P. M. Arrangements have been made for an elders' meeting the day before District Meeting, at 1 o'clock P. M., sharp, hence all elders should arrive on the 9:14 A. M. train.—*J. H. Wright.*

**Egdon, W. Va.**—March 4 we met at the Maple Spring church for council. One sister was reclaimed. Brethren Jonas Fike and John A. Arnold were elected delegates to District Meeting. Many of our members could not attend the meeting on account of sickness. There is much sickness here at present. At this time the snow is deep and it is still snowing. The next morning, Sunday, we again met for worship. Eld. Aaron Fike gave us a good lesson from 1 Tim. 6: 20.—*Rachel Weimer, March 6.*

**Yellow River, Ind.**—This church met in council March 4. All the business that came before the meeting was disposed of in a Christian-like manner. We made arrangements to open our Sunday-school in the near future. Bro. Solomon Yoder was chosen Superintendent. We decided to hold our Communion June 9, commencing at 4 P. M. Bro. Wm. Myers was elected as delegate to Annual Meeting. This arm of the church seems to be putting forth many efforts to build up the cause of Christ.—*John E. Joseph, Bourbon, Ind., March 7.*

**Olney, Mich.**—Bro. Isaac Bairigh, of Campbell, Iona Co., Mich., came to the Saginaw church Jan. 28, and began a series of meetings, which continued until Feb. 7. The weather being very inclement, our congregations were not very large until the last few meetings, when they were more encouraging. One precious soul was willing to join in with the people of God, and was baptized Sunday, Feb. 12. We felt that others might have come, had the meetings continued longer. The church here is in love and union.—*John E. Albaugh, March 5.*

**Bement, Ill.**—March 8 Bro. D. B. Gibson closed a series of meetings of a week and a half, with eight additions to the church. This gives us seven more members and the Okaw church one. It makes us feel encouraged and like pressing on in the good work.—*Lizzie Tracler.*

**French Broad Church, Tenn.**—Bro. Samuel Bowman, of Washington County, Tenn., came to us Feb. 27, and remained till March 6. He labored very faithfully, delivering, in all, twelve sermons. The church was greatly revived. There were no accessions, but we are made to believe that there are some who are counting the cost. Bro. Bowman is an able speaker, and our prayer is that many souls may come to the light.—*Lizzie Reynolds.*

**Astoria, Ill.**—To-day the church assembled in quarterly council. Letters were granted to several of our members who moved to another District. Among them was Bro. Conrad Fitz, a minister, who was earnestly entreated not to forget us, but to come and preach for us as often as circumstances may permit. This he promised to do. Bro. John Demy was elected delegate to Annual Meeting. The church decided to organize a Sunday-school at the Astoria house, and elected Bro. John Demy, Superintendent.—*Jacob D. Gruber, March 7.*

**Manvel, Tex.**—The church here is in love and union, and still contending for the good old way. Since my last, several families of Brethren have moved amongst us. I have received many letters of inquiries since I wrote last. I wish to correct a mistake, however. My letter should have read Manvel, instead of Alvin. I will give all necessary information to the Brethren, in order to build up the church in the Sunny South. If the Brethren still continue to come, we will soon have one hundred members here. Address me at Alvin, Tex.—*J. F. Moomau.*

**Lane County, Kans.**—Feb. 23 Bro. C. C. Root came to the north part of Lane County, Kans., where he held forth the Word for ten days, though confronted by sectarian opposition. Three dear souls confessed and were baptized. The meetings were held twelve miles north-west of Dighton, twelve miles south-west of which place the writer lives. Any Brethren, wishing to stop and see our members here and our goodly land, will be met at Dighton, by addressing the writer, at Dighton, Kans., or Bro. Wm. H. Hobbs, of Shields, and stop off at Shields.—*Geo. W. Armantrout.*

**Pleasant Hill, Ind.**—Bro. Peter Stuckman, of Nappanee, Ind., commenced a series of meetings Feb. 18, and closed March 5. He preached in all twenty sermons. The result was that fourteen were baptized, one reclaimed, and there are three other applicants. Among that number were some of our children and grandchildren. How it makes our hearts rejoice when we see sinners turn to God! We commend Bro. Stuckman very much for his plain speech and sound doctrine. The interest was good during all the meetings, and we feel now that they closed too soon.—*Sarah Gump, March 7.*

**Poudre Valley, Colo.**—Since our last report we enjoyed some very good meetings. Bro. A. C. Snowberger was with us a short time, but owing to very cold weather, could not get the people out to church. Yet we feel that Bro. Snowberger's labor was not in vain. We were much strengthened and encouraged by his labors and visit amongst us. March 4 the writer went to Denver, to enjoy a few meetings with the Brethren. Eld. J. S. Mohler is there now, holding glorious meetings. Last night, March 5, two came out on the Lord's side, and others are counting the cost.—*D. M. Click, March 6.*



Bladen, Nebr.—Bro. C. Hope came to this place Feb. 14, for the purpose of preaching to the Scandinavians. He preached ten sermons in what is known as the North Star school-house; also one sermon in English in the Virginia school-house. The house was full of eager listeners. He also preached six sermons in the Five Star school-house. One was a funeral discourse. Bro. Hope held forth the Word in Christian simplicity. His congregations were the most attentive I ever saw. The people showed their appreciation by taking up two collections for him.—*Lewis H. Clark.*

Wabash, Ind.—On Saturday, March 1, this church met in council. Much business came before the meeting, and was disposed of, we trust, satisfactorily to all. A love-feast was appointed and the church agreed to organize a Sunday-school the first Sunday in April. A singing-school was also organized last night at our meeting-house. "The Gospel Chimes" will be used and taught by a competent teacher in both schools. On Sunday Eld. Peter Long, of Lagrange County, Ind., dropped in among us and gave us one sermon, which was greatly appreciated by all.—*C. C. Arnold, March 4.*

Elk Run, Va.—The Brethren met in council March 4. The day was very unfavorable. It seems the weather sometimes tests our loyalty to the Cause. The annual visit was reported. Bro. J. E. Rolston was elected delegate to Annual Meeting; brethren Samuel Cline and J. H. Rolston to District Meeting. There being no strange ministers present, the home brethren gave some warm admonitions. It was also decided to hold our councils quarterly in the future. We also adopted the rules laid down in the "Brethren's Manual," for conducting councils.—*J. E. Rolston, Mt. Solon, Augusta County, Va.*

Yellow Creek, Ill.—The Yellow Creek church met in quarterly council on Saturday, March 4. It was decided to send a delegate to Annual Meeting and Eld. D. B. Eby was chosen. Brethren John Wingart and Lewis E. Keltner were chosen as delegates for District Meeting. One query was sent to District Meeting from this church. It was decided to hold a love-feast this spring, on Saturday and Sunday May 27 and 28. It was also decided to re-organize Sunday-school. Bro. W. W. Keltner was elected as Superintendent. We are looking forward to a very interesting school this summer.—*Lewis E. Keltner.*

Warrensburg, Mo.—The members of the Warrensburg church met in quarterly council March 2. The attendance was very good. Many members from adjoining churches were present. Considerable business came before the meeting, and all was disposed of harmoniously. Several letters were given and received. Delegates were elected to Annual and District Meetings. Our Sunday-school was organized to begin April 1. Bro. J. E. Mohler will be our Superintendent. A "ways and means" committee has been appointed, to attend to getting more MESSENGERS into the community.—*Alice A. Roop, March 8.*

Alvo, Nebr.—In No. 10, of GOSPEL MESSENGER, I see you have inserted our notice, as requested, of the locating of District Meeting of Nebraska. Your remark, however, at the close of it, almost calls for some explanation. Our last District Meeting decided that the State Mission Board should receive calls for our next District Meeting, and also should locate said Meeting. Our notice sent in simply states what the Mission Board has now done,—located the District Meeting of Nebraska for 1893 in the South Beatrice church, Gage Co., Nebr. When the proper time arrives, said congregation will give due notice of the date when it will occur.—*J. L. Snively, March 7.*

Sumption Prairie, Ind.—I commenced a series of meetings in the South Bend church Feb. 14, and closed last night, March 5, with a full house and good interest. I preached, in all, twenty-nine sermons. As an immediate result one young brother was received into the fold by baptism.—*Daniel Snell, Sidney, Ind., March 6.*

Fredonia, Kans.—On Saturday, March 4, the members of the Fredonia church met in quarterly council. We had a very pleasant meeting. Eld. G. W. Studebaker presided. Seemingly everything was disposed of satisfactorily. We received three members by letter. Our Sunday-school was organized about seven years ago, and still continues. We have preaching every Sunday, and Sunday evening. Also a Bible class and prayer-meeting.—*J. W. Friser, March 6.*

Kearney, Nebr.—Bro. J. E. Young spent one week with us, and closed his meetings March 3. They were interesting, although the weather was very stormy. He preached seven sermons in all. There were no additions, but those who have made the good confession were encouraged to press forward to the mark of the prize of the high calling which is in Christ Jesus. Brethren, passing through, or looking for a location, are cordially invited to stop with us.—*Edgar M. Snively, March 7.*

La Porte, Ind.—Bro. Daniel Lorah came to us Feb. 25, and delivered six soul-cheering sermons in the Fairview M. P. church on church doctrines. Though not directly in the line of revival work, his sermons have been received with telling effect. Quite a number have already expressed a desire to lead a Christian life. On the evening of March 1 the pastor of the M. P. church created a disturbance that caused a riotous feeling in the congregation, and our meeting closed under adverse circumstances, and cast a gloom over the entire neighborhood. The people are in sympathy with Bro. Lorah. The writer feels encouraged since a large school-house, a mile west, is offered to the Brethren, where we expect to hold more meetings soon.—*Levi Showalter, Mt. Hope, Ind.*

Robins, Iowa.—Feb. 19 Bro. B. F. Miller came to the Dry Creek church, Iowa, and remained over two weeks, preaching in all seventeen sermons. Two precious souls were made willing to unite with the church and walk in newness of life. The members were encouraged and strengthened spiritually. Feb. 20 the Mission Board of the Middle District of Iowa met with us in council. A committee of three deacons were chosen for the purpose of securing a location and prosecuting the work of erecting a church-house thereon, in Cedar Rapids. Said committee was instructed to incorporate as a Board of Trustees, to do business (financially) for the Dry Creek church. Bro. Miller goes from here to Clarence, Cedar Co., Iowa. May the Lord bless his labors!—*D. W. Miller, March 9.*

Smith Fork, Mo.—We assembled in quarterly council to-day, March 4. All business was disposed of harmoniously. We decided to hold our love-feast April 19, commencing at 2 P. M. The usual invitation is extended. Brethren D. D. Sell and Geo. W. Ellenberger were chosen delegates to District Meeting. There will be a missionary meeting held at the same place April 19, commencing at 10 A. M. A full representation is desired, that the mission work of Northern Missouri may be more fully carried on. The North Missouri District Meeting will be held in the same congregation April 20. It is desired that all the churches in the District be represented. Those coming by rail will be met with conveyance by informing the writer.—*Wm. O. Wolfe, Plattsburgh, Mo.*

South River, Iowa.—Feb. 24 Bro. J. D. Haughtelin came to the South River church to hold a series of meetings, which lasted until March 5. One dear soul came out on the Lord's side, but the baptism had to be put off on account of the river being in such a bad shape. It will be attended to as soon as possible. There was quite an interest manifested among the people at this place.—*Meda Caskey, March 8.*

Genda Springs, Kans.—I held eight meetings at Walter Center school-house, six miles south-east of Genda Springs, causing quite an awakening. Many were almost persuaded, but some children were hindered by their parents. One will be baptized here in Genda Springs next Sunday, March 12. We secured a hall for two meetings. Our prayer is that the Lord may abundantly bless us. The openings for meetings are many, and we believe much good could be done, could we remain at work. We have had several calls that we hope, under the Lord's blessing, to fill in the near future.—*W. B. Sell, March 7.*

Black Swamp, Ohio.—Bro. David Lytle commenced a series of meetings Feb. 2, which he continued one week. There were no additions. We are made to believe lasting impressions were made. On account of sickness, some were not able to attend the meetings. Feb. 11 Bro. Perry McKimney came to us and delivered three sermons. Two weeks after the meetings closed, Henry Hockman, who was not far from the kingdom, sent for Eld. S. M. Loose Feb. 25, and requested to be baptized. On Monday morning, Feb. 27, at two o'clock, he was baptized. The same evening the brethren and sisters communed with him. He requested to be anointed, which was attended to the same evening. On Tuesday morning, Feb. 28, he died. Funeral services by Eld. S. M. Loose.—*William E. Garner.*

Dayton, Ohio.—The members of the Bear Creek church, Montgomery Co., Ohio, held their quarterly church meeting March 1. Delegates were elected, one to Annual Meeting and two to District Meeting. A Superintendent was also elected for their Sunday-school, which will open at the beginning of the second quarter. Two were received by letter and one reclaimed; also five letters of membership were given. On the evening of Feb. 11 Bro. D. F. Hoover, of Sulphur Springs, Ind., came to the Bear Creek church and held a series of meetings, preaching, in all, fifteen sermons, making good impressions. On account of special church business he was called away. During the meeting one manifested a willingness to obey the call and was baptized on the following Sunday. Others were favorably impressed. We were sorry our brother had to close so soon.—*Josiah Eby, March 3.*

Kewanna, Ind.—The members of the Kewanna congregation held their regular quarterly council March 4. Our elder could not meet with us, so Bro. Frank Fisher, from Mexico, labored with us. All business before the meeting was disposed of in a Christian-like manner. Bro. Enos Fisher will represent this church at District Meeting. Bro. Lewis Miller and the writer were elected Sunday-school Superintendents. A request was sent to the council by outsiders, asking us to hold meetings near the eastern line of our congregation. May the time speedily come when all calls for preaching can be responded to! Bro. Fisher encouraged us in our Christian labors by delivering three practical and instructive sermons while with us. He brought with him three little boys,—inmates of the Mexico Orphans' Home, who called forth much sympathy from the members and friends. The Kewanna church is seemingly in a prosperous condition.—*S. A. Blessing, March 8.*



### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**HOBBS—OWINGS.**—By the undersigned, in Dighton, Kansas, March 6, 1893. Pro. I. H. Hobbs and Mrs. Martha A. Owings, both of Lane Co., Kans. C. C. Root.

**SCHWARTZ—WEAVER.**—At the residence of the officiating clergyman, Eld. Samuel Flory, March 2, 1893, Mr. John Schwartz and Miss Rosa Weaver, both of Keokuk County, Iowa. S. C. FLORY.

**SHUMAKER—PETERS.**—At the residence of the bride's sister, Mr. Mery E. Shumaker and Miss Mary J. Peters, both of Armstrong County, Pa. D. A. NESRICK.

**BUCHANAN—LOCK.**—By the undersigned, at his residence, Feb. 22, 1893, Mr. David C. Buchanan and Miss Mariah Lock. LOMAX MILLER.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**ROBBINS.**—In the Sand Brook church, Hunterdon County, N. J., Feb. 19, 1893, sister Margaret Robbins, aged 70 years. She was a faithful member of the Sand Brook church for thirty-eight years. She leaves a husband and three children. Funeral services were conducted by Eld. C. W. Moore, assisted by Eld. R. Hyde, from Heb. 4:19. H. B. HOAR.

**CLAPPER.**—In the bounds of the Clover Creek church, Blair Co., Pa., Feb. 9, 1893, Bro. Joseph Clapper, aged 50 years, 3 months and 29 days. Funeral services by T. B. Maddocks, from 1 Sam. 17:19.

**BRUMBAUGH.**—In the Clover Creek church, Pa., December, 1892, Lucila V. Brumbaugh, aged nearly two years. Funeral services by Eld. G. W. Brumbaugh, to a large congregation of sympathetic friends. J. B. BRUMBAUGH.

**DILLING.**—In the Clover Creek church, Blair Co., Pa., Sept. 14, 1892, Harry Dilling, aged 24 years, 5 months and 2 days. He united with the Brethren church some six years ago, and seemed very desirous to follow the Savior in his own appointed way. He leaves a sorrowing wife, parents, brothers and sisters to mourn for one who was near and dear to them. We hope our loss is his eternal gain. Funeral services by T. B. Maddocks and A. B. Burget from 2 Cor. 5:1, to a large concourse of sympathizing friends.

**KLEPSEN.**—In the Clover Creek church, Pa., Dec. 22, 1892, Frederick Klepser, aged 79 years and several months. Funeral services by Rev. E. Dutt, of the Lutheran church, and Bro. J. W. Brumbaugh, from Ps. 17:15.

**SHRIVER.**—Near Curry, Pa., Feb. 19, 1893, Mary Bertha, daughter of brother Samuel and sister Annie Shriver, aged 1 year, 8 months and 16 days. Funeral services by John M. Mohler and T. B. Maddocks, from Mark 10:13-16.

**BENNER.**—In the Clover Creek church, Pa., Jan. 3, 1893, Reuben Benner, aged 21 years, 8 months and 2 days. Funeral services by Rev. Long of the Reformed church. J. B. BRUMBAUGH.

**GLASSES.**—In the Clover Creek church, Pa., Jan. 21, 1893, George Elmer, aged 6 years, 7 months and 14 days.

**GLASSES.**—At the same place and time, Minnie Alice, aged 3 years, 6 months and 24 days. The objects of this notice came to their death by their house taking fire, and they perishing in the flames. Funeral services by brethren T. B. Maddocks and A. B. Burget, from Ezek. 37:3, "Can these bones live?"

**TEETER.**—At Ottumwa, Iowa, Nov. 26, 1892, Bro. John B. Teeter, aged 79 years, 2 months and 20 days. He was born in Morrison's Cove, Bedford Co., Pa., Sept. 6, 1813; married at the same place March 20, 1842; moved to Jefferson County, Iowa, in the fall of 1850. His wife died Nov. 22, 1887. Soon after his wife's death he and the family moved to Ottumwa, Iowa. Funeral services at the house by Bro. Abraham Wolf. D. B. TEETER.

**MANRINGS.**—In the bounds of the Sappy Creek church, Nebr., Feb. 18, 1893, John Manrings, aged 73 years. Deceased was not a member of any church. In his younger days he was a Freemason, but of late years he denounced all secret societies, claiming them to be the cause of society. Funeral services by the writer. LOMAX MILLER.

**WENTLING.**—Near Shady Grove, Pa., Feb. 26, 1893, Gracie Wentling, aged 1 year, 1 month and 23 days. She was the youngest daughter of A. E. and Lilly Wentling. Services by the writer from Mark 10:13-16. WM. C. KOONTZ.

**WEAVER.**—In the Sandy church, Ohio, Feb. 10, 1893, Chester Guy, infant son of brother David and sister Maggie Weaver, aged 1 month and 10 days. Services by Bro. Eli Stroup. ELLA WEAVER.

**SNOWBERGER.**—In Martinburg, Blair Co., Pa., in the Clover Creek church, Feb. 13, 1893, sister Nancy Snowberger, aged 40 years, 5 months and 12 days. The deceased suffered intensely from dropsy, until finally her spirit took its flight to enjoy the association of those who have gone before. Deceased leaves a sorrow-stricken husband, son and daughter, and many sympathizing friends. Funeral services by brethren John M. Mohler and A. B. Burget, from Rev. 14:12-13. J. B. BRUMBAUGH.

**NEILL.**—In the bounds of the Lick Creek church, Bryan, Ohio, Feb. 24, 1893, sister Eliza J. Neill, aged 55 years and 6 days. The subject of the above notice attended church on Tuesday forenoon, and then, in company with her daughter, started for Bryan, one mile distant, to visit. When they were near the place, she had a stroke of paralysis. She lived till Friday evening, when death relieved her. Funeral services by Bro. D. Lytle, assisted by Bro. C. Krabill. M. J. BOSSERMAN.

**WISLER.**—In the Mingo church, Montgomery Co., Pa., Jan. 27, 1893, of Bright's disease, Bro. Josiah B. Wisler, aged 37 years and 6 days. During his illness he called for the elders of the church and was anointed in the name of the Lord, but after much suffering he passed away. He leaves a loving wife and two small children—a son and daughter. Funeral services by brethren F. P. Cassel, J. C. Ziegler and the writer from Rev. 14:13, to a large and sympathizing congregation. JACOB CONNER.

**SMITH.**—In the Lost Creek Valley church, Junata Co., Pa., Feb. 16, 1893, Bro. Ezra Smith, aged 68 years and 3 days. He was called to the ministry about the year 1854. He served faithfully in his calling, and was very zealous for the order of the Brotherhood. He was a beloved brother and a true friend in times of need. He was twice married, and was the father of ten children, all by the first wife. Three children preceded him to the spirit world. He leaves a wife, three sons and four daughters to mourn their loss. He was a member of the church about forty-eight years. Funeral services by the Brethren from Isa. 3:10, 11. S. W. KAUFFMAN.

**BARE.**—In the Salimone congregation, Huntington Co., Ind., Feb. 25, 1893, Dr. George Bare, aged 30 years, 1 month and 26 days. His disease was tuberculosis. He was a man of more than ordinary intellect and ability, but like many others, deferred the one thing needful till almost too late. A short time before his death he called for the Brethren and requested admittance into the church, but considering himself too weak to be baptized, he was received as an applicant. He leaves father, mother, one brother and five sisters. Funeral services by Bro. Henry Wike. A. H. SNOWBERGER.

**BROWER.**—Feb. 21, 1893, of paralysis, sister Polla Brower, aged 74 years, 2 months and 10 days. Polla (Bell) Brower was married to Aaron Brower in September, 1837. To this union were born eleven children. The husband and five children preceded her to the spirit land. At the time of her death she was a member of the Kewanna congregation, Fulton Co., Ind., but passed away while staying at the home of her daughter and son-in-law, in Henry County, Ind. Interment in Round Lake cemetery, Fulton County, Ind. Funeral services by Bro. Enos Fisher, assisted by the writer. Text, Isa. 38:1. S. A. BLESSING.

**SHIVELY.**—In Roann, Wabash Co., Ind., Feb. 24, 1893, sister Mary Shively, aged 77 years, 9 months and 29 days. Sister Mary was married to Henry Shively in Preble County, Ohio, Dec. 1, 1832. Thirteen children were born to them, nine of whom are still living. In 1861 sister Mary, together with her husband and part of her children, emigrated to Wabash County, Ind., in which State she lived up to her death. She lived a faithful member in the church of her choice for fifty-six years. Her remains were laid to rest in the family lot in the new cemetery, north of town, followed by a large concourse of sympathizing friends. Funeral services conducted by Bro. Frank Fisher, of Mexico, Ind., assisted by Eld. David Neff, of Roann, Ind. Text, 1 Cor. 15:3. JOSEPH JOHN.

**GRABLE.**—At the home of his brother-in-law, James and sister Sarah Bricker, near Isabel, Lane County, Oregon, Feb. 20, 1893, of Bright's disease, Bro. Joseph Grable, aged about 69 years. Our beloved brother suffered much and prayed often during his last sickness of almost five days. He longed to go home and be at rest. He came here on a visit from Galesburg, Neosho County, Kans., where he resided about twenty-two years. Funeral services to be preached in the future. SARAH BRICKER.

**BOWSER.**—In the Glade Run church, Armstrong Co., Pa., Bro. Jacob Bowser, Sr., aged 74 years, 11 months and 21 days. Deceased was a member of the church for fifty years. Funeral services from Job 14:14. D. A. HETRICK.

**NEUBRAUGH.**—In the Lower Cumberland congregation, Pa., Jan. 15, 1893, sister Susan Neubraugh, aged 80 years, 9 months and 27 days. Prayer at the house. Interment in the Marysville cemetery. CAROLINE WOMELSDORF.

**SMITH.**—In the bounds of the Falling Spring congregation, Feb. 25, 1893, Archie Benedict Smith, aged 3 years, 10 months and 6 days. Sept. 1, 1892, the parents buried their little girl. The little boy died very suddenly, being sick only twenty-four hours. The parents both gave their hearts and services to Christ between the deaths of their children, and as they cannot call their precious little jewels back, they can, if faithful to the end, go where they are, in heaven. Funeral occasion improved by the writer from 1 Thess. 4:18. Interment at Mt. Zion. WM. A. ANTHONY.

**SEYMOUR.**—In the Yellow River church, Ind., March 5, 1893, sister Sally Seymour, aged 43 years, 1 month and 13 days. She had been a consistent member of the Brethren church for twenty years. She leaves a husband, five children and many friends to mourn their loss. Funeral services by Eld. John H. Sellers from Rev. 14:12-14. JOHN E. JOSEPH.

**SHIVELY.**—Near Bourbon, Ind., Feb. 14, 1893, Hannah B., wife of Daniel B. Shively. She was a member of the Brethren church for over thirty-six years. Funeral services by John H. Sellers. JOHN E. JOSEPH.

**BAILEY.**—In Washington, D. C., Feb. 27, 1893, David P., son of Bro. Jas. G. and Susan A. Bailey, aged 10 years and 13 days. Funeral services by the writer. Text, Matt. 24:44. Interment at Midland, Va. W. M. LYON.

**SRANTZ.**—In the Spring River congregation, Jasper Co., Mo., Feb. 13, 1893, Bro. Henry Srantz, recently from Stark County, Ohio, aged 34 years. The church loses a faithful deacon and the family a kind father and a loving companion. He died in the triumphs of a living faith. Funeral services conducted by the writer, assisted by Eld. C. Haldaman, from John 11:21. GEORGE BARNHART.

**BROWN.**—In Wichita, Kans., Feb. 27, 1893, Frances Rebecca, daughter of brother Israel and sister Mary Brown, of Kechi, Kans., aged 20 years, 3 months and 15 days. Funeral services by the writer from Ps. 89:48. A. L. SNOEBERGER.

**HOLLOPETER.**—In the Deep Water congregation, Henry Co., Mo., Bro. Fredrick Hollopeter, aged 84 years, 7 months and 29 days. Funeral sermon by Eld. John Houghendouger, from Job. 14:14, "If a man die shall he live again?" He leaves a wife and five children, one sister and one brother. LIZZIE FAHNESTOCK.

**HETRICK.**—In the vicinity of the Red Bank church, Armstrong Co., Pa., Joseph C. Hetrick, aged 73 years, 3 months and 22 days. Deceased was not a member of any church. Funeral services by the writer from Heb. 9:27. D. A. HETRICK.

**WENRICK.**—In the bounds of the South Beatrice church, Gage Co., Nebr., of paralysis, Lydia Catherine Wenrick, aged 54 years and 7 months. Funeral services by Eld. Owen Peters, from Rev. 3:21. Mrs. Wenrick had been a member of the Baptist church. Her death was both sad and sudden. In the morning of her decease she milked the cows, prepared the morning meal and had seated herself at the table, when she received the stroke from which she never returned to consciousness. She leaves a husband and three children. M. L. SPIRE.

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

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### Announcements.

#### DISTRICT MEETINGS.

- April 4, at 9:30 A. M., Eastern District of Maryland, at Pipe Creek meeting-house.
- April 5, District of Middle Indiana, in the Monticello church, Wabash Co.
- April 6 and 7, Second District of Virginia, in the Middle River congregation.
- April 7 and 8, First District of Virginia and portion of North Carolina, in Forsythe County, N. C.
- April 13, at 9 A. M., District of North-eastern Kansas, in the Ozawie church.
- April 14 and 15, District of West Virginia, in the Pine church, W. Va.
- April 30, District of North-western Kansas, in the Fairview church, Kans.
- April 19, Southern District of Pennsylvania, Codorus church, eight miles south of York.
- April 20 and 21, District of North-western Ohio, in the Maumee church, Defiance Co.
- April 25, at 9 A. M., District of Western Pennsylvania, at the Berkey meeting-house, Shade Creek church, Somerset Co.
- April 27, District of Southern Missouri and Arkansas, in the Spring River church, 9 miles north-east of Carthage, Mo.
- April 30, Northern District of Missouri, in the Smith Fork church. A missionary meeting will be held at 10 A. M., the day before.
- May 3, District of Northern Illinois, in Mt. Carroll, Ill.

#### LOVE-FEASTS.

- April 16, Codorus church, eight miles south of York, Pa.
- April 19, at 2 P. M., Smith Fork church, Mo.
- April 21, at 2 P. M., White church, Ind., 4½ miles west of Colfax.
- April 22, in the Fairview church, Kans.
- April 27, at 2 P. M., Conway Springs, Kans.
- April 28, at 4 P. M., at Pleasant Hill, Ill.
- April 29 and 30, at 2 P. M., Newton church, Kans., 5 miles south-west of Newton.
- April 29, at 4 P. M., Pleasant Grove church, Kans.
- May 6, at 1 P. M., Pleasant View church, Reno Co., Kans.
- May 6, at 4 P. M., Appanose church, Kans.
- May 13, at Mulberry Grove, Ill.
- May 13 and 14, in the Abilese church, Kans., at the Navarre meeting-house
- May 13 and 14, at 2 P. M., Salem church, Reno Co., Kans., 5 miles south-west of Nickerson.
- May 27, at 10 A. M., in the Panther Creek church, Woodford Co., Ill.
- May 27 and 28, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.
- May 27, at 1:30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.
- May 27, at 2 P. M., in the Springfield congregation, near Wawaka, Ind.
- May 27 at 3 P. M., Lower Fall Creek, Ind.
- May 27, on Cleveland Ave., near Douglas Ave., Wichita, Kans.
- May 27, Wacanda church, Ray Co., Mo.
- May 27, at New Enterprise, Pa.
- May 27, at 4 P. M., Washington congregation, 3½ miles east of Warsaw, Ind.
- May 27, at 4 P. M., Okaw church, Ill.
- May 30, at 2 P. M., Oakland, Ohio.
- May 30, at 4 P. M., Pipe Creek church, Miami Co., Ind.
- May 30, at 4 P. M., Wolfe Creek church, Montgomery Co., Ohio.
- May 31, at 5 P. M., in the Salamonie church, Huntington Co., Ind.
- May 31, at 5 P. M., Baugo church, 3 miles north-west of Wawaka, Ind.
- June 1 and 2, at 2 P. M., Lanark, Ill.

- June 2, at 10 A. M., Hartford church, Ind.
- June 3 and 4, at 1 P. M., at Waidam's Grove, Ill.
- June 3, at 10 A. M., in the Wabash church, seven miles south of Wabash, Ind.
- June 9, at 10 A. M., Missionewas church, Union Grove church-house, Delaware Co., Ind.
- June 9, at 4 P. M., Yellow River church, Marshall Co., Indiana.
- June 9, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., miles north-east of Milford Junction.
- June 10, at 10 A. M., Green Spring church, Seneca County, Ohio.
- June 17 and 18, at 10:30 A. M., Indian Creek church, Polk Co., Iowa, 3½ miles south of Maxwell, Iowa.
- June 23 and 24, at 2 P. M., in the Silver Creek meeting-house, Ogles Co., Ill.

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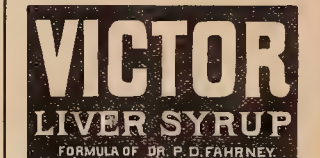
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series

Mt. Morris, Ill., and Huntingdon, Pa., March 28, 1898.

No. 13

## The Gospel Messenger.

H. B. BRUNBAUGH, Editor,  
and Business Manager of the Eastern States, Inc.,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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THE milk of human kindness is often made blue and thin by too much skinning. Let us have more of it in the original condition. The world needs it and we will all be blest by giving more of it.

THE call, made sometime ago, by the Committee on Hymn and Tune Book, for the hymn: "Brethren, we have met to worship," etc., is being over-filled and they are still coming in. In behalf of the Committee, we extend thanks to those who have responded, and inform all others that no more is wanted.

MARCH, so far, has listed itself with the winter months, and "King Frost" is reigning supreme, while over half of its days are spent. In this, as well as in all other things, we must let patience have her perfect work, and abide the time. All things work together for good,—to the good,—but we don't always see things in this way.

### BOUGHT WITH A PRICE.

THE subject for the last prayer-meeting, held in the College Chapel, was: "Ye are bought with

a price." The first thought advanced was, that through the effects of sin, all have been made subjects of bondage and servitude. In this condition the world was helpless, and of its own strength, could not extricate itself from this condition. Through the love of our Heavenly Father, Christ Jesus, his Son, came into the world and, through suffering and death, paid the price for our ransom, and redeemed us from the bondage of sin.

The price was not that of silver and gold, neither was it the shedding of the blood of beasts. As none of these things could be an equivalent for sin, the price to be paid must be commensurate with the magnitude of the thing to be redeemed. And what was this? It was not sin that was to be redeemed, but innocence and purity, or that which was lost by sin. The price of purity is beyond the price of rubies. It is a something that is beyond the value of material things. Therefore all the wealth of the world, in connection with the shedding of animal blood, was not sufficient to purchase our freedom from sin, and its destructive influences.

This price, then, can be nothing less than a human sacrifice,—the shedding of human blood,—the life. And what will a man not give for his life? In all the world there is nothing,—can be nothing,—so precious to the human as human life. Life may have been, and has been exchanged for life. Lives, seemingly, have been exchanged for things material, but it was only seemingly so, as the motive that prompted the deed was, in every case, in some way connected with the life human.

But this was a price for which no ordinary life could be an equivalent. Life is precious only relatively, so that all lives are not equally precious. Some lives are not worth much from their own standard, or from the estimate that others place upon them. Life is valuable according to what it is worth to itself and what it is worth to others. Some say that life is not worth its cost of living. They get no enjoyment out of it for themselves, and give nothing to others. To sacrifice such a life,—such blood,—could not be said to sacrifice a precious life, or give precious blood because the element of value is not there. Such lives are sacrificed and the person or the world loses nothing by it, as far as the life that is, is concerned.

But let us turn our thoughts to the life that lives and gets from life all that is in it,—a life that blesses itself, and lives to bless others. Such a life is precious to itself, enlarging its being and its possibilities in such a way as to make it what God intended it should be—a glory to himself, and a constant benediction to all its contingencies. To sacrifice such a life, would be to take away something precious, and it ought to purchase a thing of great value. Such a life, and a thousand times more, was the life of the Son of God, that

was sacrificed to purchase our redemption. To forsake, for such a life, willingly, the life of heaven,—a life beyond human conception,—to come down to earth and accept the most humble position of the human, and die the most ignominious death of the flesh, was a condescension and a sacrifice beyond the possibilities of the human. O, dear Christian, do you realize what it means to be bought with this price? No wonder it is said, "But by the precious blood of Christ." Let us stop and think for a moment:—My soul, your soul, was held in bondage by the devil. We were hopelessly and everlastingly within his grasp, and under his bondage. A bondage a thousand times worse than African slavery, because we were his,—body and soul. From this terrible condition we have been liberated by purchase,—the price of which was the precious blood of Christ. Yes, we have been bought with a price, and we have been trying to draw a picture to enable us to see the preciousness of that price.

But what does this purchase mean? It means to us, relatively, what freedom meant to the two million and more of Southern slaves through the Emancipation Proclamation. This proclamation meant that every slave in the United States had now the possibilities of shaking from his hands, his feet, his body, yes and his tongue, the shackles that bound them to their master's service. It then remained for them to say by their actions and their lives whether or not they would accept this liberty and be free men and free women. Before this, their service to their Master was compulsory. After their freedom was purchased, if they remained in the service, it was voluntary.

So it is with the purchased redemption through Christ. Our freedom from the power of sin is now a matter of choice. Our freedom has been bought, but if we prefer to remain in the bondage of sin, we can do so, as a voluntary choice on our part. Our freedom now depends upon our will. It is the will of God and his Son that we shall be free. And if it is our will to be so, we can, because our freedom has been purchased. How is it with us? Are we free? Have we accepted the most precious boon that has ever been offered to the world?

African slavery was a great curse to our nation, and it cost much precious blood to liberate our colored brethren from the bondage of their human,—some inhuman,—masters. And yet, by thousands, the preciousness of the price paid was never appreciated. So it is, we fear, with many in regard to the preciousness of redemption from sin. It is not appreciated, and as a result, thousands, yea, millions are to-day the willing slaves to the world and the devil, preferring his servitude to the blessed freedom, offered us through the great purchase, made by the shedding of the precious blood of the Son of God. May the Lord so let the light of his salvation shine in all our hearts, that we may joyfully accept the great provision he has made for us.

Michael Ziegler  
1938 Cumt. Sc.



## ESSAYS

\* Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

### SAVING MOTHER.

[Zeph's Mother.]

THE farmer sat in his easy chair  
Between the fire and lamplight's glare,  
His face was ruddy and full and fair;  
His three small boys in the chimney nook  
Conned the lines of a picture-book!  
His wife, the pride of his home and heart,  
Baked the bliscuit and made the tart,  
Laid the table and drew the tea,  
Deftly and wifely, and silently.  
Tired and weary, weak and faint,  
She bore her trials without complaint,  
Like many another household saint,—  
Content all selfish bliss above  
In the patient infancy of love.

At last the farmer spoke:

"There's taxes to rake and int'rest to pay,  
And if there should come a rainy day  
'Twould be mighty handy, I'm bound to say,  
T' have something put by.  
So if I were you, I'll tell what I'd do;  
I'd be savin' of wood as ever I could,—  
Extra fires don't do any good,—  
I'd be savin' of soap and savin' of fire,  
And run up some candles once in awhile;  
I'd be rather sparlin' of coffee and tea.

"I'd be kind of careful about my clo'es,  
And look out sharp where the money goes,—  
Gawgaws is useless, nater knows;  
Extra trimmin'!

'S the bane of women.  
I'd sell the best of my cheese and honey;  
An' eggs is as good nigh 'bout as money;  
An' as to the carpet you wanted new,  
I guess we can make the old one do;  
And as for the washer an' sewin'-machine,  
Them smooth for gude agents, so pesky mean,  
You'd better get rid of 'em slick and clean.  
What do they know 'bout women's work?  
Do they calkilate women was made to shirk?"

Dick and Edward and little Joe  
Sat in a corner in a row;  
They saw their patient mother go  
On ceaseless errands to and fro;  
They saw that her form was bent and thin,  
Her temples gray, her cheek sunk in;  
They saw the quiver of lip and chin,  
And then with woe he could not smother,  
Out spoke the youngest, frailest brother:  
"You talk of savin' wood an' fire  
And tea and sugar all the while,  
But you nev'r talk of savin' mother!"

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

Baptism: the Mode.

BY L. W. TEETER.

#### Part III. The Tropical or Figurative Meaning of Bapt.

"And Jesus, when he was baptized, went up straightway out of the water."—Matt. 3: 16.  
"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing."—Acts 8: 38, 39.

(1) *Examples from Greek Historians.—Pro-fane.*—Gregory of Nazianzen, born about 230 A. D., (discourse 40, 11). Urging his hearers not to defer their baptism, till they should be burdened with more sins to be forgiven, he says: "Nor let us take more lading than we are able to carry; that we may not be immersed (baptized), vessel and men, and make shipwreck of the grace, losing all because we hoped for more."

Basil the Great (discourse 14, against drunkards, Sec. 4), says of the intoxicated: "More pitiable than those who are (tempest-tossed) in the deep, whom waves receiving one from another, and overwhelming (baptizing) do not suffer to rise out of the surge; so also the souls of these are driven about beneath the waves, being whelmed (baptized) with wine."

Josephus, "Jewish War," Book 1, Chap. 27: 1), relating to the occurrence that led to the mock trial and condemnation of Herod's persecuted sons, he says: "This, as a final blast, overwhelmed (baptized) the tempest-tossed youths."

Same work, Book 3, Ch. 7: 15, the people of Jerusalem, expostulating with Josephus on his purpose to abandon the besieged city and its inhabitants to their fate, say to him: "And that it did not become him either to fly from enemies, or to abandon friends; nor to leap off, as from a ship overtaken by a storm, into which he had entered in fair weather; that he would himself overwhelm (baptize) the city, as no one would longer dare to make resistance to the enemy, when he was gone, through whom their courage was sustained."

Book 4, Ch. 3: 3, in speaking of the evils inflicted by the band of robber-chiefs, who found their way into the City of Jerusalem during the siege, he says: "Who even apart from the sedition, afterwards whelmed (baptized) the city."

Chrysostom, discourse 5, on Titus, Sec. 3, "How were we immersed (baptized) in wickedness so that we could not be cleansed, but needed regeneration!"

#### (2) *Examples from New Testament.*

(a) Baptism of the Holy Spirit: He shall baptize you with the Holy Ghost. Matt. 3: 11. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. Acts 1: 5. The fulfillment of this baptism indicates a figurative immersion in the "sound" which came from heaven, Acts 2: 3, and filled the house where the apostles were sitting. They were even infused with the Holy Ghost, a figurative saturation, as one would be with water in literal baptism. This sense is very well supported by the Greek sense of Luke 24: 49, rendered thereby "endued," *enduesse*, to be clothed with, as with a suit of clothes, to put on; also to be filled with power, or strength, which makes the most complete overwhelming or all-abounding, encompassing, and all-penetrating, effect of the Holy Spirit, in and upon the person.

(b) Baptism of suffering: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Matt. 20: 22. "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Luke 12: 50. The baptism here alluded to was in the most complete sense an immersion,—in suffering,—as may be seen by reference to the Savior's agony in the garden, Matt. 26: 38-44, and the infliction of bodily distress and pain from his arraignment until he expired on the cross. Matt. 26: 26-50.

(c) Baptism in the cloud and sea. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. 1 Cor. 10: 1, 2. This figurative baptism consisted (1) in passing through between the walls of water in the bed of the Red Sea, below the level of the surface of the water on either side, and (2) in the overshadowing of the Israelites by the cloud, which constituted a complete overwhelming.

#### IV. THE COMPARATIVE, CONCRETE MEANING OF BAPTO.

Other words than "bapto" whose meanings are plain, when used in reference to baptism, and in connection with it, determine the meaning of "bapto."

(1) *Baptism is Compared to a Washing, viz.,* "And Elisha sent a messenger unto him (Naaman) saying, Go and wash in Jordan seven times." . . . "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? . . . "And his servants came near and spake unto him and said, My Father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then where he saith unto thee, Wash, and be clean. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God." Kings 5: 10-14.

This example establishes the fact, that *bapto*, wash, and dip, all mean the same thing, as to the mode of action.

Elisha, Naaman, and his servants all understood it alike. Naaman's refusal proves that he understood it to mean that he must dip himself in water. He only preferred to dip himself in the rivers of Damascus, instead of the Jordan. Hence the Hebrew *tabhal*, having been translated into Greek *bapto*, and this into English "dip," there is no escaping the conclusion, that *bapto* meant immersion, at the time of the translation of the Hebrew text into the Greek (about B. C. 250). "And now, why tarriest thou? Arise and be baptized and wash away thy sins." Acts 22: 16. "Wash" is the translation of *apolousai*, from *louo*, which always means the bathing of the entire body in water, or other liquid (while *nipito* always means the washing of some part of the body, as the feet, hands or face). Hence "wash," as used in this example, emphatically proves *bapto* to mean immersion, the mode by which Paul was baptized.

(2) *Baptism is Compared to a Birth: viz.,* "And Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. This text clearly embraces baptism; because there is no other sense in which one could be born of water except that of baptism, which, of course, must be by immersion, to be in the likeness of a birth, or, a coming forth out of.

The principal conditions of a natural birth are, viz., (a) That, of which a thing is born, must be larger in volume than that which is born; (b) that which is born must come forth out of a total envelopment; (c) that which is born, is brought into a new state of being. These conditions are present in the baptismal birth of water, viz., (a) There must be sufficient water to totally submerge one so that he can emerge from, or out of the water; (b) he is totally submerged in the water; (c) he comes into a new state of being, i. e., free of sin, etc. This example is highly descriptive of the conditions of baptism in water, hence it shows the only possible mode of baptism to be immersion, the sense of *bapto*.

(3) *Baptism is Compared to a Planting, viz.,* "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 5.

Since baptism is the ordinance by which one is brought into fellowship with Christ, and becomes established in his kingdom, it is clear that baptism is alluded to by "planted," in the text. As the planting of a seed requires a covering over of earth to make it grow up, and root down, and bring forth fruit, so the analogy would teach that baptism also requires that one, to be planted in the kingdom of God, must be covered over in baptism, which only can be done by immersion in water.

(4) *Baptism is Compared to a Burial, viz.,* "Therefore we are buried with him by baptism into death." Rom. 6: 4.



The principal conditions of a natural burial are, (a) that which is buried must be dead; (b) a burial consists in an entire covering over of earth, or of a hiding under earth; (c) that which is buried, undergoes a total change.

These conditions are present in the figurative burial of a person in baptism or immersion; (a) he is in a state of death to sin, and to the world, the proper condition for baptism; (b) to be buried "by baptism," one is covered over in water, or hid under water; (c) the design of baptism in water effects a change,—a total change in the one baptized; hence a total immersion; (5) baptism is compared to the act of a getting into, or of a putting on of, as the getting into, or putting on of a suit of clothes. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27. Compare Rom. 6: 3

The sense of this text is very strong and conclusive; (a) it shows that the being put into Christ, or the putting on of Christ, is the result of baptism, which could alone be understood to be done by the act of immersion, because the preposition "into" (eis) represents a change of state or situation, or of condition; and the phrase "have put on" intensifies the sense of "into," until nothing else but immersion could, with any propriety, be the mode of baptism alluded to in this text.

Hagerstown, Ind.

### "WHAT THINK YE OF CHRIST?"

BY C. H. BALSBAUGH.

To Bro. D. L. Miller:—

I GREET you in your Orient wanderings, with the great Pauline prayer, adapted to all climes, latitudes, ages, peoples, tongues, and nations. 2 Thess. 1: 11, 12. And to this I add the no less wonderful prayer in Eph. 1: 15-20.

Your Christ-flavored letter of Feb. 12 reached me on the eve of March 8. Every syllable thrilled to the centre of my being. It was written on the Mount of Olives, just outside the Garden of Gethsemane, with Jerusalem spread out before you. How little did I think on Feb. 12, that you were seated under an old olive tree on the Mount made sacred by the feet and tears and prayers of Jesus, "reading, meditating, praying, writing." The twig of olive, broken from an olive tree at the Garden of Gethsemane, which you enclosed in my letter, I will prize as a precious memento to the end of my pilgrimage, for your sake, and much more for His, the blood and sweat of whose vicarious agony dropped on that sacred soil.

Your letter becomes doubly sacred by being written somewhere near the spot where the weeping Godman uttered his memorable lamentation over Jerusalem. For many years there was an intense hunger craving in my heart to visit those hallowed localities. Now it is eventide with me, and instead of going to the earthly Mounts of Beatitudes, or Lamentations, or prostrating my body, and pressing my face on the dust of Gethsemane, I will ere long take my journey to HIM whose grace and glory give to the manger, Gethsemane, and Golgotha, a significance which the ages of the ages cannot exhaust.

Since you left your home, my imagination followed like your own shadow. Often did I ask myself, Where is Bro. Miller, what is he doing, and what is the object of his tour? Not curiosity, I am sure, took you to the Holy Land, and other Bible localities. Not mental or ethical gratification either. Even the very highest motive involves a very mysterious element in his nature. Few of us are deep enough in "the secret of the Lord" to take the blessed meaning of

John 20: 29. "What think ye of CHRIST?" is the all-determining question. Christ in the life is infinitely more than Christ in the letter.

Truth in the heart far transcends truth in the intellect. A symbol can represent Christ, but it cannot contain Christ. Only will, conscience, affection, can offer Christ an abiding home. Faith comprehends all these. We are very ready to admit that the world, or mankind, needs Christ. But when the great fact of the divine incarnation is concentrated on the individual consciousness, we seem to think something else is needed, however infinitesimal, to give us assurance of salvation. "He is before all things, and by Him all things consist." Gal. 1: 17. Unless you took Christ with you to Palestine, and bring Him back with you to America, your trip was a waste. I use this only as an illustration. You went not to find Christ, but to fan the holy flame of devotion by the researches and reminiscences of faith and love. So it is with all external, divine appointments.

He that brings not the Christ with him to their observance, will not find Him in the symbol or duty. The Christ of history we all accept. But what about the Christ of experience? The question is not, Have we done this and that, and something else; but with what motive, and by what impulse? Without grace, faith is presumption. Without faith, obedience is woful self-deception. And without works, faith represents "Christ as the minister of sin." "Christ is the Author and Finisher of our faith." Heb. 12: 2.

"Christ dwells in our hearts by faith." Eph. 3: 17. "Christ in us is our hope of glory." Col. 1: 27. Christ is the life of all our works. Eph. 2: 10. Christ is the embodied, inwrought, manifested love of God, without which, all we do is no more than "sounding brass, or a tinkling cymbal." John 3: 16; Rom. 5: 5; 1 John 4: 7.

I often fear that many of us make too light of what is central, radical, absolute in the Christian religion. The great defect of human nature as the result of sin is to see and handle instead of believe. There is no perfect peace, and cannot be, until 2 Cor. 4: 18 is the home, the joy, the dominant consciousness of our being. A vitally apprehended, indwelling Christ alone makes us partakers of "the powers of the world to come." It is in vain that we say, "All this have I done from my youth." At last it all comes to the self-renouncing confession of the great apostle. Philpp. 3: 4-7. Blessed are we if we can utter as our own the ungauged exultation of his faith in Philpp. 3: 8, 9, 10.

Farewell, my dear brother, may we meet in the Palestine of eternal glory, and behold the Christ as He is, and be like Him.

Union Deposit, Pa.

### THE QUESTION OF THE HOUR.

BY A. W. REESE.

In Three Parts.—Part Three.

"For we have not followed cunningly-devised fables."—2 Pet. 1: 16.

A PROBLEM so curious, so mysterious, so momentous, could not have escaped the attention of men seeking, even amid Pagan darkness, to know the truth. Yet, after all the researches of wise men in the ages gone by, "man by wisdom knew not God!"

All the highest efforts of man, in his researches into the hidden mysteries of his being,—the object and end of his creation, the origin and the law of life, the question of his immortality, his final destiny,—were all in vain.

These subtle problems he was unable to solve. Profane history sustains the Divine Record in this respect; 5,900 years ago, if we credit the Mosiac account, the earth was created, the sea and all the things therein. Lastly, man was created in the image of the Triune God. "Let us make man in our image."

About 1600 years after the completion of these mighty works, God destroyed all living things from the face of the earth (except Noah and his family, in all eight souls, and the animal life contained in the ark), by means of the deluge.

Now, outside the Bible, we know nothing whatever of the antediluvian age. We are profoundly ignorant of all that pertains to that people,—the first occupants of the globe whereon we dwell. We have no intimation as to their advancement in civilization, in science, literature, or art.

We learn something, however, of their moral character from the Bible. We are told that man had "corrupted his ways," that he had become desperately wicked, so much so, indeed, that "it repented God that he had made man," and therefore the earth was visited by the flood, and all mankind were destroyed.

This having been accomplished according to the purpose of God, the world had to be peopled anew. From this time history began to make a record of the race, first by legend; dim, vague, shadowy, uncertain, then by tradition, the story being handed down from father to son, finally, after the invention of letters in Egypt, 1,822 years B. C., on imperishable parchment, for many centuries of time. In the long lapse of years, from the time of the flood till the advent of Christ, about 2,300 years, we can trace the progress of the human race. In this interval the march of intellect, at first slow and uncertain, soon reached gigantic strides.

Let us look at the steps by which man rose in the scale of being during this interval, when the world was recovering from the first appalling calamity, the destruction of the race. In 2500 B. C., the loom is first mentioned in human history; 2200, silk was first manufactured in China; 2000, flax first cultivated in Egypt; 1571, Moses was born in Egypt; 1493, introduction of letters into Greece, from Egypt; 1485, atmospheric pump invented; 1452, books of Moses written; 1252, Tyre, the London of the East, founded; 1141, Temple of Diana, at Ephesus, one of the acknowledged "wonders of the world," destroyed by Erostratus; 1115, mariner's compass invented in China; 1008, Solomon's Temple finished and dedicated; 950, surgery introduced into Greece, by Esculapius; 907, Homer's "Iliad" written in Greece; 872, marble cutting introduced into Greece, the nucleus of their marvelous and exquisite beauty in sculpture; 869, scales and measures invented by Phidon; 753, Rome founded by a band of robbers; 722, Confucius begins to write the history of China; 524, Solon's wise laws first promulgated at Athens; 538, Babylon captured by Cyrus, after a protracted siege; 527, the first library established at Athens.

From these brief and hurried statistics we catch a glimpse of man's intellectual progress, as well as material advancement, from the era of the deluge till we come to a period in the world's history, 500 years before the coming of Christ.

We come, now, to a period the most brilliant in the history of the world. We come to a time when the colossal figure of imperial Rome cast its shadow over the whole earth, when, under the long line of her illustrious Cæsars, she had risen to a grandeur in art, science, oratory, philosophy, learning and the glory of arms, which no succeeding age has ever surpassed.

"Alas! for Tully's Voice, and Virgil's lay,  
And Livy's pictured page!"



We come, too, at this period of history, to the palm, power, triumphant days of Greece, "Clime of the unfettered breast." Greece, under the rule of Pericles, during whose grand reign countless cities were reared as adamant of that beautiful land; Greece, in the proud days of her intellectual giants; Greece, in the time of Socrates, king of philosophers, Plato, Phalaris, Eschylus, and her hosts of shining and illustrious examples of great and learned men! We come to an age when philosophy, poetry, painting, sculpture, architecture and oratory, had reached a perfection and grandeur which have never been equalled before or since in the history of man. Even the architectural ruin of that wonderful land, in the mournful story they yet tell, of their former exquisite taste and beauty, are the wonder and admiration of mankind.

In a review of the sad story of these buried empires, it seems to my mind as if God had given man, in all those glorious years, the grandest opportunities possible to the race, in "wisdom" (guided by revelation), the knowledge of God.

It would seem that upon the Greek especially "nature had emptied all her lavish horn." She had given him the perfection of physical beauty and the loftiest type of mind. All his environments were in keeping with those generous gifts; the most wonderful land upon which the sun ever shone; the most exquisite conception of the beautiful, both in nature and art; the most musical and expressive language ever spoken by man; every opportunity that human ambition could desire, all that human talent could achieve, and yet,

"O adder, pharaoh in the book of Time!"

The bitter cry of despair inscribed on the altar crowning the summit of Mars' Hill, "TO THE UNKNOWN GOD," "Man, by wisdom, knew not God;" and yet, even in the thick darkness of that Pagan night, he was not far from them all. What better has man been able to do since then? If we consider the mental culture of this beautiful and splendid age, the time between the deluge and the coming of Christ, a period of about 2,000 years,—and compare the achievements of the human intellect of that age with the results of the march of mind in the 1892 years subsequent, comprising the Christian era, it affords food for serious meditation.

We contend that nothing greater has been achieved by the human mind, in the latter epoch, than was done in the former. We affirm that the evidences of mental superiority on the part of the nineteenth century, or any former period, have been "weighed in the balances and found wanting." It is true that "in these last days," great discoveries have been made in the arts and sciences. Wonderful progress in this direction we see. But the price man has paid, "There is nothing new under the sun." So we find that the principles, underlying all human invention and all human discovery, existed always. They are not new, were not created by man. The recognition or discovery of these fundamental principles (called invention) has been, as a rule, the result of accident or experiment, rather than otherwise. An age, claiming what is improperly called the invention of steam, may be regarded as "put on some airs," and can afford to laugh at the days of the lumbering old-fashioned coach, and its "latter day coach" (the modern car of rails). "clothed in purple and fine linen, and lying sumptuously every day," in the luxurious dining car of the "Palace Pullman," may well "shed the sympathetic tear" over the traditional "man and brother," who was doomed to carry a fence rail, to help pry the coach out of the swamp in those "earlier and purer" days; or the newly-arrived

and unshapen and son of the "Emerald Isle," who worked his passage on the canal boat (?) by leading the horse on the tow path. These were no experiences, indeed, of which, however, haply we of the present time know naught. To-day the telegraph has obliterated space and distanced time. The world is ablaze with the incandescent torch, and the sons of men are whirled through space by the same occult, mysterious force. A whispered word in Chicago is re-echoed in the City of New York.

The question of aerial navigation is agitating the great scientific minds of our day, and the possibilities of the "air ship" seem no longer like the strange, wild fancies of a "mid-summer's dream."

These are wonderful triumphs of the modern mind. But will any one undertake to say that the genius which produced the phonograph, the telephone and the electric light, is any greater than that which conceived the Apollo Belvidere, or that guided the hand whose subtle cunning wrought the marvelous and exquisite proportions of the Venus de Medici? Does the wonderful genius, the marvelous logic, of Lord Bacon exceed (or indeed equal) the majestic, yet simple, reasoning of Socrates, king of philosophers, since creation's dawn? Does that great and world-renowned classic of the sixteenth century,—the "Paradise Lost,"—eclipse the "Iliad," imperial epic of all the ages, wondrous creation of

"The blind old man  
Of Scio's Rocky Isle."

In a word, is there any field in the wide domain of purely intellectual power, now occupied by sages and philosophers, that might not, yea rather was not, "reached and kept" by the giants of thought in that intermediate period of human history, more than 2,000 years ago?

Lord Macanlay makes this suggestive remark: "Although the latter half of the sixteenth century was not devoid of talent, yet it produced but two great creative minds. One of these gave to the world the "Paradise Lost," and the other the "Pilgrim's Progress." The point I wish to make, as the result of these illustrations, will readily present itself to the mind of the thoughtful and intelligent reader. We have "no way of judging the future but by the past."

If, then, the great minds of the past, great in learning, great in science, peerless in all the elements that go to make men great, could not "by wisdom" find out God, how shall we expect any better result from the learned infidels and skeptics of the present day?

Modern infidelity has justly claimed some master minds. Chief among these stand the names of Hume, Gibbon, Voltaire and Paine, and later than these, Darwin, Huxley, Spencer and others. But their highest efforts do not equal those of the great minds that gave fame to Pagan Rome and Greece. Compare, for instance, that master-piece of infidel literature, "The Age of Reason," by that gifted skeptic, Thomas Paine, with any of the writings of Socrates, a Pagan philosopher, who died fifteen centuries before Paine was born. As we cannot, therefore, find among the great intellects of the nineteenth century, any greater minds than we discover in Pagan Ages of the world, we need not expect to come any nearer finding God (outside of Revelation) to-day, than man comprehended in that direction 4,000 years ago. If we look for a system of morals, superior to the Bible, anywhere on the face of the earth, we shall look in vain.

On the mere score of antiquity alone, the claims of the Bible outrank all others. It is the oldest book in the world. It has triumphantly withstood the attacks of infidels and skeptics in all

ages of the world. It is, and ever has been, the beacon light, shining through the moral darkness of all recorded time,—the hope of the world. It lacks nothing to supply every moral, mental and spiritual want of man. There is no book, no system of theology, no code of morals, no spiritual force, that can supply its place. If we obey its commands, we shall be happy in this life beyond the question of a doubt. "If ye know these things, happy are ye if ye do them." John 13:17. If we are obedient to that word, we have the promise of happiness in the regions of endless day beyond the confines of the grave. As the exponent of these glorious hopes, the Bible is without a rival on earth.

"These lively hopes we owe  
To Jesus' dying love;  
We would adore his grace below,  
And sing his power above!"

The Bible is the only book that can light up the gloom,—the darkness,—of the grave. It is in the dying hour that most we need the hopes of the Bible,—when earth and all we hold dear are fading from the failing sight, and our feet are entering the chill waters of the icy river, while those we love stand weeping on the shore.

"For who, to dumb forgetfulness a prey,  
This pleasing, anxious being e'er resigned,  
Left the warm precincts of a cheerful day,  
Nor cast one longing, lingering look behind?"

Finally, as illustrative of the whole subject of this sketch, three notable pictures pass, in panoramic succession, before my mind. It is the last scene in the great drama of life, the final adieu to earth, in the history of three remarkable men, three men gifted far beyond the great mass of their fellow-men. The first picture is the death-bed of Thomas Paine,—the great light of modern infidelity. The gifted author of "The Age of Reason,"—dying, friendless and alone, in the full blaze of Gospel light,—a bold, defiant blasphemer, a scoffer,—an impenitent and wicked man. Cutting loose from the moral restraints of the Bible, he had lived a Godless, debauched, and dissolute life. All the pleasures of earth, which he had so eagerly sought, now, like the fair, deceitful apples of Sodom, turn to ashes on his parched and dying lips. No hope beyond the grave! No light to cheer the blackness of his despair! Shrinking in unspeakable terror from the grim monster's approach, he dies amid the horrors of doubt and utter despair. O what pen can portray the inconceivable torture and anguish of such a soul?

"So he, cut from the sympathies of life,  
And cast ashore from pleasure's bolsterous surge;  
A wandering, weary, worn, and wretched thing;  
Scorched and desolate and blackened soul;  
A gloomy wilderness of dying thought,  
Replied and groaned and withered from the earth."

Let us turn from this sad scene of a soul, ruined by its neglect of the means of salvation, as offered in the Blessed Gospel, to contemplate the last hours of a noted Pagan, upon whose ears the blessed sound of the Gospel never fell, who never heard the name of Jesus Christ, yet whose long life was good and pure, and whose last end was full of peace,—a teacher of morality and a martyr to his faith. It is the second impressive picture,—the last hours of a Pagan philosopher,—Socrates, calmly discoursing with his friends in the prison, where he met his fate with the fortitude and the resignation of a good man. Taking the fatal cup of hemlock from the trembling hands of his weeping executioner, he, with a benediction on his enemies and murderers, breathes his last,—

"Like summer evening's latest sigh,  
That shuts the rose!"

Nearly six hundred years after this noble Pagan was laid away in the bosom of his mother



earth, another notable man,—one of the greatest intellects the world has ever seen, and, in many respects, the most remarkable man in the history of the race, passed

"To that fair land beyond the silent sea  
Where Christ is Lord and Light."

These are among the latest utterances that fell from his lips: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto them also that love his appearing."

National Military Home, Kans.

#### WHAT THINK YE OF CHRIST?—Matt. 22: 42.

BY A. HUTCHISON.

It may not be appropriate for each of us to ask ourselves the above question. We all claim him as our Redeemer, and if we realize the magnitude of what enters into redemption, as applied to our own cases, we would certainly feel the deep vibrations of love and joy in every part of our whole being. The great wonder would be, Why should he so concern himself about us? But when we can realize the fact that we were doomed to an unlimited degree of torture and wretchedness, and that Christ became our surety, we would most assuredly think much of him.

We cannot but accept the case in that light, as in the following: "Surely he hath borne our griefs, and carried our sorrows," etc. Isa. 53: 4. We read in 1 Pet. 2: 24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." And again, when we take into the account that all this was done for us while we were yet sinners, and not only sinners, but enemies as well, it would seem as if language could not express what we think of Christ.

The following expresses the true character of the case: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom 5: 8. Do we realize that all that Jesus did and suffered, was for us personally? If we view the question from that stand-point, we would at once begin to look for some avenue, through which we might do something for Christ. Well, you doubtless will remember that he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

Now we cannot long look for an opening, if we think well of Christ. If we love any one, we watch for opportunities by which we may do something to benefit or please that one. Let me give you a pointer. These dear brethren and sisters, over there at Cedar Rapids, Iowa, are struggling hard to build a meeting-house on that beautiful elevation between the Depot and the place where the Tabernacle was located for our Annual Meeting last Spring. Can you not give them a hint? Just let it be a free-will offering, because you love Jesus and want to do something to further on his work.

I am happy to learn that the Dry Creek church (in whose territory Cedar Rapids is located) is coming to the help of the Lord's cause in the city, in a way that speaks well for them. And those members and friends in the city are doing their part in a manner which indicates that they think well of Christ.

I am glad to hope that there will soon be a meeting-house in that city, which is dear to the

memory of many of our people since last spring, because of the very pleasant reunion of our Brotherhood. Perhaps you may think that your mite will be too small, but just turn back to the heading of this article. Read it again, "What think ye of Christ?" He says, "Ye are my friends, if ye do whatsoever I command you." Think of the following question: "Why build ye not me a house of cedar?" 2 Sam. 7: 7. And again, "Where is the house that ye build unto me? And where is the place of my rest?" Isa. 66: 1. The Lord will always find a place for us to work, if we are watching for such opportunities. He can never bless our offerings till we make them. Paul says, "So then every one of us shall give account of himself to God." Rom. 14: 12. And not only this, but, "Every man shall receive his own reward according to his own labour." 1 Cor. 3: 8.

There is a beauty about this individual and personal feature of this working for the Lord, that ought to be an incentive to each one of us to put forth an effort in that direction, knowing that the Lord is only waiting to bless. He knows our motives, as well as the amount with which he has blessed us already. The more frequently we ask the question, "What think ye of Christ," the more we will feel that all that we are and all we have belongs to him, and the easier we can give for the promotion of the cause. The more we do for him, the greater our reward will be. The Lord is fully able to measure our motives as well as our money. We never need wait long to be blessed of the Lord, for the avenues through which these blessings may come to us, are so numerous that we can always find one opened to us.

Now a question to those who have not yet accepted Christ. What think ye of him? Do you not think that Judas made a sad mistake when he sold Jesus for thirty pieces of silver? Is he not now before you? And if you reject him, what do you get for him? Will you say like the Jews, "Let him be crucified; away with him"? You surely do not mean to sell him out for aught.

This is one of the most momentous questions of your whole life. Just think carefully and ask yourselves the question, "What is it that is keeping me from being in the service of Christ?" When you have settled the question, then ask, "Can I afford to sell or give up my Redeemer for that thing? Is it possible that I love the fleeting pleasures and glittering toys of this world more than I love Jesus?" You do not even get as much, in the decision of the case, if you reject Christ, as Judas did. He had to give up, and so will you. None can save you and me, except Jesus. O may we all think more of Christ!

This leaves your correspondent in fair health and good spirits, busy all the while, no time to idle away in the Lord's field. I am much pleased with my Florida home. The good work is moving on slowly, but we fear safely and surely. Many thanks to every one whose affectionate help has helped me out of the cold in the North into this genial clime!

Kewka, Fla.

#### CHURCH ENTERTAINMENTS

We feel like commending the *Christian Standard* for the sensible view it takes of the church entertainment business. It says:

"Dr. Buckley's *Christian Advocate* condemns, without mental reservation, a certain Epworth League, at about Cincinnati recently, forty young ladies were entertained at. The highest bidder in each case carried his portion of the sumptuous banquet. The *Advocate* recalls some recently-reported cases where at one church entertainment dancing was indulged in, and at an-

other, poker! A secular paper referred to these things as evidence of growing 'liberality,' but the *Advocate* rightly says it is license. To say nothing of Christianity, true refinement and sensibly modestly ought to make it impossible for any young lady to be purchased in such fashion. We have been afraid of church 'entertainments' ever since they were begun amongst us. It is almost impossible to keep them within the bounds of propriety, and then it is pitiable that means for the Lord's work cannot be gotten without such means as these. *Cannot* did we say? We believe it can, and that proper teaching and training would soon bring in more and more for anxious and all Christian work. However slight the cross of expense any member takes up at an 'entertainment,' or however heavy it may be, there is no self-denial in it. We shall never bear the cross all round the world until we deny ourselves in taking it up. How many of us,—how few of us are up to that standard of love and loyalty that enable us to feel that it is more blessed to give than to receive. How many will ever attain to it under the system of demanding an equivalent in amusement or flattery for everything we give?"

#### A SENSIBLE VIEW.

Dr. HENRY VAN DYKE, a Presbyterian clergyman, of New York, takes this sensible view of the high criticism controversy:

"For two years our church life in New York has been disturbed by an ecclesiastical trial. I have had no personal interest in this trial beyond that which springs from my regard for the general interests of the church, and from my love of fair play. With most of the popular views which have been discussed, I do not agree, and of the rest I confess I am profoundly ignorant. No, I do not believe that there are three fountains of divine authority. There is only one, and that is the Holy Spirit. As yet I see no reason for thinking that Moses was not the author of the 'Pentateuch,' though it is regarded as probable that he was the compiler of his own death. With 'faith' it may have been a case of one author with two different styles of composition. This is not by any means uncommon in our literature. As to posthumous sanctification after death, I know nothing, never having been dead myself. I am interested in saving men, and I believe that if a man dies in God he is saved. It is not essential for any man to occupy exactly the same position on all points which have been brought into this controversy."

#### AN ANCIENT VASE.

In the Quercy cathedral, Italy, there has been carefully preserved, for six hundred years, a vase not from a single mould, and which is, of course, of immense value. A learned Genoese antiquarian has written a volume of considerable size to prove that this vase is one of the immensely valuable gifts made by the Queen of Sheba to King Solomon, and which is mentioned in 1 Kings 10: 1-13. The principal diameter of this vase is twelve and one-half inches; its height is five and three-quarter inches. It is carefully fastened by several bolts, the keys of which are in different hands, and can be taken only by collusion between the holders of the different keys. It is now exhibited in the gallery, and when exhibited is surrounded by a cord around the neck of a priest, which no one but he is allowed to touch. It is now a part of a regular and appointed custodian from approaching this vase within certain prescribed limits, except by special and written permission.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16:2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9:7

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—Cor. 16:2

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kansas  
P. L. MILLER, Treasurer, Mt. Morris, Ill.  
GABRIEL B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio  
S. BOEN, Secretary and Treasurer, Dayton, Ohio.

All donations intended for Missionary Work should be sent to GABRIEL B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOEN, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Draft on New York or Chicago. Do not send personal checks or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### TARES AND WHEAT.

STANDING together, side by side,  
Tares and wheat in the Master's field,  
Each with its blade of shining green,  
Each with the grain in its silken sheath.

The wheat was sowed by the Master's hand,  
The seed was good and sowed with care;  
But while men slept in the summer night  
An enemy came and scattered tares.

Side by side, in the cheerful sun,  
Each refreshed by the soft'ning shower;  
Alike they wave in the balmy breeze,  
And bend their heads in the evening hour.

Wait together till harvest time,  
Tares and wheat in the Master's field;  
The reaper comes, with his sickle keen,  
And each to his shining blade must yield.

"Cast forth the tares, in the fire to burn;"  
"But," saith the Master, in accents sweet,  
"Into my barns, with thanksgiving and joy,  
Gather my beautiful, golden wheat."

Ah! thus in our Master's harvest field  
The wheat and tares grow side by side;  
He sendeth his sun, he sendeth his rain,  
Blessings he scattereth far and wide.

At last he sendeth his reaper forth,  
His reaper, Death, with his sickle keen;  
And he gathers the beautiful, golden wheat  
And the worthless tares that grow between.

O! patient soul, in the harvest field,  
Wait, O! wait till the Master come!  
He knoweth his wheat from the enemy's tares,  
His own will he bear to his harvest home.

—Selected.

### MISSIONARY ITEMS.

There are 80,000 ministers in America, of whom over 2,000 are of our own faith.

\*\*\*

A MISSIONARY TEXT: "There remaineth yet very much land to be possessed."—Josh. 13:1.

\*\*\*

Below Fourteenth Street, in New York City, are nearly five hundred thousand souls without the Gospel.

\*\*\*

Jesus' words, "These ought ye to have done, and not to leave the other undone," may be rightly applied to missions at home and abroad. Home work we must do, and foreign work we must not leave undone.

A deeply consecrated soul is a mighty power for God. Brother, or sister, are you a mighty power for God?

\*\*\*

It is said that there are about seven or eight towns west of the Missouri River, without a church of any denomination whatever.

\*\*\*

It is generally conceded that Chicago is destined to be the greatest city in the world. Logically, then, we ought to have our greatest work right there. Let us be on our knees in behalf of the work in that city, for a great help is prayer.

\*\*\*

In several of our churches the young members get together about once a month and talk over, study about, and pray for, the mission work, home and foreign. Sometimes these meetings are informal; sometimes a program is arranged, but always an hour thus spent proves very profitable.

\*\*\*

A certain exemplary sister, a Sunday-school teacher, writes all her Sunday-school children good little Christmas letters. Another writes each scholar a letter on his birthday. Another makes frequent calls, personally, upon the children in their own homes. Another sends Easter cards to all her children. When the heart is won, teaching is easy, and there are many acceptable ways of winning the hearts of the little ones.

8.

### ENTANGLEMENTS AGAIN.

On page 115 you say, you see no entanglements. Look again. That day, of that year, at that place, began on Thursday evening at sundown only, which makes no entanglement, either at the beginning or at the fourteenth day, while your way of reckoning does both. You get the eating with the disciples and the crucifixion on two different days, while the evangelists put it on the same day. You have the killing of the lamb and eating the passover on the same day, while the Bible puts them on two different days. Is that not entanglement to one not well versed?

GEO. E. STUDEBAKER.

### REMARKS.

On page 115 we distinctly stated, "That the Lord's Supper, betrayal, trial, and killing of the paschal lamb took place on the same day, viz., the fourteenth of the Jewish month," and yet we are told by Bro. Studebaker that we "get the eating with the disciples and the crucifixion on two different days." He certainly did not read our former remarks carefully. In the same remarks we also stated that the eating of the passover did not take place until after the close of the fourteenth of the month, which would place it on the fifteenth. We do not know how to make this plainer, but for the benefit of some, we will state the facts under heads, viz., our method of reckoning time, and the Jewish method. It should, however, be borne in mind that the Jews reckoned their day from one evening till the next, while we reckon our day from one midnight till the next.

### OUR METHOD.

Thursday.—Jesus sent two disciples to prepare the passover; he instituted the Lord's Supper and was betrayed.

Friday.—Jesus was tried, condemned, crucified, buried, and the Jews killed and ate the paschal lamb.

### JEW'S METHOD.

Nisan 14.—Jesus instituted the Lord's Supper, was betrayed, tried, condemned and crucified.

The Jews killed the paschal lamb. Jesus was buried.

Nisan 15.—The Jews ate the paschal lamb.

If there is any entanglement in this, we would like it pointed out. But the two methods of reckoning time must be kept in view. Nisan 14 commenced at sundown, Thursday evening, and ended at sundown on Friday evening; hence it embraced a part of two of our days, while our Friday embraced a part of two Jewish days.—Ed.

### THE BIBLE IN THE TRUNK.

SELECTED BY LUTHER H. LEITER.

"I KNEW a young man, who was the pride of his father's home and the joy of his mother's heart," says W. H. Bedell in his new book, "but he decided to leave his home and go into the city. Against his mother's requests and his father's protests, he decided to go. As he was getting ready, his mother brought him his Bible and put it in his trunk. It was a sad day when he left his father's house and broke his mother's heart. When he came to the city, he immediately went to the place where he expected to be employed. His expectations were realized. He at once began to work as best he could. That day was lonesome for him; he seemed lost; no one cared for him. The next morning he went to his place of business with a heavy heart. The other clerks noticed it and they said to one another: 'Do you see that greenhorn from the country? We have to take him around and show him the sights.'

"So they come to him and say, 'Won't you go out with us to-night and have a good time? We will show you the city.' 'No,' said he, 'I cannot go. I must find a lodging-place and unpack my trunk.' 'O pshaw! what is the matter with you? Are you one of those 'goody-goody' fellows? I suppose you read your Bible three times a day, but you will soon get over that. Come on; you might as well be broken in now as any time. You will be broken in sooner or later anyway.' But he said, 'No, I do not want to go to-night.'

"That evening he went out looking for a lodging-place. He soon found one and sent to the depot for his trunk. He took it to his room and began to unpack it. When he came to his Bible, he remembered what the clerks at the store had said, and he thought, 'I won't need that,' and he put it down in the bottom of his trunk. There it remained for six months. Meanwhile he was getting weak morally. He began to engage in the unholy conversation of the clerks, to enjoy their vile stories and laugh at their evil jokes. He gradually thought like they did,—perhaps unconsciously. He was forsaking his Savior and taking sides with Satan. His associates were aware of it and they said to him, 'Do you still read your Bible?' 'No,' he replied, 'I have given that up; there is nothing in it.' 'Well,' they say, 'you are ready to go out with us now; are you not?' 'Yes,' said he, 'I will be glad to go.'

"Out into the paths of sin they went. Oh! I think every angel of darkness smiled as from one place to another they went. At the door of places of enchantment he halted as if the voice of his mother was saying to him, 'My son, come not nigh to that door; it is the way to hell, going to the chambers of death.' But his comrades say, 'Come on, come on,' and he goes straightway as the ox to the slaughter, or as a fool to the correction of the stocks, and he knoweth not that it is for his life.

"Oh the awful work was done! He had purchased a through ticket on a lightning express train on a downward grade, broad gauge, to perdition. What was the fatal step in this young



man's life? When he left home? No! When he engaged in the ungodliness of his associates? No! When he said he would go out with them? No! When he went? No! When he stood at the door of enchantment, debating whether he should go in and then went? No! It was when he forsook his Bible and put it down in the bottom of his trunk. He then threw away his pass to heaven and got a through pass to hell.

"Oh what, with the wine-cup and the gambler's dice, and the scarlet enchantment, is the young man to do without the grace of God in his heart and immortal fibre in his soul?"

Waynesborough, Pa.

#### THE PRAYER-COVERING.

BY I. J. ROSENBERGER.

"Every man praying or prophesying, having his head covered, dishonoureth his head."—1 Cor. 11: 4.

It is evident that the apostle, in this text, does not refer to the hair as a covering. We quote further: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." As the apostle does not refer to the hair when he speaks of the man, neither does he refer to the hair when he speaks of the woman. Besides, when we speak of the covering or uncovering the head, we allude to something we put on or take off. The apostle speaks of removing the hair, but does not call it, "uncovering her head." He calls it "shorn or shaven," which is good language. When a mother tells her child to cover its head, on going out into the storm, the child at once understands the language, and the apostle's language ought to be equally plain to us.

We quote further: "Judge in yourselves: is it comely that a woman pray unto God uncovered?" The ancient, pious women covered their heads. Those who did not, were looked upon as lewd and unchaste. All portraits of ancient pious women represent them with their heads covered.

In verses 14 and 15, the apostle instructs us how to wear our hair; that men should wear short hair, and women should wear "long hair," and then adds that "her hair is given her for a covering." I explain, it is nature's covering. The prayer-covering, previously explained, she is to put on. As its presence honors her head, and its absence dishonors her head, that is proof that it is a sacred covering; hence, with propriety, termed a "prayer-covering." Other garments, worn on the head, are storm coverings. The hair, as a covering named by the apostle, women never put on; hence the hair could, in no sense, be the covering that women are to put on in praying or prophesying. Women with their long hair, have a covering that men have not. Hence, again, it is good usage to say, "Her hair is given her for a covering."

The Gospel, then, lays down the principle of the prayer-covering, and the church adopts a rule to carry out the principle. How befitting is the rule, adopted by the church, in the prayer-covering,—a white cap! How significant is white, as a symbol, a sign! Daniel "beheld the Ancient of days, . . . whose garment was white as snow." He is to sit on "a great white throne." His bride is to be clothed "in fine linen, clean and white." To his faithful he will give "a white stone." His armies will follow him "upon white horses, clothed in . . . white." That countless throng "that stood before the Lamb, were clothed with white robes."

"Be not unequally yoked together with unbelievers," is a Gospel principle, and to retain and carry out this principle, the church adopts rules. That women should have their heads covered in

praying or prophesying, is a fundamental principle, which, like all other Gospel principles, can only be preserved by suitable rules, with which to carry out these principles. If space would allow, we could name a long list of Gospel principles, once found in many of the churches around us, but which have all been lost because of a lack of rules with which to carry them out. "No man putteth a new piece of cloth to an old garment." In the Gospel there is fitness. Hats and dress bonnets, worn by women, are changeable, fashionable garments of the world, and are incompatible with the prayer-covering. Ladies' hats and dress bonnets in a congregation, at once banish the prayer-covering. They are avers to each other; they belong to separate kingdoms. All, then, that remains for us to do, as defenders of the cause, is to teach and maintain the time-honored prayer-covering, so wisely adopted by the church, and the assembly of the saints will not be marred with the introduction of ladies' hats and dress bonnets. The trouble on this question is the result of unfaithful teaching.

#### TABULATION OF HYMNS.

BY GEO. S. ABNOLD.

As Secretary of the Committee on the compilation of hymns, all the selections, made from sources outside the Brethren's Hymn Book, by the members over the Brotherhood, were placed in my hands last October at Mt. Morris for tabulation. For some time I have been busily engaged in this work, and certainly the immensity and perplexity of the labor had not occurred to me before undertaking it. At this stage of the work I find that more than six hundred hymns have been tabulated. These have been selected from twenty-seven books, mostly note-books, and, in addition, sixteen other note-books have been selected from, which we have not as yet procured, and we cannot tell, before seeing them, how much farther these selections will lead us out in the field of hymnology.

These books have been sent in from sixteen or more States, Pennsylvania being a little ahead, both in the number of selections and number of the selectors, each person sending in variously, from 1 to 135 hymns. Some of these selections, though but few, have been repeated several times, "What a Friend we Have in Jesus," being the leader.

In looking up these selections, one is impressed with the fact that we must differ widely in our judgment and tastes, and the use of hymns and songs in different parts of the Brotherhood. I would say, however, that "Gospel Hymns, Combined," has been the most generally used in making the selections. The hymn which has been asked for in this issue, No. 10, of the GOSPEL MESSENGER, has been selected by a few of the Brethren, and I send a copy herewith. I notice, however, that it is not worded just alike in all the books. I copy from the "Southern Harmony," published in 1843, at Spartauburg, S. C.

Burlington, W. Va.

REMARKS.—This hymn has been sent to us by fifty or more different persons, and was published in last issue.—ED.

#### THE FIRST SUNDAY-SCHOOL.

[THE following we clip from the *Herald of Truth*, a Mennonite publication.—ED.]

The first Sunday-school was founded in Ephratah, Lancaster Co., Pa., by Ludwig Höcker, about forty years before Robert Raikes opened his Sunday-school in England. Höcker was an

adherent of the Seventh Day Baptists of Ephratah. This congregation lived in celibacy, had all goods in common and observed Saturday as their weekly day of rest. Their founder was Conrad Beissel, formerly a Dunkard, born in Eberbach, in the Grand Duchy of Baden, Germany. He came to America in the fall of 1730, and apprenticed himself to a weaver, Peter Becker, Elder of the Dunkard congregation in Germantown, Pa. On Nov. 12, 1734, he was baptized by Peter Becker and received into the Dunkard church, but in December of the same year he severed his connection with that denomination. He founded a community of his own, discarding his baptism, and was baptized again toward the close of the year 1728, by a certain "Brother Amos," one of his followers.

In the year 1733 he and his adherents founded the village of Ephratah. The community flourished for some time. They were severely opposed by the Dunkards, notwithstanding the fact that Beissel, in common with the Dunkards and Mennonites, earnestly advocated the non-resistant principles, simplicity of attire and separation from the world.

The community owned a printing-press and published a number of works, of which the "*Martyrerspiegel*" of Thieleman J. van Braght is most notable. This book was translated from the Holland (Dutch) into the German language by Peter Miller, a member of the community, and was printed in 1748, being the first German edition of this work. The expenses were partly defrayed by Mennonites.

The assertion, that the first Sunday-school was founded in a popular church is erroneous.

#### ROMAN CATHOLIC TRICK.

This is what the Roman Catholics would do in every school district in the United States, had they the power.

In a town in Wisconsin where the Catholics are strongly represented, two of the three school directors elected were Catholics. Immediately following this came a change of teachers, the result of which was that all but one of the teachers were Catholics. Then the Bible that had been used in school was put out and the Catholic catechism was ordered to be taught. The one non-Catholic lady teacher was obliged to conform to this order or lose her position. Catholic and non-Catholic children were alike obliged to learn the catechism. One day, by a stroke of strategy, the priest managed to get the children into his church. As soon as he had them inside, the priest is said to have begun his work and baptized every non-Catholic child into the Roman Catholic church.

It is a well-known fact that the Church of Rome is seeking to get the educational system of this country into its power, so as to remodel it after the pattern, we suppose, of the systems in which the Catholic church has held sway for centuries, Italy for example, where superstition and ignorance is the rule. May God preserve us and this country from such a fate!

#### GEMS OF THOUGHT.

KNOWLEDGE puffeth up; love buildeth up.

Let every man strive to add a good name to his other capital.

Sow good services; sweet remembrances will grow from them.

There are strings in the harp of every life, which, though covered with dust, give out music when the wings of truth stir the air.

Single-minded men always succeed. The wedge, says Carlyle, will rend rocks, but its edge must be sharp and single; if it be double, the wedge is bruised in pieces and will rend nothing.



# The Gospel Messenger,

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Communications for publication should be legibly written with ink on one side of the paper only. Do not attempt to interline, or put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need for answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., . . . . . March 28, 1893

THE MESSENGER for last week contained reports of nearly one hundred baptisms.

BRO. GEO. L. STUDEBAKER says, "One was received into the Mississinewa church, Ind., March 12."

IN Iowa is a man living who is said to be over 107 years old. He is in good health, and spends much time reading.

WRITING from Warrensburg, Mo., Bro. John W. Brooks says, they are having good meetings and many additions.

THE District Meeting for Northern Illinois will be held in Mt. Carroll, May 3. The ministerial Meeting is the day before.

FROM the Brethren's Evangelist we learn that the Ashland College is to be sold for debt. This is indeed a great loss of money.

THE Brethren in Chicago will hold a love-feast the coming Saturday evening in their house of worship at 183 Hastings Street.

If there are any members living near Meekling, Clay Co., South Dakota, they will please communicate with S. H. King, of that place.

By this time brethren Miller and Lehman are probably on the ocean, homeward bound. They expect to reach New York City the first week in April.

SEVENTEEN additions are reported at Walnut Creek, Mo. Bro. D. M. Mohler just recently closed at that place a series of meetings, lasting four weeks.

PLEASE do not forget to send us Minutes of all the District Meetings that will be held this spring. Mark the queries intended for the Annual Meeting.

BRO. HENRY FRANTZ writes that the meetings, conducted by Bro. J. H. Miller, New Carlisle, Ohio, closed March 15, with a good interest. He reports himself not in good health at this time.

SOME men spend so much time looking up and posting themselves on the disputed points of the Gospel, that they have no time left to practice the things that ought not to be neglected.

THOSE who mail us papers to examine, will please mark the articles to which they wish to call our attention. Aside from marking these articles, write nothing on the margin of the paper. That is a clear violation of the law.

OUR contributors will please be a little patient. We have much good matter on hand, but it will not spoil. Prepare articles and send them in while you feel like it. Summer will soon be here when you will not feel so much like writing.

THE Annual Meeting this year comes May 23. Most of those from a distance, however, will reach the grounds on Saturday, May 20. The Committee of Arrangements, we learn, is making ample arrangements to accommodate the people.

A FEW weeks ago we called for the hymn entitled, "Heavenly Mauna." We received about one hundred copies, and they are still coming. We are sorry to put our readers to so much trouble. We thank them very much for their kindness.

OUR Sunday-school Quarterlies are now ready for mailing. We hope to see them introduced in all the schools in the Brotherhood this season. Send for samples and introduce them into all schools where there is a chance. For price, see last page of this issue.

NOW is the time to work the Young Disciple into the Sunday-schools that are being organized in all parts of the country. It will be found as interesting as any Sunday-school paper in the land. Send for sample copies and show them to the officers of the schools.

WE are in receipt of a copy of the Minutes of the District Meeting of Michigan. Considerable business was before the Meeting. Two queries and one petition go to the Annual Meeting. The District will be represented on the Standing Committee by Eld. Isaiah Rairigh.

THE Long Island Railroad Company has set an example which will, sooner or later, be followed by all the railroads of the country. It gave notice some time ago to its employees, that men known to use spirituous liquors would no longer be allowed in its service, and emphasized the hint by summarily discharging a number of drinking men.

BRO. CYRUS BUCHER writes very encouragingly of the special efforts made to improve the singing in the Woodland church, Fulton County, Ill., during the winter just past. The work was entrusted to Bro. John McClure, who proved himself a skillful instructor. Bro. Bucher says the singing benefited the community at large, as well as the church in particular. He recommends singing-schools of this class.

WE are again asked to say which is the Lord's Prayer, the one mentioned in Matt. 6: 9-14, or that recorded in John 17. The latter is never called the Lord's Prayer in the sense we use the term when referring to the prayer in Matt. 6. Here the Savior teaches his disciples how to pray, and for this reason, because it came from the Lord, it is called the Lord's Prayer, and no amount of quibbling is going to change the name. In John 17 we learn how the Savior prayed; we might call it his high-priestly prayer. It is not a prayer for us.

FROM Bro. D. L. Miller we have some very interesting news concerning his recent visit to the Seven Churches of Asia. He says that his investigations, among these churches, has greatly confirmed him in his belief, that the church of the Brethren is founded on Jesus Christ, the Rock of Ages. In his letter we find an olive branch, cut from a tree at Philadelphia, where was located the church mentioned in Rev. 3: 7-13.

DR. KANE was a remarkable Arctic explorer. He reached a point within 519 miles of the North Pole, and will long be remembered on account of his thrilling adventures. He died many years ago, but his widow is still living, an object of pity. She was once a famous woman, but the closing scenes of her life are full of sadness. Recently she was carried from a colored tenant house in New York, to the insane asylum. Strong drink had robbed her of all that makes a woman noble and lovely.

LAST week we referred to a very erroneous article which recently appeared in the Oakland (Md.) Republican, descriptive of our people. We are just in receipt of a very courteous letter from the editor, Mr. Benj. H. Sincell, stating that the article in question was copied from the "Somerset Vidette," and was published by him for the purpose of giving our Brethren an opportunity of setting themselves right before the public. He also says, that his next issue will contain an able article, from one of our prominent men, setting forth principles and facts concerning the Brethren, that will set them in a proper light before his readers. He speaks very highly of the Brethren in his locality, saying: "They are among our best citizens."

LAST year we had occasion to refer to the possibility of science paving the way for the introduction of the era of peace. The modern instruments of warfare are so destructive to human life that the masses are becoming horrified at the idea of war, and therefore become the advocates of peace. We now allude to the probability of science opening up the way for restoring a Gospel practice. Christ instituted the Communion in the evening, but popular churches observe it at noon. But since the great improvement in the manner of lighting up churches, more people attend the evening services than the morning. This is being urged as a strong reason for returning to the apostolic practice of taking the Communion in the evening. Some of the papers, especially in England, are discussing the question with a good deal of earnestness.

Do you understand a trine baptism, such as is practiced by the Dunkards, to be such as the Church of Christ could accept if they were to present themselves for membership with us? ELI TUCKER.

The believer who is immersed has obeyed the commission. The fact that the administrator immerses the upper part of the body three times does not destroy the fact that he has been baptized. It does not seem to be necessary to insist on rebaptism in such cases. Of course the method is somewhat irregular.—Christian Standard, March 11, 1893, Page 16

TWENTY years ago, when Isaac Errett was editor of the Standard he wrote, "Trine immersion ought to be recognized as valid." We are glad to know, that the present editor, in common with the leading denominations of Christendom, both past and present, sees no necessity of discrediting this mode. The simple fact that it is regarded as valid by the leading denominations is an argument of great force, for it is not likely that amid all their differences they would agree upon the very thing in baptism that happened to be wrong. When we have a baptism that is at par in other churches, we have reason to feel quite easy about it.



THE Brethren at Los Angeles, Cal., are trying to raise money for the purpose of erecting a very much needed house of worship in that city. We hope they will succeed. Any one wishing to aid in the work, or desiring further particulars, will please address Mrs. Ida Frantz Lehmer, 515 Lyell St., Los Angeles, Cal.

THE regular Bible Term at the Mt. Morris College closed this week. This takes from our midst, for the present, at least, some active workers, and while we shall miss them, we dare not, in the face of the great commission, express a regret at their departure to other fields where their services are much needed. We enjoy the presence of these earnest, young workers, who come here to study the Bible. But it is a source of equal joy when we see them, full of zeal, enter the great harvest-field of the world, fully determined to consecrate themselves to the call of the Master.

A FEW years ago some of the more fashionable criticised our people most severely because they took a firm stand against the hoop-skirt (crinoline). It is a little gratifying just now to read what some of the leading journals have to say on the subject at this time. We quote the following from the *Christian Standard*, the leading paper in the Disciple church: "We are glad to note that the threatened revival of the crinoline, that unsightly, inconvenient, elephantine monstrosity, which made the fifties frightful in feminine hideousness, has provoked organized opposition on the part of womankind. In England a Non-Crinoline League has been formed, including women of the highest rank, who pledge themselves neither to adopt nor countenance the abomination. It already boasts of 11,000 names, and if that many women, supported by all men everywhere, cannot stop this craze, it is because Dame Fashion is absolute and irresistible. The League points out that the crinoline was resorted to in 1856 for the convenience of one woman—Eugenie, we believe—and that its re-introduction now does not have even that poor excuse; while it would entail untold expense and discomfort, destroy established industries, and play the mischief generally. The League has branches in all the countries of Europe, and we are curious to see if anything can stop a silly fashion."

ONE of our readers asks, "Is it right, under any circumstances, to employ unconverted persons to teach Bible or Sunday-school classes?" Whether right or wrong, it sometimes becomes an unfortunate necessity in localities where there are not enough willing and competent converted persons to take charge of the different classes. No thought should be entertained of using unconverted teachers, when it is possible to secure those who are members of the church. But there are places where some irregularity must be tolerated for a time, in order to get the Sunday-school work started. It is an easy matter for persons, who have never lived on the frontier, to criticise this suggestion, but we have had experience in that line. Members will sometimes refuse to serve as teachers, and then censure the Superintendent for calling on those not members to take charge of classes. We believe that if those, who profess to be Christians, would do all in their power to make Sunday-schools a success, there need be no necessity of calling on unconverted persons to teach any Sunday-school or Bible class. To employ the unconverted for that purpose is certainly a poor comment upon the zeal and intelligence of the Christians in the vicinity of the school. And while we cannot encourage such a course, we insist upon no one finding fault until he has first done his duty.

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## EDITORIAL WANDERINGS IN THE OLD WORLD.

### No. 37.—Memphis, the Noph of the Bible.

"O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant."—Jer. 46: 19.

THE Hebrew name for the ancient Egyptian city of Men-Nefrew (Pyramid City), known to us as Memphis was Noph, and except in Hosea 9: 6, where it is called Memphis, the former name is applied to it in the Bible. Memphis was a flourishing city when the Great Pyramid was built, and when Joseph was taken from the prison to the palace of Pharaoh, to interpret the dreams of the ruler of Egypt, he passed through the streets of that city. The early history is lost in the dim ages of the past, and we have not space to speak of the more recent records. Memphis, suffice it to say, is as old as the history of the country of which it was for so many centuries the proud capital.

In our last letter we had mounted our donkeys and were ready for a ride to explore the ruins of Noph, and to verify the truth of the Bible, for it says: "Noph shall be waste and desolate without an inhabitant." Above us is the cloudless sky, from which the sun shines even in the middle of winter with force enough to make a sun-shade quite desirable. The air is very clear, so that the most distant objects seem very near. The Great Pyramid, which stood like a sentinel over Memphis, looms up in the distance. Leaving the river, the road leads through fields of growing grain. The dark green color and rank growth, tell of the richness of the soil. Here and there the valley is interspersed with small groves of stately palms. We ride beneath them, glad for the little shade they afford. A short distance from the river we are met by a score or more of Arab children, scantily clothed, who are clamorous for Backsheesh. Then we enter and ride through a village composed of flat-roofed, one-story houses, built of sun-dried brick. On top of the houses are built small, round towers with dome-shaped roofs. Many holes are cut into the towers. They are the pigeon houses. Our dragoman told us that every time a man took a new wife he built or added several new pigeon towers to his house, in honor of the event. In some places the pigeon towers are the largest part of the house, and they give the towns of Upper Egypt a peculiar appearance.

The streets of the village or town are narrow and winding, and many of them end abruptly at the door of a house. On either side of the streets only bare mud walls are presented. Windows and window glass are not often seen. The door serves as an opening at which to go in and out, and to admit light. Chimneys are not seen, as fires are seldom lighted in the house. The climate is dry and warm, and fire is not needed. Cooking is usually done outside of the houses. As rain seldom falls here, the sun-dried brick last for centuries. One of the heavy, dashing rains, lasting for several days, which we often have at home, would reduce one of the Egyptian towns to a mud heap in a very short time.

Leaving the village we approach the line of the desert, and here is to be seen a colossal statue of Rameses II, the Pharaoh who oppressed Israel. It is made of fine, hard limestone, and is forty-two feet in height. Budge says it is probably one of the statues which stood in front of the Temple of Ptah, mentioned by Herodotus and Diodorus. It

bears the name in Egyptian characters of Rameses II, and with another of the same kind, recently discovered a short distance away, we have all that has been uncovered of the City of Memphis. At one time it was thirteen miles in circumference, now its former site is almost wholly covered with sand. It is one of the buried cities of the Bible.

The statue, referred to in the preceding paragraph, must have been magnificent before it was broken and mutilated. The features are finely cut and the face is Egyptian. Originally the statue was fifty feet high, and was one of a pair which stood in front of the temple, the other having recently been discovered in the Nile mud. We stood some time looking at this defaced, mutilated, fallen statue of the greatest of all the Pharaohs, under whose reign Israel was oppressed, and Moses fled away from Egypt, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season." How appropriately the words of Isaiah apply to the mighty conqueror, "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake Kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the Kings of the Nations, even all of them, lie in glory, every one in his own house. But thou art cast out of the grace like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet." Isa. 14: 16, 19.

We rode over the sand that partly covers the site of Ancient Memphis, passing the Arab village of Mitrahenny and going on to Sekkara where the dead of Noph were buried. On the way men and boys met us, offering for sale lamps, scarabs (the sacred beetle of Ancient Egypt), and other antiquities, some taken from the tombs, others manufactured at Cairo. One held up the mummified hand of an Ancient Memphite, offering to sell it for two shillings, saying: "Him very good mummy hand."

Reaching the tombs we look about us. There is sand everywhere. Before us is the great desert sand-waste, part of which we had just passed over. The eddies of the wind carried the yellow and white sand into ridge-like drifts, as snow is drifted on our Western prairies. The lifeless, interminable desert reflected with lurid glare the cloudless, blue sky. Everywhere, around and about us was the depth of silence and desolation. It was the burial place of a dead Nation, covered with the drifting sands of the desert. "We were standing among the tombs of those who died four thousand years ago."

And this sandy waste had once been the site of a populous city, the capital of Egypt. Here Moses lived as the son of Pharaoh's daughter. Here the oppressor of Israel had his court, and here he reigned sixty-seven years. Here six hundred years before Christ, long before Alexandria was founded, the city of Noph flourished, and Jeremiah wrote the words standing at the head of this letter, "Noph shall be waste and desolate." Could a prophecy be more literally fulfilled? Waste and desolation are written all over the site of Ancient Memphis. "And without an inhabitant." You may search in vain for an inhabitant in this sandy waste, but you will find none. You will meet the wonders of antiquities, as you ride across the desert, but their



dwelling place is at Bedrachin, on the banks of the Nile. The words of the prophet of God have come to pass to the very letter.

The tombs of the wealthy class of the Ancient Egyptians were cut in the living rock. Great sums of money were expended in this way, the size of the tomb depending upon the wealth and importance of the personage for whom it was made. The tombs were made during the life-time of those who were to occupy them after death. Here, not in the larger chambers of the tombs, but in a secret chamber, the entrance to which was carefully hid, the body, after having been carefully embalmed, was laid away to rest. In our letters, published last year, we gave our readers a detailed account of the process of embalming. We refer them to the MESSENGER, Number 48, 1891, for the account.

The tombs are interesting because they contain the name and often a sketch of the life of the owner. The walls are painted with scenes from the life of the Ancient Egyptians, and contain many Hieroglyphics, which have been read and translated, so that we can read them and know about the lives and history of these remarkable people.

Singularly enough, as it may seem, the largest tombs at Sakkara are known as the Serapeum, in which, after they had been carefully embalmed, the sacred bulls of Apis were buried. "Living, these animals were worshiped in a magnificent temple in Memphis; dead, they were buried in the vaults at Sakkara." We went down into these rock-cut tombs with a trusty guide, and candles and torches to light our way. It is a huge, vaulted tunnel, divided into three parts, one of which is twelve hundred feet long, and another one-half that length. From either side of the tunnel chambers are made, in the center of which are ponderous granite coffins, thirteen feet long, eight feet wide, and twelve feet deep. We saw twenty-four of these huge sarcophagi cut from a single block of red granite, and very highly polished. A slab of the same material of great weight was placed on top of the sarcophagus, closing it like a lid. The Khedive of Egypt was anxious to remove one of the granite coffins and place it in the Modern Museum at Cairo. His men succeeded in removing it from its chamber into the vaulted passage, but could take it no farther; the inclined plane which leads to the mouth of the tunnel was an insuperable barrier. And yet the Ancient Egyptians transported hundreds of these huge coffins from Syene, where the quarries are located, a distance of six hundred miles, and placed them in these chambers. In these great granite coffins, the bodies of the sacred animals were placed for burial.

We groped around in the Egyptian darkness of the subterranean tunnels and chambers. Our torches and candles only made the gloom and darkness apparent. Thousands of great bats, disturbed in their slumbers, flitted about our heads, making a peculiar noise like the gnashing of teeth. The air was close and warm, and the odor emitted by the bats was almost unendurable. Our dim candles and torches cast great, indistinct shadows on the rocky walls. It was a strange, weird place in which we were wandering. Our guide, dragomen, as they are called here, had a quantity of magnesium wire, which burns with brilliancy equal to the electric light. By burning wire in the chambers we were enabled to note every detail of the interior of the rooms, and the

workmanship of the sarcophagi. On the walls are numberless inscriptions with dates which have an important bearing on the chronology of Egyptian history. They also touch the chronology of the Bible. After, what seemed to us a long time, in the stifling atmosphere of the vaults, we groped our way to the entrance, glad to breathe the fresh, pure air of heaven again.

The pomp and splendor with which the worship of Apis was surrounded, and the care taken of his dead body, and the worship of the sacred ox at Heliopolis, only a short distance from Memphis, will help us to understand more fully the cause of the apostasy of Israel in the wilderness. When they demanded of Aaron that he should make them a God, a molten calf was made, the God Apis, and when it was set up, the people said: "These be thy gods O Israel, which brought thee up out of the land of Egypt." Ex. 32: 5. They had seen Divine honors paid to the calf so many times in Egypt, even by Pharaoh himself, they had worked in the quarries at Syene where the coffins of Apis were made, that they had come to look upon the animal as sacred. And at Sinai, where Moses left them for a few days only, their hearts went back to the gods of Egypt and, "corrupted themselves, turning aside out of the way which the Lord commanded them."

Here is a lesson which teaches the truth of another Scripture, which says: "Evil communications corrupt good manners." Israel, in this long intercourse with the people of Egypt, became corrupted with idolatry, of which they were only cured after centuries of hard experience and severe punishment.

On our return to the steamer we secured some of the antiquities offered for sale by the wayside. We have a lamp that was probably used four thousand years ago, with several stone cut scarabs nearly as old, which we hope to bring home with us.

The day has been one of hard work, but of intense interest. The shades of evening were gathering around us as we recrossed to the site of Ancient Memphis. Our thoughts go back to the time when Moses and Aaron went before Pharaoh and demanded that he should let his people go. "In the city, now buried beneath mouldering heaps and desert sand, the faithful and fearless leader braved the wrath of the King; for he endured, as seeing Him who is invisible. This was the spot where Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead! Our thoughts pass away from the palaces, smitten with this sudden and sore bereavement, to the homes of the enslaved race, waiting securely for the signal to depart, whilst through faith they 'kept the passover, and the sprinkling of blood, lest He that destroyed the first born should touch them. Great as was the historical importance of this event, seeing that it was the birth of a nation, it gains yet deeper significance in the fact that it was a type of the great Antitype: 'For even Christ our passover is sacrificed for us.'"

We are again on our way Southward. The sun, in full-orbed glory, has sunk behind the western desert, the moon, nearly full with pale light, rises in the heavens. Evenings like this we never see in our moist Northern climates. The lines of

\* Manning, "Land of the Pharaohs."

Addison have a new meaning, when read on such an evening as this:—

"Soon as the evening shades prevail,  
The moon takes up the wondrous tale.  
And, nightly, to the listening earth,  
Repeats the story of her birth;  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole."

So passed our first day on the Nile. Can it ever be forgotten? D. L. M.

#### INFORMATION WANTED.

INFORMATION is wanted with reference to the public discussion in which Eld. Robert H. Miller engaged. It is very desirable to know as much as possible about all the debates in which he took part, hence this request. If you can give nothing more, give us the name of the place where the debate occurred, and the name and post-office of some one to whom we may write for the desired information. Write soon. Address J. G. Royer, Mt. Morris, Ill.

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Grab, Mo.

Not long since I visited a man who had been ailing for several months, and was growing weaker. When I asked him in regard to entering into the Master's service, he said, "I think it is about time. I have been thinking about it for a long while, but my heart was too hard."

In talking about how to become a child of God, he remarked, "I know that I must believe in the Lord Jesus Christ,—must repent of all my sins, and must be baptized for the remission of sins." Nearly three years ago I made him and his wife a present of a Bible. He said, "I don't know how often we have read that Bible through." They both said there were not many evenings, since they had that Bible, that one or the other of them did not read one or more chapters, reading loud so the other could hear. At his request we read a Scripture, sang a hymn together, and had a season of prayer. Two days later he was received into the church by baptism, and in a few days more his wife was baptized. They are of the poor of this world, and worked by day's work for the necessities of life until sickness came, and they could no longer work. This cut off their supplies, and destitution came. But a few words of encouragement and kindly assistance of Christian friends, placed them on the happy road to the celestial city.

May the Good Lord help them to hold out faithful! "For ye have the poor with you always, and whosoever ye will, ye may do them good." Mark 14: 7. J. J. TROXEL.

March 4.

A Trip to Middle Tennessee and North Georgia.

THURSDAY, Feb. 23, I left my home to visit the few brethren and sisters in Warren County. After traveling all night, I arrived at McMinnville Friday, and was met by Bro. A. H. Duncan, and taken to his home. There I preached at night, and on Saturday held meetings in Bethlehem, in the Cumberland Presbyterian church. On Sunday I preached the funeral of I. A. Richardson, who has been dead for over a year. Bro. Rich-



ardson was a minister in the second degree, and came here from Ohio. On Monday we had a meeting in a school-house. Owing to rainy weather four only were out. We met all our members except two, and gave them what encouragement we could, and exhorted them above all things to be faithful.

Tuesday we turned our course towards the sunny lands of Georgia. Coming back by way of Chattanooga, we reached Rome, Ga., Wednesday, March 1, where we were taken six miles in the country on Dike's Creek, Floyd Co., Ga. At this point we have three brethren and one sister, all belonging to the Limestone congregation. Daniel and Joseph Arnold and Edward Bashor's wife are children of Bro. S. G. Arnold, deceased, who was so well and favorably known to all the MESSENGER readers of our District.

Owing to so much rain, farmers being so busy, and the time being limited, we had no meetings there. I distributed quite a number of tracts, which, I hope, will be the means of doing good in the way of teaching those southern people the doctrine of the Bible, as we believe and practice. As many know, before the abolition of slavery, East Tennessee was as far south as it was expedient for the Brethren to go, but, thank the Lord, that is all out of the way now, and we have an open and broad field to the coast, though it will take time and means to build up the church in the South. May God speed the time when the Gospel may be preached not only in the South, but in the whole world!

P. D. REED.

Limestone, Tenn.

From Rocky Ford, Colo.

FEB. 4 I visited Bro. Robert A. Patterson, and family, of Pueblo, Colo., to look over the field of labor, and ascertain, if possible, the best method of procedure, and while there we visited Henry Petre and family, living on the Huerfano, sixteen miles south-east of Pueblo, a very beautiful country, and quite a good settlement. Returning to Pueblo, we concluded, after looking up the city, that here was a large mission field that needed immediate attention from the Brotherhood, and constant, aggressive work. Without any full understanding as to our future work, I left Bro. Patterson's for home, to await further investigations and developments. On the evening of March 11, I commenced meetings at the same place I previously reported. I held seven meetings with good interest, closing on the evening of Feb. 16, with two additions by baptism. Feb. 17 I started for Eads and Chivington, Kiowa Co., this State, to visit, and hold meetings for a few, isolated members, for whom I held a week's meetings two years ago last December.

I found the members here all well, full of the love of God, and strong in faith and hope. Here is a large field for the Brethren to labor in. Other denominations seem to have deserted them, and for some cause they are left without services. The people want preaching, and are willing to attend services and assist in singing. They encourage the work and I think the outlook very favorable for the Brethren, if we will lay hold of the opportunity. Bro. J. J. Shoemaker and wife, and sister France were the only members living in the vicinity of the meetings.

I held eleven meetings with good attendance and interest. On taking our leave, the members did not forget the one who labored for them, but more than met my expenses. From Chivington I went to Pueblo and met Bro. Patterson, who, with his family, went with us to the above-named Henry Petre's, where I held three meetings in the school-house with good attendance, and good in-

terest, and with invitations to return again. On Saturday morning I reached my home after an absence of sixteen days. If any of my dear brethren want to know what hard labor is, let them start out alone, in a poor state of health, and hold meetings, where they have to lead in song service and prayer, besides doing the preaching. I am inclined to believe that many will think, "The laborer is worthy of his meat." May God bless all his children everywhere, and may we bless his holy name forever!

JOHN J. HOOVER.

March 6.

From the Northern District of Missouri.

MANY are writing to us for help in the mission field, and plead with us not to forsake them. They have requested us to show their letters at District Meeting. We wish to say, for the benefit of all who are interested in mission work, that we have appointed the day before District Meeting for investigating such calls. We hope you will now do your part and send delegates from every congregation, to explain your situation, and help push the work. We can never expect others to do as well for us as we can do for ourselves. Of course we know the condition of the isolated as well as they do, but many in the District do not. By your presence and assistance in the meeting all can be accomplished that could reasonably be asked for. Some of us are poor financially, it is true, but let us be careful not to become poor spiritually. We hope not only to see delegates at the meeting, but all others who can possibly come. The theme will be "Mission Work, its Object, and how to Make it more Effective."

JOS. ANDER, Sec.

Mound City, Mo., March 5.

From Eads, Colo.

BRO. HOOVER, of Rocky Ford, Otero Co., Colo., came to this place, and on the evening of Feb. 18, commenced a series of meetings at what is known as the Rush Creek school-house, near Chivington. The weather was fine, and the attendance good, considering the thinly-populated country. The doctrine of the Bible, as the Brethren understand and preach it, is new here. Bro. Hoover preached, in all, eleven sermons. He explained the doctrinal points, so all could understand. The few members here were much strengthened and encouraged. Brethren and sisters that are isolated from the church, can readily realize how we appreciated the meetings. Since coming here we have been blessed with health. We are well aware of the many calls the Mission Board has, but still we feel like making our wants known. We hope that spiritual food may be furnished us. We would like to see some minister move here, and will answer all questions in regard to the country, if addressed as below.

Eads, Kiowa Co., Colo.

LIZZIE SHOEMAKER.

From Thornton, W. Va.

A FEW brethren, living at Uffington, Monongalia Co., have been calling for preaching for a year or two. Bro. Z. Annon promised to be with them on Feb. 25, but his wife being sick, he prevailed on the writer to go. We found the few brethren and sisters anxious for preaching. We preached five sermons and baptized one, and others promised to come in the near future. The people are anxious for the Brethren to come and preach for them, as none of our Brethren ever before preached in this immediate neighborhood. Many of the people never saw the Brethren baptize before, but they gave the best of attention.

We believe there were lasting impressions made on some, that may prove to their best interest. We have here eleven members. They have had no preaching for four or five years. Bro. W. R. Murphy has promised to be with them on Saturday before the third Sunday in March, and remain over Sunday.

G. W. ANNON.

From the Marsh Creek Church, Pa.

A SERIES of meetings which began in this church Feb. 18, and of which mention was made in No. 10 of GOSPEL MESSENGER, closed March 5. Bro. Bowser, of Kingman, Kansas, preached in all eighteen sermons, which were well received. The fruits of it will, we trust, be manifest in due time. Bro. Bowser went from here to Dauphin County, Pa., where he will be engaged in the Master's work, and in the interest of his kingdom. He intends to remain East until after Annual Meeting.

B. F. KITTINGER.

March 10.

From Altoona, Iowa.

BRO. WM. C. HIPES, from Greene, Iowa, accompanied by his wife, came to us Feb. 18 for the purpose of holding a series of meetings in, what is called, the Pleasant View school-house, where there are a few members residing. Bro. Hipes commenced his meetings on the evening of Feb. 18 and continued them until March 6, when he received a letter from a son, bearing the sad news that his only little grandson was lying at the point of death and they wished him to return home on the first train. Therefore our meetings were very suddenly brought to a close. We regretted very much that he could not remain with us a while longer, as we believe much good might have been done. While here, he delivered sixteen most excellent, soul-cheering sermons. Three dear souls came out on the Lord's side and were buried with Christ in baptism March 3. They were all young men and one is a brother of the writer.

Since Bro. Hipes has been with our little band of members in this part of the Lord's moral vineyard, we all feel very much encouraged, and with renewed efforts to live higher, nobler Christian lives than ever before. We have an appointment here once a month. We belong to the Des Moines Valley church, thirteen miles northwest of this place.

MAY MOATS.

March 8.

From Markleysburg, Pa.

BRO. E. K. HOCHSTETLER commenced a series of meetings Feb. 9, and remained until the 20th, when circumstances demanded his attention at home. Bro. Hochstetler preached good and interesting sermons, which were much appreciated by all who heard him. The meetings were continued by the home ministers until March 4. In the beginning of the meetings, circumstances were very much against us. On the first Sunday night the church house caught fire some time after services were over. The fire was discovered about 2 o'clock at night, but by the assistance of the good people of the town and vicinity, the flames were extinguished. The house was damaged to the amount of a few hundred dollars. We had to move the meetings to the church in town, which was entirely too small to accommodate the people comfortably. At several meetings all the standing room was taken up. In the beginning the roads were blockaded with snow, so that a great many could not get to meeting, but when, during the latter part, they were opened, the people gathered from a great distance, and



the interest became good. Twenty-one dear souls came out on the Lord's side. Of this number twelve were baptized on the day the meeting closed. It was a very stormy day, so that some of the applicants could not come to church. Others were sick with the fever but all are better at this time, and the ordinance will be attended to in the near future. M. N. THOMAS.

Markleysburg, Pa.

#### Notes and Jottings

I COMMENCED meetings with the Brethren at Goshen, Ind., Feb. 7, closing March 5. The attendance was large and the interest encouraging. As an immediate result twelve were baptized. We felt sad to close the meeting with so many penitents of ripe years so near the kingdom, as was the case at Goshen. Bro. J. H. Miller lives near the church, but continues to give "his Master's business" elsewhere the greater portion of his time. Sister Miller is still in delicate health. Considering her physical strength, she is an active worker in the church. The brethren here have a large membership, with a considerable number of members in the city proper. During a portion of the year they have Sunday-school and social meetings. The meeting seemed to inspire them anew for the above church work. They are well circumstanced to continue these services during the entire year. These auxiliaries in church work, with missionary collections in our churches, will only prosper and thus prove a stimulus in the church, when they receive the personal encouragement of the ministry. Their council, March 4, passed off pleasantly. We note the church at this place as being in a prosperous condition.

I. J. ROSENBERGER.

From Media, Kans.

I WILL give the result of our meeting, three miles north of Rossville, Shawnee County, Kans. Feb. 25 I left home to spend a few days with the nutes and other members of Shawnee County. Our meetings commenced Feb. 25, and continued until March 5, with the best of interest and good order. I never before saw old and young give such attention. I learned to love them all for their sociability and kindness manifested. I delivered in all eleven discourses. On Sunday, the last day of the meeting, at ten o'clock, we had a Children's Meeting, which seemed to prove interesting to both old and young. One old brother of seventy-seven years, said, it was the first children's meeting he ever attended.

After forenoon meeting on Sunday, a large concourse of people (forty teams) repaired to the water for baptism. A son of sixteen and a daughter of fourteen were buried with Christ in baptism. We thus closed our meetings, leaving some just outside of the fold of Christ. I shall visit them again March 25, the Lord willing.

T. A. ROBINSON.

March 7.

From Newton, Kans.

THE Newton church, Harvey County, Kans., held its spring quarterly council-meeting last Saturday. Our presiding elder, Bro. Wm. Johnson, was with us, and we had a good attendance of members. The council throughout passed off pleasantly. Among other business, collections were held for different purposes, and whilst our members did quite well last fall at Thanksgiving for our "Aged, Infirm, and Orphans' Home," "Chicago Mission," and other purposes, we again raised about \$50 for our "Home"—also canceled a debt on our meeting-house, which we can now call our own. The undersigned was elected as

delegate to our District Meeting. We appointed our Communion Meeting, at our meeting-house, five miles South-west of Newton, for April 29 and 30, commencing at 2 P. M. A general invitation is given to the congregations around us, to be with us on that occasion. Members will be met at Newton, or Halstead, on the morning of the meeting, by notifying Bro. R. Royer or John Wales. L. ANDES.

#### From Florida.

I AM still trying to tell the story of redeeming grace to the people of Florida. I am now at work about four miles from Hawthorn, in Alachua County. By the kindness of the M. E. church, we are using their meeting-houses at present, and while the doctrine, as presented, is comparatively new, we still have good attendance and undivided attention. I am happy to note that, so far, the behavior of the people in Florida, at church, has not been surpassed by any in the various States in which I have tried to preach. I have now tried to tell the story of Jesus, and his salvation, in seventeen States. The mild climate is so well suited to my feeble body, that I still feel that I am greatly favored in being here, while the protracted, severe cold is holding supreme control over the North. I look forward to Muncie, Ind., with emotions of anticipation and joy, hoping to meet many of the Father's children in May next. A. HUTCHISON.

March 6.

#### "Thrilling Incidents on Sea and Land."

MANY are writing to know whether copies of the above work, by Bro. George D. Zollers, may still be had. I would state, for the information of all such, that present demands may yet be supplied out of the second edition, and that a third edition will be issued as soon as needed. For further information, regarding agencies, and the book in general, address the undersigned.

L. A. PLATE.

Mt. Morris, Ill.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Elkhart, Iowa.—I again visited our little band of members near Prairie City. I held but one meeting at this time, after which two precious souls came out on the Lord's side and were baptized, with the promise of more to follow in the near future.—S. M. Goughnour, March 13.

Bath, Ind.—The brethren of the Four Mile congregation enjoyed a glorious ten days' series of meetings at the Florence house. We were made to feel that our responsibility ceases not when we unite with the church, but a great work has just begun. Bro. Wm. Hershberger conducted the meetings with interest to all, justice to himself and glory to God.—Edward M. Cobb, March 13.

Renovo, Pa.—Bro. J. M. Mohler has again been with us. He came to Renovo March 2, and preached seven sermons in all, and left us for Williamsport on the morning of the 8th. His sermons were very interesting and very much appreciated by us. Although the audiences were not large, we are not discouraged. We hope he may come again.—B. Jane Long, March 4.

Akron, Ind.—The Beaver Dam congregation met in quarterly council Saturday, March 11. Our elder, Bro. L. Leckrone, and also Bro. E. Leckrone, were present and gave us much good council. Delegates were elected to Annual Meeting and District Meeting. A Superintendent and Assistant Superintendent were also elected for our Sunday-school, which is to be organized April 2.—D. E. Cripe.

Mont Ida, Kans.—At our regular meeting, Sunday, March 12, two young sisters were added to the Cedar Creek church by baptism. We hope they may walk in newness of life.—J. Colbert, March 15.

Ellerton, Md.—Henry C. Early, of Virginia, came to our place Feb. 20, and remained until March 5, preaching, in all, fifteen soul-cheering sermons. As an immediate result, five were buried in baptism. The best of interest was manifested during the meetings, as always will be, with Gospel preaching.—G. S. Harp, March 13.

Another Correction.—Bro. Jacob Rife says in No. 12 of GOSPEL MESSENGER, page 188, that I said the District Meeting of Southern Indiana, meets on March 20. If Bro. Rife will read more carefully my notice in No. 9 of GOSPEL MESSENGER, center of middle column, page 141, he will see his mistake.—L. W. Teeter.

Sumption Prairie, Ind.—We had a series of meetings in the South Bend congregation, which lasted twenty days. One soul came out on the Lord's side. Bro. Daniel Snell, of Sidney, Ind., did the preaching for us. The members are much encouraged, and we think many are counting the cost.—Isaac Early, March 11.

Ash Ridge, Wis.—The snow, in this vicinity, has been very deep, and we have not had any meetings for awhile, owing to obstructed roads, etc. Still the work of the Master is going on. Yesterday the writer was called upon to go about five miles and baptize a young man, the head of a family. His wife will come soon. We think many more will follow their example.—John Pat-ten, March 12.

Woodland, Ill.—Our quarterly council occurred March 1. Everything passed off pleasantly. Bro. John Baker was chosen as delegate to the Annual Meeting. We have just closed a successful singing, conducted by Bro. John McClure. Much interest was taken in the singing, both by the members and outsiders. The last evening the house was crowded to its utmost.—M. Lydia Walter, March 13.

Harrison Church, Ind.—Our quarterly council occurred March 11. Considerable business came before the meeting, but all was adjusted satisfactorily. We decided to have a spring Communion June 3. Members living in the mission field, near Hodgenville, Ky., will please make a note of this and be with us at our feast. Others are also invited from other parts of the Brotherhood. We will also have preaching over Sunday. The writer was chosen delegate to Annual Meeting.—A. S. Culp.

A Brethren's Home.—We have made arrangements to keep brethren and their friends during the summer. Our house is within a short distance of the Brethren's church and convenient to street-cars and railroad. Members, visiting Chicago during the summer, would do well to make their arrangements in advance, as a number of our rooms are already taken. Our rates are very reasonable, with reduced rates to ministers. Address J. J. Shively, 687 S. Ashland Ave., or C. E. Little, 661 S. Ashland Ave., Chicago, Ill.

Solomon's Creek, Ind.—We met in quarterly council March 4, at 10 A. M. Bro. Davis Younce presided over the meeting. All business passed off pleasantly. Bro. Daniel Shively is away, holding a series of meetings. He is working in the evangelistic field most of the winter. Missionary solicitors were appointed for the year. Our love-feast is to occur June 9, at 5 P. M. Bro. Shively was chosen to represent us at Annual Conference. Bro. Lemuel Hilley is at home again, much improved in health.—L. A. Neff, March 8.



**Tear Coat, W. Va.**—The members of this congregation met Saturday, March 11, for council. All business was transacted pleasantly. Such meetings always leave good impressions on the minds of the saints. The members decided to hold a series of meetings about May 20, no preventing Providence.—*Maggie E. Flory.*

**Highland, Nebr.**—Feb. 27 Bro. G. W. Stambaugh came to us and commenced a series of meetings the same evening. He preached sixteen sermons and baptized four. Yesterday three more came out. Last night the meetings closed with the best of interest. The house was crowded to the last. Many say they will come soon. Bro. Stambaugh leaves many warm friends here. The church feels to go on with new vigor. Bro. Stambaugh leaves for home to-day, where he will rest a few days, when he will commence other meetings in the western part of the State.—*Benjamin Lapp, Sen, March 7.*

**Webber, Kans.**—By this all are informed that we have changed our location from Belleville, Kans., to Webber, Kans. We were indeed sorry to leave the dear brethren and sisters of the Belleville church. The little church here has been almost destroyed by some unholly members, but we hope that the cloud has about passed by. There seems to be a bright prospect ahead. Bro. S. L. Myers is our elder, and has been laboring hard to build up the cause here, though he has been discouraged many times. This is a fine, well-improved country. Those wishing to come to Kansas, would do well to come and see this part before buying elsewhere.—*Lizzie Hilary.*

**Pipe Creek, Ind.**—The brethren and sisters met in quarterly council to-day. The weather being very inclement, not so many were in attendance, but everything passed off pleasantly, and all business was disposed of in a Christian-like manner. Bro. Daniel P. Shively was elected delegate to Annual Meeting. Brethren D. H. Long and Isaac Shepler will represent this church at District Meeting. Bro. D. P. Nead was re-elected Sunday-school Superintendent. The school will be organized next month. We appointed our Communion meeting for May 30, at 4 P. M., to which a general invitation is extended.—*W. B. Dailey, Peru, Ind., March 9.*

**Ten Mile Congregation, Pa.**—Our regular quarterly council-meeting was held at the Brick church-house, March 11. Bro. Alphens Debolt, of the George's Creek congregation, near Masontown, Pa., met with us. The business before the meeting passed off pleasantly. The church here sends the writer as a delegate to the District Meeting of the Western District of Pennsylvania. Bro. Alphens Debolt remained with us for our regular meeting at the Brick church. He preached a very soul-cheering and soul-strengthening sermon on Sunday, at 11 A. M., from the words: "Blessed are your eyes, because they see; and your ears, because they hear." Matt. 13: 16. — *N. B. Christner, Odell, Pa.*

**Arlington Church, Ohio.**—Our series of meetings at our "Arlington" house closed on the evening of March 5. Bro. L. A. Bookwalter, of Trotwood, Ohio, preached two interesting sermons for us, at 10:30, and in the evening of Feb. 19. Bro. Joseph Longanecker commenced meetings on the evening of Feb. 20, and continued until the time above stated. Eighteen sermons were delivered, including one meeting at an invalid sister's house. The interest manifested, most of the time, was good, though the congregations were not as large at first, as desired. Bro. B. F. Honeyman and family moved into our district, and presented their letter of recommendation to-day.—*Jesse K. Brumbaugh, Union, Ohio, March 12.*

**Baker's Summit, Pa.**—Bro. Michael Claar came to the Holsinger church March 5, and commenced a series of meetings with good interest, considering the inclemency of the weather. Last night he received a call to go home on account of sickness in his family. He left an appointment for Tuesday evening, when he will resume his labors again. Bro. Claar preached some good, doctrinal sermons for us. We hope some good may manifest itself.—*D. S. Replogle, March 13.*

**District Meeting.**—The District Meeting for Middle Pennsylvania, will be held in the Lewistown church, opening on Wednesday morning, April 26. A love-feast will be held the day before, commencing at 4 P. M. A general invitation is extended. All coming from the East and West, will stop off at the Lewistown Junction in time to take the 3 o'clock P. M., train for Maitland, where the meeting will be held.—*H. B. Brumbaugh, Sec.*

**Rome Church, Ohio.**—March 11 we assembled in quarterly council. There was considerable business before the meeting, but all passed off very pleasantly. We appointed our spring Communion for June 17, at 10 A. M.; and will also have meetings on Sunday. We extend a hearty invitation to all. We appointed our Sunday-school Superintendents, and also our delegates to District and Annual Meeting.—*Maggie A. Dickey, Alvada, Ohio, March 13.*

**New Enterprise, Pa.**—The church at this place was again favored by a short series of meetings. Bro. Isaac Frantz, of the Pleasant Hill church, Ohio, who is working in the interest of the Book and Tract Work, came to us Feb. 25, and preached thirteen sermons, closing on the evening of March 6. Much interest seemed to be manifested, and as an immediate result of his labors three precious souls were received into the church by baptism, and others are counting the cost.—*Jacob Holsinger, March 8.*

**Iowa River, Iowa.**—The Iowa River church met in quarterly council March 11. The weather being inclement and the roads bad, the attendance was not large. Our elder, Bro. Stephen Johnson, is with us and will remain over Sunday and preach for us. We have two services each Sunday. The Iowa River church is trying, through the efforts of her prayer-meeting, and Sunday-school and preaching, to sow some good seed, and, with God's blessing upon the work, our hearts will all rejoice at "bringing in the sheaves."—*Ellen Nicholson.*

**Hartford City, Ind.**—The Hartford church closed a very interesting series of meetings March 5. Bro. Joseph Spitzler did the preaching. Seven precious souls came out on the Lord's side, two of whom had strayed away from the fold. One sister could not be baptized, on account of being thrown out of a buggy on the way to the river, and seriously hurt. Our church council occurred to-day, and another dear young brother came back. Thus we have great reasons to rejoice at the refreshing showers, we are having from the presence of the Lord. Our Communion will occur June 2, at 10 A. M.—*Levi Winklebleck, March 10.*

**Juniata, Nebr.**—To-day, March 12, Eld. David Bechtelheimer preached his farewell sermon in the G. A. R. Hall, Juniata, Nebr., from Philpp. 2: 12 and 4: 8. He gave the members and friends some good advice. Many tears were shed. Eld. David Bechtelheimer is in his seventy-third year, has labored here eleven years, and leaves this church almost without a shepherd. There are left here twenty-four members. A short time ago the Juniata church was divided, by which a little more than one-half of its members were struck off. If some good minister would move here, it would be quite acceptable.—*J. W. Gripe.*

**Gypsum, Kans.**—Bro. E. B. Hoff, of McPherson, Kans., came to us and preached thirteen soul-cheering sermons. Though there were no accessions to the church, yet we can truthfully say that it was good for us to be there. Eld. J. D. Trostle was with us and assisted Bro. Hoff in the work. Bro. Hoff is now at Bridgeport, Kans., holding a few meetings, after which he expects to return and preach in other parts of the Abilene church.—*John I. Manon, March 13.*

**Paradise Prairie, Okla.**—March 11 the members of the Paradise Prairie church met in regular quarterly council. Among other business was the selecting of a site upon which to build a house of worship, to be erected, we hope, in the near future. Our school-houses, used at present for services, are small and not well arranged, for meeting purposes. In some instances there is not even standing room in the house. Our ever-green Sunday-schools are growing in interest, and the outlook is promising.—*N. S. Gripe, Clarkson, Oklahoma, March 13.*

**Warrior's Mark, Pa.**—Bro. W. L. Dessenberg, of Ashland, Ohio, began a series of meetings for us on the evening of Feb. 25, and stayed with us till March 10. All were sorry to see him go away, as his preaching seemed to be much appreciated, both by saint and sinner. The meeting continued till Sunday evening. Bro. J. B. Brumbaugh, from Huntingdon, came to our assistance and preached three excellent sermons. He used the Sword of the Spirit in such a way that the members were awakened to a sense of their duty and sinners warned to flee the wrath to come. Bro. Dessenberg preached fifteen soul-cheering sermons. He labored faithfully and earnestly. He preached the Word with power. The weather was favorable, the attendance good, and great interest was manifested. One precious soul came out on the Lord's side and others, we believe, were almost persuaded.—*Nancy Chronister.*

**Alfred, Kans.**—The Washington Creek church assembled in quarterly council to-day. Two members were received by letter. Certificates of membership were granted to three of our members. Brethren James E. Hilkey and the writer were chosen as delegates to District Meeting. They will present two papers,—one to adopt a plan by which all congregations in the District may have District Meeting in succession, the other to have calls for missionary work more speedily filled, and to get more complete reports of the work. The time for re-organizing Sunday-school being near, it was decided that the church, while in council, choose the officers and teachers. This was done speedily and satisfactorily. Our ministerial force is small, and we desire the assistance of ministers who can make it convenient to be with us occasionally.—*Isaac L. Hoover, March 11.*

**Denver, Colo.**—In compliance with the request of the members at Denver, I came to them recently and labored continuously for nearly three weeks. Much of this time, however, the weather was very stormy, and the members were scattered from one to ten miles over the city. All this was a serious hindrance to the success of the meetings. Still we had fair attendance. As a visible result of the meetings, we had two additions by baptism and one applicant. Two more were reclaimed, virtually making five additions to the little flock in Denver. In addition to this, good seed has fallen into other hearts, that needs watering, and, with the increase God giveth, they also will be gathered into the fold. We feel more than ever assured of the success of the work in Denver, provided our General Mission Board will locate a suitable missionary at this point, and we hope they will do so soon.—*J. S. Mohler, March 13.*













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### Announcements.

#### DISTRICT MEETINGS.

- March 22, Southern District of Indiana, in the Nettie Creek church.  
April 4, at 9 A. M., Eastern District of Maryland, at Pipe Creek meeting-house.  
April 5, District of Middle Indiana, in the Monticello church, Wabash Co.  
April 6 and 7, Second District of Virginia, in the Middle River congregation.  
April 7 and 8, First District of Virginia and portion of North Carolina, in Forsythe County, N. C.  
April 12, at 9 A. M., District of North-eastern Kansas, in the Ozark church.  
April 14 and 15, District of West Virginia, in the Pine church, W. Va.  
April 19, Southern District of Pennsylvania, Columbus church, eight miles south of York.  
April 20, District of North-western Kansas, in the Fairview church, Kans.  
April 20 and 21, District of North-western Ohio, in the Maumee church, Defiance Co.  
April 20, at 9 A. M., Western District of Maryland, at the Manor church.  
April 22, Northern District of Missouri, in the Smith Fork church. A missionary meeting will be held at 10 A. M., the day before.  
April 26, at 10 A. M., Southern District of Kansas, in the Oage church, Crawford Co.; Ministerial Meeting the day before.  
April 26, Middle District of Pennsylvania, in the Lewistown church.  
April 26, at 9 A. M., District of Western Pennsylvania, at the Berkeley meeting-house, Shade Creek church, Somerset Co.  
April 27, District of Southern Missouri and Arkansas, in the Spring River church, 9 miles north-east of Carthage, Mo.  
May 3, District of Northern Illinois, in Mt. Carroll, Ill. Ministerial Meeting the day before, commencing at 9 A. M.  
May 4, Middle District of Missouri, in Deep Water church, Henry Co.

#### LOVE-FEASTS.

- April 15, at 10 A. M., Quinter, Kans.  
April 18, Columbus church, eight miles south of York, Pa.  
April 19, at 2 P. M., Smith Fork church, Mo.  
April 21, at 2 P. M., White church, Ind., 4½ miles west of Colfax.  
April 22, in the Fairview church, Kans.  
April 24, at 2 P. M., at Davis meeting-house, 3 miles east of Summitville, Madison Co., Ind.  
April 25, at 4 P. M., Lewistown church, Pa.  
April 27, at 2 P. M., Conway Springs, Kans.  
April 28, at 4 P. M., at Pleasant Hill, Ill.  
April 29 and 30, at 2 P. M., Newton church, Kans., 5 miles south-west of Newton.  
April 29, at 4 P. M., Pleasant Grove church, Kans.  
May 6, at 2 P. M., Pleasant View church, Reno Co., Kans.  
May 6, at 4 P. M., Appanose church, Kans.  
May 13, at Mulberry Grove, Ill.  
May 13 and 14, in the Abileche church, Kans., at the Navarre meeting-house.  
May 13 and 14, at 2 P. M., Salem church, Reno Co., Kans., 5 miles south-west of Nickerson.  
May 19, Kasakia church, Fayette Co., Ill.  
May 22, at 2:30 P. M., Weeping Water church, Cass Co., Neb.  
May 27, at 10 A. M., in the Panther Creek church, Woodford Co., Ill.  
May 27 and 28, at 2 P. M., Yellow Creek church, Stephenson Co., Ill.  
May 27, at 1:30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.  
May 27, at 2 P. M., in the Springfield congregation, near Wewaka, Ind.  
May 27 at 3 P. M., Lower Fall Creek, Ind.  
May 27, on Cleveland Ave., near Douglas Ave., Wichita, Kans.  
May 27, Wacanda church, Ray Co., Mo.  
May 27, at New Enterprise, Pa.  
May 27, at 4 P. M., Washington congregation, 3½ miles east of Warsaw, Ind.  
May 27, at 4 P. M., Okaw church, Ill.  
May 30, at 2 P. M., Oakland, Ohio.  
May 30, at 4 P. M., Pipe Creek church, Miami Co., Ind.  
May 30, at 4 P. M., Wolfe Creek church, Montgomery Co., Ohio.  
May 31, at 5 P. M., in the Salamonie church, Huntington Co., Ind.  
May 31, at 5 P. M., Baugh church, 3 miles north-west of Wakarusa, Ind.  
June 1 and 2, at 2 P. M., Lanark, Ill.  
June 1 and 2, at 2 P. M., Cherry Grove, Ill.  
June 3, at 10 A. M., Hudson, Ill.

- June 2, at 10 A. M., Hartford church, Ind.  
June 3 and 4, at 2 P. M., at Wadlam's Grove, Ill.  
June 3, at 10 A. M., in the Wabash church, seven miles south of Wabash, Ind.  
June 9, at 10 A. M., Mississinewa church, Union Grove church-house, Delaware Co., Ind.  
June 9, at 4 P. M., Yellow River church, Marshall Co., Indiana.  
June 9, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2 miles north-east of Millid Junction.  
June 10, at 10 A. M., Green Spring church, Seneca County, Ohio.  
June 10, at 3 P. M., Blue River, Whitley Co., Ind.  
June 13, at 6 P. M., Harrison County church, Ind.  
June 17, at 10 A. M., Rome church, Ohio.  
June 17 and 18, at 10:30 A. M., Indian Creek church, Polk Co., Iowa, 2½ miles south of Maxwell, Iowa.  
June 23 and 24, at 2 P. M., in the Silver Creek meeting-house, Ogle Co., Ill.

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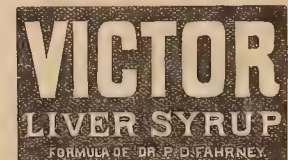
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., April 4, 1893.

No. 14.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 50,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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A SMALL band of brethren and sisters at Royer's Ford, Pa., are building a church-house which they badly need, but are financially weak. If any of our good people feel like lending them a mite, we are sure it will be appreciated. Any remittance, addressed to W. C. Price or D. Z. Wells, Royer's Ford, Pa., will be properly appropriated. We make this note without the knowledge or request of this good people and do it because we feel that the cause is a worthy one and that it will be blessed to give.

ELD. C. MYERS and family, who have been with us one year, leave this week for Mt. Union, Pa., some fourteen miles east, where they expect to make their future home. This move will place Bro. Myers within the limits of the Aughwick church where he was born, raised, born again, and elected to the ministry. His correspondents will please make a note of his change of address. While we are sorry to have him leave us, our best wishes go with him, and our prayer is that his labors may be greatly blest in the field in which he has now entered.

ELD. J. C. JOHNSON, of Uniontown, Pa., gave us a short but pleasant call. He called to see his son C. C., who is attending the school here and will remain to take the Course. Such calls, on the part of parents, are always appreciated and we will be glad to have more of them. Come and see how we do, is a standing invitation.

### AN INVALID BAPTISM,—WHY?

Please explain why those were rebaptized of whom we read in Acts 19: 1-7.

1. Was it because John's baptism was not right, or why?
  2. What kind of a change does the gift of the Holy Ghost work, and how are we to understand when we receive it?
  3. Must everyone believe or understand that the Holy Spirit is to be received in order to be a proper subject for baptism?
- Please answer through the MESSENGER. J. D. H.

THE above is a case about which much has been said and a number of different views given. We shall not take the time to examine them now, as they are largely conjectural, as, to some extent, all interpretations on this particular question must be.

In looking at it we will first note the time and place. This occurred about twenty-six years after the time of John's baptism, and about six hundred miles away from the place, and in a city in which it is probable that the Baptist never preached. Another important matter to decide is whether he ever authorized any one to administer his baptism. If he did, we have no such record. We would feel safe in taking the position that he did not, as he had no such authority. His mission was an individual one and for one special purpose. Accepting this position, John's baptism, administered by any one else, would be without divine authority and illegal.

The first question to settle, then, is to determine whether or not these persons were baptized by John.

The time and place would seem to be against this position. At the time of Paul's visit to Ephesus, these persons were called "disciples." Had they been baptized twenty-six years before this, down in Palestine, it is not probable that they would have, for so long a time, continued in a faith that, on the part of a large majority, was only nominal, and continued long enough only to answer the purpose intended. And when we take the place in connection with the time, it seems to us that there is a strong inference that the conversion of these persons to the discipleship was of recent date and by an unauthorized administrator. It was a good time for such ministers to rise up, especially after the wonderful spiritual manifestation made at Jerusalem on the day of Pentecost. At this meeting there were, no doubt, a large number of John's disciples present, and, seeing the power of the Spirit, many were converted to the new truth, as then revealed, and others, perhaps, so infused with the demonstrations there made, that they at once determined to go and preach without any authority beyond the fact of

being a disciple of John. Such men, in returning to Ephesus, would likely preach only John's baptism, as they received it, forgetting the promise of the reception of the Holy Spirit.

That they did not receive John's baptism, as administered by himself, seems evident from the text. Let us look at it: "He (Paul) said unto them, Have ye received the Holy Ghost since ye believed? And they said: We have not so much as heard whether there be any Holy Ghost." How could these persons have been baptized by John and not heard this? It seems to us that this fact alone ought to be positive evidence that the baptism was not by John. When Paul heard this confession, his suspicion as to a legal baptism was at once aroused, and he asks: If you never heard of there being a Holy Ghost, what kind of a baptism had you,—“Unto what then were you baptized?” Now notice the answer given: They do not say that John baptized them, but “unto John's baptism.” They were baptized by some one who preached and baptized in John's name or, professedly, by his authority. On this, their answer, Paul said, “John, verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.” Was there anything in this answer that changed their minds? There must have been,—and what was the new truth revealed? Evidently that their baptism was not legal,—unauthorized and therefore spurious. “When they heard /his/, they were baptized,” etc. It was not a rebaptism, because a baptism unauthorized is no baptism at all. And we have what are called baptisms to-day that lack divine authority as fully as did these. We, as a church, do not believe in rebaptism, but, while this is so, we are not satisfied with a baptism unless it is fully authorized and administered by trine immersion, in the name of the Father, and of the Son, and of the Holy Ghost.

2. “What kind of a change does the gift of the Holy Ghost work?” The Holy Ghost is not intended so much to change, as it is to lead and direct. The promise is: “And it shall lead you into all truth.” “And the truth shall make you free.” By being led into the truth, and doing it, we are made free,—from the power of sin. The change, as a result, is from error to the truth. And peace follows as a result of being free. We can never have a soul-satisfying peace, while in the bondage of sin. Baptism places us in a position to receive the Holy Spirit. This leads us into the truth,—and the truth makes us free.

3. “Must every one believe, etc.?” Yes, we believe that no one can be a fit subject for Christian baptism without believing in and expecting the reception of the Holy Spirit. This faith was a prominent element in John's baptism, and because the Ephesian disciples did not have it, was evidence in proof that their baptism was not divinely appointed, and therefore, not valid.



## ESSAYS

\* Study to show thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

### MY HEART IS WEARY FOR THE LILIES.

BY BLANCHE NEVIN.

My heart is weary for the lilies. Oh,  
That I might wander far beyond the snow  
And find the garden where the lilies grow!

Lilies, clean silver lilies to illumine  
And glorify the dimness of my room,  
Lilies of light to penetrate the gloom.

Not the bright roses of the shining day;  
Roses are fittest when the hour is gay;  
For holy-hearted lilies now I pray.

Once in the summer time I wooed the rose,  
Drank its perfume and sorrowed when it froze;  
Now I want only lilies and repose.

Christ! make thine Easter lilies bloom again!  
See, how thy poor are crying out in pain,  
And all the land is full of snow and rain.

Sharp is the wind, and cutting is the sleet,  
Cold and unclean we walk the dreary street;  
Cold and unclean the mire about our feet.

In vain we turn for hope toward thy sky;  
Clouds are so dense, and Heaven—alas—so high.  
No sun shines visible to human eye.

Death lurks for victims in the poisonous air,  
Disease is prowling near us everywhere,  
And Pestilence growls threatening from his lair.

Show us, O thou who once removed our stain,  
We need not pray for purity in vain!  
Christ, bid thy solemn lilies bloom again.

The Independent.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Correctness in language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

Baptism: the Mode.

BY L. W. TEETER.

#### Part IV. The Tropical or Figurative Meaning of Baptism.—Continued.

"And Jesus, when he was baptized, went up straightway out of the water."—Matt. 3: 16.

"And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."—Acts 8: 38, 39.

#### V. THE ALLUSIVE, ABSTRACT MEANING OF BAPTISM.

New Testament texts, alluding to baptism, wherein the word *bapto* does not occur, also teach that immersion is baptism.

The mode of action in the following examples is determined from the meaning of the Greek root *louo*, which is always used to indicate the washing of the whole body.

As an introduction to the examples under this head, the reader is referred to two instances, one from the Old Testament, and one from the New, wherein the word *louo* is used in connection with *bapto*, showing that in those places the use of the word *louo* is equal to that of *bapto*, both meaning the entire washing of the body.

(1) "Go and wash (*lousai*) in Jordan seven times." . . . "Then went he (Naaman) down and dipped himself seven times in Jordan." 2 Kings 5: 10, 14. (Compare under "Comparative Concrete Meaning of Baptism.")

In this instance the meanings of both *louo* and *bapto* are equal to "dip," which at once decides the question of the mode of the washing, to be immersion.

(2) "Arise, and be baptized, and wash (*louo*) away thy sins." Acts 22: 16. The meaning of

*louo* being used to indicate the entire washing of the body, it therefore proves that the meaning of *bapto* is immersion in this passage. These two examples may safely be regarded as the key to the following examples, as to the meaning of *louo*, as used in them, because the only possible harmony that can be conceived between *louo* and *bapto*, is immersion, or the bathing of the entire body in water.

(1) "Ho that is washed (*louo*) needeth not save to wash (*nipito*) his feet, but is clean every whit." John 13: 10.

That Christian baptism is alluded to in this passage by "washed," is clear from the following considerations, viz.,

(a) There were none present who engaged in feet-washing, at the time the Savior made use of this language except the twelve disciples, all of whom were washed in the bath of baptism, most likely by John the Baptist, in the River of Jordan. Matt. 3: 5, 6. Hence, when Peter wanted his hands and head also washed, Jesus evidently refers him to the washing of his hands and head, when he was baptized, and that, therefore, his feet only needed to be washed now.

(b) There was no other washing of the entire body necessary, prior to the Christian ordinance of feet-washing, but that of baptism.

(c) None but saints, or baptized persons, were ever permitted or required to have their feet washed, or to wash the feet of any but of saints, or baptized persons. Compare 1 Tim. 5: 10.

(2) "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing (*louo*) of water by the word." Eph. 5: 25, 26. In this example there is a plain allusion to baptism.

(a) Because baptism is one of the principal conditions of the Gospel of Christ for the taking away or remitting of sins, Acts 2: 38, that the soul of man may be cleansed and sanctified.

(b) Because there is no other washing of the entire body spoken of in the Gospel, pertaining to the Christian doctrine, but that of baptism for the remission of sins. Therefore immersion, as Christian baptism, is strongly supported by this example.

(3) "But after that the kindness and love of God our Saviour toward man appeared, . . . according to his mercy he saved us, by the washing (*louo*) of regeneration, and renewing of the Holy Ghost." Tit. 3: 4, 5.

This passage clearly alludes to baptism as the final act of the regeneration of the inward man, and is almost exactly equal to John 3: 5,—the being born of water and of the Spirit. It is also in exact harmony with Acts 2: 38, where the gift of the Holy Spirit is promised after the baptism of water.

It is also in harmony with Mark 16: 16, where baptism is spoken of as being essential to being saved, which is equal to being saved "by the washing of regeneration," in this passage.

(4) "And such were some of you; but ye are washed (*louo*), but ye are sanctified." 1 Cor. 6: 11. The same may be said of this as of the third example. The washing precedes the sanctification of the Holy Spirit, as was shown also in the baptism of Jesus. Matt. 3: 16.

(5) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed (*louo*) with pure water." Heb. 10: 22. The latter part of this passage is so emphatic in its statement, that there can be no reasonable doubt of its allusion to baptism in water. It does not only speak of being washed, but of having our bodies washed; not only in water, but in pure water. It

also speaks of faith, and fully embraces the work of repentance as having been antecedents to baptism, in the same order as the Gospel teaches. It therefore confirms the position that immersion is Christian baptism.

### HYMNS AND AUTHORS.

BY JAMES A. SELL.

"Jesus, and shall it ever be  
A mortal man ashamed of thee?"

Was written by Joseph Gregg when but a youth of ten years old. In after-life he wrote a number of hymns, among which we have,

"Behold a stranger at the door,  
He gently knocks, has knocked before."

"True worth is ever modest known." We have this maxim exemplified in the interesting history of the following beautiful hymn. It was written by Miss Frances Havergal in 1859, and came very nearly going into the fire instead of enriching the sacred literature of the church. The Lord needed it for a different kind of fire, and saved it by a gentle impulse. The rest of the story we give in her own words.

"It was, I think, the first thing I ever wrote which could be called a hymn, written when I was quite a young girl. I did not half realize what I was writing about. I was following very far off, always doubting and fearing. I think I had come to Jesus with a trembling, hem-touching faith, but it was a coming in the press, and behind, never seeing his face, or feeling sure that he loved me, though I was clear that I could not do without him, and wanted to serve and follow him.

"I don't know how I came to write it. I scribbled it in pencil on the back of a circular, in a few minutes, and then read it over and thought, 'Well, this is not poetry anyhow! I won't go to the trouble to copy this.' So I reached out my hand to put it into the fire! A sudden impulse made me draw it back; I put it, crumpled and singed, into my pocket. Soon after I went out to see a dear old woman in an almshouse. She began talking to me, as she always did, about her dear Savior, and I thought I would see if she, a simple, old woman, would care for these verses, which I felt sure nobody else would ever care to read. So I read them to her, and she was so delighted with them that, when I went back, I copied them out and kept them, and now the Master has sent them out in all directions. I have seen tears while they have been sung at mission services, and have heard of them being really blessed to many." This is the hymn:

"I gave my life for thee,  
My precious blood I shed,  
That thou might'st ransom me,  
And quickened from the dead.  
I gave, I gave my life for thee;  
What hast thou given for me?"

"My father's house of light,  
My glory-circled throne,  
I left for earthly night,  
For wanderings sad and lone;  
I left, I left it all for thee;  
Hast thou left aught for me?"

Reginald Heber was born 1783, and possessed extraordinary intellectual brilliancy. He was also deeply pious from youth. He wrote a number of hymns, among them the great missionary hymn: "From Greenland's icy mountains."

The loss of his only child deeply affected him, and under the sore bereavement he wrote,

"Thou art gone to the grave! but we will not deplore thee,  
Thou' sorrows and darkness encompass the tomb;  
The Savior hath passed through its portals before thee  
And the lamp of his love is thy guide through the gloom."



Being imbued with a strong missionary spirit, he was sent to India, where, after three years of labor among the benighted of that land, he was called to come up higher; and his body was laid to rest amid the "coral strand."

Judson, the famous missionary to Burmah, was in his earlier years a professed infidel. He was arrested in his mad career by the death of an infidel associate under peculiar circumstances. The deep conviction that fastened itself upon him, brought him trembling to the cross of Christ to seek the comforts of the Christian religion. It marked a turning point in his life. He decided for Christ, and turned his attention to heathen lands. Sore trials awaited him, but, with an unflinching faith, he endured as "seeing him who is invisible." About the time his work was fairly started, war broke out and he was arrested as an English spy, and confined in a dungeon for nine months. His torture, while in prison, was almost beyond endurance. He was stretched on a bare floor without even a block for a pillow, and bound with fetters of iron to prevent his moving. This was during the hot season, and he, with about one hundred others, was kept in a close place where no light or fresh air could come except what came through the crevices of the boards of the rude home. The entire time of his imprisonment was nineteen months. It was in this dreadful place and soul-trying time that he versified the Lord's Prayer, that, in the Psalmody of the church, is now echoing around the world.

"Our Father, God, who art in heaven,  
All hallowed be thy name;  
Thy kingdom come; thy will be done  
In heaven and earth the same.

Give us this day our daily bread;  
And as we those forgive  
Who sin against us, so may we  
Forgiving grace receive.

Into temptation lead us not;  
From evil set us free;  
And thine the kingdom, thine the power,  
And glory ever be."

His loving and accomplished wife, knowing his hard fare in such a prison, prepared for him some dainties, but when they were presented to him, the comforts of his home, and the scenes of his boyhood,—his kind mother, devoted father, brothers and sisters around the noon-day meal were vividly brought before him and he wept till the tears ran down over the cruel chains that held him fast. His heart was filled to overflowing and he could not eat the delicious morsel but passed it to an associate. Shortly after he was shut up in prison, there was born to him a little daughter, who, when she was twenty days old, was brought to him to receive a father's kiss. He wrote to her a poem of thirty stanzas, beginning,

"Sleep, darling infant, sleep,  
Hushed on thy mother's breast;  
Let no rude sound of clanking chains,  
Disturb thy balmy rest."

When the prison doors were opened to him and the clanking chains dropped off, and the tears were brushed away, he wrote:

"Sovereign love appoints the measure,  
And the number of our pains,  
And is pleased when we take pleasure  
In the trials he ordains."

Broken down in health, he sought the benefits of the invigorating sea-breeze, and started on a voyage to the Isle of France. Nine days after embarking, his soul went up to God, and his body was committed to a watery grave, where it shall be rocked by the restless billows till the sea, like the graves, shall give up the dead at the call of the arch-angel.

McKee's Gap, Pa.

## EBENEZER.

BY C. H. BALSBAUGH

Dear Sister:—

SEVERAL years ago there was a huge stone raised to the top of a high building. When the ropes and machinery had been put to their utmost capacity, there were still a few inches of elevation necessary to reach the summit. While they were in perplexity and jeopardy, a sailor passing by shouted, "WET the ropes, WET the ropes." Instantly this was done, and the consequent contraction was sufficient to lift the ponderous stone to its place.

Your beautiful, pathetic, and eminently Christian letter reminded me of the dilemma of those artisans. We often seem so near the point of some high, coveted attainment, the supreme high calling of God himself, and yet so profoundly conscious of our inability to reach the blessed altitude of our aspirations, that we are glad for a word of direction and counsel from any one who knows "the secret of the Lord."

Your letter is only one of a thousand. From Dan to Beer-sheba of our widely-extended Brotherhood, comes the cry of hungering, thirsting souls for a deeper knowledge of Christ, for a more constant and emphasized sense of his indwelling. Since the gracious Paraclete has led me through "the Valley of Achor" into "the Land of Benlah," and I am permitted to testify to the higher possibilities of the Christian life through the columns of the MESSENGER, it is gratifying to know, by an ever-enlarging correspondence, how many souls there are who are blessedly conscious that salvation is nothing less than Christ himself, and all the fullness of God in him. Thousands of readers feel just as you do, and their importunate cry is, *more, more* of such soul-food. Gladly would I give them a slice of Heaven's loaf every week, if that were practicable.

But there are many caterers, and the table is small. I have no words to tell my joy that our gracious Father is pleased to feed so large a multitude through my silent ministry. And my joy is heightened to know that you, too, have such glowing testimony to give to the reality and sweetness of that experience which is possible only by direct, personal intercourse with Jesus through the Holy Spirit. He who has created the hunger has also prepared the food. But it is faith alone that eats, and faith has a purely divine genesis. "The fruit of the SPIRIT is faith." Gal. 5: 22. And the condition of faith is utter self-abnegation. John 5: 44. Here we have the philosophy of divine peace in these three pregnant words: Crucifixion, faith, holiness.

You want just what every soul needs,—God. He made us in his own image, for his own glory, his own pleasure, his own peculiar, eternal treasure. And how persistent he is to achieve his eternal purpose, let the cross testify. Thousands of souls are waking up to the fact that they need a larger Christ; not larger than the Christ God has given us, but larger than the Christ of tradition and sectarian theology. No one knows what Christianity is till he knows Christ; knows him as Christ knows the Father, not by ear, or eye, or touch, but by *immanence*.

Let no one be deluded by the supposition that anything less than this is salvation. So many professors are lost in the formalities, that it is time to preach the first half of 1 Pet. 4: 17, with point and energy. Neither tabernacle nor temple will avail, if the Shekinah is absent. A vacant Holy of Holies will make brazen altar and golden altar, and golden table and golden candlestick, a solemn, soul-blighting mockery. Only those are

Christians in whom Christ is enshrined. And Christ incarnates himself only by faith. And faith, saving faith, is possible only as the complement of repentance. And repentance is our absolute identification with the crucifixion of Christ.

This is "the Gospel of the Son of God," and addition or diminution is damnation. Gal. 1: 6 to 9; Rev. 22: 18, 19. That awful wail of mystery, "Eloi, Eloi, lama sabachthani," is the compression of the sinner's eternal hell into a moment of time. Then the Atonement was consummated. But our justification before God lies in the resurrection. Rom. 4: 25; 1 Cor. 15: 17. "If Christ be not raised, your faith is vain: YE ARE YET IN YOUR SINS." Now the way is clear. "If ye then be RISEN WITH CHRIST, seek those things which are above, WHERE CHRIST SITTETH AT THE RIGHT HAND OF GOD." This is to have the "life hid WITH CHRIST IN GOD."

Such persons are counted ONE WITH CHRIST in the estimate of God. They are just as safe as the only Begotten of the Father." John 10: 28, 29, 30. And all this, both for Christ and Christian, transpires only "by the glory of the Father." Rom. 6: 4. Beautifully and vividly is this symbolized in baptism, but the substance is Christ. Col. 2: 17.

The faith of God is not only relative, but possessive. See Heb. 11: 1 and Gal. 2: 20. I am a great believer in Horace Bushnell, Charles H. Spurgeon, Octavius Winslow, John R. MacDuff, Arthur T. Pierson, Charles Cullis, Moule, Reynolds, Fairbairn, and a host of other great souls who have moulded the Christian sentiment of the centuries. They wonderfully aided my struggles into an evangelical conception of salvation by grace through faith. But my faith in these master-minds is purely and essentially relative.

Not so with our faith in Christ. I cannot make the life of any of them my life in very deed. They could illumine and stimulate, but could not lift me above myself. Christ alone can complement and perfect our being by his actual incomming and abiding. "We are COMPLETE IN HIM." Col. 2: 10. I have read thousands of volumes, and have been in correspondence with the greatest minds of this century, but nothing could give me what I found in John 6: 53 to 58, and 14: 19, 20, and 17: 21, 22, 23.

So great is the work of our regeneration that it taxes even omnipotence. See how the gigantic Paul struggles to put this stupendous fact into words. Eph. 1: 17 to 20. We have no measuring line to reach the bottom of that pacific ocean. We are not in a resurrection-state with Christ, not sharing the fruit of his bitter agony and passion, not realizing the merit which he is pleading in our behalf on the mercy-seat, till we know "what is THE EXCEEDING GREATNESS OF HIS POWER to usward who BELIEVE ACCORDING TO THE WORKING OF HIS MIGHTY POWER, WHICH HE WROUGHT IN CHRIST, WHEN HE RAISED HIM FROM THE DEAD." Here we may well fall down in mute adoration and wonder at this "breadth, and length, and depth, and height of divine love which passeth knowledge." All this is ours in Christ.

Well do I understand the import of your letter. You feel as all souls do in whom God reveals his dear Son. Isaiah had the same experience. See Isa. 6: 1 to 8. When Saul saw only one ray of Emmanuel's super-noctide glory, he lay prostrate and blind. Ever after that he walked and worked like one entranced with a vision of the "far more exceeding and eternal weight of glory." And at the same time he was in his own estimation one of the littlest, most insignificant men conceivable.

This is the very point that troubles you. Christ stands before your unveiled gaze in all the beauty and majesty of his person, and in all the



perfection of his offices as Prophet, Priest and King; and you admire and desire him beyond all expression. But your own, poor, shrunken, worthless, sin-cankered self—what are you to do with that? Here is the office of faith, and such faith as but few possess.

This great, all-sufficing, death-abolishing, life-conferring Christ is for every soul on earth; but he cannot be the Savior of any one but by faith. He is as human as you are, and carries in his glorified humanity not only "all the fullness of the Godhead," but all the elements of your human, daily, hourly experience. Venture your all on the veracity of Heb. 4: 15, 16. The great white throne must totter and crumble, and God must cease to be God, before the application of a believer can fail of a glorious response out of the grace and might and faithfulness of Jehovah-Jesus.

The whole of the Godhead is pledged for our salvation. The very first and feeblest apprehension of faith is germinal of all that follows. It is grace all along, salvation at every step, faith as the sole appropriating function, and works, good works, abundant works, more and more, the one evidence that our life is divine, and "Christ our hope of glory."

When you grow faint, and sink into the withering, accusing region of self-consciousness, then comfort yourself with two fundamental considerations: "Not I, not I, but Christ liveth in me." Gal. 2: 20. And that by faith. Eph. 3: 17. And when the memory of the past disturbs your peace, or the imperfections and failures of the present harass and disconcert, then throw the entire compass of your being, from the cradle to the judgment, and for all eternity, into the amazing, fathomless argument of Paul in Rom. 8: 33, 34. No matter from what source the condemnation comes, let this be your one plea: "It is God that justifieth; it is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us."

Is not that enough, my dear sister? If anything more is needed to give us perfect security and peace and hope, we must find some super-divine Savior to meet the necessities of our case. Do not only pray God for the increase of your faith, but pray specially for that annihilation of self which gives faith its true evangelical character. I meet people everywhere, trying to believe, trying, trying, and always failing, simply because they practically ignore the absolute conditions.

There is no trying about it. Faith is as spontaneous as respiration. But we must get where there is abundance of air. "So is every one that is born of the Spirit." John 3: 8. We must get out of the vacuum of self, if we would realize the rest, and blessedness, and power of 1 John 5: 10, 11, 12.

We are so prone to forget 1 Cor. 6: 19, 20. So apt to have some interest apart from the all-inclusive claims of our Glorious Redeemer. Watch and master this infirmity. Accept 1 Cor. 10: 31, in all its literal and implied comprehensiveness. Do not thread a needle apart from your obligation and loyalty to "Him who died for you, and rose again." Let "the love of Christ constrain you" in all you do. 2 Cor. 5: 14, 15. Let all your prayers, all your aspirations, all your endeavors, all your hopes, and all your assurance, be summed up in Philpp. 3: 8-14.

#### EASTER THOUGHTS.

BY MARY N. QUINTER.

How the glorious truths of the higher life are every spring-time re-affirmed to us! Every blade of grass, springing by the wayside, speaks to us of

life. Yes, field, forest, and meadow echo and re-echo the message that new life has come to the earth,—that the death of leaf and flower was only a preparation for the brighter beauty of the spring-time. Again we read on every hill-side, "Nothing is quickened except it die." Truly,

"Life evermore is fed by death  
In earth and sea and sky;  
And, that a rose may breathe its breath  
Something must die.

"Earth is a sepulchre of flowers,  
Whose vitalizing mould  
Through boundless transmutation towers  
In green and gold."

What lesson is hidden in all this for the heart-life? Are the gracious rays of light and life from the Sun of Righteousness less potent than the beams which awaken the spring-time life in the earth? Verily not. As the buds and blossoms come forth in the spring-time in beauty and fragrance, so may the graces and virtues of the spiritual life spring up in the heart, and, under the influence of the life-giving Light, bring forth the gracious fruits of the spirit of life. Lessons for the soul's growth and development come to us in every opening leaf and flower. Each tree and plant finds in sunshine and shower, in air and soil, the elements that, through days of growth, develop into the sweet, luscious fruit. So, round about the soul-life, are the conditions for its growth and fruit-bearing.

Vine and plant may stand side by side, and, from the same conditions surrounding each, may be developed the sweet, juicy grapes, and the deadly berry. So may souls grow, yet each soul, unlike the plant, holds within itself the possibility and power of bringing forth "good fruit."

The fruit grows into perfection,—it does not appear ripe and sweet with the opening of the first leaf bud. Is this any less true of the fruits of the Spirit? Yet it is also true that the first bud, the first leaf, and the opening flower are perfect buds, leaves and flowers, and hold within them the principles of life and growth as perfectly as does the ripened fruit. Neither is the beauty and fragrance all reserved for the ripened fruit; and may not the soul have in each day's life a grace and beauty that, for that day's life, are perfect and yet, in the light of the "glory that shall be revealed," are only a shadow? "There is no bud of hope, no blossom of joy, no tendrill of effort, no leaf of life, that is not fed with the sun of his love and watered with the dew of his mercy, to the end that it may bring forth fruit unto life eternal."

Let the soul live each day in the constant light of "him who is our life" and so, abiding in him and with him, shall the life "be changed from glory to glory" and so shall new beauty and glory come into the heart-life every day from the indwelling life "of him who is our life." Then it will grow more and more beautiful from year to year, till at last the beauty and the glory be complete in the perfected life of the eternal spring.

The opening life of the spring-time brings to the heart that trusts, a blessed confirmation of the promise of the resurrection. If the world of nature, bursting into life, is so wondrously beautiful, how infinitely more glorious will be the awakening when the redeemed shall awake in that eternal home of which "the Lamb is the light."

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Pet. 1: 3, 4. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he

is." 1 John 3: 2. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Huntingdon, Pa.

#### THE PASSOVER AGAIN.

BY D. C. GLICK.

IN GOSPEL MESSENGER No. 5, page 68, in Bro. Moore's "Remarks," we read: Christ instituted the Lord's Supper at least twenty hours before the paschal lamb was killed."

Was not the paschal lamb killed on the "preparation day," or the "first day of unleavened bread?"

How can we harmonize the above statement, of Bro. Moore's, with the following Scriptures?

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come he sat down with the twelve." Matt. 26: 17-20.

"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And his disciples went forth, . . . and they made ready the passover. And in the evening he cometh with the twelve." Mark 14: 12, 16, 17.

"Then came the day of unleavened bread, when the passover must be killed, and he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they went, . . . and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22: 7, 8, 13, 16.

Do we not learn from the above Scriptures that the disciples made ready the supper on the "preparation day," at the same time the other Jews were preparing their passover?

If Jesus did not eat his supper at the time of the passover, how are we to understand: "When the hour was come?"

How are we to understand the term "passover," as applied to this meal by Christ and his apostles?

#### REMARKS.

In addition to what we have already said on this subject, we will yet state that the day, among the Jews did not commence until sundown. The disciples may have come to Jesus just after sunset, or the beginning of the preparation day, asking him about preparing the passover, etc. They could have secured the lamb, so as to have it in readiness for the next evening, then have prepared the Supper in the upper room, to which Jesus shortly afterwards came with the rest of the disciples. It was the day on which the passover must be killed, i. e., killed the next evening, about 3 o'clock. In previous articles we have shown that the passover, in that year, fell on Friday evening, April 7. We know that Jesus ate his supper with his disciples on Thursday evening. This makes it clear, then, that he did not, on that occasion, eat the legal passover, but merely had the lamb secured, prepared or made



ready to be killed the next evening. John's narrative shows clearly that feet-washing was before the feast of the passover. This was the time Jesus ate his Supper. The next morning the Jews declined to enter the judgment hall, fearing they would defile themselves so they could not eat the passover. These and other considerations show that the other evangelists should be harmonized with John, rather than John with them. After much thought, we have adopted this manner of harmonizing the four evangelists on this subject.—Ed.

#### JUDGMENT.

BY S. N. M'CANN.

"I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the book, according to their works.—Rev. 20: 11, 12.

THE subject of judgment is one of personal interest, and immediate concern to the reader. Study it, for I mean you, not your neighbor, or somebody dead, but you. You may not feel the interest that you ought to have in the judgment, for you must stand before God to be judged.

When? I know not, for Christ says, "Of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Mark 13: 32.

It is enough for you and I to know that life is given us to work, and that death will close our work. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave." Eccl. 9: 10. Get ready to meet your Judge, for "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1: 7.

#### CHRIST COMING IN JUDGMENT.

When Christ comes as judge of the quick and the dead (2 Tim. 4: 1) the heavens and the earth will be thrown into great commotion, they will be so changed that they may be said to pass away. Heb. 1: 11, 12. Peter says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

"I saw a great white throne and him that sat on it from whose face the earth and heavens fled away." "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne." Rev. 6: 14-16.

When this great commotion is taking place, where will you be, sinner? What is your relationship to God? You must come to the point and answer these questions in "the now;" else they cannot be satisfactorily answered. Think of hiding yourselves in the dens and in the rocks of the earth amid this clashing and rolling together of islands and continents, and crying for the mountains to fall on you and hide you from the face of the Lamb. Will they? Can you be hid? "I saw the dead, small and great, stand before God." This means all, rich and poor, bond and free, male and female. Get ready now, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done,

whether it be good or bad." 2 Cor. 5: 10. "We shall all stand before the judgment seat of Christ." Rom. 14: 10. "The dead small and great shall stand before God, and the books will be opened."

#### PERSONAL RESPONSIBILITY.

BY JOHN ZUCK.

##### In Three Parts.—Part One.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."—Gen. 3: 17.

In writing on this subject, we realize its force, as applied to our daily walk, our daily conversation in our homes, upon the farm, in the workshop, upon our thoroughfares and the various places of business; as well as in the sanctuary, behind the sacred desk, or performing the sacred ordinances of God's house; and especially when we address the many thousand readers of the GOSPEL MESSENGER.

1. We notice the character of man's surroundings at the time our text refers to. God had created the earth, had caused it to spring forth in all its loveliness and beauty. The earth abounded with cattle upon a thousand hills. The seas were filled with fish without number, the birds of the air, adorned in rich plumage, sang their sweetest songs; the beasts of the forests manifesting their primeval docility. Above him the heavens declared the glory of God, and the firmament showed his handiwork. The earth yielded rich productions for all the needs and comforts of man. With these surroundings man was created, with woman for his helpmate and companion, and placed in the most glorious spot of all the earth,—the Garden of Eden,—the Paradise of Adam. All that God had made was good, and Adam was good also.

2. We next look at Adam as we find him at this time, and his capabilities of being responsible. When the earth with all things thereon had been created, and fitted as a home or dwelling-place for a king, God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing upon the earth." Gen. 1: 26.

So God created man in his own image and likeness, a fitting personage indeed to rule and have dominion over all the earth.

Not only do we look at man in his primeval state as having form and image and likeness in person, but that he was more particularly made responsible, because of his Godlike endowments by which he was made monarch, and to exercise his power and dominion over all the earth. Of these we shall notice

1. *Intelligence.* Adam was created with a mind superior to all his surroundings, and inferior only to God. God brought every beast of the field, and fowl of the air unto Adam to see what he would call them: "And whatsoever Adam called every living creature, that was the name thereof." "And Adam gave names to all cattle," etc. Gen. 2. Here was eminent intelligence and exercise of speech brought into active use by the requirements of God, showing how the Lord regarded man's superior qualifications.

2. *Knowledge* is a distinguishing faculty, asserting man's responsibility. Adam and Eve were given a law, with powers to know and obey that law. He was happy because he had all that was needed to make him so, and was given a law to keep him so.

3. *Wisdom.* This is the right use of knowledge, and we are forced to the conclusion that Adam possessed this quality of mind and heart to a very high degree, although he had not, as yet, realized the sad teaching of experience.

4. *Reason.* This power of the mind he enjoyed, and it is one of the grand, distinguishing qualities of the human mind, and its rightful exercise leads us to consider the next capability, viz.,

5. *Judgment.* Man reasons, compares, uses past experience, makes logical deductions, and finally resolves upon certain conclusions, as his judgment, and thus indicates his personal responsibility. We next notice

6. *Experience.* Not as a quality of mind, but as a result of the right or wrong use to which we apply our minds. We speak of experience sometimes as a teacher, though not the cheapest, yet one of the most impressive and thorough. We take a stroll backward (for that is the direction that our experience comes) and a hasty glance soon teaches us the many mistakes of our life, as well as those of the human race, from Adam down to the present time.

7. *The will.* No other power of the mind is more important than this. This is what moulds decision of character. Numerous are the references in the Word of God to man's willingness or unwillingness to obey him. That which he does is a matter of choice, and in this his free agency is clearly asserted. There are other grand qualities of the human mind, such as imagination, recollection and memory, all of which were exercised by Adam, and indicate to us that God made man a responsible being.

III. *God's Law to Adam and Eve.* "And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 16, 17.

This teaches us that man was made capable to act for himself, and would be held responsible for his observance of his Creator's law.

(1) Man under this law was happy, and every condition surrounding him was such that only a wise and beneficent Father could provide.

(2) God gave him this law to keep him happy, and thus make him responsible for any loss that might come to him through disobedience.

(3) It was right that he should obey this law. Every circumstance attending his creation and place of abode, contributed to his peace and happiness on earth, and the keeping of this law was designed to perpetuate these conditions. On the one hand were grants and privileges, and these, in the exercise thereof, brought showers of blessings. On the other hand there were restrictions which, if not heeded, could not fail to produce sorrow, pain and death.

(4) These same principles hold good with us to-day. Principles do not change; methods do. We have the same powers of mind. Man remains the noblest being of earth. He is monarch of sea and land, and is capable of enjoying every good thing, and, if willing, can live a life of perfect submission to the law of God, securing peace, and perpetuating happiness.

Clarence, Iowa.

"If you would live a pleasant life, draw near to God, and by faith behold Him, and by love adhere to Him, and take a view of His infinite goodness and all His perfections, and behold Him and His wondrous works, and then break forth into His cheerful praises, and you shall taste such pleasures as the earth affordeth not."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For it is there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8:12.

### Organization of Missionary Committee.

DANIEL VAHMAN, Foreman,  
D. L. MILLER, Treasurer,  
GALLEN B. ROVER, Secretary.

McPherson, Kans.  
Mt. Morris, Ill.  
Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,  
S. BOCK, Secretary and Treasurer.

Dayton, Ohio  
Dayton, Ohio.

All donations intended for Missionary Work should be sent to GALLEN B. ROVER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks or drafts on inferior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

## EASTER.

SELECTED BY ISAAC FLORY.

The morning light on Jordan falls,  
The silver Kidron ripping flies;  
'Tis morn on Zion's golden halls,  
On Salem's towers and olden walls,  
Where watched the weary sentinels  
The fair light in the skies.

The odorous lamps no longer thrill  
The chambers of imperial towers,  
But to a garden, lone and still,  
There comes a form, and perfumes fill  
Her way along the voiceless hill,  
Of resurrection flowers.

She hears the birds sing 'mid the palms  
The early camels' bells afar;  
She clasps the spices in her arms,  
Her resinous treasures, gifts and balms,  
With sighs and broken chords of Psalms,  
The penitent of Magdala!

What wondrous scenes await her there!  
The risen tomb, the angels white!  
"Mary?" she hastes the word to bear:  
The brow of Olivet is fair,  
The Levitic rings the bells of prayer,  
The new world wakes to light.

Mary! No woman ever bore  
Such tidings to the world as thine;  
Mary, who stood the cross before,  
And met the angels at the door  
Of Jesus' tomb forevermore  
Hope's messenger divine!

O faithful feet from Galilee,  
For thee the Eastern hills bloom.  
So ever hearts that trust be  
In faith and love and sympathy  
To Jesus' lifted cross shall see  
The angels at the open tomb.

Hezekiah Butler, 1878.

### MISSIONARY ITEMS.

SOMETIMES we hear expressions concerning the great popularity of Christianity. We naturally suppose Protestant Christianity is referred to. Grant that half of all the Protestant communicants are really born again. Then we have in the world 999 out of every 1,000 human beings yet without Christ! Without much hesitancy can we repeat an apostolic question: "Lord, are there few that be saved?"

A MISSIONARY TEXT: "No man cared for my soul." Psa. 142:4.

THE Baptists in Burmah always baptize by trine immersion, as we do. And in Greece, also, the Presbyterian missions use immersion.

O for a heart that will ache in the presence of sin! O for a hangering and thirsting for souls! O for a holy grief for God's broken law, and a heart burning to free all mankind from the curse of sin! This is approaching the Divine ideal.

If you would learn how to be a good foreign missionary, study Paul. Begin with Acts, thirteenth chapter. After the seventeenth chapter read Thessalonians. After the nineteenth, Corinthians. After the twentieth, Romans. Verily, here is a missionary magazine.

A YOUNG brother says in a private letter: "It has been my desire, for some time, to serve my Lord in foreign lands. I am willing to sacrifice home and friends, comforts and pleasure for His sake. But whether this be accomplished I do not know. I do pray that the time is not far distant."

THE facts that our doctrine is so easily comprehended, that we have no creed, that the simple Word is our guide, these things and others, considered in the light of the fact that we have no missions to the heathen, and are not crowded with missions at home, will all the more add condemnation to us.

How much ought I to give? One man out of a salary of \$700 a year gives \$480 to missions. Two poor sewing girls in London support one missionary. A Bible class of working girls last year gave \$1,500 from their scant earnings. A young man earning \$12 a week gives six to missions. A young woman with moderate income supports a missionary with what she formerly spent for personal pleasure. A little girl, with six cents, gave five. A little sister with 95 cents, promised a dollar. How much ought I to give?

### THE PUBLISHING INTERESTS OF THE CHURCH.

BY DANIEL HAYS.

The first matter that will come before our next Annual Meeting will be the adoption of the "Plan to Consolidate the General Church Election and Missionary Committee, and the Book and Tract Work." The scope of the plan (third section) is "to send suitable Brethren to preach the Gospel, and to assist in building plain houses of worship, publishing and distributing printed matter, to organize and build up churches, and, when suitable arrangements can be made and wisdom dictates, to own and control all the publishing interests of the Church."

The purpose of the plan is to place in the hands of one Committee of "five members as Trustees," what has heretofore been controlled by two separate committees, whose interests and objects time and experience have proven to be one.

The importance and propriety of the plan no one can question. The same Committee that sends out ministers, should send out tracts. The standard that determines the fitness of the one, should determine the fitness of the other. According to the nature of things, the law of supply will equal the demand. The opening of new fields by the ministry, will make an increased demand for our publications, and the distribution of papers and tracts will make an increased demand for the preaching of the Gospel.

The "plan" extends out beyond the immediate belongings of the "Book and Tract Work." It soon became apparent to the originators of the "plan," that the best and most available "tract," now published is the GOSPEL MESSENGER itself. This fact gave grounds and ample reasons for the provision that, "when suitable arrangements can be made, and wisdom dictates, to own and control all the publishing interests of the church."

For the church to own and control all her publishing interests, will be an advantage to the church as a whole, as well as to the individual member. Financially there is no risk to run. At the Virginia Conference of the United Brethren at Hawkinstown, Va., March 2, 1893, the report of I. L. Kephart, representing the Publishing House at Dayton, Ohio, showed that said House which rose from a small beginning, "was in a flourishing condition, and worth over \$250,000." What others have done, we can do; and, under God's blessing, we can do it properly, successfully, and to the glory of His name.

But the moulding of public opinion, and the placing of the doctrine of the church upon a safe footing in the church are of paramount interest. The great mistake has been, that the organ, which moulds public opinion, is entrusted to individuals as a private enterprise. The doctrine, government, and general interests of the church are undivided. One publishing house, one church paper, owned and controlled by the church, means one doctrine, one practice and system of government. Our system of public instruction is directed by a course of normal instruction, which is essentially national. One system of instruction, in one language, insures the perpetuation of one nation. The pen wields a power second to none, and the press is the mighty agent in moulding and disseminating the life-giving, or death-dealing forces that breathe of heaven or hell. The purest thought, the highest conceptions of life, the truth in mid-day splendor, should radiate from the press as a common center.

Then the church should own and control all her publishing interests because it will conduce largely to the financial interests of the church. The members, in general, will take a greater interest in our publications when they know that the proceeds, whatever it may be, will go into the general missionary fund. As the work enlarges, and the field extends, the growth in strength and means will enable the church to do a great and beneficent work, both at home and abroad. It will employ more workers,—many young brethren and sisters will find interesting and useful fields of employment in the Lord's vineyard who are now standing apparently "all the day idle."

We think the time has come when the church should possess this mighty agent with which to battle for the Lord. He has put it within our reach, and has given us the means and the ability to use it in the advancement of his cause. Why should we hesitate longer?

### AN AGE OF LITERATURE.

BY J. J. ROSENBERGER.

THERE are but few persons who have taken pains to sum up the amount of literature sent through our mails, weekly and even daily. The effort to get this literature before the public is equally surprising. The result is that the desire and appetite for literature is well nigh equal to the quantity thrown on the market.

How eagerly is the early morning daily sought for, from the hand of the news-boy! Publishers find that their sale for the Sunday issue is much greater than that of any other day. Books are multiplying constantly.



We, as a church, ought to be fully awake to this question. There is a wonderful moulding power in the kind of literature sent out. Our productions should be fully orthodox, breathing the pure doctrine of the church, the Gospel of Christ. A brother in Goshen, Ind., handed his neighbor "Twenty Objections to Church Entertainments." When his minister some time afterwards called on him, to assist in an entertainment, he refused. The minister insisted that it was his duty to assist in this church work. This neighbor replied: "I have read up on the subject and am convinced that church entertainments are a sin, and I will not assist if it costs me my membership."

A brother told me that he could not get his son to read religious books, until he handed him "Thrilling Incidents on Sea and Land," by George D. Zellers. That work he read with interest and with some effect.

To supply this growing demand for more literature, the Book and Tract Work has been set on foot. At a very small price they are supplying all who desire them, with carefully-written tracts on the various doctrines of the church. All brethren, traveling on mission routes and work, are supplied free. A work like this deserves a liberal support. Many churches contribute a regular, liberal support, while others are hardly doing anything. The lack is all owing to a want of encouragement from the elders and the ministry, and a lack of system. I was present where the church had a missionary box, into which those, who felt to do so, could put in their portion. The collection for the quarter past, was found to be *thirty-five cents*. The work at that place received no encouragement. No enterprise in a church, even the church itself, will prosper unless it gets encouragement. I do not know who is to do this, but I think the elders first; ministry, second, and the laity, third.

I meet with no churches who are successfully contributing to the charitable enterprises in the church, unless they have a fixed system. To do this the members must be reached each quarter. This can be done by each member signing the amount they are willing to pay each quarter, or dividing the congregations into smaller portions, and appointing a solicitor in each of those portions, who solicits his part each quarter, collecting the dimes, quarters, and half dollars. The amounts, thus collected, are paid in at each quarterly meeting. In this way the work is divided up, none are burdened and a good work is done for the Lord's cause. It is true, our money may not always be used as we may think best, but do we not often censure ourselves for the manner in which we use our own money? We should not forget that the young man was rejected by Christ, because he had not made proper distribution of his money to the poor. Solomon says: "Honor the Lord with thy substance and with the first fruits of all thy increase: So shall thy barns be filled with plenty, and thy presses burst out with new wine." Prov. 3: 9, 10.

#### THINK ON THESE THINGS.

BY SARAH E. RANCK.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."—Philipp. 4: 8.

How interesting is the thought that the beautiful things, written by the inspired men of old, are for the good of Christ's little ones of the present time! Thought is an action, almost as involuntary and independent as breathing. Like breath-

ing, thought can be arrested for a brief time by the will, but as the interruption of the one is invariably injurious to the body, so will the arrest of the otheradden the mind for the time being.

Without mental exercise, there can be no growth of mental power. Though thought goes on, independent of the will, it can be guided and controlled by it. God has created us *thinkers*, and even commands us to think; so, then, the important thing for us to do is to train our minds to think on such things as will not only increase our mental power, but, at the same time, lend grace to the soul, and strength to the character.

The more we study the effects of thought upon the mind and soul, the more beautiful will appear the above verse in which Christ tells us what to think on.

The continual dripping of water upon the solid rock, for years, will leave the image of the tiny drop imbedded deep in the heart of the rock; so will a thought, enrapturing the mind, leave its impress upon the soul, to the glory of God, or the triumph of Satan. Think of the covetous man, the miser! No beautiful, tender thoughts dwell in his mind,—nothing but the greedy love of gain engages his thoughts, and, behold, avarice is written all over his countenance.

See gloom and discontent in the face of him who is inclined to meditate upon the darkness of the clouds of life, rather than the silver linings thereof. But now, with joy, behold the light of heaven itself in the eyes of him whose thoughts are upon things heavenly and divine.

O, dear young brethren and sisters, let us wake up out of this cold indifference, to our divine obligations, and realize the glorious blessing of thought, the power by which our souls may be molded for eternal happiness. Remember that you have been created in the glory and image of God, who delights in seeing you become "perfect even as he is perfect," through the exercise of those powers he has given you, and then resolve that, in view of so many glorious promises, upon such easy conditions, with such illustrious examples before us, and the smiles of heaven above us, you will put forth every effort toward the development of your mental powers, to the end that you may become a true Christian, a brightly-shining light among God's people, and at last a fit subject for the joys of heaven.

To accomplish this, it will never do to allow foolish, worldly thoughts to engage our minds; for as sure as mind moves matter, you are bound to engage, in the things your thoughts have been dwelling upon.

Christ says, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Philpp. 4: 9.

If we are to do the things which we see in him, our minds must follow his out into the byways of sin, in search of those who need our encouragement and assistance; into the houses of the poor, to heal the sick, and by the influence of our life and conduct, lift fallen men to a higher plane of life.

These things are true, pure and holy, and there is virtue in them, and "if ye know these things, happy are ye if ye do them." Then, as you value your eternal happiness, begin now to consecrate thoughts to God, for

"The patient child, whose watchful eye  
Strives after all things pure and high,  
Will take their image by and by."

Roam, Ind.

#### EARLY TRAINING.

[The following was intended for the obituary department, but being too long for that depart-

ment, we make room for it here, hoping that it will prompt parents to take a greater interest in the early training of their children.—Ed.]

Bro. Charlie Martin Newcomer died in the Antislam congregation, Ringgold, Md., aged twelve years, eleven months and nine days. He was sick but a few days from scarlet fever. He was a remarkably bright boy. He became a member of the church with quite a number of others last November. His desire was to unite with the church a few years before, but his parents thought he was too young, and he submitted to their judgment. At a series of meetings, held by Eld. H. C. Early, he again became interested in the welfare of his soul, and the father spoke to the writer as to his son. I encouraged the dear little boy and he came, and oh, how devoted he was! He loved the house of God. He did not wish to grow up to be a man. He feared he might do wrong. He had the proper training by a Christian mother, who is full of love and zeal for her Blessed Master, and a noble Sunday school teacher. What a blessing it would be if all parents would take an interest in their children as did brother and sister Newcomer, and encourage them to come to Jesus in their youthful days! May this notice cause many young men and women to think, "Am I too young to serve the Lord?" God bless the Sunday-school everywhere for good, so that many get the proper teaching, that many dear ones may do as Charlie did! May they give their hearts to God ere they stay away in sin and folly.

These parents have but two children,—son and daughter. At this writing the daughter is convalescent. Funeral services conducted in the Waynesborough Brethren meeting-house by B. E. Price and the writer, from Eccl. 12: 12.

J. F. OLLER.

#### WHAT ONE MAN DID.

The following, which we clip from the *American Messenger*, shows what may be done in a quiet way by one man. There is yet a world of opportunities for doing good:

MANY years ago the writer wrote a brief article for the *American Messenger*, telling of the spiritual needs of the colored people in Houston County, Texas. A gentleman, reading that article, at once agreed to support a minister to labor in that field. His contributions were kept up for several years, until the venerable white minister, who thus labored, was called to his rest in heaven. Several colored ministers succeeded him in the work, until several colored churches were formed and a Presbytery of colored people organized. This was done by Southern Presbyterians. In addition the way was prepared for Northern Presbyterians to do a great educational work. Now the Mary Allen Seminary, for colored girls, is located in that county, at Orockett, an institution that can accommodate 250 boarding students, and that was full to overflowing the past year. It is doing a grand work, training in sewing and housework, besides imparting a good intellectual training, and a thorough knowledge of the Bible. To God be the praise that he was pleased to use the MESSENGER as an instrumentality in bringing about these good results.—S. F. Tenney.

LYMAN BEECHER was once met on the street at Boston, by a friend who asked him how he was. "Oh," said he, "I am getting on very well now, since I have stopped trying to regulate the universe." There are a great many people who might profit by this lesson. The man who undertakes to run the universe has a world of trouble on hand.



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We are asked to say if any man, living or dead, Roman Catholic or anything else, ever dared, in his translation, to render *baptizo* "sprinkling." There may have been such a man, but, to the best of our knowledge, he has never been heard of.

A GLANCE at the Minutes of the Second District of West Virginia shows that no small amount of business came before the Meeting. One query goes to the Annual Meeting. Elder D. J. Miller is to represent the District on the Standing Committee.

We are still receiving queries about the remarks which we have made concerning the time of the institution of the Lord's Supper. We might easily answer all of them, but we have probably written enough on that question for the present.

REPORTS of Sunday-school organizations and Sunday-school work are published only when they happen to be sent in connection with church news. While we would be pleased to publish more Sunday-school news, we cannot possibly spare the space to do so.

SISTER ADALINE HOHF BEERY, of Huntingdon, Pa., is spending a few months visiting her mother and sister at this place. Sister Beery is widely known as the former editor of the *Young Disciple* and the author of some of the delightful poems that appear in the MESSENGER.

BRO. LEMUEL HILLERY's address is New Paris, Ind., instead of Nappanee, as given a few weeks ago. He was greatly benefited, while in the South, but returned too soon; the cool, damp weather of Indiana is very much against him, and he is not now in good health, so we are informed by sister Hillery.

BRO. ROYER reports an excellent love-feast at Chicago last Saturday, with the best attendance of members since the church was organized. The church is alive to the cause in which it is engaged, and is making every reasonable effort to gather others into its fold. There was one applicant for baptism.

LAST week we were favored with a very short call from S. J. Harrison, present editor of the *Brethren's Evangelist*. His stay was too short to admit of as much talk as we would like to have enjoyed with him.

BRO. L. R. PEIFFER, of Waterloo, Iowa, was with us several days last week. At present his wife is here. They came here to care for their daughter, Elizabeth, who has been dangerously ill for some weeks, with little prospect of recovery.

ORANGES from the Brethren's mission grove, in California, are now being shipped to Bro. W. R. Miller, 441 West Van Buren Street, Chicago, by the car load. Parties, who desire some of these oranges, can get them at \$1.90 per half box. They are said to be very fine and keep well.

CONCERNING those who will purchase reduced tickets on the B. & O. railroad, to attend the District Meeting to be held at the Middle church, Va., April 6 and 7, we are requested to say that those coming from the north, can stop off at Mt. Sidney, while those from the south can use their tickets to Ft. Defiance, and then pay from that place to Mt. Sidney. It seems that, through some mistake, the tickets call for Ft. Defiance, instead of Mt. Sidney.

BRO. W. D. TRISDALE, of Cedar Rapids, Iowa, writes: "The committee, appointed to secure a lot on which to build the Cedar Rapids church-house, on March 24 purchased a lot on the corner of Fourth Avenue and Twelfth Street, three squares south of the College Buildings. This is a very fine property, high and dry, a corner lot, and in a quiet and pleasant locality. Price paid, \$1,000. It is the purpose of those, interested in the work in this city, to push this work as fast as possible."

WHATEVER may be said of Talmage's preaching and writing, it is certain that he is no financial success in his church work. Though the membership of his New York congregation is vast, it is constantly harrassed with debts, has more than once experienced the summary process of the law, and now is in a very precarious business shape. According to Mr. Talmage's own statement from the pulpit, there is on the new Tabernacle a total debt of \$287,000, of which \$125,000 is held by Russell Sage, \$100,000 is in outstanding notes and minor debts, and \$62,000 is due on judgments. The total income of the church is only a little over \$25,000, and expenses, including Dr. Talmage's salary of \$12,000, amount to \$24,900. But he has not received his salary for some time. This is about the result of attempting to run religion on an extravagant scale. A little apostolic simplicity would serve a good purpose in such cases.

A BROTHER in the West wishes us to name all the denominations, who, in administering the rite of baptism, whether by sprinkling or pouring, use the triple, or threefold action. At this writing we cannot spare the time to look up the subject fully, but may do so sometime in the future. We, however, name the following: Catholic, Greek Church, Episcopalian and Lutheran. Many, who have not given this question much thought, are of the impression that the threefold action in baptism is practiced by comparatively few, whereas it is practiced by a very large majority of Christendom. Those who hold to the single action, whether in sprinkling, pouring or immersion, are greatly in the minority. Prior to the Reformation, very few used the single action in any part of the world, while previous to the Fourth Council of Toledo, A. D. 633, the thousands that practiced the single immersion, in any decade, could have been counted on one's fingers.

IN order to instill missionary sentiment in the minds of the children, some of the fore Christian workers are now recommending the Sunday-school collections be consecrated to the Lord's work in the mission field, and the penses of the school be paid through other means. This plan has been a special feature of Mount Morris Sunday-school for several years, and hundreds of dollars have been raised in this way. During the quarter ending March 26, a sum of \$50.54 was raised by the school. A part of this amount was given in pennies, being 1,916 in all. Let us not despise the use of small things." The penny, given regularly, will do its work, and mould missionary sentiment in the rising generation.

IN a private letter to us, Bro. Hutchison writes a matter that is worthy of more consideration than some of our ministers think. He writes: "I held three meetings in Hawthorn, (Va.) We used the Presbyterian church; they treat us very nicely. I do not know how the Brethren look at a case of this kind, but when we are asked to use the houses of other denominations, we invite their ministers to take part in prayer, opening or closing. But I preach the doctrine the same as in our own house." We commend Bro. Hutchison for his course. There is no loss by treating others kindly and showing a Christian courtesy. This we can do, and, at the same time, preach our doctrine with all necessary force and clearness. Courtesy does not mean surrender of principles. It is one thing to be courteous, as Paul recommends, but quite another to be "carried about with every wind of doctrine." No one was ever more polite and courteous than Jesus, yet "never man spake like him." John 7: 46.

IN our judgment, all requests for admission at council-meetings, should be presented to the elder in charge, and he should consider them with great care, consulting his co-laborers in those of doubtful propriety. If practicable, it is generally advisable for him to deliver the admonitions to the church. This he may do at a meeting, and in a manner that will contribute to the growth and purity of the members. Before delivering any admonition, he ought to carefully consider its nature, necessity, and the manner of presenting it. Very much depends upon the manner in which an admonition is given to the assembly. An elder, who has made his preparation a study, ought to know best how to admonish his members in an intelligent and judicious manner. He ought to know the best time of reaching those who need the admonition, and present his suggestions in a way that will seem like retaliation. To do this successfully, he may need to give some of the points considered in our thought. Admonitions are sometimes offered very much out of season, and it requires judgment to determine whether it is advisable to present them to the church. An elder was once requested to deliver an admonition on a duty that was neglected by but one member in the congregation. He never gave the requested admonition to the church, but had the offending member properly instructed privately. Occasionally, members, who possess more zeal than judgment, upon admonitions on points of difference with the Brethren, where Christian forbearance is more necessary. Paul says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3: 16. We all to do more of this, there would be less occasion for public admonitions.



SHORTLY after the Mission Board published its intentions to send missionaries to India, one brother, in one of the newly-settled Western States, wrote the Secretary, to draw on him for \$25. Our next report came from the little church at Keuka, Fla. It tries to get its hand into every good public work, going on among our people, so it took up a collection for the India mission. One brother, in an adjoining church, started out with a subscription list, saying, he intended to raise \$100, if possible. Thus the work has started. And if a few in small churches respond so freely, what may we not expect of the large and wealthy congregations! The Board hopes to have a good report from every section of the Brotherhood. The Board will have no difficulty in finding earnest workers, who are willing to give their life to the work. Several have already made application. We were deeply impressed by a letter received from an earnest sister, in which she said that she was willing to turn all her property over to the Board, and then consecrate her life to the cause in India. This is consecration in full. All money for this mission should be sent to Galen B. Royer, Secretary of the Mission Board, Mt. Morris, Ill. It should also be distinctly stated that it is for the India mission.

A MAN, who spends a whole life doing good to others, can well afford to preach, "Let not the left hand know what the right hand doeth." But one, who lives and acts wholly for self, and is never known to give alms with either hand, acts the part of a hypocrite when he endeavors to cover up his selfishness with this Scripture. We do not propose, at this time, to tell all the left hands in the Brotherhood just what the right hands are doing, but we have a few facts that ought to put some of the members to thinking. Our Brethren in Annual Conference have suggested that the churches ought to raise for mission purposes about fifty cents per member. This has never been done in most of the States. Last year we raised over eleven thousand dollars. The sum ought to have been over thirty thousand dollars. We have on our desk at this time, a carefully-prepared table, showing how many members there are in each State, and just how much each State gave last year, for both home and general missionary work. From this table it is easy to calculate how much has been raised per member in each State. We had thought of publishing the table, but it might not give the best of satisfaction. We will, however, glean a few facts from it, for the benefit of our readers. One State, which has less than 800 members, raised \$1.02 per member, while another State, which numbers her members by the thousands, contributed less than one cent per member. A State, which has nearly 4,000 members, raised 74 cents per member; another State, having but few members, is credited with 72 cents per member. Aside from these, all the other States run below 50 cents per member, one of them reaching 42 cents per member. The others range from thirty cents to one cent per member. Of course this does not look well, and is not what it ought to be. We feel that, with proper encouragement, our churches will greatly increase their contributions another year. It is not too late yet to make a good showing at the next Annual Meeting. But who is to give the necessary encouragement to the members in behalf of the Lord's cause? We answer, that it is the duty of the housekeepers. As a rule, our members are liberal, but they need encouragement, and it is to be hoped that no housekeeper or minister will decline to do his duty in this respect. The Lord has blessed us abundantly, and we ought now to give as he has prospered us.

"DR. WIELOBYCKI, a citizen of London for many years, a Pole by birth, a physician engaged in practice, is a spry old gentleman one hundred years old. His hundredth birthday was celebrated in London recently, and in his reply to the congratulatory address, he gave some of his recipes for long life and good health. He attributed his long life largely to his entire abstinence from intoxicants and tobacco, declaring that "if you want to live 100 years you must live carefully." He laid great stress on avoiding tobacco, which injures the eyes, brings cancer, stops growth, and weakens the nerves. He also counseled moderation in the use of meat. There is no doubt but that his health hints might be universally accepted and practiced with benefit."

#### THE JEWISH DAY.

I see it frequently asserted in the MESSENGER that the Israelites, or Jews, commenced their days in the evening, and I would like to know if there is any proof for such assertions. I see also that reference is made to Lev. 23: 34, but that does not prove it. So I would like to know if there is any proof to be had, or whether it is only a makeshift for accommodation.

JAMES Y. HECKLER.

#### REMARKS.

So far as we know, all writers are agreed that the Jews commenced their day in the evening. Lev. 23: 32 reads thus: "It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." This is a very clear reference to the custom of reckoning the day from one evening until the next. Writing on this subject Nevin says: "The Jews reckoned their days from evening to evening, according to the order which is mentioned in the first chapter of Genesis, in the account of the work of creation: 'The evening and the morning were the first day.' Their Sabbath, therefore, or seventh day, began at sunset on the day we call Friday, and lasted till the same time on the day following. When our Savior was in Capernaum, it was thought wrong to bring the sick to him to be healed, while the Sabbath lasted; but 'at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door.' Mark 1: 21-35. This manner of giving the night the first place in the reckoning of days, has been found among several other nations. The custom in such cases was, no doubt, handed down from the practice of the most early times, founded upon the original order, in which the evening was made to exist before any morning had been; and thus the account of the Bible is confirmed, in this case, as in many others, by the voice of heathen tradition." Page 171.

Kitto and Smith, in their Bible Dictionary, under the head of "Day," discuss this subject at greater length, but agree with Nevin in stating that the Jews reckoned a day from one evening till the next. So far as we know, all leading authors are agreed on this point. "The commencement of the civil day," says Smith, "varies in different nations: the Babylonians reckoned it from sunrise to sunrise; the Umbrians, from noon to noon; the Romans, from midnight to midnight; the Athenians and others, from sunset to sunset. The Hebrews naturally adopted the latter reckoning (Lev. 23: 32, 'from even to even shall ye celebrate your sabbath') from Gen. 1: 5, 'The evening and the morning were the first day.'"

J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

##### No. 38.—Nile Scenes.

WERE we to write the record of each day's experience and impressions, as we wander up and down in this wonderland of the Nile, there would be long letters, enough to run for a year, at least, giving one to our readers each week. This would go far beyond our limit, and we must therefore omit many of our notes, and refer only to some of the most important places visited, and the most interesting scenes, witnessed from the deck of our Nile steamer, as we steam southward on the great river of Egypt.

Our journey up the Nile is made almost entirely by daylight. Owing to shifting channel, and the deposit of mud, navigation is rendered somewhat difficult, and the Nile pilots prefer to run their boats by the light of the sun. At the bow of the boat stands an Arab with a long pole in his hands. Every few minutes he thrusts it into the water to ascertain its depth, which he reports to the pilot by calling out in a loud voice. Notwithstanding all this precaution, our steamer was run on hidden mud bars several times, and had to be backed off, and a different course taken.

South of Cairo until Assouan and the first cataract are reached, the Nile flows through an ever-widening and narrowing valley of rich, arable land. At places the valley is but a few yards wide, at others, the desert reaches on either side of the river, and the valley widens out to a number of miles. The banks of the river thus present a constantly changing, a varying landscape. The lights and shades on the Libyan Mountains, the desert sand, and the green valley, are a study for an artist. Innumerable groves of great, stately palms wave their plume-like branches in the air, giving an Oriental cast to the scene. On either shore the narrow valley is covered with growing crops of maize, wheat, lentils and beans; even to the very water's edge.

Then there are the villages of the natives, built on the edge of the sandy desert, so that all the land, covered by the overflow of the river, may be farmed. We went into a number of the villages and found them entirely devoid of anything like cleanliness or comfort. Vermin of all kinds abound. The houses are mere mud huts, and are without furniture. One can scarcely imagine a condition so comfortless as that of the fellah of Egypt, as the laborers are called. His lot is one of incessant toil, which continues while life lasts. "He dies where he was born, after passing through a life of intolerable hardships, and is buried in the sands of the desert not far from his humble home."

At Beni Hassan we rode across the plain to visit the rock-cut tombs. We passed, on the way, a house in which one of the inmates had just died. Long before we reached the house we heard the cry of the mourners, and the sad sound was borne to our ears long after we had passed the place. Four hours later, on our return, the body had been buried in the sands of the desert. Again, at Assouan, when walking through the streets with a dragoman, we came to a house in which the spirit of the owner had just taken its flight to the great, unknown world. A score of men were slowly walking in the street in front of the house, giving vent to their feelings in a sad, mournful cry. Among them was a young woman, whose voice was heard above the rest as



she cried out in her grief. She was the daughter of the dead man, and presented the very picture of sorrow; her hair was unloosed, and her head and face uncovered; she cried out as the interpreter told us, "Oh my father! my father! the stay and support of my life; my father is dead; my father is dead." She rent her garments in the abandon of her grief. We continued our walk, but the voice of the girl, whose father was dead, rung in our ears. The whole scene recalled the Scripture, "And the mourners shall go about the streets."

As soon as death comes the body is prepared for burial with much haste. It is carefully washed, and wrapped in a winding sheet; cotton is placed in the mouth, the ears, the nostrils, and under the arms. It is then placed in a coffin and raised to the shoulders of four men, who carry it to the grave. The friends and relatives follow on foot, making up the funeral procession. The whole multitude, be it large or small, "lift up their voices and weep." We saw these mourning processions often in Egypt, and there is something unutterably sad about it all.

The grave is dug a few feet deep, and then, at the bottom and side, a niche is made in which the body is placed in its winding sheet, coffinless. If it has been carried to the grave in a coffin, the body is taken out and placed in the ground as before described. The same coffin is used to convey other bodies to the grave, and serves the purpose of a kind of hearse. The niche keeps the earth from falling on the body when the grave is filled. Small stones are placed at the head and foot of the little mound, and the mourners depart from the tomb. South of Wadey Halfa we saw many graves, the tops of which were covered with beautiful agate pebbles which abound there in the desert, and which have been beautifully polished by the sands that have blown over them.

On either side of the river the shadoof and the sakkia are to be seen in great numbers. The song of the "fathers of the shadoof," as they lift the water from the river to the fields, is constantly borne to us across the waters of the Nile. Then, too, the creaking noise of the water-wheels is heard day and night; for at this season of the year the growing crops must have water. The oxen and driver are changed, and the wheel goes on with its creaking noise. It was loud enough at places to keep us awake at night, and led us to the conclusion that oil is a stranger to the sakkia.

Another method of lifting water from the Nile is occasionally seen. Two men standing by the side of the river have two ropes with a watertight basket fastened in the center. Taking the opposite ends of the ropes in their hands, and facing each other, they dip the basket into the water, filling it, and then, with a swinging motion of the ropes, dextrously throw the water into the reservoir on the banks. This method is only resorted to where the banks of the stream are low; it is much more laborious than working the shadoof.

Looking over the fields of growing wheat we noticed the farmers sowing dust on the grain, much the same as we used to sow plaster on the clover fields in Maryland, thirty-five years ago. It is thought here that it is helpful to the crops. When we visited the ruined temples in upper Egypt and Nubia, we found men and women busily engaged in digging up the earth about the temples. They then sifted it to remove the bro-

ken crockery and pieces of stone. After completing this process, the dust was carried to the fields in sacks and baskets, on the backs of donkeys and camels, and scattered over the growing grain. Those who do this kind of work are literally covered with dust, and cannot be said to present a cleanly appearance.

At Kalabshi, one of the ladies of our party gave to a group of Arab women, who were carrying water in jars on their heads, a short talk on keeping themselves cleaner; she told them they ought to wash their gowns oftener. The women listened attentively to her words, through the interpreter, and then one of them said, "You go in the fields every day, spread dust on the grain, carry water-jar on your head from river, hoe in ground, pull weeds, work all day, you not so clean either; you clean, you no work." The answer, it seemed to us, fit remarkably well. The picture of the fashionably-dressed woman, whose jeweled hands never knew toil, brought a smile to the face of her friends, and the Arab women went on their way, bearing their burdens and laughing as they went.

In all the villages along the river, one meets the village school-master; he is an important personage; he can recite the Koran, the Mohammedan Bible, from memory, and this is his principal qualification. As a rule, he can write the Arabic, and has a limited knowledge of figures, but as arithmetic is not taught in the village school, this knowledge is considered superfluous. The school-room is without windows, the door admitting the light; and the boys sit on the earthen floor. The teacher sitting in front of them repeats verses of the Koran, and each boy follows him, repeating the words which are meaningless to them. Month after month they keep up this parrot-like work, and when they can recite the principal parts of the Book from memory, their education is finished, and they are ready to graduate.

Mr. Lane, in his excellent work, gives the following illustration of the ignorance and shrewdness of the native school-teacher. He says: "I was lately told of a man who could neither read nor write, succeeding to the office of a school-master in my neighborhood. Being able to recite the whole of the Koran, he could hear the boys repeat their lessons; to write them, he employed the 'areef' (or head boy in the school), pretending that his eyes were weak. A few days after he had taken this upon himself, a poor woman brought a letter for him to read to her from her son who had gone on a pilgrimage; the fikee pretended to read it, but said nothing, and the woman, inferring from his silence that the letter contained bad news, said to him, 'Shall I shriek?' he answered, 'Yes.' 'Shall I tear my clothes?' she asked; he replied, 'Yes.' So the poor woman returned to her home, and with her household, performed the lamentations and other ceremonies usual on the occasion of death. Not many days after this the son arrived, and she asked him what he could mean by causing a letter to be written stating that he was dead? He explained the contents of the letter, and she went to the school-master and begged him to inform her why he told her to shriek and tear her clothes, since the letter was to tell her that her son was well, and he was now at home. Not at all abashed, he said, 'God knows futurity; how could I know that your son would arrive in safety? It was better that you should think him

dead than to be led to expect to see him disappointed.' Some persons who were with him praised his wisdom, exclaiming, our new fikee is a man of unusual judgment for a little while he found that he had raised reputation by his blunder."

Birds along the river are very plentiful quite tame. The stork, the white heron, plover, wild geese, ducks, hawks, pigeons, and the small English sparrow abound. Some of the fowls injure the crops, and the boys who lead the flocks of sheep to pasture are armed with slings, and their duty is to drive the birds from the fields. They acquire great dexterity in the use of the sling, and can bring down a bird at a long distance. It reminded us of the fowling-tended the flocks on the fields of Bethlehem, doubtless became familiar with the use of the sling, just as these Egyptian lads do. As he had a steady aim and a strong arm, he felled Goliath, the champion of the Philistines. The stork and the white heron are as tame as domestic fowls at home. The natives, as a rule, are exceedingly kind to birds and animals. The Arabs will share their last mouthful with their horses, and they are never cruel to their animals. It is much to the credit of these people that they have a society for the prevention of cruelty to animals, needed here, and to the discredit of our country that such a society finds so much to do in them.

The palm is the principal tree to be seen along the Nile. Sycamore and acacia are seen in some places, but the palm is the tree of Egypt. It bears an abundant crop of dates, which are nutritious, and form an important part of the food supply of the inhabitants. The date palm produces a fruit as large as a medium-sized orange, but irregular in shape, of a yellowish color, and is said to taste like gingerbread. The fruit of the doom palm was often placed in the hands of the dead. We saw some in the hands of a mummy at Cairo, which had been taken out of the tomb of one of the Pharaohs who died before the time of Moses; and although they were about five hundred years old, they look very much like the specimen we bought from an Arab at Cairo.

In ancient times the lotus and papyrus were the most common plants in Egypt. The lotus was the national flower, and it may be seen in all the monuments and temples. The papyrus, with its broad leaves of which were made writing, also abounded on the banks of the Nile. It was seen all along the banks of the river, especially in lower Egypt. Singularly enough, the plant has entirely disappeared. It is said that a few years ago a traveler reported having found a single stalk of papyrus in the delta, but it was doubted. The closest research made, however, has not yet revealed a single specimen of this once common plant.

It may not be generally known that the reed or papyrus was made the subject of prophecy, and yet it is true. Isaiah says: "And shall turn the rivers far away; and the brooks shall be emptied and dried up: the reeds and flags shall wither. The paper reeds shall be broken, by the mouth of the brooks, and shall wither, and be no more." Isa. 19: 6-7.

The paper reed, the reeds and the flags which have been driven away, and the brooks which have been dried up, more. Thus the Word of the Lord, spoken by the prophet, has been literally fulfilled, and the



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reed, which was at one time so abundant here, and was so important to the inhabitants of ancient Egypt, for all their books, contracts, deeds and other documents were written on the leaves of this plant, has absolutely disappeared from the country. Singularly enough, too, the only place where it is found in the East, is in the land of Palestine. Nine years ago we found the paper reed growing abundantly north of the Sea of Galilee. Why, in the natural course of things, should the papyrus become extinct in Egypt, its home, and yet continue to grow so abundantly and luxuriantly in the Holy Land? Our answer to the question is found in the prophecy of Isaiah.

D. L. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Union City Church, Ind.

TO-DAY, March 18, we met in quarterly council. Elders Jeremiah Katherman, Tobias Kreider, as well as a number of others, from adjoining churches, were with us. Our dear brother, Henry Cook, was advanced to the eldership, and was duly installed, with marked solemnity.

One query goes to our District Meeting, in regard to our Hymn Book revision. W. K. Simmons and Henry Cook were elected delegates to Annual Meeting; Henry Cook and Samuel Blocher, delegates to District Meeting. The church renews her request to have the District Meeting held here in 1894.

Bro. Samuel Blocher was elected for Sunday-school Superintendent. We appointed our love-feast for Oct. 19, at 10 A. M. One dear sister, who had fallen away, was restored to church fellowship.

W. K. SIMMONS.

From Middle Missouri.

THE District Meeting for the Middle District of Missouri will be held in the Deep Water church, Henry Co., Mo., on Thursday, May 4, 1899.

The Ministerial Meeting, to be held in connection, will be held on Wednesday, May 3, commencing promptly at 8:30 A. M.

### SUBJECTS.

1. "The Church, its Relations and Duty to its Ministers."—Jacob Witmore; I. Cripe, alternate.
2. "How can we best Succeed in Planting the Doctrine of the Bible in our Children?"—D. M. Mohler; E. Johns, alternate.
3. "The Minister: How Should he Conduct Himself in the Church, in the Stand, and before the World?"—D. Bowman; R. S. Rust, alternate.
4. "The Sermon: its Length, how to Prepare, Deliver, and Illustrate it."—Geo. Lentz; S. M. Eby, alternate.
5. "How can we Secure and Maintain Promptness of the Congregation at Public Worship?"—M. T. Baer; A. Killingsworth, alternate.
6. "How can we Secure the best Interest and best Results at our Regular Appointments? How Should the Meetings be Opened and Closed?"—Levi Mohler; Campbell, alternate.
7. "How can we Make our Mission Work more Effectual?"—J. M. Mohler; D. Bowman, alternate.

NOTE.—As there will be only one day for this meeting, we suggest that we take about one hour

for each subject. The subject will be opened by the one named, or the alternate, after which there will be general discussion; and all are expected to participate.

JNO. W. BROOKS, } Committee.  
JNO. E. MOHLER, }

Notice to the Members of the Standing Committee.

THE "Committee on Lodging" has secured lodging for the Standing Committee at the Delaware County Orphans' Home.

This Home is located on an elevated tract of land, near the meeting ground, and away from the noise of the city. The matrons of the Home proffered their private room for the Committee's council-room. They will provide it with chairs and a writing-table. The rooms are lighted and heated with natural gas. All members of the Standing Committee who expect to be accompanied by their wives, will please notify the Secretary of the Lodging Committee, so that arrangements can be made to lodge the sisters in the same building.

Geo. L. STUDEBAKER,  
Sec. of Lodg. Com.

Shideler, Ind.

From Davenport, Nebr.

ACCORDING to previous announcement, Bro. J. E. Young and friend G. B. Hancock, of the Christian church, began a series of meetings Jan. 30, in which each was to preach alternate sermons as they understood the Scriptures. These investigations brought to light the differences between the churches that these men represent.

Friend Hancock labored for three evenings to establish the theory that Christ's kingdom was set up or established on the Day of Pentecost, while Bro. Young, during the investigation of one evening, demonstrated that the church had been in existence for several years before that.

Bro. Young ably defended the Gospel doctrine, as understood and practiced by the Brethren. The meetings were well attended. Large congregations listened attentively to both sides of the question, and, allowing a large majority of those who listened to act as judges, Bro. Young has gained a decided victory, not for sectarianism, but for the Truth. After these special meetings our brother went home for a short furlough. After returning, he continued the preaching of the Gospel by eleven interesting discourses. As an immediate result, one came forward and expressed a desire to unite with the people of God.

D. H. FORNEY.

Feb. 26.

[This communication, though dated Feb. 26, did not reach us till March 15, just two days too late to appear in last issue.—ED.]

From Canyon City, Colo.

BRO. A. C. SNOWBERGER, of Mount Vista, Colo., came to us Feb. 27 and preached in Canyon City on the evening of March 1, in a private house. We had an attentive congregation, and trust that some good was done. Our brother preached six times in all; twice on the Lord's Day. It was a real feast to our souls, as we are all young members. Sister N. D. Underhill came down from her mountain home, and was with us through the meetings. We think this would be a good place to start a mission work. There are four members here now. Any brother passing through and stopping with us, will be gladly received. Our means are somewhat limited, but we are willing to do what we can for our Master's kingdom, and the saving of souls.

M. C. EWING.

March 16.

From the Blue River Church, Whitley Co., Ind.

BRO. DANIEL SHIVELY, of New Paris, Ind., came to us Feb. 16, and remained until the 22nd. He preached very acceptably each evening, and Sunday at 10:30. While with us he had a tract agent appointed in this church, to work in that capacity. Bro. Daniel is an earnest worker, and wants the work to move. Bro. Daniel Shively, and Bro. George W. Cripe, of Cerro Gordo, Ill., held the first protracted meeting, ever held in this church, twenty-two years ago. After Bro. Daniel left us, our home minister continued the meetings till over Sunday, Feb. 26. On Monday, Feb. 27, a man came six miles and requested baptism, so there was a meeting appointed for the next day. Then he and his wife were both baptized into Christ. They had been attending a Methodist revival.

We held our first quarterly council-meeting for 1893, March 4. We chose Eld. Leonard Hyer to represent us at Annual Meeting, and Bro. Loren Humbarger, alternate. We also elected officers for our Sunday-school. Sister Mary A. Miller was again chosen Superintendent. Our love-feast was appointed for June 10, at 3 P. M.

LEVI ZUMBRUN.

Wolfe Lake, Ind., March 12.

From the Osage Church, Kans.

THE Osage church met in quarterly council March 11. The question of furnishing a room in the Old Folks, Infirm and Orphans' Home was soon disposed of by the sisters agreeing to make bedding for one bed, and carpets to cover the floor. Money was furnished to buy furniture for the room. Let other churches in Kansas do likewise! This, also, was our last meeting, preparatory to our District Meeting. Brethren J. H. Neher and E. M. Wolfe were chosen delegates to District Meeting, and E. M. Wolfe, delegate to Annual Meeting.

The District Meeting of the South-eastern District of Kansas will be held in the Osage church, Crawford County, April 26, at 10 A. M. Ministerial meeting will be held on the day before. All persons coming by railroad will stop off at Monmouth. The church is located two and one-half miles north, and one mile west from the station. Parties coming to attend both meetings must come on Monday, as the train comes too late for meeting. Conveyance will be at Monmouth on Monday and Tuesday.

J. B. WOLFE.

March 15.

From the Walnut Creek Church, Mo.

BRO. D. M. MOHLER, of Warrensburg, Mo., commenced a series of meetings Feb. 7, in the town of Montserrat, situated on the Missouri Pacific R. R., about six miles from our church. The congregations were good, considering the muddy roads at the beginning of the meetings. After a continuation of nearly five weeks, the meetings closed with twelve additions by baptism, and fair prospects for more, making a total of seventeen since Jan. 15. Bro. Mohler's fearless way of preaching the Word has caused quite a stir among the people. We hope that it may result in much good.

ESTHER CRIFE,

Knolmosier, Mo., March 16.

From the Scott Valley Church, Kans.

THE Scott Valley congregation, Coffey County, Kansas, held a two weeks' series of meetings during the latter part of February and the first week in March. Notwithstanding the muddy roads, we had fair congregations during the entire meetings, and much interest seemed to be manifested. One



was baptized, and two others expressed a desire to go with us, and will be baptized soon. Many others were wrought upon by the Word and the workings of the Holy Spirit, but would not submit to their own eternal interest. I believe this is often owing to a listlessness and an inactivity in the membership. In order to have a successful revival we must have a consecrated, active membership. Our entire forces should be united in the one grand aim,—the salvation of precious souls and the glory of God.

CHAS. M. YEABOUT.

Westphalia, Kans., March 16.

#### Working for the Master.

Feb. 14 I went to Ladoga, Ind., to assist the members of the Rock Run Creek church in a series of meetings which we began on the evening of the 15th.

We continued with them two weeks, preaching each evening and part of the time we had day meetings. There were three baptized, and we left three applicants to be baptized the following Sabbath. Two of the above had previously applied for membership. This church is composed of a band of good workers. It will be remembered as the former home of our late, beloved brother, R. H. Miller, and he is often spoken of in the kindest way by the members of this congregation. Bro. Wm. Harshberger has charge of the congregation now, assisted by Bro. Levi Holsinger and a corps of ministers and deacons. This church is wielding a powerful influence for good.

March 5 we met with the good people of Elkhart and vicinity for the dedication of their new church house, which is built in the City of Elkhart. This city has a population of about 13,000. Many of the Brethren's children are working in the various shops in the city, who ought, and doubtless will, now become members of the church, as there will be regular preaching in the city. There are now over forty members in the city, with very fair prospects of others coming soon. The Mennonites have their publishing-house here. It was our happy privilege to form the acquaintance of Eld. Funk, their editor, who treated us very kindly and showed us through their publishing-house. The advancement they have made indicates push.

But to return to the dedication. The house was well filled with eager listeners. We had the assistance of brethren J. G. Royer and I. M. Gibson. The house is a well-built frame structure, 70x60 feet, well seated, and a very easy church to preach in. We continued the meetings for two weeks, with good interest. Bro. I. D. Parker dropped in on us, and preached one sermon, which was well received by the audience. An immediate result of the meetings was seen in the apparent encouragement of the members. There were three accessions by baptism, and three applications for restoration to membership. What is much needed is a resident minister, who can devote his entire time to the ministry and visiting among the members and others, who may be anxious about the salvation of their souls. May the Lord bless this band of workers and keep them humble and give them wisdom! Amen.

W. R. DEETER.

From the Ridgely Congregation, Caroline County, Md.

Our semi-annual council was held on Saturday, March 18. Eld. S. R. Zug, of Pennsylvania, was with us and presided over the meeting. We decided hereafter to hold two love-feasts each year,—spring and fall. The love-feast for this spring will occur on Saturday, April 22, beginning at 2 o'clock, and meeting next day. Eld.

Zug expects to be with us then again, and the church hereby extends the usual invitation to others also.

At the council we chose the officers for the Sunday-school, which will be opened April 2. The collectors of missionary money made their yearly report, and report \$21, which will be forwarded to the proper person.

The writer was chosen as delegate to District Meeting. Eld. H. E. Light, of Mountville, Pa., came among us and began preaching Jan. 18, and continued during two weeks. While among us, he baptized and received into church fellowship eight souls. All were young in years. May they grow up to be men and women of full stature in Christ Jesus!

L. R. BRUMBAUGH.

Denton, Md., March 21.

From Baltimore, Md.

OUR church here is in a healthy condition spiritually. Bro. John A. Smith is our minister. He and family are exemplary Christians. Would to God that such were the case throughout the Brotherhood! Bro. Thos. Conolly is working here in the interest of the Tract Work, and doing a good work. A good German friend came to my home on Sunday, to know more of the doctrine and church. He got a German tract, "The House we Live In," and also a copy of the "Brüderbote," our German paper. He has been a member of the German Baptist Church for over thirty years,—I mean the regular Baptist church, speaking the German language. I expect himself and family will unite with our church. Our Swedish sister, Carrie Anderson, has taken charge of the infant department of our school, and it has increased in numbers beyond her expectations.

JAMES T. QUINLAN.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Correction.**—Through mistake in the report of the receipts of the General Mission Board for February, D. G. Hendricks was credited with 10 cents instead of \$10.—*Galen B. Royer, Sec.*

**Truro, Iowa.**—March 18 Bro. Michael Myers came to the South River church and fed us with the Bread of Life. He took the train this morning for his home in Creston. We feel sad to part. The one we mentioned in our last report was baptized on Sunday, March 19, by Bro. W. W. Folger.—*Meda Caskey, March 24.*

**Garrison, Iowa.**—On Saturday, March 18, the brethren and sisters met in quarterly council. All business was disposed of harmoniously. We decided to hold our love-feast June 17, commencing at 10 A. M. The usual invitation is extended. We also decided to send one delegate to Annual Meeting. Eld. Stephen Johnson was chosen.—*E. H. Stauffer, March 20.*

**Cummings, Ohio.**—The members of the Black Swamp church, Ohio, met in quarterly council March 11. Delegates elected to District Meeting were brethren Harry Smith and W. E. Garner. For Sunday-school Superintendent we elected Bro. Jacob Baker. We also decided to have our Communion June 17, commencing at 10 A. M.—*Catharine Garner, March 20.*

**Mahoning Church, Ohio.**—Our feast will be May 27 in the Mahoning church, near Columbiana, Ohio, on the Pittsburgh, Fort Wayne, and Chicago R. R., sixty miles west of Pittsburgh, Pa. Brethren, returning from Annual Meeting, are especially invited. All will be met at railroad station, by notifying Bro. A. W. Harrold, Columbiana, Ohio. Services begin at 5 P. M.—*A. W. Harrold.*

**Rock Run, Ind.**—Our council-meeting, March 18, was very harmonious. We appointed a feast for May 27. Those returning from Annual Meeting should stop over Sunday. Bro. I. D. Parker commences meetings Saturday evening.—*R. W. Davenport, M.*

**Denver, Colo.**—Our series of meetings, commenced by Eld. J. S. Mohler, of Morrill, Kans., closed. The weather was quite cold, which caused the attendance to be small. The interest manifested was extra good. Dear souls concluded to forsake sin and follow on the Lord's side, and were baptized last night. Two were reclaimed, and others are being reclaimed.—*George Long, March 14.*

**Canton, Ohio.**—Bro. David M. Irvin, of Canton, Ohio, commenced meetings for us on the evening of Dec. 17, at the Mount Pleasant meeting-house. He preached in all twelve soul-stirring meetings. There were no immediate accessions to the church, but I think good seed was sown, and will spring up and give an abundant harvest in the future.—*George S. Grim, Louisville, Oh.*

**Shoals, Ind.**—"Ask and it shall be given you." These are the words of the Savior, and that God will hear the prayers of the faithful. We make a call through the MESSENGER to the Brethren to locate here and preach for harvest is great, and some of our children are growing up without hearing the Gospel. We desire a brother who is fully able to preach the doctrine of the Brethren. For particulars, address the writer.—*H. A. Stegall.*

**New Lebanon, Ohio.**—The Bear Creek church held its quarterly council March 1. Five members were granted. One was restored to full fellowship. We also elected delegates to Annual Meeting, and two to District Meeting. The lot fell upon Bro. John E. Eby for Annual Meeting, and Bro. Josiah Eby for District Meeting. We also elected Bro. Josiah Eby as our Sunday-school superintendent for this year.—*N. V. Beery, M.*

**Shannon, Ill.**—The Shannon church held its quarterly council to-day. We re-organized the church for the summer with H. L. Baum, Superintendent. We send two requests to District Meeting. The usual amount of church business was disposed of, seemingly in a satisfactory manner. There seems to be harmony among the members at present. We have not had any additions, but trust some seed is being sown and will shortly bring forth fruit.—*D. Rowland.*

**Williamsport, Pa.**—March 8 our dear brother, M. Mohler, of Lewistown, Pa., came to us and preached eight excellent sermons. Meetings were not so largely attended, but we believe good impressions were made on the minds of many. We are a little band of members here, but number in this city. We seldom have any new ones, and while we are not living in the land of India or Africa, yet we are in a place of much spiritual darkness.—*Susanna, March 19.*

**Argos, Ind.**—The Walnut church held its quarterly council March 18. All business was disposed of in a harmonious manner. We made arrangements for the first Sunday in April. Geo. Swihart, Sr., was elected Superintendent. Bro. Aaron Swihart was elected delegate to Annual Meeting. This church seems to be living along in love and union. Some are being made to forward the cause of the Gospel.—*David W. Wolf, March 25.*



Bango Church, Ind.—The Brethren of this church met in council March 4. Our Communion meeting will be held May 31. March 9 we were called to baptize a young man, thus adding one more to the family of God. The writer is to represent our church at Annual Meeting.—*H. M. Schwalm, March 10.*

Olathe, Kans.—The Olathe Republican of March 15 says, "The German Baptists or Dunkards will soon commence the erection of a meeting-house in South-west Olathe. These people are among the best citizens of Johnson County, and we are glad to note this evidence of their prosperity." We have one church-house in this congregation, but another one will add greatly to our convenience.—*Albert Sharp, Gardner, Kans., March 20.*

Jeffersonville, Ill.—March 11 the members of the Martin's Creek church met in council. We received a dear sister into the church, who was formerly with the Old Order Brethren. Our little band here is in good working condition. Peace and harmony is our motto, and where there is harmony, you will find peace. We could use more ministers. Who will come? Any one wishing to change locations should visit Southern Illinois, the fruit belt. We cheerfully solicit good, loyal brethren and sisters.—*John Mauck, March 20.*

Cherokee, Kans.—This church held her quarterly council on Saturday, Feb. 11. One of our elders, S. Edgcomb, was absent, on account of sickness. Our other elder, A. Neher, and wife, have moved into the Osage church. The ministerial strength of the Cherokee church is now reduced to three ministers. We have two deacons. The church elected Henry Shideler and the writer to represent the church at our District Meeting. Sister Clara Houseworth was appointed Superintendent of our Sunday-school.—*L. Wolfe, McCune, Kans.*

Prairie View Church, Kans.—Our members met in council March 18. Our new church-house is to be 28x40 feet, at an estimated cost of \$825. We expect to have the house enclosed, ready to hold a Communion, the fore part of June. Further notice will be given when the time is definitely settled. A delegate was chosen to District Meeting. Bro. J. P. Harshbarger, wife and daughter, were granted letters. They go to take charge of the Old Folks' Home. His going leaves us very much in need of ministerial help.—*Homer Ullom, Painter, Kans.*

English River, Iowa.—March 3 Bro. Michael Flory, of Girard, Ill., commenced a series of meetings at North English. He preached ten sermons. Two precious souls were buried in baptism, and one more will be baptized as soon as health will permit. Others are near the kingdom. He also preached two soul-cheering sermons at our church house near South English, by which saints were built up, and sinners made to tremble. Bro. Flory is an earnest worker, and does not shun to declare the whole Gospel.—*S. F. Niswander, South English, Iowa.*

Findlay, Ohio.—My husband's engagements in mission work are now ended in Ohio for this season. We are now visiting some relatives and in a few days he will start for Missouri to attend to the home work, preparatory for the District Meeting and Annual Meeting. I will remain with friends near Dankirk, Ohio, until Annual Meeting, where husband will meet me, no preventing Providence, and we will return to our home in Missouri. We have enjoyed the work and stay among the churches very much. We were kindly treated by all, and we tender our heart-felt thanks to all for their kindness.—*Amanda Wilmore, March 19.*

Williamsport, Ind.—Bro. David Dilling, of Monticello, Ind., came here March 4 and remained until March 13. He preached in all eleven sermons and baptized one sister. We had large crowds and good attention, which shows there is an interest taken in the Brethren here.—*Addie McKinney, March 20.*

Gana, Va.—On March 18 we held our council meeting. All things were done in the spirit of love and union. Bro. Jacob Leonard was elected delegate to represent us in District Meeting. March 19, Bro. C. D. Hylton gave us two of his practical, soul-cheering sermons. We are rejoiced to read of the many conversions. May the good work continue!—*Wm. Wisler.*

Greene, Iowa.—I am home again after an absence of about five and one-half months. Through the kind providence of God I was permitted to arrive safe at home March 8. I think of the many dear ones calling for the Bread of Life, and only wish that I could go more. I am home on a short vacation, to take a little rest, and then will go as the Lord may direct. Any one wishing to correspond with me, can address me at Greene, from which point my mail is forwarded to me. I wish to thank all of those with whom I labored during the winter for the kindness shown me while with them.—*Wm. C. Hipes.*

Erratum.—In No. 12, current volume, some compositor mistook one of my mishapen b's for an f. For all errata in my articles I blame nobody but myself. When absorbed in thought I give no heed to the movements of my pen, which are sometimes ludicrously erratic. And I am too busy, and have too small a fund of vitality, to do much re-creation; hence my articles generally go to press on first draft, and a sore puzzle they often are to editor and compositor. On page 180, first column, fourth line of poem, for fear read bear. It is such an ineffably precious word in its Christian meaning, that we cannot study and cherish it too profoundly. It is the glory of the cross.—*C. H. Balsbaugh.*

Border, Kans.—By order of the Mission Board, Bro. Geo. E. Studebaker, of McPherson, Kans., came to us and began a series of meetings Feb. 15, and continued until March 5. As an immediate result three precious souls united with the church, and two others made application. Others, we think, were much impressed, but as our doctrine was new to a great many, they wanted more time to search the Scriptures, to be convinced. Bro. Studebaker is an able speaker, and labored earnestly for the cause of the Master. We had good weather nearly all the time, and good attention was paid to the Word preached. Bro. Z. Henricks, of Conductor, Kans., also preached two interesting sermons for us. He intends preaching for us once a month this summer.—*Anna Snavely, March 21.*

Quemahoning, Pa.—We commenced a series of meetings March 2. Bro. George S. Rairigh, from Johnstown, Pa., conducted the meetings, preaching in all thirteen soul-cheering sermons. Bro. Rairigh fears not to declare the soul-saving Gospel in such a plain and forcible way, that even little children can understand him. One made the good confession and was baptized. In the midst of our meetings our community was startled at the sudden death of Bro. Daniel Blough, which occurred on the night of March 7, of heart trouble. Bro. Daniel was a standard bearer in the church, always occupying his seat. Only a few hours before he passed away he was with us in the sanctuary of the Lord. In his death the church has lost a faithful helper, and one that stood firm on the Rock, Christ Jesus.—*S. P. Zimmerman.*

Notice.—The District Meeting of the North-eastern District of Kansas will convene at Ozawkie, April 12. Ministerial Meeting, April 11. All persons coming from the West will reach Meriden on the Santa Fe R. R. The L. T. and S. W. R. R., leaves Meriden for Ozawkie, at 6:30 A. M. This is the only train from the West. Those coming from the East will reach the place of meeting on above-named railroad at 7:45 P. M. This is the only train to place of meeting from the East.—*J. A. Root.*

South Bend, Ind.—Last evening closed the series of meetings held by Bro. J. C. Murray, at the Wenger meeting-house, near South Bend, Ind. Dark nights and inclement weather prevented the meetings from being as largely attended as desired. But while we cannot report any accessions by baptism, we do not feel that the brother's preaching was in vain. The fifteen discourses, delivered in his plain, practical Gospel manner, cannot help but turn the minds of those that heard them, toward God and holiness. Bro. Murray is much reduced physically, and had to secure medical aid while among us. But while his body is waning from over-work in his evangelistic labors, his soul seems to be overflowing with love for the cause of Christ, and a desire for the salvation of precious souls. May the Lord bless the cause everywhere.—*C. M. Wenger.*

South Beatrice, Nebr.—The South Beatrice church met in regular quarterly council yesterday, March 18. Considerable business came before the meeting, but all was disposed of, with a few exceptions, in the spirit of meekness and forbearance. We re-organized our Sunday-school by choosing Bro. W. J. Miller as Superintendent. Eld. Owen Peters goes from this church to Annual Meeting as delegate. Our solicitors for home missions did their part of the work and received \$5.45, besides a small amount for the general fund. The poor fund was also remembered. There was a love-feast appointed for June 3, commencing at 4 P. M. There are nine preachers located in the South Beatrice church. This was formerly the home of Eld. Henry Brabaker, who did a grand work for the Lord in this State, and then left his pleasant surroundings for a new field in Texas.—*Perry S. Overlees, March 19.*

Salem, Ill.—This church had her house dedicated by Eld. D. B. Gibson, Feb. 19. We had preaching from Feb. 17 to 20, then closed on account of sickness in the neighborhood. Eld. Gibson gave us good instruction. March 18 Eld. M. Stouffer, our elder, called the members together in special council. Everything that came before the council was satisfactorily settled. Eld. Stouffer had called Eld. Jacob Fredric to assist in holding an election for two deacons. The lot fell on L. L. Wagoner and the writer, who, with their wives, were duly installed by Eld. Stouffer. On Sunday we organized a Sunday-school with the writer as Superintendent. Our church-house is situated five miles North-west of Salem, and four miles North-east of Odin. By the last will of Henry Hershberger, he left \$200, to build a church-house in the neighborhood, if built within a reasonable time. This rather forced us to build, so as to claim that amount. By the assistance of the Mission Board of the Southern District of Illinois, some outside help and our own efforts, we now have a good house of worship, 26x36 feet, all complete and paid for. Any ministering brethren, passing through on the Ohio and Mississippi R. R., between Cincinnati and St. Louis, are invited to stop with us, and we will meet any one at Odin or Salem, by notifying the writer. All the ministers that preach here are sent by the Mission Board of Southern Illinois.—*Jacob Hershberger, March 22.*



## Literary Notices.

"The Preacher's Magazine," for March, edited by Mark Guy Pearse and Arthur Gregory, is at hand. Among the contents of this number we notice as the leading sermon, "Atheism, its Causes and Consequences," by Dr. Edward White. The senior editor continues his article on "Moses, His Life and Its Lessons," and takes up the subject of "The Last Plague." Other sermons are by Dr. S. H. Kellogg, of Toronto, and Rev. Hugh Price Hughes, of London. The homiletic department is full and complete; among its contributors we notice the names of Drs. Vaughan, William M. Taylor, George Lester, and John Edwards. An excellent article by James Stalker, D. D., on "The Lord's Three-fold Question," is also in this number. Dr. Henry Wright continues his paper on "Secret Prayer a Great Reality." Among the other departments, in this most valuable magazine, are Notes on the International Lessons, Outline Addresses on the Golden Texts, Reviews of Books, etc., etc. The subscription price is \$1.50 per year, single copies 15 cents; it is published by Wilbur B. Ketcham, 2 Cooper Union, New York.

An American edition of Dr. Adolf Harnack's "Outlines of the History of Dogma," will be issued in a few days by the Funk and Wagnalls Company. This edition is translated from the German by Edwin Knox Mitchell, Professor in Hartford Theological Seminary. Dr. Harnack is well known as theologian and exegete, and is Professor of Church History in the University of Berlin.

The same firm have in press "Our New Hymnal," prepared by Philip Phillips & Son. Its special features are valuable. It will be adapted for use in the Christian Endeavor Association, Epworth Leagues, and all Gospel meetings in Sunday-schools as well as the church.

Among the new departures in this Hymnal will be a sort of Concordance-Index of all the hymns, which will enable the chorister or pastor to select, at sight, any verse or hymn for any occasion needed. It will contain about 500 of the best hymns and tunes, new and old, in the English language. The book will be a 12mo, of about 350 pages. The compilers are men of song who are known the wide world over in the line of sacred song.

"The Preacher's Complete Homiletic Commentary on the Old Testament," with critical and exegetical notes, by twenty distinguished homilists. Vol. II., Exodus. By Rev. J. S. Exell, M. A., Cloth, 8vo, 616 pp., \$3.00 New York: Funk & Wagnalls Company.

This is the second volume of an extensive work of twenty volumes on the Old Testament, printed from imported plates obtained from the publishers in London, where the entire work has been issued after years of preparation. As we have already mentioned in this great Commentary, by various authors, is found a sermon outline or homiletic suggestion on every paragraph or verse of the Old Testament that can be turned to use in the preparation of a sermon.

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## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

WARNER-FOLLIS.—At the home of the bride's parents, Feb. 22, 1893, Eld. Hiram Berkman, Mr. Charles Warner, of Wapello County, and Miss Etta M. Follis, of Monroe County, Iowa. MAMIE FOLLIS.

GILBERT-PUTERBAUGH.—At the home of the bride's parents, near Greenville, Ohio, March 9, 1893, by Bro. W. K. Simmons, Bro. Oren Gilbert and sister Minnie Puterbaugh, both of Darke County, Ohio. ESTA SIMMONS.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

BLOUGH.—In the Quemahoning church, Somerset Co., Pa., March 7, 1893, Bro. Daniel Blough, aged 73 years and 13 days. He was a faithful member of the Brethren church for many years. He was the father of eight children, all of whom stand identified with the Brethren church. Funeral services by Bro. Geo. S. Raligh, from Johnstown, and the home ministers. S. P. ZIMMERMAN.

HOOVER.—Near Hagerstown, Md., Feb. 22, 1893, Elias Hoover, aged 47 years. The deceased was killed in crossing a railroad. Services by the writer and Bro. S. W. Reichard. Interment in Hagerstown. N. MARTIN.

HIISER.—At West Falls, Md., March 5, 1893, Jesse Granville, son of Daniel Hiiser, aged 14 months. His remains were interred in the Locust Grove cemetery. Services by the Brethren.

LUSCLEAT.—Near Liberty, Md., March 13, 1893, of La-Griffe and pneumonia, Bro. Tobias Luscleat, aged about 65 years. His remains were interred in the Locust Grove cemetery. Funeral services by Bro. William Franklin, and Bro. Jeremiah Brown, from Isa. 3: 10, 11. M. E. ECKER.

WALKER.—In the Stony Creek congregation, Somerset Co., Pa., March 10, 1893, of old age, Elizabeth, wife of Bro. Moses Walker, aged 74 years, 5 months and 6 days. She leaves a loving husband and four children. She was loved and esteemed by all, and in her last illness was anointed in the name of the Lord. Funeral services by the writer and S. F. Reiman, from 1 Pet. 1: 3. WM. G. SCHROCK.

RENNER.—In the Antietam church, Pa., March 9, 1893, Bro. Daniel Renner, aged 75 years, 9 months and 9 days. He was never married. Two brothers, in the Far West, and two aged sisters, survive him. He was a faithful member of the church. Funeral services at the Welty church by the writer from 2 Cor. 4: 17, 18. J. F. OLLER.

WILLIAR.—In the same vicinity, Jan. 2, 1893, Mr. Jacob Frederick Williar, aged 65 years, 10 months and 14 days. Funeral services held in the Reformed church at Sullsville, Md., by the writer, from Ps. 90: 12. J. F. OLLER.

SHOCK.—In the Wolf Creek church, Ohio, March 10, 1893, sister Rebecca Shock, aged 48 years, 3 months and 14 days. Funeral occasion improved by the Brethren from Ps. 50: 12. GRO. ERBAUGH.

SMITH.—In the Pine Creek church, Ill., March 13, 1893, sister Vianra M. Smith, aged 41 years, 7 months and 14 days. She leaves a husband and four children to mourn their loss. Funeral services by Eld. Edmund Forney, and others.

LYON.—Near Hudson, McLean Co., Ill., Feb. 22, 1893, of membranous croup, Otho Dent, son of Bro. Frank and sister Lizzie Lyon, aged 2 years, 9 months and 23 days. He was a bright little boy, loved by every one. Funeral services were held in Hudson. LEE BARNHART.

SNECKENBERGER.—Near Cearfoss, Md., March 1, 1892, Earl, infant son of Denton A. and Grace E. Sneckenberger, aged 3 days. Interment at Long Meadow church. GRANDMA.

SNECKENBERGER.—Feb. 22, 1893, Harry Martin, infant son of Martin and Mamie Sneckenberger, aged 1 month and 15 days. Interment at the Broadfording church. Funeral services by Bro. Nicholas Martin and Samuel Poltz. GRANDMA.

SHATTO.—In the Abilene church, Kans., Feb. 16, 1893, of typhoid fever, Melvina, wife of Bro. Ambros Shatto, aged 36 years, 4 months and 3 days. She leaves a sorrowing husband and five children. Funeral services by Jacob Keller, assisted by the writer. J. HUMBARGER.

ALDRIDGE.—In the Locust Grove church, Frederick Co., Md., March 2, 1893, of paralysis, sister Ary Aldridge (wife of Bro. George Aldridge, deceased), aged 83 years, 11 months and 29 days. Her remains were interred in the adjoining cemetery. Funeral services by Eld. E. W. Stoner from 1 Cor. 15: 28. M. E. ECKER.

POPEJOY.—At Winamac, Ind., March 13, 1893, Hannah Francis Popejoy, aged 37 years, 8 months and 7 days. She leaves a husband and four children. She united with the church by holy baptism September, 1892, and died in the faith of the Gospel. Funeral services from Job 14: 14, by the writer. ISAAC KEY.

MELLOTT.—In Fulton County, Pa., March 13, 1893, Della Hester, youngest daughter of Bro. John Mellott, aged 1 year, 6 months and 6 days. She was burned to death. Bro. Mellott was away from home at the time. His wife, in the morning, after building fire in the cook-stove, left Della in the kitchen and went a few hundred yards to see a sick sister. She was absent about ten minutes. On returning, when at the yard gate, she heard screaming in the house. She found Della sitting on a chair, with her clothing burnt off. She lived only about four hours after the accident. It is supposed that Della had been sitting with her back to the stove, and fire flew out on her clothing. Funeral services at the Pleasant Ridge church, by Bro. Absalom Mellott and the writer from Matt. 18: 1-4. J. C. GARLAND.

HAINES.—In the Lower Stillwater church, Ohio, March 9, 1893, Susannah Haines, daughter of Peter and Nancy Ehrstine, aged 62 years, 8 months and 23 days. She was married to Bro. Michael M. Haines, who still survives. She was the mother of eleven children, five sons and six daughters. She united with the church in early life, nearly forty years ago. Funeral services by the Brethren. L. A. BOOKWALTER.

HANES.—At the Oliver Lake mission field, 1893, Charlotte Hanes, aged 69 years, 1 month and 11 days. The deceased was a Lutheran by faith. Services by the writer in the St. John's church. JOHN HANES.

TRIMMER.—In the Elkhart church, near Goshen, Ind., Jan. 22, 1893, Martha May, daughter of brother John and sister Trimmer, aged 13 years, 8 months and 6 days. J.

NICEWANGER.—In the North Beatrice church, Neb., 1893, Susan Nicewanger, aged 60 years, 6 months and 10 days. She died rejoicing in the Lord, having faith for thirty-seven years. Funeral services by J. C. GARLAND.

HYKES.—Near Lettersburg, Md., Feb. 26, 1893, Amos, son of Harvey and Martha Hykes, aged 26 years. Funeral services by the writer. INTERMENT IN MEADOW. JOHN HANES.

MOSS.—In the bounds of the Mexico church, near Ret, Mo., aged 67 years, 6 months and 25 days. member of the Old Order Brethren. AARON MOSS.

TRUMP.—At Melrose, Ill., June 19, 1892, M. daughter of brother John and sister Flora Trump, year, 8 months and 24 days. Little Mervie was weeks with spotted fever. Funeral services by Rev. Stoner, assisted by Rev. Shafl. MRS. RETT TRUMP.

DONSON.—In the Cook's Creek congregation, ham Co., Va., March 8, 1893, sister Phebe Ann Donson, 78 years, 4 months and 4 days. Funeral services by F. Sanger, from 2 Tim. 4: 6-8. A. B. DONSON.

SANBURN.—In the Burr Oak church, Jewell Co., Ia., Dec. 30, 1892, of hasty consumption, sister Martha Sanburn, aged 27 years, 11 months and 11 days. Funeral services by the writer. ELI SANBURN.

SANBURN.—In the same congregation, Feb. 10, 1893, Edward, son of friend E. Y. Sanburn, aged 2 years and 30 days. Funeral by the writer. ELI SANBURN.

MYERS.—At Laconia, Harrison Co., Ind., March 10, 1893, Oscar Ray, infant son of Lynn R., and Mabel C. Myers, 10 months and 7 days. Funeral services conducted by the writer, and the Presbyterian minister, in the church at Laconia. A. B. MYERS.

BEAR.—In the Prairie Creek church, Wells Co., Ia., March 3, 1893, sister May, step-daughter of brother John and sister Hannah Spaulding, aged 8 days. Funeral discourse from Amos 4: 12, latter the undersigned. L. F. BEAR.

BALTIMORE.—In the Lebanon congregation, County, Oregon, March 1, 1893, sister Nathalia, wife of W. W. Baltimore, aged 24 years, 7 months and 15 days. The dear sister has left a husband and five children. M. M. BALTIMORE.

BEAR.—Near Huyett, Md., Feb. 28, 1893, sister Mary Bear, aged 80 years and 11 months. She was true to her faith in Israel. In her death the church loses a faithful member, we feel that our loss is her great gain. She leaves a husband and five children. Services by the writer, assisted by the home brethren at Broadfording. N. BEAR.

## The Gospel Messenger.

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament, for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance, works, Regeneration of the heart and mind, baptism by Trinitarian immersion, and the reception of the Holy Ghost are the means of adoption into the household of God.

It also maintains that Feet-washing, as taught in John 13: 1-17, and command of Jesus, should be observed in the church. That the Lord's Supper, instituted by Christ and as served by the apostles and the early Christians, is a full connection with the Communion, should be taken in the evening of the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel, conversion of sinners.

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## Announcements.

### DISTRICT MEETINGS.

- April 5, District of Middle Indiana, in the Monticello church, Walash Co.  
April 6 and 7, Second District of Virginia, in the Middle River congregation.  
April 9 and 10, First District of Virginia, in the portion of North Carolina, in the Forster County, N. C.  
April 12, at 9 A. M., District of North-eastern Kansas, in the Ozark church.  
April 14 and 15, District of West Virginia, in the Pine church, W. Va.  
April 19, Southern District of Pennsylvania, Codorus church, eight miles south of York.  
April 20, District of North-western Kansas, in the Fairview church, Kans.  
April 20 and 21, District of North-western Ohio, in the Maunee church, Defiance Co.  
April 20, at 7:30 A. M., Western District of Maryland, at the Manor church.  
April 20, Northern District of Missouri, in the South Fork church. A missionary meeting will be held at 10 A. M., the day before.  
April 26, at 10 A. M., Southern District of Kansas, in the Otago church, Crawford Co., Missouri. Meeting the day before.  
April 26, Middle District of Pennsylvania, in the L. West-town church.  
April 26, at 9 A. M., District of Western Pennsylvania, at the Berkeley meeting-house, Shosh. Creek church, Somerset Co.  
April 27, District of Southern Missouri and Arkansas, in the Spring River church, 9 miles north-east of Carthage, Mo.  
May 3, District of Northern Illinois, in Mt. Carroll, Ill. Ministerial Meeting the day before, commencing at 10 A. M.  
May 4, Middle District of Missouri, in Deep Water church, Henry Co.

### LOVE-FEASTS.

- April 15, at 10 A. M., Quinter, Kans.  
April 18, Codorus church, eight miles south of York, Pa.  
April 19, at 2 P. M., Smith Fork church, Mo.  
April 21, at 2 P. M., White Church, Ind. 4 1/2 miles west of Colfax.  
April 22, in the Fairview church, Kans.  
April 22, at 2 P. M., Ridgely congregation, 1 1/2 miles from Ridgely, Md.  
April 24, at 2 P. M., at Oakes meeting-house, 7 miles east of Summitville, Madison Co., Ind.  
April 25, at 4 P. M., Lewistown church, Pa.  
April 27, at 2 P. M., Conway Springs, Kans.  
April 28, at 4 P. M., at Pleasant Hill, Ill.  
April 29 and 30, at 2 P. M., Newton church, Kans., 5 miles south-west of Newton.  
April 29, at 4 P. M., Pleasant Grove church, Kans.  
April 29 and 30, at 10 A. M., Antietam church, mile from Waynesborough, Pa.  
May 2 and 3, Chiquas church, Lancaster Co., Pa., in Elizabethtown.  
May 6, at 1 P. M., Pleasant View church, Reno Co., Kans.  
May 6, at 4 P. M., Appanoose church, Kans.  
May 6 and 7, Booth, Kans.  
May 13, at Mulberry Grove, Ill.  
May 13 and 14, in the Abilene church, Kans., at the Navarre meeting-house.  
May 13 and 14, at 2 P. M., Salem church, Reno Co., Kans., 5 miles south-west of N. C. Leon.  
May 19, Kaskaskia church, Fayette Co., Ill.  
May 27, at 2:30 P. M., Weeping Water church, Cass Co., Neb.  
May 27, at 10 A. M., in the Panther Creek church, Woolford Co., Ill.  
May 27 and 28, at 2 P. M., Yellow Creek church, Stephenson Co., Ill.  
May 27, at 1:30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.  
May 27, at 2 P. M., in the Springfield congregation, near Waukegan, Ind.  
May 27 at 3 P. M., Lower Fall Creek, Ind.  
May 27, on Cleveland Ave., near Douglas Ave., Wichita, Kans.  
May 27, Wacanda church, Ray Co., Mo.  
May 27, at New Enterprise, Pa.  
May 27, at 4 P. M., Washington congregation, 2 1/2 miles east of Warsaw, Ind.  
May 27, at 4 P. M., Rock Run church, 1 1/2 miles south-east of Goslin, Ind.  
May 27, at 5 P. M., Mahoning church, Ohio.  
May 27 and 28, Maple Valley church, 1 1/2 miles south-west of Aurelia.  
May 30, at 2 P. M., Oakland, Ohio.  
May 30, at 4 P. M., Pipe Creek church, Miami Co., Ind.  
May 30, at 4 P. M., Wolfe Creek church, Montgomery Co., Ohio.

- May 30, at 2 P. M., at Salem church, Huntington Co., Ind.  
May 31, at 4 P. M., Bangs church, 3 miles north-west of Wakarusa, Ind.  
May 31, at 4 P. M., Pine Creek, Ill.  
June 1, at 10 A. M., at Oak Creek church, DeKalb Co., Ind.  
June 1 and 2, at 1 P. M., Cherry Grove, Ill.  
June 2, at 1 A. M., Hartford church, Ind.  
June 2 and 3, at 1 P. M., at W. Ham's Grove, Ill.  
June 3, at 1 A. M., in the W. Wash. church, seven miles south of W. Va., Ind.  
June 3, at 10 A. M., Hudson, Ill.  
June 3, at 4 P. M., South Branch, Neb.  
June 4, at 6 A. M., Mission church, Union Grove, Ohio.  
June 4, at 4 P. M., Yellow River church, Marshall Co., Indiana.  
June 5, at 2 P. M., Salmon's Creek congregation, Elkhart Co., Ind., 7 miles north-east of Millrid Junction.  
June 5, at 10 A. M., Green Spring church, Seneca County, Ohio.  
June 10, at 3 P. M., Blue River, Whitley Co., Ind.  
June 10, at 4 P. M., Fall City church, Falls City, Neb.  
June 10, at 2 P. M., 1 1/2 miles Creek church, Hancock Co., Ohio.  
June 10, at 6 P. M., Harrison County church, Ind.

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I wish to say to the Brethren and all those expecting to purchase a Buggy of any kind this season, that they can save money by getting prices on Single Top-Buggies and Two-Seated Carriages. Vehicles of all kinds are sold at greatly reduced prices. I will give several testimonials of Brethren that I sold to last season. I could give many more, but space will not permit. This advertisement will appear but once. I desire to correspond with all wishing to buy a Buggy at a price equal to wholesale prices.

#### TESTIMONIALS.

"I bought a Two-Seated Carriage of Bro. Abraham E. Weaver, September, 1892, and am well pleased with it. It is a good Carriage every way, and I could not have bought one here at that price.—P. B. Porter, Esboro, Kans.

I purchased a Single Top-Buggy, October, 1892, of Bro. A. E. Weaver. We are well satisfied with the Buggy. Bro. Weaver dealt honestly with us.—J. S. Stutzman, Virginia, Gage Co., Neb.

I bought a Top-Buggy of Bro. Weaver last summer and have thoroughly tried it, and can say it is just as it was represented by Bro. Weaver,—neat and substantially made, and of good material. Any person, expecting to buy a Buggy, cannot help but be satisfied with the investment.—R. A. Wyatt, West Plains, Kans.

I bought a single Top-Buggy of Mr. A. E. Weaver in the fall of 1892. I am well pleased with the Buggy.—Win. B. Lutz, Pittsburg, Ohio.

June, 1891, I bought a Buggy of Abraham E. Weaver. I am well satisfied with my investment and can recommend his Buggies.—C. W. Shelly, Ollie, Iowa.

For further information write to  
ABRAHAM E. WEAVER,  
Kosciusko Co. Syracuse, Ind.

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We have just purchased a number of copies of President Finney's great work entitled "The Character, Claims and Practical Workings of Freemasonry," perhaps the ablest and strongest work ever published against secret societies. We got these books at a special price, and now offer you advantage of the bargain. Regular price, bound in cloth, 252 pages, 75 cents. We will send a copy post-paid for 25 cents to every one who will at the same time send 50 cents for a year's subscription to our monthly magazine, "What to Read." Address, Jas. M. Neff, Covington, Ohio.

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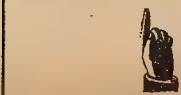
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., April 11, 1893.

No. 18.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 50,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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"A TRUE life is a complete life, whenever death intercepts its earthly progress; and a complete life has no ending. A life that is lived out to its close is never outlived."

"It was one of the maxims of St. Francis de Sales—and good men and women in all lands might well adopt it as their motto—that 'A judicious silence is always better than truth spoken without charity.'"

BRO. D. EMMERT, of Hagerstown, Md., and formerly identified with us, in the church, school, and Orphans' Home work, has decided to return again, with the expectation of making this his home and field of labor. He is now with us and will take charge of the Art Department in the Normal, for which he is eminently qualified. From the beginning, this seemed to be his field of labor, but because of the largeness of his heart, for a time, he identified himself with the Orphans' Home work for the saving of the little unfortunates. And while he will still remain in touch with this work, the Homes established through his influence are now so fully organized and

shaped that his immediate care is no longer needed, and he feels free to accept the work in which he has now again entered. We most heartily welcome him among us.

"WE cannot know the future. Why, then, should we fear it, when it may be brighter than we think? We cannot change the future. Why then should we worry over it, instead of preparing to meet it? The future is open to the mind of the best Friend we have in the universe, and it is wholly in his control. Why, then, should we hesitate to leave its events to his loving disposal?"

### REVIEW NUMBER TWO.

H. B. BRUMBAUGH,  
Dear Editor:—

I FEEL it due to say, that after reading your comment on Mark 9: 37-40, GOSPEL MESSENGER of 1892, though not favorably impressed, I laid it by until my attention was called to it by an elder of Northern Ohio,—a brother of literary ability, and an ex-member of the Standing Committee. My review, by invitation, was criticised by two brethren of literary taste. They pronounced it clear and kind. If I misinterpreted your language in the use of the phrase "Modern Johns," I assure you I did not so intend it. But I fail, however, to see wherein I did misinterpret your language. When you say, "Do we not have some modern Johns," etc., you mean either individuals (not representative members of the church) or the church (that is representative members of the church). I named both. To the first I *did* consent; to the second I *did not* consent. In your remarks, with some emphasis, you say, you did not mean the church, hence inconstant individuals. To this view, as before, I consent. I fall to see any misconception of your language.

I consent that we have "Modern Johns,"—Individuals in the church to-day,—of the same cast and spirit, as those reproved by Christ in your text. But when you say, They see some "cast out devils,"—preach exactly the same truth," etc., the correctness of your statement in applying it to us, as a church to-day, to me is doubtful. I know of no case. Christ had a case before him. His reproof was timely. It is not your comment, but your APPLICATION, to which common exceptions are being taken.

You say, "As to our brother taking objections to us saying, the truth,—which is the power of God unto salvation,—is higher authority than the church, we are surprised. This is the first instance that we ever knew of, that any brother ever assumed, that the church is better authority than the Bible." Bro. Henry, does my language convey that idea? Is your statement correct? Allow me to quote my own language. Following your language just quoted, I say: "This language seems to undervalue, if not set aside, the authority of the church. If so, we have no grounds, no basis for church government." I feel, Bro. Henry, that my language does not justify your statement.

I quote your comment further, in No. 48 of 1892, "When the Lord, through his Word, calls and authorizes, let not the church forbid or dishonor." Your train of reasoning not only undervalues, but weakens church government, and paves the way to set it aside.

In the paragraph next to the last, of your "Remarks," you say, "As to 'our' conclusions not being an outgrowth of the text, there may be a question in the mind of others. We are quite sure that 'ours' were but the conclusions that Bro. R. drew from our conclusions,—we don't pretend to say where they were from."

I write to ascertain the meaning of this paragraph. The last brother, to whom we called attention, named it a "puzzle." Hence I pass it without comment. In love for the defense of the Truth.  
I. J. ROSENBERGER.

### REPLY.

CRITICISMS are easily made and by saying "if" a writer means thus and so, certain conclusions "seem" to follow, there is no limit to the inter-

pretations that may be formed. And as Bro. Rosenberger thinks we have misinterpreted his language, we are quite willing that he shall be heard, as we have no desire whatever, to give a wrong meaning to the words of any one. As to the "Modern Johns," we have made all the explanation that we think necessary. We have made no reflections on the church, neither do we intend so to do. Our object always has been and ever shall be, to stand in defense of the Truth. This can never reflect unfavorably upon the church. In reference to our remarks on his objection to what we said about the "Truth," Bro. R. says, "Does my language convey this idea? Is your statement correct?" Yes, we thought it did, and if our statement is incorrect, we ask pardon. But let us look at the statement made. We will quote it, as made on page 81, No. 6:

"Again you say, 'Let us ever remember that, while the church is of high authority, the Truth, which is the power of God unto salvation, is still higher.' This language seems to undervalue, if not set aside, the authority of the church. If so, we have no grounds, no basis for church government."

"This language" must refer to the quotation immediately preceding it, which is the Truth, (not the Bible if you please) is of higher authority than the church. Now "this language," Bro. R. says, "seems to undervalue, if not set aside the authority of the church." So far, there cannot well be any mistake. We will now quote what we said: "As to our brother taking objections to us saying the Truth,—which is the power of God unto salvation,—is higher authority than the church, we are surprised. This is the first instance that we ever knew of, that any brother ever assumed that the church is better authority than the Bible."

Now the question Bro. R. asks, is: Does his language convey the idea as given above? In our humble judgment it does, because we cannot see how our saying that the Truth is of higher authority than that of the church, could possibly seem to undervalue church government, unless he felt that, what we said, was wrong, which would be equivalent to saying that the authority of the church is higher than that of the Bible.

But as we are all human, and subject to err in judgment, we are willing to submit the matter, if thought necessary, to the Advisory Board, or to the intelligent reader, for a decision. We have no desire to continue the discussion, but have stood only in defense of our own interpretations of what we conceive to be the truth. If, in doing so, we have, in any way, misinterpreted the language of our brother, we ask his pardon. We suppose that the puzzle that Bro. R. and his fellow-critic refer to, grew out of a typographical error in using the word "but" instead of "not." We noticed it on first reading, but did not think it of sufficient importance to call attention to it. As Bro. R. is willing to pass it without comment, we will do so too, hoping that this will end a discussion that we fear is not of general interest.

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## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### ALONE WITH GOD.

BY J. S. MOHLER.

Alone with God. Oh sacred place!  
When bowing near my Father's face,  
Reveal to Him my longing soul  
For faith, and hope, and love untold.

Alone with God when in distress,  
Temptations great my soul have pressed,  
To hide beneath His sheltering wing  
Secure from every evil thing.

Alone with God, how sweet the thought  
To think of Him my soul has bought,  
Who paid the debt and made me free,  
An heir of Him with Christ to be.

Alone with God when evening shades  
Around me fall, as daylight fades,  
All nature hushed in silence deep  
As if in death to fall asleep.

Alone with God at night, awake  
When to my soul He gently spake,  
And drew my thoughts from earth away,  
To heaven's bright, unfading day.

Alone with God when drawing near  
The gate of death, without a fear,  
His rod and staff will comfort bring,  
While borne aloft on angels' wing.

Morrill, Kans.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Baptism: the Mode.

BY L. W. TEETER.

#### Part Five.

"And Jesus, when he was baptized, went up straightway out of the water."—Matt. 3: 16.

"And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."—Acts 8: 38, 39.

#### IV. WHAT THE ANCIENT FATHERS SAY OF THE ORIGINAL MEANING OF BAPTO.

TERTULLIAN, the earliest of the Latin Fathers, born about A. D. 150, says of Matt. 28: 19, quoting the commission as follows: viz., "For a law of immersing was imposed, and the formula prescribed. 'Go, (says he) teach the nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit.'"

Cyprian, also one of the Latin Fathers, born about A. D. 200, quotes Matt. 28: 18-20, as follows: "All power is given to me in heaven and in earth. Go ye therefore, and teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit."

Of Gal. 3: 27, he says: "For if the Apostle lies not, when he says, 'As many of you as were immersed in Christ, have put on Christ,' then verily he, who was then baptized in Christ, has put Christ on."

Luther explains the word *bapto* as follows: "Then, also, without doubt, in German tongues, the word *Tauf* comes from the word *tief* (deep), because what one baptizes he sinks deep into the water."

#### V. WHAT SCHOLARS SAY OF BAPTO.

Alex. de Stourdza, Russian State Counsellor of the Greek Church, says: "The distinctive characteristic of the institution of baptism is immersion, BAPTISMA, which cannot be omitted without de-

stroying the mysterious sense of the sacrament, and contradicting at the same time the etymological signification of the word, which serves to designate it."

"The church of the West has, then, departed from the example of Jesus Christ. She has obliterated the whole sublimity of the exterior sign; in short, she commits an abuse of words and of ideas, in practicing baptism by aspersion (sprinkling), this very term being, in itself, a derisive contradiction. The verb *BAPTIZO*, *immergo*, has in fact but one sole acceptation. It signifies, literally and always, to plunge. Baptism and immersion are, therefore, identical, and to say: baptism by aspersion is as if one should say: immersion by aspersion, or any other absurdity of the same nature."

Bishop Taylor (of the Church of England), says: "I instanced before in a custom of the Church of England, of sprinkling water upon infants in their baptism; and I promised to consider it again. . . . 'Straightway Jesus went up out of the water' (saith the Gospel). He came up, therefore he went down. Behold an immersion, not an aspersion."

After some references to proofs of his correctness, he adds further: "All of which are a perfect conviction, that the custom of the ancient churches was not sprinkling, but immersion, in pursuance of the sense of the word in the commandment and the example of our Blessed Savior."

Towerson, on the Sacraments, says of baptism: "As touching the outward and visible sign of baptism, there is no doubt it is the element of water, as is evident from the native significance of the word 'baptism,' which signifies an immersion or dipping into some liquid thing."

Luther says: "First, the name baptism is Greek; in Latin it can be rendered immersion, when we immerse anything into water, that it may be all covered with water. And although that custom has now grown out of use with most persons, (nor do they wholly submerge children, but only pour on a little water,) yet they ought to be entirely immersed, and immediately drawn out. For this the etymology of the name seems to demand."

Calvin, on "Baptism," says: "Though the word baptize itself signifies immerse, and it is certain that the rite of immersing was observed by the ancient church."

Philip Limborch, Professor of Theology, says: "Baptism, then, consists in ablution, or rather in immersion of the whole body into water. For formerly, those who were to be baptized were accustomed to be immersed, with the whole body, in water."

George Campbell, says: "The word BAPTIZEIN both in sacred authors, and in classical, signifies 'to dip,' 'to plunge,' 'to immerse,' and was rendered by Tertullian, the oldest of the Latin Fathers, 'tingere,' the term used for 'dyeing' cloth, which was by immersion."

J. A. Turretin, Professor of Theology, at Geneva, says, on Rom. 6: 3, 4, "And indeed baptism was performed, in that age and in those countries, by immersion of the whole body in water."

The views of many more scholars of repute might be added to the foregoing collection, of similar import. It will be sufficient, however, in conclusion of this class of evidences, as to the original meaning of *bapto*, to subjoin the elegantly-stated concluding remarks of Dr. T. J. Conant, in his excellent work, entitled, "Baptizein," where he speaks in support of the translation of *baptizein*, to immersion, in the revision of the New Testament by the American Bible Union:

1. "That the rendering given to this word (*bapto*, to immersion) is its true and only mean-

ing, as proved by the unanimous testimony of the Greek writers, both pagan and Christian."

2. "That it accords with the religious notions of the earliest Christian writers, and requirements and practice of the whole church, till within a comparatively recent age."

3. "That it is the rendering of ancient languages sanctioned by the use of the church, and retained in the vernacular versions of the Bible in Europe."

4. "That it is the only rendering of the word in any version, sanctioned by early use in the church, and is the only one used by scholars in translations and expositions for the learned."

5. "That recent and living scholars, distinguished by ecclesiastical relations, uniting this to be the true meaning of the word."

#### THE MEANING OF BAPTO NEGATIVELY CONSIDERED.

*Baptism is nowhere spoken of as having been administered by either sprinkling or pouring in the New Testament.*

If either sprinkling or pouring had been the mode intended to be taught, by the sacred writers, especially of the New Testament, the richness of the Greek language would have afforded a more suitable word than *bapto*. The words *rantizo* (to sprinkle) or *ekkeo* (to pour) existed at the time when the New Testament records were written; hence if "to baptize" meant "to sprinkle," the word *rantizo* would have been used; if "to pour," *ekkeo* would have been used instead of *bapto*.

The fact that the same writers who used the word *bapto* in the sense of "to dip," "to immerse," also used the words *rantizo* and *ekkeo* in their respective senses, of "to sprinkle," "to pour," in other places, where the nature of the circumstances show that those words were used, proves very clearly that the sacred writers never used the words *bapto*, *rantizo* or *ekkeo* indiscriminately or interchangeably. The going statement is confirmed by the fact that neither *rantizo* nor *ekkeo* is ever used in the sense of Christian baptism, in the New Testament, which leaves the sense of *bapto* to demand,—to dip, to immerse, etc.

Hagerstown, Indiana.

#### THE UNSAVED.

BY C. H. DALSLAUGH.

To Brother W. B. Stover:—

YOUR pathetic poem, "The Calvary Unsaved," reached me in due course by the express of the call of God, the appeal of the voice of the Spirit. It moved my heart. I have little sympathy with a religion that is more sorrowful than the claims of the Great Saviour on Golgotha.

The blood of Jesus is for MAN, no matter how black his skin, or how black his soul. "The mind of Christ," is to make "the world," and to subordinate all personal considerations to the evangelization of the nation, which is of supreme interest to God, secondary to us without depreciating the work of Jehovah-Jesus.

There is an awful "Tekel" written against the soul that allows dollars and cents to outvalue the priceless value of immortality. The Ethiopian says, "Go ye into all the world, and preach the Gospel to every creature." And yet, many profess to be earnest Christians, are bold to protest against the liberality of God in paring missions, and underrating the pity for the race. Let every God-bo-



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illuminated, loyal-hearted reader tremble at such  
an insinuation.

THE UNSAVED. They are numbered by hun-  
dreds of millions. Even countries, nominally  
Christian, are preponderately unholly. There is  
not a church in Christendom that has not its  
Isacriots who are ready to sell their Lord for  
some personal gain. How few Christian families  
even, where there is not an alien from God. The  
devil has made this world a territory of rebellion  
against God, an Aeldama "to the horse-bridles."

Nothing is more inexplicable and appalling,  
and "desperately wicked," than to "depart from  
the living God," and prefer "the fellowship of  
devils." And nothing is more amazing and  
utterly inexcusable, than the general indifference  
of the professing Church of Christ to the con-  
dition and doom of the unsaved. That those who  
have been personally redeemed by the blood of  
God, should be unconcerned for the millions on  
the way to everlasting perdition, is an enigma  
that may well astonish "the elect Angels."

I sometimes wonder whether the apostate  
principalities of Heaven are not themselves  
amazed at their success in church and state.  
God alone can solve this awful problem. Shall  
the lightnings and thunders of Sinai flash and  
peal in vain, and the death-wail of the Son of  
God on the accursed tree pass for a light matter  
with those who claim to think and feel about sin  
and holiness as God thinks and feels? What can  
be more abominable to God than sin? Jer. 44: 4.  
What love can equal that of the Eternal Father  
to His Co-Eternal Son? Yet, to atone for sin, to  
annul its guilt, to destroy its power, and deliver  
its voluntary, infatuated captives, God sacrificed  
His only begotten Son to the humiliating death  
of the cross! This same love is shed abroad in  
every true believer's heart by the Holy Ghost, so  
that God's abhorrence of sin, and love of right-  
eousness, and yearning for lost souls, may be ex-  
pressed through us in self-sacrifice for the red-  
emption of mankind. Are we proving ourselves  
loyal to our sublime and solemn trust? Let facts  
testify.

Let those whose assignment it is to plead and  
labor in behalf of missions, step on the witness  
stand. While a few noble, Christ-possessed souls  
have responded according to the measure of the  
Cross, as exemplified in 2 Cor. 8: 2, 3, the many  
listened to facts and appeals with incredulity.  
We thank God for what has been done; but we  
hope and pray for "greater things than these."  
The world needs them, God asks them, and the  
crucified, triumphant, reigning, all-dispensing  
Redeemer is pledged for all the resources needed  
to make "the kingdoms of this world the king-  
doms of our Lord, and of His Christ." Rev. 11:  
15.

The ungodliness of the world is great. "The  
whole world lieth in wickedness." 1 John 5: 19.  
The licentiousness of our large cities is too vile to  
mention. Our own fair republic is filled with  
hot-beds of revolting devilisms. Through town  
and village and hamlet and rural home, the tides  
of death are rolling. And yet, to such an extent  
is the professing Church of Christ given to the  
pleasures of sense, that last year, within her bor-  
ders alone, four billions of dollars were spent on  
superfluities! Three hundred millions more for  
tobacco than for bread in a single year! Ought  
there not be at least one Church on earth in  
which such uncleanness is not found? "Holiness  
to the Lord" written on the forehead, and a pipe,  
or cigar, or quid in the mouth, make a sorry con-  
trast. Scrambling and grabbing for "filthy  
lucre" and honor and luxury ill becomes those  
who profess to be disciples of Him who exchanged  
the glory of Heaven for the swaddling clothes,  
the manger, the workshop, destitution, persecu-

tion, and crucifixion. Our high calling leads us  
into participation of all this. We cannot be  
Christians and live like Sybarites. Our baptism  
is a shame if we live uncrucified lives. What an  
expressive, solemn symbol—"INTO HIS DEATH!"  
Rom. 6: 3. I humbly and fervently hope  
that thousands of readers will be shocked into  
Christian propriety in passing over these lines.  
How can we commend Jesus Christ to the  
unsaved as their Redeemer, if we are only par-  
tially redeemed ourselves? "Looking unto  
Jesus;" "consider Him;" "live unto Him;"  
GROW UP UNTO HIM IN ALL THINGS." Heb. 12: 2,  
3. 2 Cor. 5: 15. Eph. 4: 15. This is salvation,  
and fits us to be the true representatives of Em-  
manuel of the unsaved. Symbols are God's object  
lessons of the great verities of His Redemption,  
but to flaunt them as substitutes of what they  
represent, will not glorify Him, nor save a single  
soul. The man-generated John can baptize with  
water; but the God-generated Christ alone, can  
baptize with the Holy Ghost. Matt. 3: 11. As  
much as Jesus is greater than the Baptist, and as  
much as God is mightier than all material rep-  
resentations of Him, so far is the Pentecostal unction  
above the humanly-applied symbol. This  
without that is mockery. Spirit alone has intrin-  
sic efficacy. All else is medial and representative.  
Neither theology nor science can designate a sin-  
gle exception. This is the Truth of truths, and  
we have not yet half mastered it. Because mat-  
ter is not spirit, does not prove that matter is not  
necessary. Because symbol is not salvation, does  
not prove that it has no Divinely-assigned use.  
"No man hath seen God at any time." He  
addressed Himself to our senses so as to reach  
our interior.

That is the type of all objectivity in religion.  
The objective never becomes the subjective. In  
all the realms of investigation and knowledge,  
such a thing was never known. God himself  
becomes incarnate. "Christ dwells in our hearts  
by faith." But He employs manifold media to  
achieve this. Without the repetition of the mys-  
tery of the incarnation in us, we will be neither  
inclined nor empowered to carry the cross to the  
ends of the earth. To go on a mission of prose-  
lytism in our own land where the Gospel is  
known and where people have been petrified with  
pulpit scholastics and lifeless formalism, is a very  
different thing from preaching Christ to savages  
and cannibals. It takes the mighty constraint of  
Divine love to impel us to hazard life for the  
Lord Jesus among heathens and barbarians. Souls  
are precious everywhere, whether they  
strut in broadcloth and silk, or wander in rudity  
and bestiality in the torrid zone. It is noble and  
Godlike to seek their salvation in any latitude.  
The promise of Psalm 2: 8, and the command-  
ment of Matt. 28: 19, will not lose their veracity  
and authority as long as this dispensation con-  
tinues.

Our supineness and inactivity are not only our  
reproach, but the unmistakable indication that we  
do not enter with proper appreciation and zeal  
into the grand and gracious economy of God for  
saving souls. We need again the voice of one  
crying in the wilderness to make the crooked  
straight, and prepare a highway for the King of  
Glory. Because we "do not discern the Lord's  
body," as the vehicle of the Holy Ghost, "many  
are weak and sickly among us, and many sleep."  
1 Cor. 11: 29, 30, and 1 Cor. 3: 16, and 6: 17.  
There must be some who are self-oblivious  
enough to be "fools for Christ," and cry the very  
words of God in the ears of a slumbering church,  
to awaken her to the solemn and tremendous cri-  
sis of to-day. Amos 6: 1. Eph. 5: 13, 14. No  
one can, in these times, be faithful to the Cruci-  
fied in his world-wide claims, without being

assailed with many earnest protests from profess-  
ing Christians.

I think I am quite within the limits of truth  
when I say that not one in a thousand of our  
Fraternity have any just conception of the con-  
dition of the world, or our own country, as  
regards the infidelity and licentiousness and  
anarchy which everywhere prevail. The near  
horizon all round is thick with ominous fore-  
bodings. Within a generation all these stu-  
pendous problems will be solved, which will leave  
no question as to the sovereignty and faithfulness  
of Jesus Christ. The missionary records of  
Christendom show that the majority are absorbed  
in the interests of the present, so dead to the  
claims of the cross, that they repel as imperti-  
nence the presentation of the real, living, present,  
world-stoning, world-claiming Christ of the Gos-  
pel. Let us not drag in the rear when we should  
be in the van. Rom. 8: 18 is our inspiration.

Your poem echoes the cardiphonia of the cruci-  
fied, enthroned, world-mediating Lamb of God.  
So every Christian should feel, for so Christ feels.  
"BEHOLD, WHAT MANNER OF LOVE!" God incar-  
nate hanging on the cross, a curse for sinners!  
Gal. 3: 13. Can we gaze on the sight and our  
souls not take fire with the very flame of Pente-  
cost to offer up body, soul, spirit, time, means, to  
propagate this glorious Evangel, and "by all  
means save some?" 1 Cor. 9: 22. "GOD IS LOVE,"  
and His great heart yearns for the salvation of  
the lost with an intensity and agony which only  
the sacrifice of the cross can interpret. He has  
given us His Son in a human body which He  
"filled with all the fullness of the Godhead."  
The same Holy Spirit which fashioned this God-  
man and made Him the one mediator between  
Jehovah and a lost race, is now given to the  
church for the very purpose of dispensing "the  
unsearchable riches" of the uncreated, all-pos-  
sessing Trinity. Not living unto ourselves, but  
unto Him that died for us, is the prominent char-  
acteristic of those whose "life is hid with Christ  
in God." Not hoarding money but converting it  
into means of eternal wealth to the unsaved and  
to ourselves, is the glory of the Christian's daily  
vocation.

Not who can be the richest in worldly goods,  
and occupy the highest position in the church,  
and be the idol of the public, but he who most  
freely and gladly offers himself and his posses-  
sions to the triumph of the cross, comes nearest  
the great pattern of "God manifest in the flesh."  
Notwithstanding that God has pronounced the  
most awful anathemas against the "love of  
money," many among us are so enamored with  
gold and its equivalents, that when Christ claims  
even a tithe for his dear, great, divine purpose  
of carrying His blessed Gospel of eternal life to the  
unsaved in heathen lands or at home, they demur.  
Oh, how can we be so ungrateful to Him "who  
loved us, and gave Himself for us?" How can  
we so imperil our own eternal destiny? 2 Cor. 8:  
9; Rom. 12: 1; Heb. 13: 16; 1 John 4: 19.

If God did not overestimate the nature and  
possibilities of the human soul in redeeming it  
at such infinite cost, we have surely cause to  
be ashamed of the little we are doing to com-  
pass His great end. Of very few among us can  
Christ's commendation be spoken, "She hath done  
WHAT SHE COULD." Mark 14: 18. God's glory is  
giving; emptying His treasury to the bottom:  
giving Himself utterly in the only way it is possi-  
ble for God to sacrifice Himself. And this for  
sinners. For angels He made no such sacrifice.  
His eternal purpose is set on the exaltation of  
man "far above all principality, and power, and  
might, and dominion, and every name that is  
named, not only in this world, but also in that  
which is to come."



The identification of redeemed sinners with Christ is so radical and perfect, that "where He is there we may be also." We "shall sit in His very throne with Him." "His name shall be in our foreheads." "We shall be like Him." All that God and Jesus have in common, shall be ours. Eph. 1: 21; John 14: 3; Rev. 3: 21, and 22: 4; 1 John 3: 2; Rom. 8: 17; Rev. 21: 7. Such is the love of God. Such His sacrifice. Such His provision for sinners. Such the destiny of believers. Are we making an adequate response? Let every conscience answer. Who will respond to the great commission to bear this Gospel of the heart of God "into all the world," "teach all nations," "preach to every creature?"

Are there no hearts among us so akin to the heart of Jesus, and whose bodies are fit vehicles for this sublime service, who will repeat with glad heart the acceptance of the divine proposition of redemption by the Son: "*Lo I come: I DELIGHT to do thy will, O my God: yea, THY LAW IS WRITTEN IN MY HEART.*" Psa. 40: 7, 8. Such an evangel has the endorsement of all heaven. "*I DELIGHT to do thy will.*" This is the inspiration and support of all genuinely Christian missions. "*THE LOVE OF CHRIST constraineth me.*" Such faith, such love, such purpose, cannot fail. "*LO I AM WITH YOU ALWAYS.*" This persuasion has in it all the triumph of Luke 10: 19. This is the missionary's panoply. "The gates of hell cannot prevail against it." The pledge of omnipotence cannot be broken. Philpp. 4: 13; Acts 1: 8; Eph. 6: 10.

Jesus claims "all power in heaven and in earth." We go in the name, the power, the grace, of the All-conquering Christ. "If God be for us, who shall be against us." Who can harm if the Sovereign of the universe is our Shield? 1 Pet. 3: 13. We endure as SEEING HIM who is invisible." Heb. 11: 27. "*The joy set before Him.*" This it was that upheld the Godman on the cross. Heb. 12: 2. It will uphold us in every extreme of trial and suffering. If we could feel the value of souls, and the anguish of their damnation, as Jesus knows and feels, our hearts and our treasures would overflow, and many would say, "*Lo I come: I DELIGHT to do thy WILL*" in the execution of thy farewell commission.

Union Deposit, Pa.

#### PERSONAL RESPONSIBILITY.

BY JOHN ZUCK.

##### In Three Parts.—Part Two.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."—Gen. 3: 17.

WE continue our subject by now noticing

3. *Adam's fall and some of the attending results.* We speak of Adam's fall, as descending from a high state of peace and bliss, to a low or lower state of enjoyment. About the first result of Adam's transgression was *shame and guilt*,—showing that he regarded himself responsible for his act. He realized within himself condemnation for having disobeyed the command of God. The same is true of man to-day, in the violation of law, whether it be of man or of God. But this was not all. The earth was cursed for his sake and made to revolt, at least in part, against him. Briers and thistles it produced to annoy him. Instead of plucking the delicious fruits of Eden's garden, he now must toil and sweat to earn his daily bread. The beasts of the field, forest and plain, antagonize him in his daily walks. To add to his sorrows, man is driven from the "beautiful Garden of Eden," into the wilderness,

to undergo all of the sorrows and pains of a banished life, whose final doom is death. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3: 19. For in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17. This has been made by some to mean physical death, but this view to me looks, as though we were trying to prove Satan's words true, when he said, "Ye shall not surely die."

We know Adam did not die that day a physical death. We also know that he did die that day a spiritual death,—became dead in trespasses and sin, and was banished from the presence of God. "Thus dying, ye shall die," it was told him. He receives the further denunciation of God, "Unto dust shalt thou return."

4. *Our responsibility now under Christ.* Christ has come to take away the curse of a broken law, yet a more perfect law has been given us. It is the last will of God to man,—the Gospel of our salvation. What is needed now, is to hearken unto the voice of the Lord Jesus, as Moses truly said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Dent. 18: 15. Peter rehearses this language in Acts 3: 22, and says, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you." Further he adds, "And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."

The word "hear," as designed in this reference to Christ, not only means to come within the sound of the Gospel, but to grasp its divine truths by an ear and eye of faith in Christ, and thereby bring forth fruit to the obedience of Christ "in all things whatsoever he has commanded us."

To not hear or obey Christ, is to be judged worthy of condemnation, and destruction from among the people. Mercy's door stands open. Pardon is full and free to all the world upon the easy terms of the Gospel of Jesus Christ. We now wish to press this subject a little closer home to ourselves in a few applications, and notice

1. That *we* sin now like Adam. Sin is the transgression of God's law or disobedience to the command of God. In our infantile state we are in happy Eden,—angelic state, sinless condition. When we come to know to do good, God says, "Do good." Jesus says, "Follow me; enter into the vineyard of the Lord as a laborer," but if we, then, do evil, start on the broad road, and *hearken not unto the voice of the Lord*, we at once become sinners, guilty and condemned, and desire to cover our naked and troubled heart in the hidden recesses of worldly ambush. We sin by disobeying Christ. We disobey Christ by not hearing, believing and obeying his Word,—the Gospel. This sinfulness is brought upon us by the sins of omission, as well as the sins of commission, of which we shall give some examples later on.

We are personally responsible to Christ because we shall all stand before the judgment seat of Christ and answer for the deeds done in the body. In this connection we wish to remark that we shall be responsible for our several abilities, opportunities and privileges for doing good. This presents the thought of exceptional characters, such as infants, the insane and idiots,—who are not responsible on account of their incapacity for being such.

3. "Hearkening," listening, heeding or doing what others say is inexcusable. This is a very important thought in our subject. God said to

Adam, "Because thou hast hearkened unto the voice of thy wife," etc. This doing wrong others say so, or tell us to, or offer us that is evil, or offer to us wrong things, and in us to partake with them, by reason, persuasion otherwise, does not lessen or abrogate our responsibility for so doing.

God would have Adam know that he was responsible for his own individual act, separate from the acts of others. "Yield unto temptation, for yielding is sin." This sacrifice was due to the devil's misinterpretation of the Word of God, and then man believing that rather than God. When we follow man instead of the stream of time we find that Satan has lost his grip on the human mind, in teaching that God does not mean what he says, as the Lord were incapable of making plain his will, and thus becoming the author of confusion.

There are many sacred and divine truths in the Gospel of Jesus Christ, that to-day are seen on no better reasons than Satan offered to our first parents. People are hearkening unto the voice of some one, instead of taking the plain simple command of God, and doing as he bids.

Kind reader, are you heeding the voice of your earthly father, mother, brother, sister, wife, friend, or perhaps some preacher, and if so, carefully if he is teaching you to *obey the heart, Christ in all things whatsoever he commands you*; or whether he is teaching that you can use your pleasure, it not being essentially essential to salvation, and thus reason from the human stand-point which is the devil's question. Remember that Jesus says, call ye me, Lord, Lord, and do not that which I say." Luke 6: 46.

Clarence, Iowa.

#### PREDESTINATION AND ELECTION.

BY CHAS. M. YEAROUT.

##### In Two Parts.—Part One.

"According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of his grace, wherein he hath made us accepted in love."—Eph. 1: 4, 5, 6.

"PREDESTINATE, to predetermine or fore-ordain or appoint beforehand by an unchangeable purpose." *Predestination* is the unchangeable plan of the divine government; or, in other words, the unchangeable purpose of an unchangeable God. The Calvinist says: "God fore-ordain or predetermine in the beginning the part of the human family should be lost, and the part saved." This is true only so far as it recognizes the free agency of man, for man has ever had the right of choice. While there was a law given to Adam, with a penalty attached in regard to taking of the forbidden tree, yet Adam had full exercise of his volitional powers. The restraint placed upon him, was the penalty of violating God's law. He proved his free agency, or right to choose for himself, by transgressing the law of God. God proved the immutability of his law, by enforcing the penalty.

The very fact of God having given a law to man under each and every dispensation, establishes the free agency of man; for if man were powerless to accept, or reject, then even if given by God to man, as well as the plan of salvation, is false, and the basest of impositions would be like binding a man hand and foot, and fastening him down, so that it would be impossible for him to move, and then st



ned unto the wrong because as that which and influence persuasion or ate our crime

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at a distance, and say, "Come unto me and I will release you, and give you a mansion, and clothe you with a garland of gold and precious stones."

Abraham was not selected from all the nations of earth to be the father of the faithful, because God had, from all eternity, so decreed, but, because of his noble characteristics and godly qualities, he filled the measure of God's requirements. Hence he was chosen as the father of the faithful, being faithful himself. "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." Jas. 2: 23.

Abraham proved the wisdom of God's choice, by remaining faithful during the most severe test possible,—he faltered not at the demands of God. See Gen. 22: 1-12. While the Israelites, owing to their fitness, were the chosen people of God, yet none were excluded, but provisions were made in the law for any that so desired, to become identified with, and a part of, the people of God. Notwithstanding God's having chosen the Israelites as his peculiar people, when they sinned and disobeyed God, they were cast off. Out of six hundred thousand men that left Egypt, besides women and children, but two entered the Promised Land; they all fell in the wilderness as a result of their sin and disobedience.

All the promises of God are based upon conditions, so far as an acceptance with God is concerned, and when the conditions are complied with, then we come under the promises, and may rest assured, that the promises of God will be verified to the very letter, but when we cease to comply with the conditions, how can we expect to receive the promises? "The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth." Ezek. 33: 12; 18: 24, 26, 27. Therefore, in order to enjoy the promised rewards, we must remain faithful unto the end,—death.

Predestination is invariably connected with God's purpose in the plan of human redemption, and the necessary qualifications, in order to enjoy that rest that remaineth to the people of God. God's purpose in sending Christ into the world, was to take away the sin of the world, that is the penalty and effect of Adam's transgression, and present to the human family his will, and the blessed results, to be enjoyed by those who accept of, and live up to, the requirements of that will; also the fearful consequences of rejecting that will.

All are invited to accept of Christ as their Savior, "That in the dispensation of the fulness of the times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." Eph. 1: 10, 11, 12. "And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom. 8: 28: 29. According to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3: 11, 12.

Please bear in mind that God has fore-ordained or decreed, that those that love him and are called "according to his purpose, shall be conformed to the image of his Son, that he might be the first-

born among many brethren." Image means likeness, picture, a strong resemblance. I am often made to wonder, when looking at the professed followers of Christ, where his image or likeness comes in; the resemblance is so faint that it cannot be detected. I see them fashioned after the world; they look like the world and act like the world, and, according to the decrees of God, are of the world, and belong to the world. No image of Christ there! The Gospel brings vividly to our minds what constitutes the image of Christ. "They are not of the world, even as I am not of the world." John 17: 14. For, "as he is, so are we in this world." 1 John 4: 17.

The grace of God teaches us that we should "live soberly, righteously, and godly in this present world." Titus 2: 12. "For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Rom. 8: 5. The world-loving, jeweled, gaudily-attired, frizzed and banged are a disgrace to the image of Christ. We see no such picture of him in the Gospel mirror.

1. God has decreed or pre-determined that, in order to become his children, we must be adopted into his family, according to the good pleasure of his will. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. "Come out of her ye people, that ye be not partakers of her sins." "I have chosen you out of the world, therefore the world hateth you." John 15: 19; 17: 14.

2. God hath decreed that his children "should be holy and separate from sinners and should be to the praise of his glory." That "they might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 1 Pet. 1: 4. Being "heirs of God, and joint heirs with Jesus Christ:" they are identified with the family of God, and are in "possession of eternal life;" "their affections are set on things above, and not on things on the earth;" "they live not unto themselves, but unto God;" "their treasures are laid up in heaven;" "they are pilgrims and strangers on the earth;" "their citizenship is in heaven."

#### MINISTERIAL MEETINGS.

BY J. S. FLORY.

SOME of our well-meaning brethren are slow to lend their influence to these meetings. Did they fully realize the good that may be acquired by these meetings, when conducted in a judicious manner, they would think, perhaps, differently. If the children of the world can become more efficient in the prosecution of their ends by meeting together and discussing ways and means to an end, why should not the children of light meet occasionally for mutual improvement, and together cultivate the spirit of meekness and good will, and discuss measures relative to their work, that they may become workmen approved of God and be prepared, through wholesome counsel, to become more careful, more studious, and in every way more efficient for the work entrusted to them. He is not a wise man who thinks he needs no improvement. He is a learned man who is conscious of the fact that he needs to know more.

We hear much said about Holy Ghost preparation. Very well; it is the heart and core, necessary for a sound preacher, but we remember it was most graciously and abundantly given when the preachers were congregated together in an old-time Ministerial Meeting. God blessed

that meeting and our prayer is for more of such Pentecostal preparation for the ministers of God.

Our Ministerial Meeting of the District was well attended this year, and, we think, much good accomplished. It was thought best to have another in six months. Here, at Lordsburg, we have a local meeting of the ministers every two weeks. The object is mutual improvement. One feature of our work is to have a critic, who criticizes the words or actions of the minister in such instances where he thinks improvement might be in place. The criticisms are only made known to the one for whom they are intended. In this way stereotyped, odd expressions may be got rid of, and improper gestures avoided. Of course, long-continued habits are hard to break off, yet much good may result from criticism, given in love.

Speaking of getting rid of trained habits brings to mind the case of the minister who at an association of ministers was called to account for using odd expressions, such, for instance, as, "Oh Lord, we are such good-for-nothing creatures; we all deserve to be hanged!" With tearful eyes he promised to "turn over a new leaf," but the same day in prayer he thanked the Lord "that they had a good meeting and been enabled once more to hitch horses together." After that the ministers let him alone.

Due reference should always be had for holy things, and oddity of gestures or expression ought to be avoided. If unknowingly we have gotten into such habits, surely there can be no harm in being told of them. But who is to do the telling, unless we have a systematic way of getting at it so that no offense is given? Let us be "wise as serpents but harmless as doves!"

#### A CURE FOR THE BLUES.

It is told of Phoebe Cary, who was a remarkably sunshiny and lovable woman, that whenever she used to feel "out of sorts," she would shut herself up in her room for rest, until serenity of soul was restored. She was wise enough to discern the physiological side of amiability, and governed herself accordingly. A mother of two restless children acts upon the same principle by insisting upon an occasional "bed day." She has observed that "crossness" with them is invariably the result of too much activity, that nervous force is expended faster than muscular strength is generated, and tries to restore the balance in the manner suggested. The children understand that the measure is not a punishment, but enforced solely for sanitary reasons, and are allowed plenty of playthings and quiet games. This mother testifies that the next day her small brood is "bright and chipper as young robins." The experiment, for either children or adults, is worth trying.—*Congregationalist*.

If you shake up a basket of fruit or gravel, the smaller portions will go toward the bottom; the larger ones will come toward the top. This is the order of nature. And the same order prevails in the basket of human life. The world's shaking will send the small characters downward and bring the larger ones toward the top. The larger ones are not to blame for this. The smaller ones have no right to complain of it. It is the shaking that does the business.—*Educator and Companion*. [We have no fault to find with the logic, but no one cares to be the "small potato."—Ed.]

"WOULD you punish the spiteful,—show him you are above his malice. The dart he throws at you will rebound and pierce his own heart."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—2 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,  
D. L. MILLER, Treasurer,  
GALLEN B. ROYER, Secretary.

McPherson, Kans.  
Mt. Morris, Ill.  
Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,  
S. BOCK, Secretary and Treasurer,

Dayton, Ohio.  
Dayton, Ohio.

All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### DEAR LITTLE HEADS IN THE PEW.

BY MARGARET SANGSTER.

In the morn of the holy Sabbath,  
I like in the church to see  
The dear little children clustered,  
Worshipping there with me.  
I am sure that the gentle pastor,  
Whose words are like summer dew,  
Is cheered as he gazes over  
The dear little heads in the pew.

Faces earnest and thoughtful,  
Innocent, grave and sweet,  
They look in the congregation  
Like lilies among the wheat.  
And I think the tender Master,  
Whose mercies are ever new,  
Has a special benediction  
For the dear little heads in the pew.

When they hear the "Lord is my Shepherd,"  
Or "Suffer the babes to come,"  
They are glad that the loving Jesus  
Has given the Lambs a home,  
A place of their own with his people,  
He cares for me and for you,  
But close in his arms he gathers  
The dear little heads in the pew.

So I love in the great assembly,  
On the Sabbath morn, to see  
The dear little children clustered,  
And worshipping there with me;  
For I know that my Precious Savior,  
Whose mercies are ever new,  
Has a special benediction  
For the dear little heads in the pew.

### MISSIONARY ITEMS.

"From the unhappy desire of becoming great, gracious Lord and God, PRESERVE US!"—Herrenhut.

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A missionary text: "Rivers of waters run down mine eyes, because they keep not thy law." Psalms 119: 136.

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Dr. Pierson's idea of a church is this: "The whole church of God should be a great body of evangelists, instead of first absorbing pastor after pastor, and then, like insatiate sponges, demanding the ministrations of evangelists. Besides, church members should say to their ministers: 'Let us alone, and go after the lost; when

we need you, we will send for you or come to you; but we leave you free to seek the unsaved, and whatever we can do to help you, we are ready to do. Be our leader, and we will follow, lead us out into the world-field, and set us at work. Lead us out in the battle-field and set us fighting.'"

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We have heard of a brother who is doing effective work for Jesus in a vicinity, almost entirely made up of French Catholics. They look upon all Protestant workers with much suspicion. Our brother is conducting a private school, and in that way sows the seeds of truth into the minds and hearts of the little ones. This is true missionary work, and will receive its blessing from the Lord.

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A missionary of India recently told how he met a man, a thousand miles from Benares, "measuring his distance" to that city. To reach that city in that way means to them all of heaven. The method of travel is to lie flat on the ground, mark with your hands, then get up, put your toes where your hands were, and lie down again, that much closer to Benares. What would such sacrifice attain to, if turned to God?

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A girl of India, with a romantic turn of mind, chose to marry a leper. She secured a large basket, placed her husband in it, and thus carrying him on her back, went about the country begging. In the town Amritsar, she had placed him on the banks of a placid little lake, while she would be absent for a short time. He claimed, during this time, to have seen a crow fly into the water and come out white. He said to himself, If the water can make the crow white it can make me whole, whereupon he thrust his hand into the water and it was healed. Then he immersed himself entirely, and was healed of his dread disease. The story was told far and wide, and the lake became known as the Lake of Immortality, for all believed there was a god in the water. In the center of the lake, soon after, the natives erected a temple to their supposed god, inlaid and overlaid with gold and precious stones, at a cost of ten million dollars. This temple stands to-day as a witness of their blind faith. What will be their zeal for Christ when they learn him? The Scriptural idea of *chosen men* is told in Acts 25: 26, "Men that have hazarded their lives for the name of our Lord Jesus Christ."

S.

### WHAT CAN I DO?

BY M. S. SNAVELY.

No. 11 GOSPEL MESSENGER is before me, and its contents quickly scanned. Two articles riveted my attention: "THE OPENING OF AN INDIA MISSION," Page 166, and "A THANK-OFFERING STORY," Page 167.

The first article stirred my soul to its depth, and thrilled my being with gratitude to God for this Gospel move by our Mission Board.

The second article "set me to thinking," as I hope it will many others.

The opening of an India Mission is a momentous work; and we ought, each of us, to go down on our knees in humble gratitude, for the privilege of aiding, in ever so little an effort to send the light of the Gospel to a darkened nation. To send three or four missionaries to this new field, and to have them work effectively, will require a considerable outlay of money, for the many incidents of a new work. Our Mission Board asks the church to send, early in May, contributions for the furtherance of their plan. In a private letter before me occur these words:

"The fact of the going depends upon the support of the church. If we do not have a funde they cannot go, that is all; and that cannot be held responsible."

Dear brethren and sisters, can we, or leave our Mission Board hampered for to carry out this work,—a work of enlightenment,—a work for which Christ came to the world, suffered and died? WILL we hands of the Mission Board through indifference, and then, sitting at home pray "that the borders of Zion may be enlarged," and, "Thy kingdom come, though done on earth as it is in heaven," know the WILL of our Savior is distinctly expressed in the last command he gave while on earth, *GO AND PREACH THE GOSPEL INTO ALL THE WORLD AND TEACH EVERY CREATURE?*"

Again and again, with painful persistence, the question is pressed home to my own heart: "What am I doing to aid this work? How can I help send the Bread of Life to India's millions? My sense of personal responsibility is great, and I feel, 'Woe is me' if I lift my hand to help this work along. My desire to do it is great; but, alas, my inability to do much is great."

As I read the *Thank-offering Story*, I ask myself: Why cannot we, dear brethren and sisters, some such method of making a special offering for this new work (which should be an old work)? Why not inscribe an envelope such as this story suggests, and then, somewhat after the same fashion, only give a little nearer to the Gospel plan. "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. 16: 2. "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: the Lord loveth a cheerful giver." 2 Cor. 9: 7. Who, on the first day of the week, upon the events of the past week, will something to be especially grateful for? there be first a willing mind, it is according to that a man hath, and not according to that he hath not. 2 Cor. 8: 12.

Much money would thus accumulate; more important effect of such a system would be the reflex action upon ourselves. Not only the habit of giving, after the Gospel plan established, but the habit of looking with gladness upon the little as well as the greater of our every-day life. Let us try this plan, and see if life does not hold for each of us a new meaning and a new sweetness, as it has for Mrs. Stanton, of the story.

There is a great service before us,—which, in distribution, may be shared by us, as a church, gird ourselves in the strength to do it. Let us get near the work, we may know all his will, and feel his strong hand upon us. I would appeal to the church, all over this broad land, to awake to the importance of this work, because the millions of the women of India *are reached by women*; hence, to the sisters who go out into this new field must be grafted the great responsibility of reaching women who may be reached. Second, I would appeal to the sisters, especially, because as women their hearts will be moved and melted in pity for the weary, sin-burdened, and darkened sisters of heathenland. What woman can hear of the cruel suffering of the child-widows without feeling her deepest womanhood her tenderest sympathies awakened, her sense of Christian duty and responsibility doubled, and whose heart will not spontaneously



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We have learned, dear sisters, that our quiet influence, in our homes and in our home churches, has helped the General Mission Board in the past. Therefore let our usual contributions to our regular mission go, unfailingly, month by month, to the General Mission Board, and let this extra gift be made for the new work, which we, as a Christian people, must undertake. We have a common bond of union,—*love for the Master*. How can we best show it? It may be only a little we can do. We may not have a great abundance to bestow, and we certainly cannot pay for the blessings that come to us from a kind Father's hand; but, let us do, or give that little, with whole-souled devotion and cheerful gratitude.

If you have not yet read the *Thank-offering Story*, will you please read it? May the Lord so impress it upon your heart that you will act upon it and send your gift, quarterly, through your regular church solicitor, or otherwise, to the Secretary of Mission Board, for the *India Mission Fund*; and may your experience be like that of Miss Stanton, as given in the last paragraph of the story! "Her days seemed full of pleasant things; her heart attuned to thanksgiving. Her envelope grew full almost to bursting; and yet there was no lack of earthly comforts. She sometimes felt as though the miracle of the widow's cruse of oil and measure of meal was repeated in her, for the more she put away in the sacred envelope, the more she had to put there."

Does not that make us think of the text, "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, and it fendeth towards poverty?"

"What can we render unto the Lord for all his benefits?" Let us give, out of our abundance, at least a little offering, after the manner of "Mrs. Stanton," and we will find that, though small the gift, "it will be sweetened through and through with love." If it also be freighted with earnest prayer, it will go forth still more enriched, and may save a soul for Christ, and add a star to our crown.

May the Lord bless the work and the workers, both those who go and those who stay!

May he take us and use us as seemeth him best! Amen and amen.

Huntingdon, Pa.

### THE BOOKS WRITTEN.

BY S. N. McCANN.

WHAT are those books? Who writes them?

These questions answered, and we will feel concerned about one of the multitudinous volumes that will be thrown open as we stand before God in the midst of crashing elements and burning spheres.

These books are the life record of every son and daughter of Adam. When the record is complete, God closes and seals the book of each individual, to be opened only at the resurrection of life or damnation. John 5: 29. No man can tell the day when his book will be closed. It is enough to know that death will come sure and soon, and that life, with all our opportunities, grand and glorious, as they are, closes and seals our volume until we "shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

You write your own book and you must read it, as you write and seal it. You will be concerned with but one of the many books that are opened on that day, and that is the one you are now writing. It is your life record; it is just what you make it by thought, word, and deed. God

holds you responsible for every moment he gives you. Time is such a precious messenger of eternity that God only entrusts it to you by moments. The past is gone, it cannot be reclaimed, the future is not yours, it can never be, it is God's. The present is all that God has given you, just this moment, this hour, this day only.

Who is it that cannot dedicate one hour to the right, to truth, to God? All can do it. God asks no more. Give this hour to him, and with your increased strength, the next, and the next, as he gives them to you. Twenty four hours for truth, one hour for God,—he asks no more. Don't crowd months and years upon yourself,—they may never be yours. If they are, they will come one by one. Thirty days for Jesus, twelve months, a life for him, and an eternity in heaven.

"Every idle word that men shall speak they shall give account thereof in the day of judgment." Matt. 12: 36. Sinner, if God would close the record with you now, how would your book account stand? Blotted, and stained, and blackened on every page (day)! Here is an entire page spoiled with lustful thoughts, there is another with covetous desires, another with bad words, and another with a bad temper, yet another with a bad appetite, still another with a bad tongue, and so it goes on with sins of commission, and sins of omission, until there is scarcely a pure sentence (hour) in your book.

Think of every hour of life being a condemning witness against you in the judgment! With such a record, heaven's gates must close against you, and the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. 25: 41, be pronounced. Your record is dark, your doom is sealed, but for the Blessed Jesus, who, with outstretched arms and bleeding hands, says, "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11: 28. "Though your sins be as scarlet, they shall be as white as snow," Isa. 1: 18, through the blood of Jesus. "Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved." Acts 4: 12. You accept Jesus as your Savior, and your sins are canceled; you have a clear record, you are saved, you have life eternal, salvation, heaven, for you are sealed "heirs of God, and joint heirs with Christ." Rom. 8: 17.

Does the book-record stop, now that you are in the church? Certainly not! Every sin makes an ugly blot, and one blot on your book will condemn you in judgment. One sin unpardoned will close heaven's gates upon you, for "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." Rev. 21: 27.

Does any man live without sin? No. Does every sin make a blot? Yes. What is to be done? Go to Jesus, you don't dare get away from him, plant your feet in his footsteps, put your hand in his hand, your heart in his great loving heart, and let your life be hid with him in God. Col. 3: 3.

### COUNCIL-MEETINGS.

BY L. A. WENGER.

#### How to Destroy the Interest in Council Meetings.

1. Appoint the meeting one hour earlier than the usual time for meetings at that season of the year.

2. Open the meeting thirty minutes, or more, after the time the meeting was appointed.

3. Let all the official brethren present, retire to some private place, leaving word for all officials coming in to join them in private council.

4. Let all business of much importance be thoroughly discussed, and acted upon by official council, while the rest of the members may spend the time, thus consumed, in conversation, or as they may see proper.

5. After all the time necessary has been consumed, by officials, to arrive at a conclusion, let them report and ask the meeting whether it is willing to accept their conclusion.

6. Continue the meeting so long, that the majority of the members present, will have to leave, before the meeting has completed its business.

#### How to Make Council-meetings Interesting.

1. Appoint the time for the meeting, at the usual hour for the regular appointments for preaching, at that season of the year.

2. If a private official council is necessary, let it be before the time appointed for the opening of the meeting, and only for the purpose of ascertaining whether business is ready for the meeting, and how to present it, and whether expedient to present it at all.

3. Open the meeting promptly on time, whether all the members are present or not. By being prompt in opening, we may have more promptness in the future.

4. Let the meeting adopt rules of order to govern the meeting in harmony with rules governing Annual Meeting.

5. Let the business of the meeting be presented, by the brother presiding over the meeting, in a concise manner. Also, let liberty be given to all present to express their mind in a Christian way, on any subject before the meeting.

6. Let the meeting be closed before the members are too much wearied, lest they fail to attend the next meeting.

Mt. Sidney, Va.

### A VOICE OF WARNING.

BY HENRY FRANTZ.

I SEE there is getting into our churches, at some places, the unscriptural practice of not baptizing applicants at once. I also observe that, in a series of meetings, sometimes those, making application for membership, are not baptized until the close of the meeting. Then all are baptized at once. Sometimes we have it stated, that so many, whatever the number, are rejoicing in a present Savior, and the hope of glory, and are to be baptized in the near future.

I cannot understand why this delay should be. What objection could there be to immersing the applicants at once? Where is there any account in the Gospel, of a delay in this important matter? I believe, when holding a series of meetings, and there are applicants, we should immerse them as soon as practicable. Should they prefer to wait a few days, for certain reasons, it might be expedient to accede to their wishes, but, as ministers of the Gospel, have we any right to advise them to wait until the close of the series of meetings, or even longer? I think we have not. Should they die during this time, who is responsible? Salvation is not promised in the Gospel this side of baptism, neither is remission of sins. Let us, therefore, consider this matter carefully. If we are not careful now, perhaps after while some may conclude, that we can get the applicants during the winter, and then wait until spring or summer to baptize them, thinking there is no danger in waiting. I say, Let us pause and consider! It seems to me I can see some danger of encouraging the probation system, but I find nothing of the kind endorsed in the Gospel. Whosoever will, let him come now, and have pardon upon the authority of the Gospel, and not stop by the way.



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✍️ Anonymous communications will not be published.

✍️ Do not mix business with articles for publication. Keep your communications in separate sheets from all business.

✍️ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

✍️ The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., April 11, 1893.

It takes a genuine Christian heart to greet an enemy. Any sinner can treat a friend kindly.

As a rule, those who talk most about the faults of others, are the least concerned about their own.

THE Old People's Home near Timberville, Va., is now about completed. Some inmates have already been admitted.

BRO. HENRY S. KLINE, of Garfield, Pa., may now be addressed at 2000 Center Avenue, Reading, Berks Co., same State.

BRO. SAMUEL MURRAY and wife are expected here next week. For the present they will make their home with Bro. S. M. Eshelman, our mailing clerk.

If there are any members in Jefferson City Mo., or in that vicinity, they will please make themselves known to Bro. Jacob Doener, 111 Elm St., who with his family has just located in the city.

MINISTERS who refer to Paul's midnight discourse at Troas, as an excuse for long sermons, will do well to remember that they lack a great deal of having even half the ability possessed by this eminent apostle to the Gentiles.

We are requested to state whether the Orphanage or Christian Home at Council Bluffs, Iowa, is under the control of the Brethren. It is not. We know nothing of the character of the institution, but our people are not connected with it in any manner.

BRETHREN MILLER and LAHMAN, accompanied by Bro. Mahan and wife, landed in New York last Monday. Bro. Lahman is expected to reach Mt. Morris by the time we get this issue on the press. His wife spent the winter in Florida and returned to her home here a few days ago. Bro. Miller is not likely to be here for some days. His wife met him in New York. They have arranged to visit a few points in the East before coming to Mt. Morris.

BRO. AMICK has been spending several days with the members in the vicinity of Monticello, Ind. We expect him home before this issue is mailed.

THE Jewish bankers and money-lenders of Europe are talking of "boycotting" Russian securities on account of the cruelties heaped upon the poor Jews by the Russian government. If united in their purpose, they can probably bring Russia to humiliation.

CHRISTIANS who try to cultivate good manners for society, should remember that in their private home-life they have the society of angels in the presence of whom the very best of manners should be cultivated. Everything that is good should be cultivated and practiced at home.

QUITE an interest has been worked up at Flag Center, some distance east of Mt. Morris. One was baptized there last Sunday. It is considered a mission point. We learn that the Mission Board of Northern Illinois has requested Bro. S. E. Yundt, of this place, to take charge of the mission for one year. The plan is a good one.

THE contemplated India Mission is not a "Come over into Macedonia" call, as some have intimated; it is a regular Gospel "Go ye" movement. Either is Gospel, but an enterprising church should not always wait for a call, but do as the Savior instructed the apostles, "Go ye into all the world and preach the Gospel to every creature." This is a start in that direction.

THE population of India (almost 300,000,000) constitutes a sort of social, political and religious Babel. The recent census was taken in seventeen different languages. The blanks issued numbered over 80,000,000, and those used weighed two hundred and ninety tons. If put end to end they would reach more than half-way round the world. There are nearly five times as many people in India as in the United States.

THE American Messenger says: "There are now more Jews in Palestine than for many centuries past. In Jerusalem the population has reached beyond 40,000, and there are 60,000 scattered in other cities. Various improvements are being made in the Holy City; new roads have been opened up beyond the city walls, the water-supply has been improved, telegraph-offices established, and various hospitals and schools of learning opened."

"It is not my fault that my children have gone wrong. As long as they were at home I held a tight rein on them; but when they grew up and got away from me they fell into vicious ways." Thus spoke probably a well-meaning, but a very unwise mother. It is one thing to hold tight reins on children, but quite another thing to train them for life's work. Children should be taught to understand the principles of right and wrong, that when they pass out into the world they may be governed by these principles. Tight reins in family government may at times serve a good purpose, but training in self-control for good, is far better. Train your child in the way that is right, point out his errors in a manner that will convince him that you love him. When you have corrected your child for any sort of wrong conduct, let that be an end of the matter. The force of your correction will be utterly broken if you keep up a perpetual allusion to the misconduct that called it forth. One of the blessed things about God's forgiveness is, that he remembers our sins against us no more forever. As far as such a thing is possible, he lets the memory of our offenses fall into oblivion. In this respect, as in others also, we ought to imitate his example.

Zion's Watchman says: "Rum and tobacco hand in hand on the way to destruction: Tobacco smoking is never peculiarly attractive to a man than the smoker, yet it has its degrading offensiveness. When, for instance, a sensible man in a public street, sees a lighted cigar in the mouth of a boy who is hardly more than tall as the cigar's length, or between the lips of a gentleman in the dress of a Christian clergyman, the observer's moral sense is much shocked. Why should it be, if it is right to use the weed?"

WE had the pleasure of spending a few days with the Brethren at Milledgeville last week. Their council-meeting passed off very pleasantly. Delegates were elected to both the Annual and District Meetings. They appointed the delegates for June 24. We also enjoyed three prayer services and one Sunday-school while with them. These services were well attended and the best of attention given to the Word preached. We were also called upon to assist in the annual meeting of Bro. Joseph Fike's wife. She has been here for several weeks.

LAST week we mentioned the sickness of Mary Elizabeth Peifer, one of the students of Mt. Morris College. She died a few hours after the last issue went to press. Her death was a great loss to the entire school. She was one of the most talented students in the College, and had just graduated from the Seminary Department. Some of the professors pronounced her the most apt student in Greek and Latin ever met. She was not yet twenty years of age. Her memorial services in the Chapel, here, were taken to the South Waterloo church, where the funeral was attended by about 100 persons. While here in school, she built up a reputation that will long be remembered.

In "Tucker's Review of Briney" (on the Fortification), page 216, he says: "For this reason it was a great and unusual courtesy for the host to bathe his guest." I would like to know where he gets this. I do not remember of reading it in the Bible. A. W.

IT is "unusual courtesy," for certain unusual that we know no Bible record of it. The opposers of feet-washing are much to refer to the ancient custom of the host to bathe the feet of his guests, but are loth to produce necessary proof to establish the fact. In the Bible we have an account of Abraham entertaining celestial visitors. No man ever entertained more deserving of honor. If the bathing of feet of guests was a great and an unusual courtesy, no man ever had a better opportunity to show it than did the father of the faithful. On that occasion, and yet he had to be brought and let them wash their own feet.

A BROTHER wants us to tell him why we are so opposed to Sunday-schools. We know of nothing better than to train the young kindly and reason with them in a Christian manner. He adds that no Sunday-school has been held in his community for six years. That is a great misfortune. If we lived in a locality of this kind, we should talk Sunday-school a great deal. We know that Sunday-schools are a good thing, properly conducted, in any community, and therefore, to be encouraged, especially by the officers of the church. Our brother may exercise a little more patience, but he is assured that these schools will come by and by. Those who live in sections of the country where they must be wholly deprived of the Word, would do well to subscribe for our Messenger and study the lessons in their own homes. They will find this a most profitable way of spending a few evenings during the week.



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ONE of our readers desires to know who baptized John the Baptist? John was never baptized. He needed no baptism, though at one time he felt that he did, and said to Jesus, "I have need to be baptized of thee, and comest thou to me?" (Matt. 3: 14) He was a man sent from God, and was full of the Holy Ghost from the beginning of his life. He also introduced a baptism that was from heaven. He was sent, however, for the purpose of proclaiming the coming kingdom; to make known to the world that the long-promised Messiah was at hand, and introduce him to the public. His work was accomplished in a very short time. John was an exception of a prophet, sent to accomplish a special work. When that was completed, his mission closed. No other man, before or since, ever filled such a mission. His example in administering baptism, without being baptized himself, has nothing to do in determining the qualifications of an administrator in this or any other age. We must look upon his whole career as special in every respect.

#### CHURCH INDEPENDENCE.

CONSIDERING how long and strong the plea among the Disciples has been for congregational independence, the following, from S. McDaniel, a leading writer in the *Christian Standard*, reads a little strange. It shows that they are profiting by their experience. And by the way, we do not hear as much about the "congregational form of church government" and the "free rostrum" as in former years. But read what Mr. McDaniel has to say:

"In the first place, no church has the right to ordain any man to a ministry beyond its own limits. The usage among our churches has been very irregular, and often loose, to say the least. Any little cross-roads congregation, of a dozen or so illiterate members, may foist on the entire Brotherhood a man possessing none of the qualifications of the true minister of the Gospel. The devil did a clever thing for his cause when he advanced the doctrine of absolute church independence. In the exercise of this liberty they have made preachers and preachers; some that can read, and others that cannot. As a result, we have all kinds of preachers; those with 'Rev.' before their name, others with 'Eld.' and some with only plain John Smith. We have men preaching all kinds of doctrines, and doing all kinds of things, while there is no power to silence them. Having assumed the absolute independence of each congregation of every other one, as long as a villainous preacher can find some little church to endorse him, the Brotherhood is powerless to 'unfrook him.' I assert, without fear of contradiction, that this idea of congregational independence in matters that concern the whole Brotherhood, has done, and is doing more harm than nearly any other thing."

#### JUDAS.

Why did Jesus make choice of the twelve apostles, knowing that one of them was a devil? Will Judas be forever lost? Was this ordained of God? JOHN EARLY.

REMARKS.—Christ being divine, could see the end from the beginning, hence he knew the outcome at the time of selecting Judas. He at that hour knew what was in Judas. He "needed not that any should testify of man: for he knew what was in man." John 2: 25. Of him John further says, "For Jesus knew from the beginning who they were that believed not, and who should betray him." 6: 64.

From this we understand that when Jesus selected Judas, as one of the twelve apostles, he

knew that he would betray him. In his heart were evil germs, which in all likelihood, unfolded themselves gradually. About one year before the crucifixion, Jesus said to his disciples: "Have not I chosen you twelve, and one of you is a devil?" John 6: 70

It was necessary that Jesus should have twelve personal witnesses, who could testify to the world concerning what they saw and heard. He selected eleven faithful men, who could be trusted. He then made choice of one from the ranks of Satan, viz., Judas, who became both treasurer and steward, holding the only two offices of trust among the twelve. Nothing was to be done in a corner. Satan was granted permission to have one of his men present to see and hear everything. He was also permitted to have his own way with his own man. He finally entered into him (John 11: 27) and took complete possession. This resulted in the betrayal and crucifixion of the Savior. The whole process was instigated and engineered by Satan, who was blindly fulfilling the Scriptures, by having Judas and others do the very things that were foretold by the prophets.

Judas was never a really converted man, but being associated with the eleven, and constantly under the influence of the Savior's teachings and presence, his evil was held in check for over three years. He was selected because he was a devil (at heart). He was taken from the ranks of Satan, because it was necessary that Satan furnish the man who would betray Jesus. Judas yielded to the demands of Satan, as the clay conforms to the wishes of the potter. When too late he saw his mistake, repented and returned the money he had received (Matt. 27: 3). He then went and hanged himself, i. e., committed suicide. In heart he had been a devil, and now adds two awful crimes to a life of continued unfaithfulness. Going into the other world in such an awful condition, he must be forever lost.

While the betrayal was foretold as well as ordained, we see no reason for concluding that Judas was ordained to perform the part he took in the terrible tragedy. He was the willing instrument of Satan, who prompted him to do the awful act that sent Jesus to the cross, and his own soul to perdition.

A valuable lesson may be learned from the part that Judas played in the apostleship. He was the enemy in the camp. If any one can bear evil testimony against a man, it is his enemy. Judas was the first of the apostles, called upon the witness stand, so to speak, to testify before the world concerning the character of Jesus. He had been with him for years, and if there had been any evil or deception about him he would have observed it. But here is his dying testimony: "I have betrayed innocent blood." Matt. 27: 4. The very man, whom Satan expected so much of, becomes a strong witness in support of Christ's divinity. When a man's own enemy comes forward and gives testimony in his favor, what better evidence do we want! The testimony of one life-long enemy in a man's favor, in any court of justice, will outweigh the testimony of a dozen intimate friends. It was wise in God to let Satan have one witness among the twelve. And since this one witness has testified so strongly in support of Christ's innocence, it is enough to make the devils believe and tremble, and leaves the infidel without excuse. J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 39.—Temples and Tombs.—Benihassan, Ancient Thebes, Luxor and Karnak.

ON our way up the Nile we stop at a number of places to explore and inspect ancient temples and tombs, constructed at least three thousand years ago. The temples, which tell the story of ancient Egypt's greatness, are, with few exceptions, great masses of ruins. A few of them, having been covered with the drifting sand of the desert and but recently excavated, are still in a remarkable state of preservation. The tombs, having been cut into the solid rock of the mountain side, remain unto this day, except as they have been defaced by human hands, and robbed of mummies, coffins and funerary offerings.

After Memphis, the next place of general interest at which we stop, is Benihassan. Here there are a number of very interesting rock-cut tombs. In order to understand fully the ancient Egyptian's motive in spending so much time and money on his burial place, it will be necessary to know something of his belief as to the future of the body.

Briefly, then, although shrouded by innumerable superstitions, the ancient Egyptian believed that, after the lapse of many thousand years, the soul would again return to and inhabit the body. When it is known that they believed that the soul entered successively into a phoenix, a heron, a swallow, a snake, a crocodile, and other animals, some idea of the superstition of the Egyptians will be apparent. But running through this mass of absurdities was the faint light of the immortality of the soul. After all its wanderings and struggles, they believed it would live in the body again.

It might be interesting to stop here and inquire, whence had the ancient Egyptians their faint knowledge of the immortality of the soul? It was far from the grand light and immortality revealed in the Gospel, but yet there was in it a ray of light and truth. We believe it came to them from God. We know that he, in the olden time, made himself known to the people at "sundry times and in divers manners." We cannot now follow this thought further.

Believing, then, that at some remote period the soul would live again, not in a new body, but in the same old body it dwelt in before death, the chief concern of the ancient Egyptian was to preserve the body after death, so that, when the soul returned, it would find the body ready for its reception. Hence the art of embalming the body was carried to such a high degree of perfection that even the features of the face have been well preserved for more than three thousand years. This is also the key to the motive which led them to spend so much time and money on their tombs. The Pharaohs, the priests, and the wealthy spent immense sums of money in cutting their tombs into the living rock and making them strong and secure. In these tombs, not in the large chambers, or halls, but in a secret crypt, the existence of which was known only to a few of the nearest relatives and the high-priest, the body was hid away. With it were placed various kinds of food, raiment, and articles for the toilet. In the tomb, or rather with the body of the Pharaoh of the oppression, there was found, among other things, several hams of mutton, and geese (these had



been embalmed); also date palms, wheat, maize, lentile, beans, wine, oil, clothing, mirrors and other articles for the toilet, also books written on papyrus. We had the opportunity of seeing and examining these articles, and found them in a remarkable state of preservation. The grain, if planted, will grow, having retained the germ of life for all these centuries. The doom palms looked very much like those we found along the Nile on our trip southward.

It is owing to this custom of placing so many articles in the tombs with the dead, that to-day we know so much about the habits, customs, modes of life, etc., of the ancient Egyptians.

After the tombs had been cut, the face of the rocky walls, ceilings and columns were made as smooth as possible, and then covered with a thin coating of plaster, which was susceptible of a very fine polish. On the walls, thus prepared, were carved and painted scenes in the life of the occupant of the tomb, and, generally, if the dead were of note, a brief sketch of his life was inscribed on the walls or columns. In some of the tombs of the kings, a history of the wars in which they were engaged, and many interesting incidents in their lives are given. Thus the tombs, with the written history on their walls and the books of papyrus laid in them with the dead, became libraries and are of great historical value.

At Benihasan there are thirty-nine rock tombs in the face of the mountain-side. We shall only describe two of the most important, or rather, we will combine the two in one description. On approaching the cliff, in which the tombs are cut, the portico, twenty-one feet square, with columns seventeen feet high, supporting beams on which rests the slightly-arched ceiling, presents a striking appearance. It looks very much as if it had been built as the entrance to a large building. But, on going into it, we at once see that part of the living rock of the mountain-side has been cut away, leaving columns, beams, ceiling and walls of the original rock stand. Each of the columns is sixteen-sided, finely proportioned and beautifully designed. From the inner side of the portico is a door opening into a long gallery, which descends so rapidly that it is with difficulty that we walk down. At the lower end of the gallery a door opens into a large chamber, and from this, an opening was made for the body of the dead. After the body was placed in it, the opening was walled up and the whole plastered over. The walls and ceilings of the gallery are covered with paintings, figures in bass relief, and hieroglyphics.

Speaking of these tombs and the paintings and sculpture they contain, Hoply says: "In these vast galleries, you may wander at will and study the every-day life of men who walked the land before the days of Joseph. In these mansions of the dead mimic men and women are wrestling, fishing, ploughing and reaping, trapping birds, giving dinner parties, being flogged, cutting their toe-nails, treading the wine-press, dancing, playing the harp, weaving linen, playing at catch ball, being shaved by the barber, playing at draughts. Verily, there is nothing new under the sun. The old, old story of life is there, told as in a picture book. Though seen through a gap of four thousand years, the eye moistens over it still. Here are life's festive scenes and revels,—the wine-cup and the garland; and here its scenes of sorrow,—mourners are weeping over their dead. Nothing is lacking. And so, by a mystic touch of sympathy,—that touch of nature which links man to

man,—you reach out a hand across the ages, and feel the throbbings of a humanity kindred with your own."

One of the tombs, that of *Ameni*, has the following description of the good qualities of the dead: "I have never made a child to grieve, I have never robbed the widow, I have never repulsed the laborer, I have never shut up a herdsman, I have never impressed for forced labor the laborers of a man who only employed five men; there was never a person miserable in my time, no one went hungry during my rule, for if there were years of scarcity, I ploughed up all the arable land in the name of Meh (district), up to its very frontiers north and south. By this means I made the people live, and procured for them provisions, so that there was not a hungry person among them. I gave to the widow the same amount as I gave to the married woman, and I made no distinction between the great and the little in all that I gave. And, behold, when the inundation was great, and the owners of the land became rich thereby, I laid no additional tax on the fields."

Here it will be seen that the inscription in the tomb of *Ameni* refers to years of scarcity and of plenty, thus incidentally confirming the Bible account of the years of plenty and the years of famine. In one of these tombs is a picture which is believed by some Bible scholars to represent the arrival of Jacob and his family in Egypt. We examine it closely. The king is seated on his throne, and thirty-seven persons stand before him. They all appear distinctively Jewish. There can be no mistake as to the feature. It has been stated that only Jacob and his sons and their wives and legitimate descendants were presented to Pharaoh, and that these numbered thirty-seven. The view that this scene represents the coming of Jacob and his family into Egypt, has not been generally accepted, but there is no doubt but that it represents people from the Land of Canaan. Mr. Newberry, whom we had the pleasure of meeting, and who gave us valuable information, is now at work in the tombs at Benihasan, under the direction of the Egyptian Exploration Fund. We are hoping for important developments under his skillful management of the work.

#### THEBES.

Thebes, the hundred-gated city of Ancient Egypt, next claims our attention. It is the No, or No Ammen, of the Bible. Its modern names are Luxor and Karnac. In the days of its greatest glory, it stretched along both banks of the Nile, a distance of thirty-three miles. The valley of the Nile here widens out so that the arable land is twelve miles wide. A volume might be written, descriptive of the grandeur and of the ruins of the No. It is to-day one vast field of ruins, the most stupendous and imposing in the world. The Coliseum at Rome and the ruins of Baalbec do not compare with these. They are the most stupendous ruins of the mightiest city of the Ancient World. It was in the height of its glory when David reigned at Jerusalem. Later Jeremiah and Ezekiel both prophesied against the city, and their words that No shall be "cut off," "rent asunder," have been literally fulfilled, and Thebes is only known by her ruins.

But what ruins are here to be seen! There are temples and tombs, tombs and temples, multiplied over and over again. The greatest of all, the temple of Karnac! It was nearly two miles in cir-

cumference. It has five entrances, each of which was approached by an avenue of two hundred sphinxes. It was surrounded by a wall, six feet high and twenty-five feet thick. It had a magnificent gateway or propylon, 370 feet broad and 140 feet high. Passing through the gateway, we enter a vast court or hall of columns. One hundred and twenty are standing in the court, sixty-six feet high, and thirty-six feet in circumference. They are all surmounted with beautiful capitals, and inscribed with hieroglyphics. It is too, is seen the largest obelisk known. It is taken from the granite quarries at Syene, and is thirty feet square and ninety-two feet high. But it forbids us to continue. We might write and still not complete the description.

We were fortunate enough to have moonlight on our journey up the Nile, and this added to the interest and pleasure of the journey. Our first view of the ruins of Karnac was at half past six o'clock at night. The night was beautiful, bright and clear, such a night as we never see in our northern latitudes. The moon was shining in all the fullness of her glory. We wandered through the forest of columns with our Arab guides. The gloomy shadow cast by the columns and columns was only partly broken by the moonlight. It was a wonderful scene and made a deep impression upon the mind.

The walls of the temple are covered with inscriptions, one of which confirms in a remarkable manner the following Scripture: "So Shishak, king of Egypt, came up against Jerusalem and carried away the treasures of the house of the Lord, the treasures of the King's house; he took away also the shields of gold which Solomon had made." 1 Kings 14: 25-26. The wall represents Shishak returning from his victory. He leads a number of kings, such as that he overcame them. Among the number is King Rehoboam, bearing the inscription "I am of Judah." The figure of Rehoboam has the Jewish face, and we have here not only a remarkable confirmation of the Bible record, but, probably, a fair portrait of the weak son of the wisest king of Israel.

We spent three days at Thebes, all busy with sight-seeing and exploring ruins. We visited the tombs of the kings, all of which are cut in the solid rock. We saw the place where the body of the Pharaoh of the oppression was found, which we shall have more to say, but it is impossible to numerate all that we saw.

While at Thebes we engaged Hassan Ali as our interpreter. He is an Arab, holds Mohammedan faith and is bright and intelligent. On one of our long walks we said to him: "Hassan, what will become of you when you die?" He replied as follows. "Hassan good Mohammedan. When he die, friends bury him. He will go to Paradise. He will not be there much. He drink no strong drink. He tell his friends no bad word. When have no business, he pray one, two, three times a day. When he have plenty business, no pray. No time to pray."

We had more conversation with him, but will suffice. We wondered how many poor Christians there are like Hassan Ali, "plenty business, no time to pray."

THERE may be those who are not willing to let their money should help convert the heathen, claiming that there is plenty for us to do. Such persons ought to show their faith by their works, and do much for the home cause.



ELD. R. H. MILLER.

The *Phrenological Journal* for March, 1893, published by Fowler & Wells, New York, contains a well-executed picture of Eld. R. H. Miller, with a carefully-prepared delineation of his character by Prof. Sizer, one of the oldest, and perhaps the most noted phrenologist in the world. Below we present Prof. Sizer's opinion of Bro. Miller. Hundreds of our readers can determine how well Bro. Miller's strong points are brought out:

"The following remarks on the character of Eld. Miller were based on a photograph, from which the engraving is taken:

"The photograph of this man indicates mental and physical activity, with a combination of fineness of quality, endurance and force. In any field of endeavor he would have been, in his way, a master. Had he been a seaman, he would have wanted half a gale of wind to sail in; he would not have been satisfied with a ten-knot breeze. Had he been engaged in railroading, he would have wanted the lightning express. Had he held the reins of the road, he would have wanted a brisk team and a clear path. His whole constitution glows with life, vim and vigor; and while he has force that belongs to the masculine nature, the mandatory enthusiasm that seeks to master whatever opposes and needs to be conformed or reformed, he has the sensitive instincts of the feminine, which make him a sharp critic, a clear-cut thinker, and a man of wonderful power to make definite the thought he wishes to impress. We judge, therefore, that the front part of his head, the intellectual, the perceptive, and the intuitive elements were inherited from his mother. He thinks as she thought, he knows as she knew, he appreciates as she felt that belongs to the masculine, the father. That gives him the earnest energy and the commanding spirit which wield an influence and moves powerfully wherever these things act.

"He has large Cautionness; the head is broad at the upper back corner, upward and backward from the ears, that enables him to sound the alarm. He would have been a good pioneer; a good leader of men as a soldier; and a natural herald of truth which he deemed important. He has large Conscientiousness that gives him a sense of righteousness, a feeling of justice and judgment. He is a natural John the Baptist, whose message was: "Prepare ye the way of the Lord, make his paths straight. Repent, for the kingdom of heaven is at hand."

"He has large Firmness, which gives him determination; and that is seen in every feature of his face,—decision and earnestness. It is seen in the organ of Firmness, in the centre of the back part of his top head. His Veneration gives him a sense of divine right, power and worth. His Benevolence renders him sympathetic toward those he wishes to serve. He has the enthusiasm which comes from Ideality and Sublimity, hence he would be eloquent in a cause he adopted and believed. He has discrimination and criticism, knowledge of character, power to impress his thought upon others, partly because he is in magnetic touch with other people, and because he has an instinct to understand the character of those whom he meets.

"Another of the traits shown in the portrait is Order. He is systematic, critical, in earnest, and honest; and all of these conditions are fortified by courage and fear, courage to meet opposition and fear for the danger he is trying to protect himself and others against. He has a good memory, what he knows is at his command. He has fluency of speech, but its peculiarity is rather the

crispness and grip which his words have, in burning where he scathes, and melting where his tenderness is brought to bear. He would tell a pathetic story so as to bring tears to every eye. He would scathe rampant unrighteousness in a way to make sinners tremble. If he were prosecuting attorney in a civil court, he would make a man feel what a monster of wickedness he was, as Warren Hastings said he did when Burke was scathing him in his famous trial.

"Hastings said the only relief he had under the scathing was the consciousness that he had not violated his conscience. If this man were a prosecuting attorney, if a man were guilty, he would make him seem as guilty as he was; he would make him feel like confessing and throwing himself on the mercy of the court. There are some mental constitutions which, when exercised upon the outward life, produce a sedative effect, the diction is smooth, the thoughts lacking in pungency, and the effect is like the polishing process in mechanics. When a constitution like this is on fire, the results are as specific as the path of the glazier's diamond that makes a mark on the glass to facilitate its separation. The diamond cuts in one place, and a jar brings the pane of glass apart.

"His manner may at times have in it the flavor of severity, because his mind is so clear and his conclusions so sharp, backed up and pushed with such earnestness that the guilty feel guilty when he reproves, and the righteous rejoice when he commends. He would have made his mark in any field of effort. He would have been a fine mechanic; a good artist; an excellent chemist; scholar; physician; a successful teacher; and yet in his easy hours he is able to say bright, generous and gentle things that awaken toward him affection and filial respect."

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Death of Jacob D. Miller.

JACOB D. MILLER died at the residence of his son, C. J. Miller, near Somerset, Pa., March 17, 1893, at the age of eighty-three years, nine months and four days. Bro. Miller was one of Somerset County's oldest citizens, and was long and favorably known in the country, and by a great many in the West. He took an active part in all the affairs of life. In his prosperous years he was most generous and hospitable. No one in need was ever refused aid. His charities were many and were made without ostentation, welcoming the unfortunate, as well as the fortunate, under his roof.

His church life was a marked feature of his life. About forty years ago he was elected to the ministry, and he never let the labors of the week prevent his attending to his church duties. Each Sunday he went to meeting, sometimes quite a distance. He deplored factions and disagreements, and his efforts were for peace and harmony. He had eleven children, of whom nine survive him.

Bro. Miller always enjoyed good health until about two months ago, when he was attacked by stoppage of circulation and pain in his right foot, which ended in gangrene. He suffered much until the gangrene set in, which was in about four weeks. From that time on he did not suffer much. His life ended as one going to sleep peacefully. Calmly he entrusted himself to the

hands of the Lord, as he often prayed for in his illness. His remains were interred at Somerset on Sunday afternoon. The funeral services were held at the house to a large assembly, by Bro. D. H. Walker, assisted by Eld. Michael Weyand from Job 14: 14, "If a man die, shall he live again?"

ISAIAH C. JOHNSON.

Somerset, Pa.

### Among the Isolated.

MARCH 17 I started for Hickory Knob school-house, about fourteen miles from Mannington, near the Marion and Wetzel County line,—a distance of about fifty-five miles,—where I found a few brethren and sisters who have not been favored with any meetings for several years. I preached, in all, seven discourses, mostly on doctrinal points. Our doctrine is new to most of the people here, but they paid strict attention to the Word preached. As a result two were added to the fold,—a man and his wife. The man was in his sixty-third year, and had been an elder in the Winebrennarian church. He stated he had only been "scrapping" and that he now wanted to obey the whole Gospel. Many others seemed greatly impressed, and the members were much revived. I find here very kind people. The country is very hilly, but it is mostly leased for oil. "Test wells" are being put down, and oil has been found in paying quantities.

If any of our ministers, traveling over the B. & O. R. R., could stop to preach for them, their labors would be appreciated.

ANDREW CHAMBERS.

Glen Elston, W. Va., Box 95.

From New Stark, Hancock Co., Ohio.

I NOTICE that there is a probability of starting a mission in India. I am pleased to see such a statement in our worthy church paper. I have felt, for a number of years, that our church, as a body, ought to take hold of a work of this kind. Two years ago a request was presented to our District Meeting, to ask Annual Meeting to start a fund for the purpose of sending missionaries to the heathen. This fund was to accumulate until such a time as Annual Meeting saw fit to send out missionaries into these foreign fields; and the interest only was to be used. Quite a number favored the query, but it met with considerable opposition. The opposing sentiment was so strong against the query that it was lost. I am very glad to learn that the important project is to be brought before our coming Annual Meeting, at which time I hope to be able to do something in the good work.

J. R. STACHT.

March 23.

### REMARKS.

The question is not to come before the Annual Meeting. The Mission Board has authority to send missionaries into all the world, and will send some to India if the money is raised for that purpose. We hope to see the call responded to liberally.—ED.

From Gardner, Kans.

At our last quarterly council it was decided, by unanimous vote, to build a church-house in Olathe during the coming summer, and a committee on solicitation was appointed. They have made a canvass of the church, and others, and met with good success. The house is now sure to be built. The house we already have is thirteen miles south-west of Olathe, in the vicinity of Gardner. Brethren Henry F. Crist and G. E. Wise represent the Olathe church at District Meeting.



We also re-organized our Sunday-school, to commence on the first Sunday of April. Bro. A. M. Sharp is our Superintendent. At our last appointment at Ottawa, one more was added by baptism. Last Sunday, by request, I made a visit to the few members living near Overbrook, and we preached three doctrinal sermons in the Methodist church in town. We had a crowded house and the very best of attention. While the Bible doctrine has never been fully taught in that place, it was well received. It never was my privilege to visit a place where the solicitations were so strongly urged to return again and continue the meetings. Overbrook is the home of Eld. J. E. Hilkey, and is in the bounds of the Washington Creek church. There are, in the town and vicinity, eighteen members, and, with time and a continued effort, we believe a large church will be built up at Overbrook.

ISAAC H. CRIST.

March 27.

#### Among the Churches in Southern Ohio.

I LEFT home Feb. 24 and came to New Carlisle, Ohio, where I commenced a series of meetings in town, in the new house, Feb. 25. I continued until March 15. Bro. Henry Frantz gave the result of the meeting, so I will leave that and speak of the Old Donnell's Creek church. The Brethren have only one congregation in Clark County, Ohio, but their district reaches out into several adjoining Counties. With four active ministers, and a good, working church, they move on in the good, old way. Eld. Henry Frantz and Bro. Bennett Trout were out the greater part of the winter in evangelistic work. Bro. Jacob D. Sandy and Bro. David Leatherman are doing mostly home work.

Those brethren are no "idlers," but mean business. By such efficient workers the Donnell's Creek church is kept alive. Bro. B. Trout has moved to New Carlisle and gives his whole attention to the work, "studying to be an approved workman."

March 16 I visited with the Book and Tract Committee in Dayton, and found brethren Hoover and Book in good spirits, with plenty of tracts, ready to do their mission of love.

While in the city I heard of Bro. Jesse Stutzman holding a short series of meetings in the new house in East Dayton. I found my way to an evening meeting, where there was a small congregation. The Brethren church in East Dayton is quite weak, and needs much help from ministers who chance to go to Dayton. They have a nice, plain, brick house, newly built, but are in need of a good, active minister. Bro. Stutzman has the care there, and said he would try to organize a Sunday-school. The members in West Dayton have promised them help.

March 19, I met with the Brethren of the Upper Twin church in their regular services. This church has had her share of trouble during the division, and was much weakened. Only about 125 members are left, but those who do remain are helpful. Bro. Samuel Miller and S. G. Crosswhite are the ministers who break the Bread of Life.

After visiting and preaching in three different congregations, I left the Miami Valley March 21. Upon arrival at home, I found my family some better,—wife had been sick. The meetings at Goshen have closed. Bro. I. J. Rosenberger did us good service and the meetings will long be remembered.

I left home March 24, for Pine Creek, Ind., and am at this writing at Bro. Andrew Ruple's, holding forth the Word at their West church.

J. H. MILLER,

#### Echoes From the Highway.

COUNCIL-MEETING was held at Lordsburg March 20. We had a number of additions by letter. Brethren E. A. Miller and B. F. Masterson were chosen as delegates to District Meeting. Bro. Miller was chosen as delegate to Annual Meeting. On the previous Saturday a council was held at Covina. They made arrangements to build an addition to their meeting-house, the same size as the present house, to be ready for the fall love-feast. Brethren Peter Overholtzer and Geo. Chamberlin were selected as delegates to District Meeting.

On Friday, March 24, our District Ministerial Meeting was held with the Brethren at Glendora. We had an excellent meeting. Next day our District Meeting convened at the Covina church-house. The delegates from the Tropico church were brethren Lehmer, of Los Angeles, and Bro. A. Wolf, of Tropico. The meeting was called to order by the old officers. Bro. Miller was chosen Reading Clerk, Bro. Masterson, Writing Clerk. Considerable business came up for consideration. The missionary work received due attention. No queries are to go to Annual Meeting. A request for Annual Meeting for 1894 was renewed and a committee appointed in reference to the matter. A delegate was appointed to represent this District on Standing Committee. J. S. FLORY.

From Crawford, Nebr.

WE have had fine weather this winter, and it would have been a good time for the Brethren to come on evangelistic work. In a few weeks seeding will commence. Then it will be hard to get a congregation.

We had a letter, recently, from Bro. John J. Hoover, from Rocky Ford, Colo. If arrangements can be made, he will come up and give us some more meetings. We surely would enjoy to have him, or any of our brethren, preach for us. It revives us all and makes us feel more like pressing on to that celestial city whose Builder and Maker is God. We truly hope the Mission Board will not forget us. A great work may yet be done here. A lady and gentleman, living at Edgemont, S. D., desire to be baptized, if a minister is sent either here, or direct to them. We hope where shepherds are plenty, they will remember us and assist us in the great work.

GEO. A. DOVE.

March 26.

#### The Cedar Rapids Meeting-House.

THE meeting-house in Cedar Rapids is assured. What was to many of us merely a pleasant dream has materialized into a positive fact. It emphasizes once more the importance of persistent effort, and the combination of forces in the spiritual work, as well as in temporal business. The lot has been purchased, and the house will be built during the summer, no preventing Providence. We wish to say to the Brotherhood at large that financial aid to this good work will be gratefully accepted. Send your donations to the GOSPEL MESSENGER office and they will be duly acknowledged through the paper.

By order of the District Mission Board.

A. V. SAGER, Secretary.

THOS. H. HIGGS, Foreman.

I. B. LEHMAN.

From the Big Swatara Church, Pa.

THERE was a joyful time among the members of the Big Swatara church, at the West Hanover Meeting-house yesterday. The brethren, sisters and friends met in the meeting-house for worship,

and after the service, a great number received the water, where the ordinance of baptism was administered. Twenty-one came out Lord's side, and made that good confession to the world, that they would henceforth live more with the world, but would now go to the people of God, and renounce sin and pleasures thereof. They were then baptized in the liquid stream in the presence of a large number of people. These were nearly all converts,—some quite young. May the Lord hold them faithful, in the faith once given unto the saints! These additions to the church are the result of a series of meetings, held the past winter. There are others near to be added. May God speed the day when many may come to join the army of the Lord, in his vineyard while it is yet called to-day.

HENRY BALS.

Harrisburg, Pa., April 1.

#### The Widow's Example.

Dear Editor:—

I CANNOT refrain from asking you to express the sentiments of the letter I have just written for I believe that it will do others good and what is contained therein:

Dear Brother in Christ:—

Enclosed find an order for \$6.00 for the Ind. It is one dollar of every ten I receive, all but twenty cannot spare any more than ten cents of every dollar I am a widow with six children and two old people, and all to clothe, but the two old ones. I rent my place the half, but I will give ten cents and keep ninety. I have received since the first of January. I do not keep the Lord's money. I lose nothing by giving, I made up my mind to do this, a certain one gave me \$18.00. The twenty cents is to go to the Home.

(Signed) —

1. Here is the consecration of the widow who has been bereft of the one who would feed and clothe the little ones.

2. Note the consecration. Many a one, able to mission work, would advise the widow to "lay by for a rainy day." Well, she is even if not in the way her advisers would for note the next.

3. God's promises sure to man. I remember Malachi urges the people to give, and says will bring into the Lord's house the offering him, he will open the windows of heaven and pour out such an abundance of blessings that he will not be able to hold them. Here is a sister's experience. She determines to give to God of every dollar to the Lord, and before she has paid the debt she receives thrice the amount given in the form of a debt she never expected would be paid to her. I wonder if the person would have paid the debt anyhow, if she had not made a resolution. Let it be as it may, God can easily put it into the heart of a man to pay what he chooses to do so. God bless all those who are consecrating themselves to the service of him.

Fraternally,

GALEN B. ROBERTS.

April 1.

From the Pine Creek Church, Ill.

FEB. 23 the members of the Pine Creek church met in council. Considerable business came before the meeting. Most of the items of business were properly arranged by the ministers and elders, with their companions, coming together previous to the time of council-meeting. One of the most commendable features of that official meeting was the presence of the wives of the ministers and deacons.

Our Sunday-school was re-organized for the summer. Bro. C. C. Price was elected Superintendent. Brethren John Burner and D. R. were sent to District Meeting as delegates.



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John Heckman was sent as delegate to Annual Meeting. We enter upon the work of another season full of hope that we may be able to do much more work for the Lord than we have during the past year. JOHN HECKMAN.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Adrian, Mo.**—The Mound church met in special council to-day. Our elder, Bro. Jacob Witmore, of Centre View, Mo., was with us. Through his fatherly care and help, the work of the meeting was done to the general satisfaction of the church. May the Lord bless us in our labors here, is my prayer!—*Albert J. Smith, March 25.*

**Bethel, Mo.**—This church held her quarterly council March 18. Love and union seemed to prevail. A great deal of business came before the meeting, but all was disposed of satisfactorily. Bro. S. B. Shirkey was with us and preached on Sunday and Sunday night. We organized our Sunday-school March 26.—*Frances Hildebrand, Mound City, Mo., March 27.*

**Waynesville, Mo.**—Our dear old brother, Eld. Stump, has been suffering for some time with neuralgia, but is able to be up again. He lost one of his eyes. We need more brethren to come and settle here. They can get cheap homes. We would like a minister to settle with us. We have a good meeting-house.—*Maria F. Burrow.*

**South Waterloo, Iowa.**—Our quarterly council convened Tuesday, March 28. All business passed off pleasantly. Bro. A. P. Blough was chosen to represent this church at our next Annual Meeting. Bro. W. D. Tisdale and wife, of Cedar Rapids, were in attendance at our council-meeting. The time for our love-feast was set for June 3.—*J. H. Eike, Waterloo, Iowa.*

**Carleton, Nebr.**—Our regular quarterly council-meeting was held April 1. Much business was transacted. A very important part of the business was, that the Bethel church will aid the India mission when the proper time comes. Will not all the churches bid the India missionaries God-speed by both their prayers and contributions? We organized our Sunday-school last Sunday.—*Levi Hoffert, April 1.*

**Clay Hill, Pa.**—Our quarterly council was held March 18, at the Hade church. Everything passed off pleasantly and nothing occurred to mar the feelings of any. Eld. Wm. C. Koontz and the writer go as delegates to District Meeting, which convenes in the Codorus church, York Co., Pa., April 19, 1893. We organized our Sunday-school with Bro. J. A. Stover, Superintendent.—*W. A. Anthony, March 22.*

**Oakley, Ill.**—The Oakley church met in quarterly council March 30. Considerable business came before the meeting, which was disposed of in a Christian-like manner. One was received by letter, and one letter of membership granted. Bro. A. J. Nickey was chosen delegate to Annual Meeting. We organized our Sunday-school by electing Bro. J. C. Sensenbaugh, Superintendent.—*D. J. Blickenstaff, March 31.*

**Liswood, Md.**—The Brethren of the Pipe Creek congregation met March 26, to close the Bible class for the winter, and also to re-organize our Sunday-school. Bro. Greenbury Ecker was elected as Superintendent. We look forward to having a very interesting school this summer. This church has lost quite a number of the old soldiers of the cross by death, during the last year. May our Heavenly Father put it into the hearts of those who are standing at the door, to enter the fold and help us work while it is day!—*Rachel A. Pfouts, March 27.*

**Muenster, Tex.**—Our crops are all in, and everything looks very promising. We have reason to feel thankful. Wheat and oats never looked better. Any brother, desiring to manifest the spirit of Paul, should come here, and I will find a chance for him to go from place to place to preach to the scattered saints of Northern Texas, Indian and Oklahoma Territories. Free conveyance will be furnished. I could accommodate three workers.—*A. W. Austin, March 27.*

**Grab, Mo.**—At the last quarterly council the Greenwood congregation, Texas Co., Mo., decided to hold a council-meeting semi-quarterly, in the eastern part of our congregation, for the benefit of the members living in that part. Our first meeting was on Saturday, March 18. It was the first council for one old sister since she had lived in our congregation. Nearly all the members in that part were present, and seemed to enjoy the meeting. Three were received by letter. We decided to hold our spring love-feast May 26.—*J. J. Troxel, March 22.*

**English Prairie, Ind.**—The English Prairie church, La Grange County, Ind., held her council-meeting on the last Saturday of March. The members, generally, were well represented. There was considerable business before the meeting, but all was adjusted in union and love. Eld. Peter Long is to represent our church as a delegate to our next Annual Meeting, and Bro. Yost Yoder as alternate. If the Lord will, we shall have a Communion June 3, commencing at 2 o'clock P. M. An invitation is extended to all the neighboring churches.—*John Long, April 3.*

**Camptville, Fla.**—On the evening of March 23 Bro. A. Hutchison commenced preaching at the Orange Lane school-house, and expects to continue, the Lord willing, until April 1, when we expect to hold a Communion. On account of rain, we did not have any meetings last evening or today, but trust we may be favored this evening, as Bro. Hutchison has so many good things to tell us, and has awakened quite an interest in this, as well as all other communities where he has been laboring. We feel that we need the prayers of all God's people to help along in the glorious work.—*Emma L. Bowser, March 26.*

**Bridgewater, Va.**—Eld. C. G. Lint, of Meyersdale, Pa., came to the Cook's Creek congregation Feb. 18. He preached seventeen sermons in Dayton and fifteen at the College Chapel at Bridgewater. Fifteen souls were added by baptism, and one or two more are to be baptized yet. The Master's cause was well maintained and advanced by the labors of our dear brother, and we think much good has been done. The congregations increased in interest and numbers as the meeting advanced. The illness of Bro. Lint's aged father hurried him from us. We hope he may come again.—*S. F. Sanger, March 24.*

**Camptville, Fla.**—Jan. 26, our little girl, Florida, aged seven years, while at play in the school-yard, was very badly burned, and is just now able to walk a little. She was compelled to lie on her breast all this time, and I can assure my northern friends, who so often write me, that we have good neighbors here. Were it not for my good neighbors here, I don't know how I would get along. The Good Master saw fit to deprive me of my dear companion three years ago (who was a minister), and since that time I have learned to know what good neighbors are worth. With my five little children to care for, I can say of a truth that it has been through the mercies of God, and the help of my kind neighbors and friends that it is as well with us as it is. I fervently ask the dear brethren and sisters to remember us at a Throne of Grace.—*Emma L. Bowser, March 26.*

**Sterling, Ill.**—Our council-meeting, prior to District Meeting, occurred on Saturday, April 1. Much matter was before the meeting, and was harmoniously disposed of. We will hold our love-feast May 13 and 14. Our church sends one delegate to District Meeting.—*P. R. Keltner, April 3.*

**Rogersville, Ind.**—The members of the Buck Creek church met in council March 25. A delegate was chosen to District Meeting; also to Annual Meeting. The church decided to hold a Communion May 13, and we invite ministers, members and friends to be with us. The day following, our Sunday-school was organized, to open with the second quarter.—*Dora Rhodes, March 27.*

**Wyandot Church, Ohio.**—The members of this church met in council on March 25. All the business was disposed of in a Christian manner. Bro. Isaiah Heistand was elected as delegate to Annual Meeting; brethren Isaiah Heistand and Michael Ulrich to District Meeting. We made arrangements to hold our Communion meeting June 15, and hope the surrounding churches will remember us. Any one, wishing to come by railroad, will be met the day before at Sandusky, by notifying the writer.—*Alverty Buxton, Cor. Sec., Upper Sandusky, Ohio, March 27.*

**Sterling, Colo.**—There being a little band of brethren and sisters, eight in number, living in this part of God's heritage, without a minister in our midst, we would like if some good, faithful minister, desiring to change location, would come and locate in our midst. Any other members will also be made welcome. We are under the care of Eld. J. S. Snowberger, but he lives fifty miles from us, and has a great deal of labor on his hands, so that he cannot be with us often. We would like if brethren, passing this way, would stop and see us and the country. They will be met at Sterling, by addressing the writer. Any one, desiring further information in regard to the country, may obtain it by addressing the writer.—*J. H. Kinzie, March 27.*

**Booth, Kans.**—Another precious soul has been made willing to come out on the Lord's side, and on last Sunday was taken down into the water and baptized in the name of the Lord. May she become a faithful worker in Christ's kingdom here on earth! This makes twenty-four, in all, that have united with the church since Jan. 1, at this place. Bro. Lemuel Hillery came to us Feb. 16, and preached twelve soul-cheering and practical sermons. Bro. Lemuel cuts to the line. Our quarterly council was held March 6. Quite a good deal of business came before the meeting, but everything passed off in the usual order. We send one delegate to Annual Meeting; also two delegates to District Meeting. Our love-feast will be on May 6 and 7.—*A. F. Miller, March 27.*

**Mt. Zion Church, W. Va.**—We commenced a series of meetings at the Mt. Zion church March 10. Bro. Wm. H. H. Shafer came on the first evening and continued until Sunday morning, March 19. He preached the Word with much power. The little band of believers were much built up and strengthened in the cause. Two came back to the fold, who had wandered away, and two were baptized. After preaching, March 19, we resorted to the water, where they were baptized in the presence of a very large congregation. Many were present who had never seen the brethren perform the sacred rite. Bro. Shafer is an able exponent of the doctrine of the church, and the Sword of the Spirit was wielded with much power. He was assisted by Bro. J. K. Holsberry and the writer. To God belongs the praise.—*J. M. Wells, March 23.*



## Literary Notices.

The "Tribune Almanac" for 1893 is early in the field, and is incomparably the best manual of the kind published in the United States. Between the familiar green covers there are 350 pages, containing a voluminous mass of current information on nearly every subject of public concern. So comprehensive is its scope, and so thoroughly digested is the work in all its details that it constitutes a reference library by itself. The topical arrangement is developed with such orderliness that the book has the general effect of a series of well-filled alcoves, in which everything is to be found in its right place.

At the end there is a carefully-elaborated index, which serves the purpose of a complete catalogue of the library. The tables relate to foreign trade, banking, coinage, circulation, pensions, appropriations, army and navy, the new Congress, reciprocity, laws of the last session, debt, revenues, postage, and similar public interests. Full returns of the Presidential election are presented, and there is a multitude of general matters, such as the World's Fair, legal holidays, interest, exemptions, naturalization, athletic and racing records, etc. The "Tribune Almanac" for 1893 is a work which no intelligent American can afford to be without. It will be sent post-paid to any address upon the receipt of 25 cents.

"The First Millennial Faith," by the author of "Not on Calvary." Bound in blue and white cloth, with gold stamping. Price, 50 cents. Saalfeld & Fitch, publishers, 12 Bible House, New York City.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**HOLLINGER—LOOSE.**—At the residence of Bro. Philip S. Hottenstein, East Petersburg, Lancaster Co., Pa., by A. S. Hottenstein, Bro. Reuben R. Hollinger and sister Susan H. Loose, both of Lancaster County, Pa.

A. S. HOTTENSTEIN.

**SPRECHER—BROWN.**—At the residence of the officiating clergyman, John S. Rowland, March 23, 1893, Bro. Elmer Sprecher, of Hagerstown, Md., and sister Lucie I. Brown, of Martinsburg, W. Va.

JOHN BRINDLE.

**HOWELL—HENDERSON.**—At the home of the bride's parents, near Whitesville, Mo., March 19, 1893, by Andrew Agle, S. I. Howell and Miss Laura Henderson.

B. C. BASHOR.

**MYERS—BUTTERMORE.**—At the residence of the bride's parents, March 22, 1893, by the undersigned, Bro. A. H. Myers, of Tarr's Station, Pa., and Miss Maude Buttermore, of Pennsville, Pa.

H. S. MYERS.

**MILLER—WALLACE.**—At the residence of friend Joe Linsy, in Keokuk County, Iowa, March 7, 1893, by Bro. Michael Flory, Bro. Charlie Miller and sister Bessie Wallace, both of Keokuk County, Iowa.

S. F. NISWANDER.

**VANFLEET—ALLAN.**—At the residence of the bride's parents, in Keokuk County, Iowa, March 15, 1893, by Bro. C. M. Brower, Mr. Frank Vanfleet and Miss Robenia Allan, both of Keokuk County, Iowa.

S. F. NISWANDER.

**HOFFMIRE—HICKOX.**—At the residence of the bride's parents, near Union Mills, Mahaska Co., Iowa, March 2, 1893, by the undersigned, Mr. Charles Hoffmire and Miss Cynthia Hickox.

S. P. MILLER.

**RODABAUGH—WAGNER.**—At the residence of the bride's parents, March 8, 1893, by the undersigned, Bro. Edwin G. Rodabaugh and Miss Ida M. Wagner, both of Jefferson County, Iowa.

ABRAHAM WOLF.

**LAPP—WOLINGFORD.**—At the residence of the bride's parents Feb. 26, 1893, by Eld. S. W. Stambaugh, Bro. Benjamin Lapp, of Frontier County, Nebr., and sister Bertha Wolingford, of Lincoln County, Nebr.

BENJAMIN LAPP, SEN.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

**FISHER.**—In the Brothers' Valley congregation, Somerset Co., Pa., Feb. 8, 1893, of diphtheria, Franklin Fisher, son of friend John Fisher, aged 6 years, 4 months and 29 days. Funeral services by the writer and Bro. S. F. Reiman, from Job 1: 21.

W. G. SCHROCK.

**RAMSEY.**—In the Hatfield church, March 9, 1893, Katie, daughter of brother Samuel F. and sister Lizzie S. Ramsey, aged 1 year, 11 months and 9 days. She is gone to meet the angels. Funeral services by Eld. F. P. Cassel from John 3: 1.

NOAH S. RAMSEY.

**TEETER.**—Within the bounds of the Libertyville church, Jefferson Co., Iowa, Bro. John Teeter, aged 79 years, 2

months and 20 days. He was born in Bedford County, Pa., Sept. 6, 1813. October, 1859, he moved to Jefferson County, Iowa. Soon after he came to Iowa he united with the Brethren church. While at his son's, in Ottumwa, Iowa, after a few hours of sickness, he peacefully passed away, Nov. 26, 1892. Funeral in Ottumwa by the writer.

ABRAHAM WOLF.

**SLIFER.**—In the Sheldon congregation, Iowa, March 10, 1893, infant son of brother Charlie and sister Anna Slifer, aged 4 days. The little darling was laid to rest in the Sheldon cemetery. Funeral services conducted by Eld. Tobias Meyers.

**KIMMEL.**—In the Sheldon church, Iowa, March 22, 1893, infant son of brother W. C. and sister Anna Kimmel, aged 7 days. The little darling was laid to rest in the Sheldon cemetery. Funeral services conducted by Eld. Tobias Myers.

**MCGRIFF.**—In the Walnut church, Marshall County, Ind., one and one-half miles east of Argos, March 11, 1893, after an illness of five weeks, Bro. John McGriff, aged 58 years, 1 month and 19 days. He was anointed the day before his death. Funeral services by Eld. J. H. Sellers from Rev. 14: 12, 13.

DAVID W. WOLF.

**FISON.**—In Martinsburg, W. Va., March 19, 1893, Bro. Jacob Fison, aged about 60 years. Occasion improved by Bro. Daniel Wolf, of Maryland, assisted by Bro. J. Hutz.

JOHN BRINDLE.

**RHODES.**—In the Aughwick congregation, Huntingdon Co., Pa., Bro. Henry Rhodes, aged 81 years. Deceased was a faithful member of the church for a long period of his life. His loss will be deeply felt by his family and the entire community. Services in the Hill Valley church, by Eld. James R. Lane.

U. S. LOV.

**HARRY.**—In the bounds of the Maple Grove church, Ashland Co., Ohio, March 11, 1893, sister Harry, aged 79 years, 3 months and 2 days. Her husband preceded her to the spirit world more than twenty years. She united with the Brethren church about sixteen years ago, and lived a consistent Christian life to the last. Funeral services preached at the house of her son-in-law, Bro. George Snyder, by the undersigned, from Rev. 14: 12, 13. She called for the elders of the church, and was anointed with oil in the name of the Lord. She had eleven children—five boys and six girls. Five of the children have gone to the spirit land. After services she was conveyed about fifteen miles and laid by the side of her husband in the Mennonite cemetery, in Chester township, Wayne Co., Ohio.

ELD. GEORGE WORST.

**STOWEL.**—In the Deep River congregation, Poweshkeg Co., Iowa, Hattie May, daughter of brother Henry, and sister Anna Stowel, aged 2 years, 9 months and 16 days. Services by the writer.

H. R. TAYLOR.

**MCHEERY.**—In Jefferson County, Pa., Feb. 27, 1893, Thomas L., son of Sylvanus and Lucy McHenry, aged 7 years.

**MCHEERY.**—Also March 2, 1893, Boyd, son of same parents, in his fourth year. Both died with scarlet fever.

M. N. HERRIC.

**CORNS.**—In the White church, Montgomery County, Ind., March 19, 1893, of consumption, Bro. Joseph Corns, aged 32 years, 6 months and 10 days. He was a faithful member of the Brethren church for eight years. He leaves a wife and two little boys. Funeral services by Bro. D. C. Campbell.

ALBERT F. HARMESON.

**WAGNER.**—In the Salem church, Montgomery Co., Ohio, March 22, 1893, sister Henrietta Wagner, aged 40 years, 4 months and 23 days. She had been sick for a good while, but bore her sickness with patience. A few weeks before she died, by her request, she was anointed by the elders of the church. She was a faithful member in the church, and a shining light to her family, and those around her. She leaves a dear husband, two sons and two daughters. Funeral services at our central house, by the home ministers from 1 Pet. 1: 3-5.

JESSE K. BRUMBAUGH.

**KING.**—Jan. 1, 1893, near Larned, Pawnee Co., Kans., of consumption, Ella (maiden name Hetrick) wife of D. S. King, aged 23 years, 2 months and 23 days. Funeral services by D. D. Zook from 1 Thess. 4: 14, 15. She was born near Elkhart, Ind., in 1869. When twelve years of age, she was received into the church. Seven years ago, she, with her parents, moved to Kansas. Three years ago she was united in marriage to D. S. King.

M. J. BOWMAN.

**DAVIS.**—In the bounds of the Fairview congregation, Appanoose Co., Iowa, March 19, 1893, of scrofula, Bro. L. B. Davis, aged 70 years, 7 months and 27 days. Shortly before he died he called for the elders of the church and was anointed with oil, as directed by the apostle James. Funeral improved from Job 19: 25, by the home ministry.

ELD. DANIEL ZOOK.

**JULIN.**—In the Beaver Dam church, Kosciusko Co., Ind., Jan. 7, 1893, Naomie Julin, aged 78 years. Funeral services by Bro. Samuel Burket.

**WEHRLY.**—In the same church, Feb. 21, 1893, sister Wehrly, aged 48 years, 8 months and 8 days. Services by the writer.

**RICKEL.**—Also in the same church, March 1, 1893, Mary Rickel, aged 49 years, 8 months and 6 days. Services by the writer.

**SNIDER.**—At Tyner, Marshall Co., Ind., of lung fever, sister Mary Elizabeth Snider (neé Wehrly), aged 50 years, 11 months and 17 days. She was married to Simon Snider, who died in 1862. In 1866 she was married to John Snider, who, with four sons, survives her. Brethren J. Hilderbrand and S. N. Everole.

CLARA HIRSH.

**LYBROOK.**—In the Four Mile church, Union Co., Mo., March 2, 1893, sister Jane Lybrook, aged 68 and 16 days. She was the wife of Bro. B. Lybrook, who died in 1862. She lived with her husband in the spirit land just three months. Lybrook was born in Rock Bridge County, Mo., 1825, and removed to Preble County, Ohio, of age. She was married to Baltzer Lybrook. Funeral services by the Brethren.

**BALL.**—In the Midland church, Va., Jan. 13, 1893, sister Bettie C., wife of Bro. William Ball, aged 33 years and 13 days. She bore her long illness with courage, and died in the triumph of a living faith. She had two little girls. Funeral services by the Brethren, from the words, "She hath done what she could." Mark 14: 8.

ANNA H.

**HADSELL.**—At her home, in Phoenix, Ariz., March 14, 1893, Susie, wife of B. A. Hadsell. She was a faithful member of the Brethren church. She was a devoted wife and mother, leaving a husband and four sons. She had been an invalid for several years.

W. E. H.

**HOSTETLER.**—In the Wooster church, Wooster, Ohio, March 14, 1893, sister Sarah, wife of Bro. J. Hostetler, aged 49 years, 10 months and 1 day. Services by the Brethren, at the Mennonite church, and Bro. D. M.

**STEEL.**—At the same place, March 15, 1893, Steel, aged 48 years, 3 months and 21 days. Services by the Brethren, at the Mennonite church, and Bro. D. M.

C. A.

**CRUMRINE.**—March 14, 1893, Jacob Crumrine, aged 7 months and 4 days. Deceased was born in Montgomery County, Ohio, Aug. 10, 1811. He moved to Adams County, Ohio, in 1831, then an unbroken wife was married to Susanna Kunkle in 1836. He was the father of twelve children, seven of whom are still living. He moved to Miami County, Ohio, March, 1873, and to Walnut Hills, Ind., Oct. 5, 1886. While living in the State of Ohio, with a few others, was led astray by one, John C. Finally he saw his error and retraced his steps. After moving to Indiana he was again restored to the church. He was in the second degree of the masonic order, and was always found at his post. His merits for several years were very great, in which a number of diseases caused his death. His funeral occurred at the Brethren's meeting-house, Eld. David N. D. Rife, officiating. Text, Job 14: 1, 2.

C. C. A.

## The Gospel Messenger.

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament, and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of practice, and maintains that Faith toward God, Repentance, works, Regeneration of the heart and mind, baptism by Christ, for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of church militant.

It also maintains that Feet-washing, as taught in John 13, be a symbol and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as observed by the apostles and the early Christians, is a full meal in connection with the Communion, should be taken in the evening of the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denial of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary work, thus giving to the Lord for the spread of the Gospel and conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles joined upon us, and aims, amid the conflicting theories and doctrines of modern Christendom, to point out ground that all must concede as faithfully safe.

The above principles of our Fraternity are set forth in our Brethren's Envelopes. Use them! Price 15¢ per package; 40 cents per hundred.



## PUBLICATIONS

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## Announcements.

### DISTRICT MEETINGS.

- April 12, at 4 A. M., District of North-eastern Kansas, in the Ozarkie church.  
April 14 and 15, District of West Virginia, in the Pine church, W. Va.  
April 19, Southern District of Pennsylvania, Colonus church, eight miles south of York.  
April 20, District of North-western Kansas, in the Fairview church, Kans.  
April 20 and 21, District of North-western Ohio, in the Maumee church, Defiance Co.  
April 20, at 3 A. M., Western District of Maryland, at the Manor church.  
April 20, Northern District of Missouri, in the Smith Fork church. A missionary meeting will be held at 10 A. M., the day before.  
April 26, at 10 A. M., Southern District of Kansas, in the Otago church, Crawford Co. Ministerial Meeting the day before.  
April 26, Middle District of Pennsylvania, in the Lewistown church.  
April 26, at 10 A. M., District of Western Pennsylvania, at the Berkeley meeting-house, Shade Creek church, Somerset Co.  
April 27, District of Southern Missouri and Arkansas, in the Spring River church, 9 miles north-east of Carthage, Mo.  
May 3, District of Northern Illinois, in Mt. Carroll, Ill. Ministerial Meeting the day before, commencing at 9 A. M.  
May 4, Middle District of Missouri, in Deep Water church, Henry Co.

### LOVE-FEASTS.

- April 15, at 10 A. M., Quinter, Kans.  
April 18, Colonus church, eight miles south of York, Pa.  
April 19, at 2 P. M., Smith Fork church, Mo.  
April 21, at 2 P. M., White church, Ind., 4½ miles west of Colfax.  
April 22, in the Fairview church, Kans.  
April 22, at 2 P. M., Rutgers congregation, 1½ miles from Ridgeley, Ill.  
April 23, McPherson, Kans.  
April 24, at 2 P. M., at Davis meeting-house, 3 miles east of Summitville, Madison Co., Ind.  
April 25, at 4 P. M., Lewistown church, Pa.  
April 27, at 2 P. M., Conway Springs, Kans.  
April 28, at 4 P. M., at Pleasant Hill, Ill.  
April 29, at 3 P. M., Monitor church, 8 miles west and 2 miles south of Bl. River, Kans.  
April 29 and 30, at 2 P. M., Newton church, Kans., 5 miles south-west of Newton.  
April 29, at 4 P. M., Pleasant Grove church, Kans.  
April 29 and 30, at 10 A. M., Antietam church, 2 miles from W. York, through, Pa.  
May 2 and 3, Chiques church, Lancaster Co., Pa., in Elizabethtown.  
May 4 and 5, at 9 A. M., Mountville congregation, at Pittsburgh, Pa.  
May 6, at 1 P. M., Pleasant View church, Reno Co., Kans.  
May 6, at 4 P. M., Appanoose church, Kans.  
May 6 and 7, Bush, Kans.  
May 13, at Mulberry Grove, Ill.  
May 13 and 14, in the Abie church, Kans., at the Abie meeting-house.  
May 13 and 14, at 2 P. M., Salem church, Reno Co., Kans., 5 miles south-west of Nickerson.  
May 13, Buck Creek church, Henry Co., Ind.  
May 13 and 14, at 2 P. M., Sterling church, Sterling, Ill.  
May 13, at 2 P. M., Leasick, Ill.  
May 19, Kaskaskia church, Fayette Co., Ill.  
May 20, at 1 P. M., Upper Middleton Valley.  
May 20 and 21, at 2 P. M., White Run church, Franklin Co., Pa.  
May 26, Greenwood church, Texas Co., Mo., 6 miles north-west of Col. I.  
May 27, Buck Creek church, Monte Vista, Colo.  
May 27, at 2:30 P. M., Weeping Water church, Cass Co., Neb.  
May 27, at 10 A. M., in the Panther Creek church, Woodford Co., Ill.  
May 27 and 28, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.  
May 27, at 2:30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.  
May 27, at 2 P. M., in the Springfield congregation, near Wakarusa, Ind.  
May 27, at 2 P. M., Lower Fall Creek, Ind.  
May 27, on Cleveland Ave., near Douglas Ave., Wichita, Kans.  
May 27, Wacanda church, Ray Co., Mo.  
May 27, at New Enterprise, Pa.  
May 27, at 4 P. M., Washington congregation, 3½ miles east of Warsaw, Ind.  
May 27, at 4 P. M., Okaw church, Ill.

- May 27, at 4 P. M., Rock Run church, 5 miles north-east of Goshen, Ind.  
May 27, at 5 P. M., Maloning church, Ohio.  
May 27 and 28, Maple Valley church, Iowa, 2 miles south-west of Aurelia.  
May 27, at 12:30 P. M., Germany Valley church, Angu-wick congregation, Pa.  
May 29 and 30, at 2 P. M., Sugar Valley church, Clinton Co., Pa.  
May 30, at 2 P. M., Oakland, Ohio.  
May 30, at 4 P. M., Pipe Creek church, Miami Co., Ind.  
May 30, at 4 P. M., Wolfe Creek church, Montgomery Co., Ohio.  
May 31, at 5 P. M., in the Salamonie church, Huntington Co., Ind.  
May 31, at 5 P. M., Baugo church, 3 miles north-west of Wakarusa, Ind.  
May 31, Baugo church, Ind.  
May 31 and June 1, at 10 A. M., Pine Creek, Ill.  
June 1, at 1 A. M., Cedar Creek church, DeKalb Co., Ind.  
June 1 and 2, at 1 P. M., Cherry Grove, Ill.  
June 1 and 2, at 2 P. M., Buffalo Valley church, Union Co., Pa.  
June 2, at 10 A. M., Hartford church, Ind.  
June 2 and 3, at 4 P. M., at Waddam's Grove, Ill.  
June 3, at 10 A. M., in the Wabash church, seven miles south of Wabash, Ind.  
June 3, at 10 A. M., Hudson, Ill.  
June 3, at 4 P. M., South Beatrice, Nebr.  
June 3, at 2 P. M., Bethel church, Mo.  
June 3 and 4, at 4 P. M., Bethel church, Trayer and Fillmore Counties, Nebr.  
June 3, Seneca church, 1½ miles north of Bloomville, Seneca Co., Ohio.  
June 10, at 10 A. M., South Waterloo church, Waterloo, Iowa.  
June 4 and 5, at 2 P. M., Rock River church, at Franklin Grove, Ill.  
June 6, at 10 A. M., Mississinewa church, Union Grove church-house, Dubuque Co., Ind.  
June 9, at 4 P. M., Yellow River church, Marshall Co., Indiana.  
June 9, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2 miles north-east of Milford Junction.  
June 10, at 10 A. M., Green Spring church, Seneca County, Ohio.  
June 10, at 3 P. M., Blue River, Whitley Co., Ind.  
June 10, at 4 P. M., Falls City church, Falls City, Nebr.  
June 10, at 2 P. M., 1½ mile Creek church, Hancock Co., Ohio.  
June 19, at 10 A. M., in the Greene church, Butler Co., Iowa.  
June 13, at 6 P. M., Harrison County church, Ind.  
June 15, at 10 A. M., Wyandot church, Ohio.  
June 17, at 10 A. M., Black Swamp church, Ohio.  
June 17, at 10 A. M., Garrison church, Benton Co., Iowa.  
June 17, at 10 A. M., Rome church, Ohio.  
June 17 and 18, at 12:30 A. M., Indian Creek church, Polk Co., Iowa, 3½ miles south of Maxwell, Iowa.  
June 17 and 18, at 2 P. M., Chapman Creek church, Kans., 9 miles north and 1 mile east of Abie, Kans.  
June 23 and 24, at 2 P. M., in the Silver Creek meeting-house, Ogle Co., Ill.  
June 24 and 25, at 10 A. M., Dry Creek church, Linn Co., Iowa, 1 mile west of Robin Station.  
June 24, at 4 P. M., Mi ledgeville, Ill.

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We extend our sympathies to Bro. T. V. Cloyd and family, of Orbisonia, Pa., on the death of their little daughter. Bro. W. J. Swigart preached the funeral sermon, who informs us that the family is greatly bereaved at their loss, as she was the pet of the home. The Lord knoweth best and he doeth all things well.

It is better, in speaking of our loyalty, to say that we are loyal to the *truth*, instead of merely to the church. The Catholics are most loyal to their church, and the same may be said of most members of other churches. Is this all that our loyalty means? If so, our profession is no better or stronger than that of other people. Indeed, the plea to-day is that it is the duty of all professing Christians to be loyal to the church to which they belong. From this, we, in our preaching and teaching dissent and say that it is our duty to be loyal to the *truth*. This is right because, in so being, we are also loyal to the true church,—the church of Christ. To any other church we ought not,—should not,—be loyal.

Last Sunday was spent with the Altoona brethren. They held their quarterly church meeting on Saturday evening, to which we were called to be present. Eld. J. W. Brumbaugh was also invited, but for reasons, which we have not yet learned, he was not there. There was considerable business before the meeting, but all was adjusted in a pleasant and satisfactory way. They decided to send two delegates to District Meeting and one to Annual Meeting. In ministerial work they have been re-inforced by the removal, to the city, of Bro. Seth F. Myers and family, of Shirlensburg, Pa. They express themselves as being well pleased with their new home, and we hope that they will find their new field of labor both pleasant and profitable. Bro. Myers' address is now, 421 Fifth Avenue, Altoona, Pa.

### SOVEREIGNTY.

SOVEREIGNTY is a power that stands behind a will. This may be a personal will or a combination of wills. But in no case can there be a complete sovereignty independent of an unfettered will. This sovereignty may be represented in the power of a King, or in a community of wills, as in the state. All governments are, more or less, invested with sovereign power, and this is essential for the greatest good of the greatest number of the people. This sovereignty, to be effectual and practical, must be represented by rules and laws for the protection of the good and the restraining of the bad. To them are affixed rewards and penalties. The rewards come in harmony with the intention of the Government, as the object is, to do the greatest good.

An obedience to rules and laws, intended for this purpose, if well founded, must produce the end intended. To disobey is to frustrate the end, because it interferes with the causes which are to produce the results desired, and brings the penalty. The penalty is not so much intended to be an affliction or punishment, as to be an equivalent for the wrong done, and to correct the offender. This may be done by causing the offender to undergo the penalty, or give an equivalent substitute.

The substitute can be lawful or moral only when it is equivalent, and meets the end intended,—concerns the public good. Both the penalty and the substitute must be the outgrowth of the sovereign will.

In civil or moral government it is possible for the offender to give a substitute, in some cases, that may be accepted as an equivalent, but in Divine Government no such a substitute can be made on the part of the person so offending, because the ends are different. In civil government the end is pure morality, which is supposed to give to man the highest physical good, social enjoyment, and the greatest liberty.

In Divine Government the end is piety. The penalty for disobedience is the knowledge of God's disapprobation and anger. In civil govern-

ment a pardon follows the substitute as made by the party offending. But for the penalty of the offender against Divine Government there can be no personal substitute given, that will justify a pardon, because no equivalent can be given that will meet the desired end—that of piety on the part of the subject. For the sinner to be pardoned without being changed in feeling and motive, without being made pious, would not reach the end intended in the divine government,—the salvation of the sinner.

Then it follows that no sinner can save himself. Neither can he give a substitute for the penalty imposed, because he has no equivalent to offer or give.

As before said, the sovereign has a right to say what the penalty shall be, as well as to determine the substitute. His law has been violated and the penalty is death. According to his justice, there could be no pardon. But through his love, an equivalent substitute is found in the offering of his Son. Through this substitute we now have the administration of grace. By it the penal law has not been abrogated, nor its end in any way changed. But the sinner has an advocate who pleads during the time of probation, and in the end the equivalent substitute is accepted, and the full pardon is granted.

This plea can be made by us only on a strict conformance to the conditions on which mercy and grace are promised. As the criminal of the civil law has no right to say what his penalty or substitute shall be, so we, as criminals before God, have no right to determine our own penalty nor the character of the substitute. There is only one substitute, and for this we have no authority to make substitutes of our own. The Lord, as the sovereign power, has determined, in his law of grace, what we shall do, and for us to do anything else, would be to dishonor the sovereign will and so change our relation to Divine Government, that grace could not reach us through the equivalent substitute that has been accepted by the sovereign of Divine Government.

When we presume to say that something else will do as well as the "thus saith the Lord" we refuse the given substitute and offer one of our own. Naaman had sinned. The penalty was death. The substitute offered was, to go and wash in Jordan. But he thought the waters of Abana and Pharpar would be as good as that of the Jordan. The water of these rivers may have been quite as good as that of the Jordan, but it was not the Lord's substitute and therefore would not do.

So with us. To blacken our brethren's shoes might be as serviceable as to wash their feet, but it is not the "Thus saith the Lord," and therefore we have no right to substitute. So in everything else. The sovereign will must be obeyed, to bring us into a saving relation with God, and where the equivalent substitute can reach us. This, in the end, will give us full pardon.



## ESSAYS

### "FOR MY SAKE."

RELIEVED BY MARY N. QUINIER.

THREE little words, but full of tenderness meaning;  
Three little words, the heart can scarcely hold,  
Three little words, but on their import dwelling  
What *an* *unfolding* of love do they unfold!

"For my sake" cheer the suffering, help the needy:  
In earth this was my work, I give it thee;  
If thou wouldst follow in thy Master's footsteps,  
Take up my cross, and learn of me.

"For my sake" let the harsh word die unuttered  
That trembles on the swift, inpatient tongue;  
"For my sake" check the quick, rebellious feeling  
Which rises when thy brother does the wrong.

For my sake press thou with patience onward,  
Although the race be hard, the battle long;  
Within my Father's house are many mansions,  
Here thou shalt rest, and join the victor's song.

And if in coming days the world revile thee,  
If for my sake thou suffer pain and loss,  
Bear on, faint heart, thy Master went before thee,  
They only wear his crown who share his cross.

### PERSONAL RESPONSIBILITY.

BY JOHN ZUCK.

#### In Three Parts.—Part Three.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."—Gen. 3: 17.

In our last we closed with the thought of hearkening unto man rather than unto God, thus placing us on the devil's side of the question of obedience, making us rebellious, which is as the sin of witchcraft. In this connection we now notice

4. That man's disposition has been, and still is, to evade personal responsibility. Adam tried to evade personal responsibility by saying, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3: 12. This would not only reflect on Eve, but might seem to be a reflection on the Lord for giving him such a woman as that. In this way he desired to evade responsibility for his own act.

Now see what Eve says, "And the Lord said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Gen. 3: 13. So great was this sin that even the serpent was cursed. But this denunciation of the serpent did not satisfy the just demands of God; for the sins of Adam and Eve,—though they were tempted, beguiled and deceived,—could not be shifted upon some one else. They could not evade the judgments of God, but had to suffer for their own sins.

So we shall answer to God for ourselves, and what shall that answer be? Shall it be that we have been misled? Mark you, if the blind lead the blind, both shall fall into the ditch." Matt. 15: 14.

But how natural it is to blame some one else for our misdoings in life! This disposition to evade responsibility did not cease with Adam and Eve, but has come down the tide of time to our present age. We call attention to a few examples in the history of God's people.

Samuel commanded Saul (by the Lord's authority), to make a complete slaughter of the Amalekites. See 1 Sam. 15. The beasts, men, women and children, were all to be slain, and

nothing reserved. Saul went down there and had a glorious victory, but he did not do all that the Lord, through Samuel, told him to do.

On his return he is full of self-praise, and self-commendation. He says of his own acts to Samuel, "Blessed be thou of the Lord; I have performed the commandment of the Lord." But Samuel wants to know what the bleating of the sheep, and the lowings of the cattle meaneth, and why King Agag is with him. Saul persists that he had done the will of the Lord. Verse 20. "I have obeyed the voice of the Lord, and have gone the way which the Lord sent me," etc. The facts in the case were, that he had only PARTIALLY complied. Perhaps he thought these fine oxen and sheep would make an acceptable sacrifice unto the Lord God of Israel.

Yes, these were very good intentions indeed, but here we see that even good intentions will not be accepted by the Lord as an excuse for disobeying his plain and positive command. The great truth, that obedience is better than sacrifice, is here so clearly taught that we cannot err therein.

Saul tries to evade the responsibility by putting the blame on the people, saying, "But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed," etc. Verse 21.

Yes, the people did it; but putting the blame on the people did not excuse him. He was told, "Thou hast rejected the Word of the Lord; he hath also rejected thee."

Now he is sorry; he is going to lose his Kingdom, and still further tries to excuse his disobedience by saying, "I feared the people, and obeyed their voice." "I pray thee, pardon my sin." But it was too late; the Lord had rejected him and the kingdom was rent.

How many preachers are indulging the carnal wishes of their hearers,—the people? Yes, they fear the people too, and hearken unto their voice. The people want fairs, festivals, secret societies, shows, theatres,—things that are highly esteemed by the world. They want organs and horns in the meeting-house, to praise God with, and encourage all the pride and fashion of an ever-changing and sinful world.

Though these preachers should be leaders that do not fear the people, but rather fear God and not shun to declare the whole counsel of God, yet they pander to the wishes and desires of the people.

We notice, in this case of Saul, that penitence, sorrow, and confession, do not avail anything after judgment is pronounced. He must suffer for his wrong done, and his own personal folly. The people should have hearkened unto him, and not be unto the people.

We present one more example,—that of Aaron trying to evade the responsibility of making a golden calf. It is true the people asked for a god. Aaron tells them what to do. In a little while the molten calf is made, an altar built, and sacrifices offered unto it, to the great displeasure of the Lord. Yet they seemed to enjoy it with much dancing and singing. It is said, "The people sat down to eat and to drink, and rose up to play."

Now Aaron's excuse for all this was as is given in verse 22, "Thou knowest that the people are set on mischief." But God made a separation of mischief-makers. Moses said, "Who is on the Lord's side?" On account of their great sin, about three thousand were slain. This is the sad result when God's servants give way to what the people want. The people must be satisfied even if it leads to the desecration of God's house, or the abandonment of his sacred ordinances.

Lastly, our counsel, in this responsibility of the salvation of the soul,—is this, "Unto the Lord, rather than unto men. Propriety and safety of so doing judge the essentials or non-essentials in the Lord, prove all things (by God's own feelings) and hold fast to that which is good. It matters not what man says, if good intentions satisfy the demands of God. There is only one safe way,—that is "unto the voice of the Lord." This way is wide as the other way,—it is narrow plain. It is to hear, believe, and obey things whatsoever he has commanded us.

May God help us all to realize our responsibility to ourselves, our families, our neighbors and friends, as Christians, to God and his cause, as church members, deacons and elders of God's house.

Dear sinner, you are responsible to God every day you live in sin. What will answer to God be for your neglect of so great a duty? See to it that you do your whole duty, and do it now. Unto this all be held responsible, and eternity will be the reward of your mistakes in her awards.

Clarence, Iowa.

### RULES OF CHURCH GOVERNMENT IN AND PRACTICE.

BY B. F. MOOMAW.

WHAT is meant by rules of church government? Is it the ritual, the system of divine service, or is it the ecclesiastical discipline to regulate the church to a higher Christian morality? As to the system forming divine service by the German Brethren, with respect to the institutions and ordinances set forth in the Gospel, there is understanding, and admirable harmony of practice, and conformity with the precepts and examples given by Christ and the apostles in their institution and celebration. Of this we are not ashamed, if there are tables and benches, and rattling of dishes. We are encouraged to believe that our Master will not be ashamed of us before his Father and the holy angels.

As to the second proposition,—ecclesiastical government,—this is not secular, referring to the affairs of the world, but to the church. It is from the stand-point of reason, of justice, and the world's history from creation to the present day, we are impressed with the necessity of church government, and that, in God's ordinance it was so ordained from the beginning, and our steadfastness and our responsibility we well to consider.

God gave to Adam rules of church government with the advantages understood, and the penalty expressed, and because of it being violated, a penalty was applied. This brought upon ourselves and upon the world, disaster and dereliction which it is suffering and groaning under.

In process of time, through the institution of Moses, the law of God, ritual and ceremonial, was given to the church of that age, with its promises and responsibilities to those who did not respect the rules of God's government under that law were put to death. The punishment shall be the punishment of those who do not respect and obey the law of Christ, he is the author and pattern.

For our mutual benefit I propose to give an analysis, the theory of which we must find in the New Testament, and which is illustrated in Christ and the apostles. The law of Christ appears in the evangelists, is, in the main, in general terms. "Thou shalt love thy



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God with all thy heart, with all thy soul, and  
with all thy mind. This is the first and great  
commandment." Matt. 22: 37, 38. "And this is  
the love of God that ye keep his commandments."

So far as the ecclesiastical feature of the law is  
concerned, there is not very much expressed, but  
we have an impressive object lesson in his history,  
in the concern he had, and the sacrifices he  
made for poor, fallen humanity, closing with his  
suffering and death on the cross, and saying to  
his disciples, "If any man will come after me, let  
him deny himself and take up the cross daily and  
follow me." Luke 9: 23. "And whosoever doth  
not bear his cross and come after me, cannot be  
my disciple." Luke 14: 27.

What are we to understand by bearing his  
cross, by taking it up daily? Certainly not the  
literal cross, but the sacrifices, the duties and tri-  
als of a Christian life, amidst the surroundings of  
worldly pleasures and sensual enjoyments. What  
do we understand by taking up the cross daily  
and following Christ?

(1) Persecution for Christ. Gal. 6: 12.

(2) Every afflicting Providence of body and  
mind. Matt. 10: 38, 39. This means that we  
come out from the world, that we love one another,  
though the world hate us. We know that he  
was not of the world, and that the world hated  
him, and because we are not of the world, and  
that the world hates us, we need not be surprised.  
John 15: 17-19. We must make the sacrifice,  
must take up the cross, and it is the duty of the  
church to teach and incorporate this doctrine into  
the rules of church government.

There is one phase of church government more  
significantly expressed in the evangelists,—that  
which we call the rule of life, Matt. 18: 10-22.

(1) We learn by this lesson the care our Heavenly  
Father takes of the weakest of his people.  
We ought, therefore, follow the example in re-  
specting, caring for and encouraging them, by  
precept and example.

(2) The contentions among Christians tend  
exceedingly to set the world against the Gospel,  
as they arise among persons who are not fully  
sanctified.

Our Lord next prescribed some rules for stop-  
ping and preventing the sad consequences of  
them, which would be effectual, if rightly fol-  
lowed, but it is sad to see how it is neglected,  
though we hear it read and commented on so fre-  
quently. This, however, does not apply to cases  
of general immorality, by which reproach is  
brought upon the church, and a blot upon our  
blessed religion. In such a case it is the pre-  
rogative, yea, more, it is the duty of all, concerned  
in the character and well-being of the church, to  
do what is necessary to rescue the church from  
the disgrace. But we notice that these rules ap-  
ply to personal difficulties, in the settlement of  
which we are first to go and make a Christian ef-  
fort with the party alone, and, second, to take  
others along. Failing in all this, we are to tell  
it to the church, and if the member is found at  
fault, and will not hear the church, he forfeits his  
membership.

This is all right when under the management  
of competent men, having the Spirit of Christ,  
and doubtless it is ratified in heaven, if it be de-  
cided according to truth and equity. But a  
groundless sentence of excommunication, made  
by uninspired men, cannot possibly make any al-  
teration in a man's state or character, and this  
has probably, in some cases, been entirely over-  
looked, and has been the real cause of serious  
trouble and injury to the church. In some cases  
committees may have assumed prerogatives not  
their own, and proceeded with business irrespec-  
tive of Scriptural authority, and without a prece-  
dent in the rules of government. All this is cal-

culated to bring the church into the attitude of  
the Roman Catholic church, as spoken of by Dr.  
McGlinn, saying that, in another generation, the  
bitterest enemies of the Roman Catholic church  
will be from her own ranks,—not so much on ac-  
count of her general religious principles, as on  
account of the authority assumed by the priests  
and those of still higher rank.

Is there not danger everywhere, where such  
proceedings prevail, that intelligent and useful  
members will become alienated and driven away?

Next we will notice the rules of church govern-  
ment, as seen in the apostolic writings, still re-  
membering the cross of Christ as presented in  
the former part of this writing.

"God forbid that I should glory save in the  
cross of our Lord Jesus Christ by whom the  
world is crucified unto me, and I unto the world,"  
Gal. 6: 14. "And what agreement hath the tem-  
ple of God with idols? for ye are the temples of  
the living God. Wherefore come out from them  
and be ye separate, saith the Lord, and touch not  
the unclean thing; and I will receive you." 2  
Cor. 6: 17.

We learn by this lesson that Christianity is  
one thing, and that idolatry is another thing.  
What, then, are we to understand by idolatry?  
This is one of the most far-reaching expressions  
that we have in the vocabulary of our language.  
It includes everything of a worldly nature upon  
which our affections may be placed, and that will  
interfere with our affections and devotion to the  
service of God. Col. 3: 1-6 implies: "Mortify  
therefore your members which are upon the  
earth; fornication, uncleanness, inordinate affec-  
tion, evil concupiscence, and covetousness, which  
is idolatry: for which things' sake the wrath of  
God cometh on the children of disobedience."

We would do well to study this lesson well so  
that we may understand what all these things  
mean, all of which is said to be idolatry. Some  
of them are plain to every intelligent mind, but  
others are not so clear. Concupiscence means  
unlawful or irregular desires of carnal pleasures.  
Covetousness means a strong desire for obtaining  
some supposed good,—usually in a bad sense.  
Inordinate affection means irregular, disorderly,  
excessive, immoderate love of the world, desire of  
fame. Uncleanness means moral impurity, de-  
filement by sin, sinfulness.

All these things are idolatry, and how to deal  
with such cases we have the rule in 1 Cor. 5: 11,  
as follows: "But now I have written unto you  
not to keep company" with such characters, in-  
cluding the railer, the drunkard, and the extor-  
tioner; "with such a one no not to eat, for the  
fruit of the Spirit is in all goodness, and righteous-  
ness, and truth." "Provide what is acceptable to  
the Lord, and have no fellowship with the unfruit-  
ful works of darkness, but rather reprove them."  
Eph. 5: 9-11.

Among the things pertaining to idolatry I want  
to notice the superfluity indulged in the adorning  
of the body, of which we have such forcible re-  
monstrance in the inspired volume, that women  
adorn themselves in modest apparel, which be-  
cometh women professing godliness with good  
works. 1 Tim. 2: 9; 1 Peter 3: 3. And again,  
"I beseech you therefore, brethren, by the mercies  
of God, that ye present your bodies a living sac-  
rifice, holy, and acceptable to God, which is your  
reasonable service. And be not conformed to  
the world: but be ye transformed by the renewing  
of your mind, that ye may prove what is that  
good, and acceptable, and perfect will of God."

A living sacrifice implies the cross of self-  
denial, and it is clearly demonstrated, by observa-  
tion, that there is no other weakness in human  
nature upon which the affections are more inordi-  
nately placed, than the adorning of the body.

All the forms of superfluity are at once adopted  
as they become fashionable, with the danger, if  
not reformed, of eternal ruin in the world to  
come, of those who continue to indulge in them.

There is necessity, therefore, of discipline on  
these things, as well as others, and to execute it  
when exhortation and admonition fail, so as to  
preserve the honor of our blessed Christianity,  
and bear the cross daily, as required by the law  
of Christ.

It must be remembered that we are not perfect,  
nor are we infallibly inspired. As a local church,  
we sometimes err in our judgment, according to  
surrounding influences. Even our entire Brother-  
hood may sometimes make mistakes in her coun-  
cils, only to be reconsidered and repealed. So,  
upon the whole, we should learn that, while it is  
necessary to have rules of church government,  
great care and moderation should be taken in our  
practice, so that we do not, at any time, disfel-  
lowship members upon preposterous and frivolous  
charges. We should consider well the source  
from which the charges come, and whether or not  
they are true and criminal, and whether they  
would come within the range of the divine rules  
upon which we are at all justifiable in inflicting  
grave penalties. Even then it would be becom-  
ing for us to consider the weakness of our human  
nature, and get into the spirit of the duty in hand.  
"If a brother be overtaken in a fault, ye which  
are spiritual, restore such a one in the spirit of  
meekness; considering thyself, lest thou also be  
tempted. Bear ye one another's burdens, and so  
fulfill the law of Christ." "For if a man think  
himself to be something when he is nothing, he  
deceiveth himself," and "he shall have judgment  
without mercy, that hath shewed no mercy; and  
mercy rejoiceth against judgment." James 2: 13.

This introduces the second commandment in  
the law of Christ, "Love thy neighbour as thy-  
self. On these two commandments hang all the  
law and the prophets."

Brotherly love is one of the most beautiful de-  
signs in the monument, representing the develop-  
ment of our Christian character. This element  
wanting, the whole structure is a myth. "We  
know that we have passed from death unto life,  
because we love the brethren. He that loveth  
not his brother, abideth in death;" and "whoso-  
ever hateth his brother, is a murderer."

The thought may obtain in the mind of some,  
that I have gone too far in my criticism upon our  
church government, but the reflections that I  
have presented are upon the practical application.  
It is not my intention to assail the principles, but  
only to call attention to the fallibility of unsancti-  
fied men in its administration, for I do not know  
that any improvement can be made upon it, and  
it is plain that proper efforts have been made  
from time to time, to counteract any bad effects  
growing out of it, and to protect innocent mem-  
bers from all maladministration in the practice of  
incompetent jurists, to wit:

1. Between thee and him alone.
2. In the presence of others.
3. Before the local church.
4. The council of adjoining elders.
5. The District Meeting.
6. The Annual Meeting.
7. Committees sent.
8. Not in force if not ratified by Annual Meet-  
ing.

"THE man or woman who thinks most of being  
faithful and devoted, and thinks least of the re-  
turn to be expected,—whose delight is to serve,  
and not to be served; for whom the relish is in  
self-sacrifice, and not in conquest,—will hardly  
fail of felicity."



## PREDESTINATION AND ELECTION.

BY CHAS. M. YEAROUT.

## In Two Parts.—Part Two.

"According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. 1: 4, 5, 6.

The plan of salvation is established, and held in force by *immutable law*, and it will not be changed to accommodate any one. The decrees of God will be executed, regardless of what man may think or say. If we have lived in disobedience to God's will, all our nominal professions and pretensions will avail us nothing. "The words which I have spoken shall judge you at the last day." If we have refused or neglected to "obey from the heart that form of doctrine delivered unto us," we will stand condemned by the Judge. All our teachings of non-essentials, and adherence to the doctrines of men, or some church can do us no good then. All men are invited to accept of the ordained means of salvation, and come unto a knowledge of the Truth.

Man, as a free agent, having the volitional exercise of will power, is what he is by right of choice; if we are Christians (followers of Christ), it is because we choose to be, and *vice versa*. "Whosoever will, let him take of the water of life freely." Rev. 22: 17. "If any man hear my voice, and open the door, I will come in to him, and will sup (feast) with him, and he with me." Rev. 3: 20.

It is argued by some, "that God blinded the Jews and cast them off, but according to the promise of God, they will all be saved."

They blinded themselves by following false teachers, and knowingly rejected Christ. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. 13: 15.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23: 37, 38; Luke 13: 34, 35.

"He came unto his own (the Jews), and his own (the Jews) received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 11, 12.

"Israel did not attain to the law of righteousness. Why? Because they sought it not by faith, but, as it were, by the works of the law: for they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." Rom. 9: 31, 32, 33; but the Jews did not believe on him, but rejected him, and, as a result, they were cast off. It is claimed by some that Judas was compelled to betray Christ, it being so decreed, or determined by God. Then Judas did no wrong, and should not be held accountable for that which God compelled him to do, regardless of his choice in the matter. I cannot believe it.

Judas did not betray Christ because it was fore-ordained of God that he should do so, but because he was eminently qualified naturally (being a son of perdition) for that work. Being of a grasping disposition, and aspiring to an earthly

glory, he filled the measure of the traitor; and according to the eternal fitness of things, he became the betrayer of Christ, and committed an unpardonable crime in so doing. "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." Mark 14: 21; Matt. 26: 24.

Election is from the Greek word *eklogē*, and means "choice, chosen, approved, beloved." We are chosen in Christ. "For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. 5: 9. "For ye are all the children of God by faith in Christ Jesus." Gal. 3: 26. We must choose Christ and exercise a living faith in him, before God will choose us.

Man is an active instrument in bringing about his election. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Pet. 1: 10. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 14. "For he is Lord of lords, and King of kings: and they that are with him are called, and CHOSEN, and FAITHFUL." Rev. 17: 14. As many as receive Christ and believe in his name, become heirs of God, and are "the called according to his purpose."

The case of Esau and Jacob is brought forward as a strong point to sustain the strange and unscriptural doctrine of: "You cannot if you would; you would not if you could; you will be damned if you do; you will be damned if you do not."

"For the children being not yet born, neither having done any good or evil, that the purpose of election (choice) might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger." Rom. 9: 11, 12.

God never pronounced eternal or present condemnation upon Esau, either before or after he was born, but condemned and punished him for wrong doing; neither did God pronounce eternal justification upon Jacob, but punished him, too, for wrong doing. The apostle's language has reference to two nations,—the Israelites and Edomites. "The Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people (Israelites) shall be stronger than the other people (Edomites); and the elder shall serve the younger." Gen. 25: 23. The above prediction was fulfilled years afterward, when the Edomites became servants of the Israelites under King David. 2 Sam. 8: 14.

Esau sold his earthly inheritance (birthright) for a meal, or mess of pottage, and the apostle warns us to be diligent, "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright," and "afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Heb. 12: 16, 17.

Why could not Esau inherit the blessing,—his birthright? Because God had so predestinated, or decreed? No! But because he had, of his own will, or right of choice, sold his natural inheritance (birthright) to his brother, and he had to abide the consequence of his own act.

The language of the prophet, as quoted by the apostle Paul, "I loved Jacob, and I hated Esau," Mal. 1: 2, 3, has reference to their descendants,—Israel and Edom,—and not to the individual brothers, and this was owing to the fitness of things. The Edomites were a wicked and idolatrous nation,—bowing down to and worshipping images and gods of their own make,—while the Israelites feared, revered and worshiped the

God of heaven. God loved Jacob (Israel) because of their godly qualities and devotion; God hated Esau (Edom) because of their wickedness and idolatrous practices. But so far as decrees of God are concerned, there was no compelling Israel to be righteous, and Edom to be righteous. If there were any such decrees, utterly failed, and were not executed, and often went after strange gods, and were carried away captive by heathen nations, in spite of their wickedness.

God elects, chooses, those who choose him; and are true and faithful to him; and all that run in harmony with God's plan for the world (both Jew and Gentile), are elected, approved, and justified by the elective franchise of heaven.

The Jews rejected Christ, and, as a result, were rejected by him, yet they are not condemned from accepting Christ, and thus becoming partakers of that eternal inheritance. In fact, they were invited to come, as they certainly constituted the nations, to whom the great commission was given to preach the Gospel, and if they had, they will fare no better than the disobedient Israelites.

God is no respecter of persons or nations; and stand on an equal footing, so far as acceptance of Christ and the plan of salvation are concerned. "Whosoever will, let him take of the water of life freely."

Predestination is never applied to the individual, but always to the qualifications and characteristics of God's children. Let us fill the measure of God's requirements, as laid down in the law, and all will be well. God chooses according to the eternal fitness of things. Hence he chooses the ungodly to glorify his name, and the righteous to suffer. *versus*.

Westphalia, Kans.

## A PROBLEM IN GOSPEL ADDITION.

BY C. E. ARNOLD.

"And besides this, giving all diligence, add to your knowledge."—2 Pet. 1: 5.

The season is approaching when many of our schools will be re-organized for the summer. I think it very unfortunate that many of our children are in the habit of "freezing up." This is an evidence that Jesus spoke the truth when he said, "The children of this world are, in every generation, wiser than the children of light." It does seem strange that we should think that our schools would prove unsuccessful at this season in which secular schools prosper more than ever.

You will notice in our text that we are commanded to add *knowledge*. This is clearly the duty of every Christian; and, to make it more emphatic, Peter says we are to give "all diligence" in so doing.

The duty to add knowledge is probably fully comprehended by some of us. We think that, if our names are on the church roster, and if we live fairly consistent moral lives, we are harmless,—do nothing positively harmful, and are about as good as men are expected to be. Zealous Bible study and Sunday-school work are thought to be necessary for preachers and young folks. Brethren, if this is our condition, we had better wake up. We are spiritual, and what is worst of all, we do not realize our condition. The message to the church in this time comes to us: "I know thy works, that thou art dead, and thou livest, and art dead." Rev. 3: 1.

How can we say we love Jesus, and yet have such indifference toward learning more of him? I repeat it, how can we? How can we dearly love a stranger? If the Word is a stranger to us, so also is Jesus. In a spiritual sense,



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are the same. "The Word was made flesh and dwelt among us." John 1: 14. "And his name is called the Word of God." Rev. 19: 13. I trust this point is clear. If we had more of the spirit of Christ,—that spirit which "giveth life,"—in us, we would not so often get the backache or rheumatism at the time of Sunday-school on Sunday, when we are so active and faithful in our secular duties the rest of the week.

A good sister recently remarked to me that these things (prayer-meeting and Bible-class) are very nice for the young people. To this I heartily agree. But are the young brethren and sisters to be more zealous, to be "full of the knowledge of the Lord," than the fathers and mothers in Israel? God forbid! That would be as if we were commanded to grow from zeal to indifference. Peter says to every Christian, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

Christ and the Word being spiritual synonyms, our real Christian zeal would seem to be fairly measured by the interest we take in the Word of God. I do not see how it could be otherwise. I would not say that our zeal is measured by our knowledge, but by our desire for knowledge. Loving the Lord, we must love the Word, and desire to commune with it, and know more of it. We always desire to be well acquainted with, and to associate with the objects of our affection. Further, the more we know, the more we desire to know, and therefore, the greater sacrifices we will make to increase our knowledge. This seems clear. But how are we going to harmonize this with that lazy, indifferent, Sunday-home-losing spirit which possesses so many of us? I conceive of Sunday as a special day for worship and study of the Word. If we do these things faithfully at home, we do well. But still we "forsake the assembling of ourselves together, as the manner of some is."

Various are the hindrances met with against the fuller success of the Sunday-school work. Here are some of them: You will find a brother who labors very hard for the "almighty dollar" during the week, but does not feel able to get to Sunday-school on Sunday. You will find a sister who thinks Sunday-school very nice for the young folks. You will find some brethren and sisters who did not have an opportunity, when young, to learn much of the Scriptures, and do not care to begin now. They think, however, these things are very nice for young people. You will find, perhaps, parents who usually send their children, but never once thought that it was their personal duty to attend this kind of a meeting. You will not find many parents who attend regularly the Sunday-school, and make it a point to prepare the lessons. You will find many, both old and young, who do not hesitate to sacrifice Sunday-school for the pleasure of a Sunday social visit. These conditions ought not to be, and may we not hope that they will become less numerous? I have never known an instance in which the older brethren and sisters actively participated in the Sunday-school, in which it was not made a creditable success. Let the good work receive the encouragement of all!

Daleville, Va.

### THE BEAUTY OF HOLINESS.

BY SADIE BRALLIER NOFFSINGER.

This is, in itself, a beautiful subject. There are few others so grand and fitting, and scarcely another so deep and high and broad and significant, because it reaches from the heart of man, even to the heart of God.

Holiness is beautiful in all its attributes. From the repentant cry of a sin-sick soul, to the triumphant music of a song of praise; from the weak struggle of a tempted heart, to the abounding strength of the conqueror; from the aspirations of impetuous youth, to the ripe perfection of the gray-haired pilgrim,—in all, alike, there is ineffable loveliness portrayed, because each one is invigorated by the redeeming breath of holiness.

If there is one aspiration above all others, which makes us better men and women, that inspiration is to holiness. If there is one virtue above all others, which purifies our thoughts and deeds, that virtue is holiness. If there is one grace above all others, which adorns the heart and makes it beautiful, that grace is holiness. If there is one blessing above all others, which comforts and cheers the soul, that blessing is holiness. We may aspire unto much; we may undertake much; we may yearn for much; we may suffer much, but if holiness lives within the breast, we are sure to win the victory. Give testimony, ye who have overcome the world, and are sanctified by the omnipotent power of holiness.

There is an idea afloat, that holiness can be attained only when we pass within the gates of the New Jerusalem. This idea is prevalent, and should be effectually obliterated from the hearts of men. Our earthly probation was given us for the purpose of learning the lesson of holiness; and it is meet that we unravel the profound mystery, with all its perplexities, in order that we become worthy to inhabit that far-away kingdom, "wherein dwelleth righteousness," for nothing defiled, unholly or impure can have its abode within that blissful state. Since this is eternal truth, we must acknowledge that holiness is the password that shall admit us into that blood-washed audience around "the great white throne."

Oh! let us be glad that there are men and women among God's chosen, who know the joy and blessedness of a truly consecrated life, who have risen above the slum and mire of earth, and sit with him in "heavenly places." Thrice blessed are they, for they have learned the mystery of holiness, and obtained the peace of the redeemed and sanctified, by works through faith! Let us pray that the time may come when unbelief shall be utterly abolished from our land,—when "every knee shall bow, and every tongue confess," that all things are possible to us through Christ, even to holiness and sanctification in the flesh.

Holiness is a virtue which must be experienced, rather than painted or expressed. In vain have sculptors tried to mold that beauty; in vain have poets tried to tell its worth. Its only model is God himself, who abides in the hearts of his chosen ones.

We look into the home where holiness abides, and our hearts marvel at the beauty that is conspicuous there. If there is a type of heaven to be found upon this earth, surely it is in the Christian home, where the family altar is established, and the united energies of the family circle dedicated to the Master's cause. Let it be remembered that the home influence will govern the after-life of son and daughter, be it good or evil; and they will be, to the world and church, largely what their early training made them. "Train up a child in the way he should go: and when he is old, he will not depart from it."

In instituting the church, the divine idea was, that therein holiness should reign supreme, "that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Lest we, as a church, degenerate from this sublime idea, it behooves us to cleanse ourselves from all babbling and slandering, all vanity and

hypocrisy, all profanity and intemperance, all licentiousness and lust, and present ourselves "A LIVING SACRIFICE, HOLY, ACCEPTABLE UNTO GOD." This is the mystery of holiness! A hard lesson it surely is; but we have no hope of eternal life, unless we learn it thoroughly, and live it out in its deepest, highest and broadest meaning. For "he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Ah, brother! sister! we must grow into holiness this side of heaven.

It is a thought, worthy of consideration, that holiness cannot be attained in a moment's space. To reach that perfect standard means active, efficient work, and days and nights, and months and years, perhaps, must be sacrificed ere the summit can be gained. The beauty of that holy plain is so majestic, so enrapturing, so divine that mortal eyes could not bear the dazzling brightness all at once. Thus it is that we must first view it from afar, and behold the crowning radiance only when we are "also perfect."

Johnstown, Pa.

### SERIES OF MEETINGS AND THE PREACHER.

BY JNO. CALVIN BRIGHT.

As Christ taught daily in the temple, and as Paul warned every one with tears, night and day, for the space of three years, is it not strange that any one should ever oppose a series of meetings? It is a striking illustration of the power of early teaching over even the Holy Scriptures.

Several things we should consider in making preparations for these meetings. The preacher is a very essential element in a meeting of this character. The church should choose the preacher. It may not be a necessity to go across several State lines or County lines every time. Perhaps some of the home ministers may answer the purpose. The church and the preacher should work together. The preacher should be a man of God. He should have a character, corresponding to that of the bishop, described by Paul in his epistles to Timothy and Titus,—"blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach." He should not be "given to wine," or tobacco, "no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. Moreover he must have a good report of them which are without."

He should be "an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity." He should take heed unto himself and unto the doctrine; continue in them, for in so doing, he shall save himself and them that hear him. He should study to show himself a workman that needeth not to be ashamed, rightly dividing the Word of Truth, and preach it with the demonstration of the Spirit and with power.

New Lebanon, Ohio.

THINK nothing too little; seek for the cross in the daily incidents of life, look for the cross in everything. Nothing is too little which relates to man's salvation, nor is there anything too little in which either to please God or serve Satan.

WITHOUT love life is scarcely worth living; with it, the worst blows of fortune fall comparatively unafraid and harmless. So long as we love and are beloved, we can bear the whips and stings with stoical equanimity.







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On the other hand, there are many congregations whose elders are full of missionary zeal, whose members are active and spiritual, in whose flocks are found lambs, and whose contributions are liberal. This has been noticed to be true to such an extent that it is safe to say, there is little spiritual life in the congregation that does not try to give the Gospel to the lost ones of their own neighborhood, of their beloved America, of the whole world. The apostles were declared by Christ to be his witnesses in Jerusalem, in Judea and Samaria, and to the uttermost parts of the earth. Here is outlined God's order of mission work,—workers at home and abroad.

Let no one say, "I shall work at home until all is done before I go elsewhere." Had the disciples been permitted to work on that plan, America to-day would be in heathen darkness. The Antioch church did not so understand Christ's language, but in the full spirit of Christ's commands, the young church, in that great and idolatrous city, set apart Saul and Barnabas to preach in other parts, and finally, by God's providence, in heathen lands. As soon as the followers of Christ are filled with his spirit, love for suffering and benighted humanity will fill every heart, and work will be done everywhere. True religion seeks first the misfortunes of others; this better prepares the Christian to keep himself unspotted from the world.

#### CONUNDRUMS OF CONSISTENCY.

BY N. D. UNDERHILL.

"Preach the Gospel to every creature," is just as much a command as "Repent and be baptized." Jesus says, "If ye love me, keep my commandments."

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How can a child of God, the offspring of love,—enjoy luxury and ease, comfortable surroundings, expensive furniture and wealth, while another child of God must crouch in a filthy corner, surrounded by filth, rags, want, poverty and distress? We are all the children of God by creation. "Bear ye one another's burdens."

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How can a sister of the humble Nazarene array herself in silks, satins, plushes, ribbons, and other costly apparel, when she knows her brother is hungry, naked, cold and poor? The heathen children,—God's creatures,—are all poor, miserable, blind and destitute. It was vile Cain that said, "Am I my brother's keeper?"

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How can a son of God,—a brother of the King of kings and an heir of glory,—spend seventy-five cents, or more, for a useless cravat or necktie, with which to adorn his throat, and refuse a poor little homeless waif the price of a dinner? There are thousands of poor, miserable, hungry, homeless little children, without food, clothing or shelter, even in our own land of plenty. Across the sea there are millions. Jesus said, "Feed my lambs."

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How can a servant and disciple of the meek and lowly Jesus pour forth his soul in hymns of praise to him who became poor for our sakes, and at the same time, treadle away precious moments on an expensive musical instrument, in their pleasant parlors, while millions of poor, lost souls are daily going down to eternal death, for want of some one to tell them the way of salvation? Shall we supply our own pleasant homes with costly music, and withhold the glad tidings of salvation from our poor neighbor, for lack of means? "Thou shalt love thy neighbor as thyself."

#### STRANGE BUT TRUE: A PARABLE.

[BY MRS. H. GRATTAN GUINNESS.]

A WEALTHY farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years; but before doing so he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task, he had given them to do, accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for the want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations of one interfered with those of his neighbor.

And a vast amount of labor had been lost, in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees as if they had been tender saplings; in measuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted, for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbought acres of various, but all reclaimable, soils barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and read continually to each other: "You knew we have to bring the whole property into order." But they did not do it.

Some few tried, and plowed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was insignificant, far richer in proportion than they got themselves,

They clearly perceived that, but yet they failed to follow a good example. Nay, when the labors of a few, in some distant valley, had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses of the overcrowded garden, and counting the blades of grass in the park and the leaves on the trees.

Then they were fools, surely, not wise men; traitors, not true servants to their Lord?

Ab, I can't tell. You must ask him that. I only know their Master said: "Go ye into all the world and preach the Gospel to every creature," and that eighteen hundred years afterwards they had not even mentioned to one-half of the world that there was a Gospel!

#### CLIPPINGS FROM OUR WASTE-BASKET.

BY D. F. HOOVER.

The world is a great theater, of which God is the manager. The actors upon the stage are men and women. In this life, but few acquire celebrity, the mass are rejected. Luke 13: 24.

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Gold is just as precious, regardless of the source from which it comes. It has an intrinsic value, whatever found, and regardless of the hand from which it is received. God's Word is pure gold,—shall we not receive it, even though it is dealt out to us unskillfully or abruptly, when we selected the agency by which it should be dealt?

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How often, in our labors, in the work of warning souls of impending evils, they utter the desire to secure the good, yet want to shelter the evil in their bosom. How many dear young souls I meet who desire salvation, yet can not crucify the desires of the flesh and mind, Eph. 2: 3, but

"Rather choose the way that's wide,  
And strive to think it right."

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"The fear of the Lord is to hate evil, pride and arrogance, and the evil way, and the froward mouth do I hate. The fear of the Lord is the beginning of wisdom." What power of speech ought the minister of God's grace not to have, to impress, enstump and incrustate into the hearts of the children of men, that wisdom which is the peace of God, and passeth all understanding.

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The serpent told Mother Eve that, by the eating of the fruit of the tree of knowledge, she would become wise as gods. The feeding upon the fruits of this world is propagating worldly knowledge, or knowledge of worldly things, worldly ambition, and worldly innovation in God's sanctuary. Let us halt long enough to say with our Savior, "Get thee behind me, Satan, thou art an offense unto me, for thou savourest not the things that be of God, but those that be of men." Beware of experience meetings that encourage Phariseism.

Sulphur Springs, Ind.

Or Ex-President Harrison it is said, that he left Washington on Saturday, after Mr. Cleveland's inauguration, and reached Pittsburg at midnight, but would go no further until Sunday was past, preferring to rest over the Lord's Day. This is a good example for others, less honored, to follow.

THOUSANDS of ministers can deliver an instructive sermon in thirty-five minutes, but not one in a thousand can do so in one full hour.



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Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

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Mount Morris, Ill.,

April 18, 1893.

BRO. H. C. LONGANECKER has changed his address from North Star, Ohio, to Yorkshire, same State.

TWENTY-NINE additions are reported as the result of a recent series of meetings at the Holinger church, Bedford County, Pa.

THE Kilbuck church, Ind., is preparing to build a meeting-house five miles west of where the next Annual Meeting is to be held.

PLEASE do not forget to mail us at least two marked copies of the Minutes of your District Meeting. Do this at as early a date as possible.

BRO. E. S. YOUNG is now taking a course in the University of Chicago, in order to more fully prepare himself for his work in the Bible Department here.

SOME of the members in Denmark study the English language, in order to read the GOSPEL MESSENGER. This is placing a greater value on the MESSENGER than is common in America.

SUCCESSFUL meetings are still being held. It is never too late in the season to preach the Word. Nineteen recently united with the church at Keler Glade, W. Va., with indications of more to follow.

In the absence of Bro. Miller, Bro. J. G. Royer is looking after the railroad arrangements for the next Annual Meeting. So far, he has met with encouraging success. Notice will be given as soon as all the arrangements are perfected.

SOME one thinks it is cruel to immerse a sick applicant because one recently died soon after being immersed. No account is kept of the hundreds who recover after receiving the sacred rite. We have known people to die shortly after being earnestly prayed for. Does that prove that prayer is cruel? If people while well would heed the Gospel call, there would be little necessity of any being baptized while sick. But it is better to perform a neglected duty at the eleventh hour, than to go into eternity without doing anything.

MOST of our correspondents are now writing short love-feast announcements on a slip, separate and apart from all other matter. This is indeed a great help to us.

AT Sweetengin, Marshall Co., Alabama, are nine members. They are very anxious to have a minister settle among them. For further information address S. E. Lewis.

BRO. GRANT MAHAN, who went to Halle, Germany, last year, to continue his study of the languages, returned to his home at Mt. Morris, last week. His wife stopped off at Chicago. They were glad to get back to their beloved America.

BRO. EDMUND FORNEY, who was in town last week, attending the meeting of the Trustees of the Old Peoples' Home, reports the condition of the Pine Creek church as being quite encouraging. One was received into the church by confession and baptism the Sunday before.

WHEN last heard from, Bro. J. S. Flory was in Mexico, preaching the Gospel to the people of that country. He reports that there is a family of members near Tia Juana, where he was at the time he wrote. He says this is the first time he has ever been outside of the United States.

SPEAKING of a recent visit to the Pleasant Hill church, Sullivan Co., Tenn., Bro. P. D. Reed says: "This is the home church of elders H. Garst and Joseph Wine, the oldest elders in Tennessee. Eld. Garst is confined to his room. His mind is in good condition. He delights in talking about the church, and the work he has done for the salvation of souls."

BRO. J. C. LAEMAN reached Mt. Morris last week in good health, and seems none the worse for his trip. He says American soil never before looked so good. Since he left home last fall he has traveled 18,000 miles, and visited the three great Continents of the earth,—Europe, Asia and Africa. Bro. Joe was not only glad to get home, but we all appreciate his presence. He has seen and traveled enough in this world to give him a wide range of valuable information. He is writing an interesting series of letters for the *Young Disciple*. Bro. Miller is still in the East among the churches.

In the Brotherhood are hundreds of congregations where no collections are taken up for missionary purposes, and yet in these churches are many members who send in their regular contributions to the Mission Fund. Such members are to be commended for their zeal. Then there are churches where no Sunday-schools are held. We suggest that members in these churches, who think they can be benefited by studying the lessons, send for our *Quarterlies* and study them at home. Let parents and children study and recite the lessons together. This they may do in their homes, as successfully as those who send in their individual contributions.

WE are pleased to see orders coming in so encouragingly for our Sunday-school *Quarterlies*. Some schools get in such a hurry that they telegraph for them. This means a prosperous Sunday-school season. It is to be hoped that every church in the Brotherhood will be blessed with a well-conducted Sunday-school this year. There can be no question about the good tendency of these schools when properly conducted and well attended. They are the nursery of the church, and one of the most efficient ways of bringing up the children in the nurture and admonition of the Lord. Let no one, who has the cause of Zion at heart, stand in the way of these schools.

UNDER date of April 7 Bro. I. D. Park "We are nearing the close of a good month at the Rock Run church, five miles east of Lud. Eighteen have been numbered saints, and others have made the good way. There is great rejoicing in the Land of the Living. After the above was put in type, and just going to press, we received the following letter: "Our meetings in the Rock Run church last evening, May 9, with twenty-six one restored, and five other applicants, whom will be baptized to-day. They commenced with very unfavorable surroundings. It was late in the season; mud, rain, and making were in the way for ten days that we were favored with good roads, sunshine and the help of the One who always gives the increase. Great anxiety and prayer, on the part of the church for so plainly manifested."

OUR readers will bear in mind that Sunday in May is the time appointed for churches and Sunday-schools in the Brotherhood to take up a collection for the Indian. Each congregation or school may take up collection in its own way, and if it is not convenient to do so the first Sunday in May, the Sunday before or the one following will do just as well. Churches that prefer not to take up a collection on Sunday, can appoint solicitors, or take collection at their council-meetings. Let no congregation fail to give its members opportunity to give for the support of the mission. Some churches have already received and shortly after the first Sunday, Bro. C. Royer, of Mt. Morris, Secretary of the Board, hopes to hear from every congregation in our Fraternity. Our ministers will bear in mind the necessity of preaching missions at each place of meeting. While preaching the whole Gospel, let us not forget the "Go ye," so clearly set forth in Christ and great commission to his apostles and followers.

WE had thought of writing something about the best methods of conducting council meetings, but Bro. L. A. Wenger, in last issue, has so many things we had in mind, that it is left for us to write. We hope others have given his article a careful study. We may add, however, that it would be desirable to frame a set of rules to govern ordinary council meetings. These assemblies are much like gatherings, and a very reasonable amount of order should be given. All the members should take part. We never enjoy a council meeting when the officials do all the business. Every member, including the sisters, should have the opportunity of speaking on any question before the council. The elder, who presides over the meeting, should require those who take part to speak so distinctly heard by all present. Under no circumstances should the officials be permitted sitting around the table, to talk in a way that cannot be heard by the meeting. They should come to the meeting to hear what is said, and they have a right to hear it. If officials, members have ought to say, let them rise and speak, one at a time, and speak. It is very important to have the business in a good shape at the meeting commences. This is the duty of the officials. The elder, or the clerk, should announce in minute of all the business that is to come before the meeting. As soon as one item is finished, the next should be presented. In this way the business may be transacted in a short time. We suggest that elders should make it a study to conduct council-meetings so as to render them both profitable and interesting.



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## EDITORIAL WANDERINGS IN THE OLD WORLD.

## No. 40.—Finding Pharaoh's Body.\*

How well we remember the impression made upon our youthful mind, when, in our earliest school-boy days, we read the simple yet beautiful story of Joseph and his brethren. We remember yet how the tears would flow when we thought of the poor boy torn away from his home and sold as a slave into the Land of Egypt. We remember, too, our youthful indignation against the Pharaoh who knew not Joseph, and who so grievously oppressed the Children of Israel. But in our most extravagant childish fancies, as to what might come, we never even dreamed that the day would come when we should stand face to face with the cruel oppressor of Israel, who said to his servants: "Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." Ex. 1: 10. Strange indeed, passing strange, that, after thirty-three hundred years have been silently told, the body of this Pharaoh should have been found, with the features of his face so well preserved, that the likeness between it and the statues of the King, erected during his life-time, is most striking.

We have stood face to face with Pharaoh; we have visited and seen his tomb, and the place where his body was found, and have had an interview with the Arabs who found it. The strange story will be read with interest by the MESSENGER family.

The father of Pharaoh,—all the kings of Egypt had the general name of Pharaoh, as all the rulers of Germany are known as Emperors,—Seti I, the mild king, under whose gentle reign the Israelites prospered and multiplied, died and was embalmed and entombed. Then followed the long reign of his son, "The great Pharaoh," known as Ramesses II, the oppressor of Israel. He ruled Egypt with a rod of iron for sixty-seven years, and was gathered to the tombs of his fathers. His son Menetaph, after a short reign died also, and was buried.

Many years ago, in the search for the records of the past, the tombs of Seti I, Ramesses II and Menetaph, were discovered in the valley of the tombs of the kings at Thebes. But the bodies had disappeared and no trace of them was to be found. The tombs had been entered and everything movable had been taken out. What had become of the embalmed bodies of the Pharaohs? Who could tell? Was the history after all a tradition, and the Bible account a myth, as some unbelievers stoutly affirmed? We shall see.

The question remained unsolved to all but four men, until in July, 1881, when the hiding place was found and the bodies taken out. The history of this important discovery is as interesting and as strange as that of any story ever published.

On the bleak hill-side, near the Ramesseum at Thebes, dwelt an Arab family of four brothers, bearing the name of Abd er-Rasul. They followed the business of guides to those who visited the ruins of Thebes, and sold antiquities more or less valuable to travelers, and almost every traveler has a desire to carry with him a relic of the past as a souvenir of his journey. In 1871, on the mountain-side of Deir el-Bahari, not far from their home they discovered the resting place of the Pharaohs, but the secret was kept securely locked in the breasts of the brothers. They made occa-

sional visits to the place, bringing away each time a supply of funeral antiquities which were sold to travelers. They sold scarabs, small images, books of papyrus, and other articles that had been buried with the bodies of the dead. Thus the brothers Rasul profited by their important discovery and kept well their secret for ten years. At last the officials of the Boolak Museum of Egyptian Antiquities, at Cairo, seeing the number of genuine articles of undoubted antiquity which returning travelers brought with them, suddenly awoke to the important fact, that a valuable discovery had been made by the Arabs.

Early in 1881 extreme measures were entered into to secure the secret. Numbers of arrests were made without avail. Among others, Ahmed Abd er-Rasul was thrown into prison at Keneh and subjected to various kinds of torture. He was subjected to the bastinado,—pounding the soles of the feet with a flat board,—and although his feet were pounded so that he could not walk for several months, yet his lips remained sealed. No amount of torture could extract the secret from Ahmed. He remained in prison four months and was then set at liberty, and the authorities knew no more than when they first arrested him.

After his liberation and return to his home, a council was held by the four brothers. They discussed the question of what was best for them to do. Some thought the danger was now all over, but Ahmed thought not; spies would be set to watch them and great care must be exercised. In the discussion of the question the brothers could not agree and a quarrel was the result. Ahmed knew that when agreement between himself and his brothers was no longer possible, the secret was no longer safe. He determined to act accordingly. In the darkness of the night he quietly left his home, unknown to the others, and made his way down the river to Keneh, the scene of his imprisonment and torture. He asked to be taken before the Mudir,—local Governor of the district,—and when his request was complied with, he told the official that he knew the hiding-place of the Pharaohs.

The Governor telegraphed at once to the authorities at Cairo. When the important news was received, Emil Brugsch, Director of the Museum, scarcely able to credit the news, started at once with the Government and Museum steamers for Thebes, where he arrived July 4, 1881. The next day Ahmed conducted Brugsch and his party to the place where the bodies were hidden. They crossed the Valley of the Nile, and, after a long and tedious climb up the western slope of the mountain-side, a spot was reached where the stones appeared, to an expert observer and tomb searcher, to have been arranged by hand rather than scattered by some upheaval of nature.

Here the Arab guide suddenly stopped and said, "This is the place." In a short time the stones, which to a casual observer looked as if they had not been disturbed for centuries, were removed and the mouth of a shaft was disclosed. Ahmed had not led Brugsch astray. He had revealed his long-kept secret.

Ropes were secured, a heavy palm log was laid across the mouth of the shaft, and slowly the stones were all removed. It was found that the shaft was forty feet deep and six feet square. It had been cut down into the living rock.

Brugsch by means of a rope now went down into the shaft. Reaching the bottom he found a subterranean passage, which ran westward twenty-four feet, and then turning northward at a right angle, continued into the heart of the mountain. The explorer passed anxiously forward, his torch only dimly lighting the passage in the bowels of the mountain. The passage finally terminated in a burial chamber, thirteen feet wide, twenty-three

feet long and six feet high. It was not a large place, and yet it was large enough to hold the treasures so long and so eagerly sought for in vain.

In this secret, underground chamber the Director found piled up, not only the coffin of "The Pharaoh of the oppressed," but the sarcophagus which contained the bodies of thirty-eight kings, queens, princes and high-priests of ancient Egypt. The mountain gave up its dead, and the Pharaoh who set hard task-masters over Israel, was taken from its second resting place, and may be seen by all who visit Cairo.

Herr Brugsch gave the following account of the finding of the royal mummies to Mr. Wilson.\*

"Finding Pharaoh was an exciting experience to me. It is true I was armed to the teeth, and my faithful rifle, full of shells, hung over my shoulder; but my assistant from Cairo, Ahmed Effendi Kemal, was the only person with me whom I could trust. Any one of the natives would have killed me willingly, had we been alone, for every one of them knew better than I did that I was about to deprive them of a great source of revenue. But I exposed no sign of fear and proceeded with the work. The well cleared out, I descended and began the exploration of the underground passage.

"Soon we came upon cases of porcelain funeral offerings, metal and alabaster vessels, draperies and trinkets, until, reaching the turn in the passage, a cluster of mummy-cases came into view in such numbers as to stagger me.

"Collecting my senses, I made the best examination I could by the light of my torch, and at once saw that they contained the mummies of royal personages of both sexes; and yet that was not all. Plunging in ahead of my guide, I came to the chamber, where, standing against the wall and lying on the floor, I found even a greater number of mummy-cases of stupendous size and weight.

"Their gold coverings and their polished surfaces so plainly reflected my own excited visage, that I seemed to be looking into the faces of my own ancestors. The gilt face on the outer coffin of the amiable Queen Nofretari seemed to smile upon me like an old acquaintance.

"I took in the situation quickly with a gasp, and hurried to the open air lest I should be overcome and the glorious prize still unrevealed be lost to science.

"It was almost sunset then. Already the odor which arose from the tomb hadajoled a troupe of blinking jackals to the neighborhood, and the howl of hyenas was heard not far distant. A long line of vultures sat upon the highest pinnacles of the cliffs near by, ready for their hateful work.

"The Valley was as still as death. Nearly the whole of the night was occupied in hiring men to help remove the precious relics from their hiding place. There was but little sleep in Luxor that night. Early the next morning three hundred Arabs were employed under my direction,—each one a thief. One by one the coffins were hoisted to the surface, were securely sewed up in sail cloth and matting, and then carried across the plain of Thebes to the steamers awaiting them at Luxor.

"Two squads of Arabs accompanied each sarcophagus,—one to carry it and the other to watch the wily carriers. When the Nile overflow, lying midway of the plain, was reached, as many more boatmen entered the service and bore the burden to the other side. Then a third set took up the ancient freight and carried it to the steamers. Slow workers are these Egyptians, but after six days of hard labor under the July sun, the work was finished.

\*E. L. Wilson "Through Scripture Lands."

\*We hereby acknowledge our indebtedness to Wilson, Brugsch and Budge, whose interesting works we have used in preparing this and the letter which is to follow.



"I shall never forget the scene I witnessed when, standing at the mouth of the shaft, I watched the strange line of helpers while they carried across that historical plane, the bodies of the very kings who had constructed the temples still standing, and of the very priests who had officiated in them,—the Temple of Hatsen nearest; away across from Qurneh; further to the right the Ramesseum, where the great granite monolith lies face to the ground; further south Medineh. Above, a long way beyond the Deir-et Medineh; and then the twin Colossi, or the Vocal Memnon and his companion; then, beyond all, some more of the plain, the line of the Nile, and the Arabian hills far to the east and above all, and with all, slowly moving down the cliff and across the plain, or in the boats, crossing the stream, were the sullen laborers carrying their antique burdens.

"As the Red Sea opened and allowed Israel to pass across dry-shod, so opened the silence of the Theban plain, allowed the strange funeral procession to pass, and then all was hushed again.

"When we made our departure from Luxor, our late helpers squatted in groups upon the Theban side and silently watched us. The news had been sent down the Nile in advance of us, so when we passed the towns the people gathered at the quays and made most frantic demonstrations. The fantasia dancers were holding their wildest orgies here and there, a strange wail went up from the men; the women were screaming and tearing their hair, and the children were so frightened I pitied them.

"A few fanatical dervishes plunged into the river and tried to reach us, but a sight of the rifle drove them back, cursing as they swam away. At night fires were kindled and guns were fired.

"At last we reached Bulaq, where I soon confirmed my impression that we had indeed received the mummies of the majority of the rulers of Egypt during the eighteenth, nineteenth, twentieth and twenty-first dynasties, including Rameses II, Rameses III, King Pinotene, the high-priest Nebsemi, and Queen Nofretari, all of which are arranged at Bulaq pretty much as I found them in their long-hidden tomb. And thus our museum became the third, and probably the last, resting place of the mummy of the great Pharaoh of the oppression."

Such is the interesting account given by the man whom the world credits with the finding of the bodies of the Pharaohs. Almekh Abd-er Rasul, the Arab, is under the cloud of suspicion. He took a few relics from the tomb and sold them. The bodies and all their belongings were taken away by the director in the interest of science, and the revenue of the Khedive is increased twenty-five cents every time a traveller goes to see the bodies. Europe has robbed Egypt for a hundred years, and the museums in London, Paris, Berlin and other cities are filled with her treasures. We are glad that these are collected and saved from destruction, but let us not be too severe in condemning Almekh Abd-er Rasul. In our next letter we shall follow the moving of Pharaoh to Cairo, and give an account of a visit we made to the home of Almekh, the Arab who made the important discovery.

D. L. M.

DUTY is the little blue sky over every heart and soul—over every life—large enough for a star to look between the clouds, and for the skylark happiness to rise heavenward through and sing in,

## PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

### "The Law and the Gospel."

BY I. J. ROSENBERGER.

#### Part One.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16: 16.

AFTER the exodus of the Israelites from Egypt, they became a distinct nation. God, therefore, gave them laws to govern both their social interests, and to direct their religious services; hence the government of the Jews, then, became a union of church and State. They had Moses as God's mouth-piece, to direct them, both in their civil and their religious affairs. This combined code is called "the law,"—"the law of Moses," "the law of God."

"The law and the prophets," is a phrase in frequent use by the writers of the New Testament. The sacred books of the Jews were in two parts or divisions; that of the law and that of the prophets. The first embraced their legal code, written by Moses, called, "the law." Second, the prophets, written by men who sprang from different tribes at different periods. These men devoted their energies to the work of acquainting Israel with their future success, their happy conquests, their bright future in the coming Messiah, and the setting of the Gospel kingdom. The prophecies were a necessary light, "a pillar of fire," going before Israel, to keep them acquainted with their future; for Christ says, "Now I have told you before it come to pass, that when it is come to pass, ye might believe." John 14: 29.

"To be forewarned is to be forearmed." These prophecies were usually reduced to writing by scribes, and were called "the book of the prophets." Jeremiah delivered the following message on this point: "Write thee all the words that I have spoken unto thee in a book." Jer. 30: 2. It is reasonable that these two books should be harmonious, both having God for their author; the one given by Moses, the other by the prophets. These two divisions, when together, made a complete whole. The one defined the course to be pursued; the other, going before, gave assurance of success. These are known as, "the law and the prophets." Christ makes the following statement: "For all the prophets and the law prophesied until John." Matt. 11: 13. In this text the law is called a prophecy. The law is a prophecy in a most important sense.

The civil reigns of David, Solomon, Josiah, etc., were all types or prophecies of the future reign of Christ in the hearts of his people. Their temple service, their offerings, their incense, their feasts, were all types of the services under the Gospel; hence in this sense were prophecies of the Gospel.

1. The coming of Christ into the world, his mission of preaching the Gospel, and the setting up of his kingdom, are the most noted events in the history of time. For power, beauty, and lasting good, conferred upon the human race, the Gospel outstrips all other systems. It was in view of this, that Solomon inquired, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Cant. 6: 10.

God gave early assurance of a brighter future, a glorious, coming Messiah. That such assurance should awaken anxiety is not strange. The prophet, in contemplating this happy period, exclaims: "Oh that thou wouldest rend the heavens, and that thou wouldest come down." Isa. 64: 1.

Christ gives a summary of this whole matter. "Many prophets and righteous men have sought to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13: 17.

In oriental countries, where princes and of high rank came to wait upon the poor harbinger journeyed before, to fit the way and prepare the people for a proper reception of high dignity. On this high-way of life came John the Baptist, as a harbinger of the kingdom of heaven. The efforts of the harbinger are briefly stated thus: "In the beginning, . . . saying, Repent ye for the kingdom of heaven is at hand. For he that was spoken of by the prophets, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord; that all paths straight." Matt. 3: 1, 3.

At the coming of John the Baptist a new era of things was introduced. The Law, in a sense, had done its typical work. The good, prophetic story, that God's faithful had been so long faithfully telling, had burst upon the world as a living reality of grand, sublime truth.

The short period we are now contemplating has never before had its parallel. It comprehended the ushering in of the great era of the redemption of a lost and ruined world. This change from the Law to the Gospel was difficult. The Jews as a mass were not prepared that their cherished system should be supplanted. The following are some of the reasons why the change from the Law to the Gospel was so difficult.

1. Their system had the cherished influence of their pious ancestors. When Christ came, he was senting the claims of his system, how this thought arose in their minds, as is seen in the following inquiries, "Art thou greater than our father Jacob who gave us the well?" "Art thou greater than our father Abraham who gave us the land?" They could readily call up a long list of their faithful fathers, such as Moses, David, etc., whose lives were faithfully spent in the service of their religion; hence they were loath to let it go.

2. They had an inherent love for the law, handed down to them by their fathers. This was clearly seen in the amount of labor, tithes that they contributed for its support. The following were some of the gifts required by the law: One-tenth was to be given to the Levites for feasts and sacrifices. Another tenth was to be given to the Levites. They gave the first fruits of their fields, with an occasional drop of sheaf, and a remnant of their vineyards, wheat, for the poor and the stranger. Every year, all indebtedness was forgiven, and all debts went free.

3. Their leader, Moses, gave clear evidence of being called of God. His success did not secure their unshaken confidence, but as Christ, their proffered king,—he gave no evidence to them. From a human standpoint the scene was dark and uninviting. Look at the scene of his birth! Look! Oh look! He was the son of Mary. He had never learned letters, was "as a root out of dry ground." There was "no beauty that one should desire him." He was despised and rejected of men. They foresaw, "as it were, hid their faces from him."

4. Their system had the following evidence of God's approval:

(a) God led their fathers out of Egyptian bondage "with a mighty hand." The sea opened before them, and allowed them to "go on dry ground through the midst of the sea."

(b) God gave their fathers surprising victories over their enemies.



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(c) God, in a miraculous way, supplied their wants. For meat, "at even, quails came up and covered the camp." In the morning for bread, manna was found lying on the ground like frost. Water was drawn from the rock at will. In their long journey of forty years neither their garments nor their shoes waxed old.

(d) God gave them clear evidence of His presence, such as his address at Sinai and his leading them by a cloud by day and a pillar of fire by night; hence the change from the Law to the Gospel was difficult.

Covington, Ohio.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Manvel, Texas.

THIS church met in quarterly council March 30. All business passed off with the best of feeling. About eight persons were received by letter, and still they come. Bro. Pefley and wife, from Northern Indiana, have just arrived. Bro. Smith, from Woodland, Michigan, and his invalid wife, who came to see the country, climate, and church, have gone home to make arrangements to move here in the near future. Those that have written me in regard to any of our brethren being at Annual Meeting, are hereby informed that Bro. Lemuel Hillery will be there. He can tell you all about Texas. Bro. G. G. Wassam will represent this church as a delegate at Annual Meeting, and expects to run an excursion direct from Annual Meeting to Manvel, Tex. Those who wish to visit and see the gulf coast of Texas, had better come to Annual Meeting, prepared for the trip.

Everything is moving along nicely here, and love and union prevail. We now number sixty-five or seventy members, nearly all within three miles of Manvel. We have a good, new meeting-house, two speakers, and more are expected soon. We also have four deacons. We have meeting and Sunday-school every Sunday.

JACOB P. MOOMAW.

Among the Isolated.

IN company with Bro. N. B. Murray I expect, no providential hindrance, to travel some on the frontier of the South-west District of Kansas. We intend to visit, distribute tracts, and hold meetings. Members, or others, wishing us to visit them, can address either of us at McPherson, Kans., or those living in the East, having children, or friends in that territory, and wishing us to see them, can let us know. We will consider all applications, and, so far as it can be made to suit, call on those wishing us to do so, but will devote most of our time where there seems most encouragement to do good. We expect to leave home about April 24, travel by private conveyance, and, perhaps, spend about two months in the work. All communications to us should be addressed to McPherson, Kans., and they will be forwarded to us, in case they should arrive after we start.

JACOB C. ULREY.

From the Pleasant Hill Church, Tenn.

BRETHREN C. H. Diehl and P. D. Reed came to this place on the evening of March 17, and commenced a series of meetings the next morning. They had very good attendance, yet, other meet-

ings being in progress near, kept some away. As an immediate result, five precious souls came over on the Lord's side and were baptized in the flowing stream near by, for the remission of their sins, to rise and walk in the newness of life. We are made to believe that others are near the kingdom. If ministering brethren, traveling over the E. T. V. & G. R. R. will address me, as below, we will meet them at Bluff City. Eld. Henry Garst's health has been very bad all this winter. At this writing he is able to go about his room. He has hopes of gaining strength sufficient to visit some of the nearest churches this summer.

N. N. GARST.

Blountville, Tennessee.

From Alabama.

THERE are nine members of the Brethren church here, but we have no preacher. I think this would be a good place for mission work, though the Brethren are not very well known here. Bro. J. G. Lewis, of Medina, Va., came to us last March and preached thirteen sermons (as was reported at that time). As a result we had four additions to the church. I think if we had a good man here, in the field, he could accomplish much good. Some have already expressed themselves as being willing to unite with the church, if they were afforded the opportunity. All seem to be anxious to hear the Brethren preach. Now, who will come? Any one, desiring information, would be gladly answered by addressing the undersigned.

S. E. LEWIS.

Swearingin, Ala., March 29.

From Monte Vista, Colo.

THE Rock Creek church met in council on Saturday, March 25. All business was transacted pleasantly. The writer was appointed agent for the MESSENGER. The church decided to hold the spring love-feast May 27; also to hold a series of meetings, to begin one week prior to the love-feast.

The members here are wholly consecrated to the work and bound together by the bond of love. Each one has worked faithfully during the winter just past, amid many discouragements. The Sunday-school has been kept up and has grown in numbers and interest. We are greatly encouraged and believe we are on the eve of great things here, in far-off Colorado.

NETTIE WALLINGFORD.

The Blessed Fellowship.—1 John 1:3.

Well Beloved in Christ Jesus:—

WITH a heart burning with gratitude and Christian affection, I have just read your letter of the 7th inst. Verily, Christ has found a home among the peaks and canyons of Colorado. Such testimony as you record is possible only where the Holy Ghost is enshrined. "Bless the Lord, O my soul, and all that is within me bless His Holy Name," for the grace bestowed upon you and dear Effie in your isolated western home. Psa. 103: 1. When Jesus was on earth, He was still in heaven. John 3: 13. So with his elect. Our mission and discipline and development are on earth; our life, our conversation, our hope, our destiny are in heaven. Col. 3: 3; Philpp. 3: 20; John 14: 3. Our labor is not in vain in the Lord. See 1 Cor. 15: 58. Our sufferings have a glorious termination. 2 Tim. 2: 11, 12; Rom. 8: 18; 2 Cor. 4: 17. Where did ever a saint suffer like the heroic Paul? Read 1 Cor. 4: 10, 13; 2 Cor. 4: 8, 11, and 6; 4, 10, and 11; 23, 31, and then ponder profoundly his triumphant self-abnegation in Acts 20: 24.

There we have the full-length Holy Ghost portrait of a saint. Now turn back to Acts 2: 25, and you will see what a beautiful reflection of Jesus of Nazareth was Paul of Tarsus. Jesus "foresaw the Lord always before His face." And Paul was always "looking unto Jesus." Heb. 12: 2. This is the secret of peace and power even amid the commotions described in Psa. 46: 1, 2, 3. Ah, yes, my beloved fellow-cross-bearers, we know by faith in our crucified and enthroned Redeemer, what is meant by Psa. 36: 7, 10, and Psa. 46: 4, 5. In the mighty embrace of our omnipotent Redeemer, we meekly yet calmly and confidently challenge earth and hell with 1 Pet. 3: 14, 18, and 4: 12, 13, 14, 16, and Heb. 13: 6. The devil-blinded world cannot understand why the Christian so strangely glories in 2 Cor. 11: 30, and 12: 9, 10, 15. But we are duplicates of Emmanuel, and we clasp the cross as our highest victory and boast.

It is because the Holy Ghost has linked in our experience the two sublime realities of 2 Cor. 4: 6, and 1 Pet. 1: 8. A real Christian is a spectacle for angels to contemplate. 1 Cor. 4: 9. In Eph. 3: 10, we find that even "the principalities and powers in heavenly places" are going to school on earth to learn "by the church the manifold wisdom of God." "Verily our own deportment should be as becometh saints," "because of the angels." 1 Cor. 11: 10. Believing in God is a very different thing from believing in our duty. Our obligations are measured by the law of God; but our power to fulfill our obligations is God Himself. "Without me ye can do nothing." John 15: 5.

"I can do all things through Christ which strengtheneth me." Philpp. 4: 13. It is God which worketh in us both to will and to do of his good pleasure." Philpp. 2: 13. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10: 4. "We are more than conquerors through him that loved us." Rom. 8: 37. Read verses 35, 36, 38, 39, to see in what we are more than conquerors. Now turn back to Luke 10: 19, and see how gloriously Paul verified the promise of our Blessed Redeemer and Lord. And if this was for the man who recorded himself as "the chief of sinners," why not for all who believe? 1 Tim. 1: 14, 15. See also the blessed counterpart, Mark 9: 23, and 11: 23, 24.

How pitifully some avowed disciples plead for a Christianity of a lower type to-day from that which we find in the Acts and the Epistles! Because so many are trying to wed God and mammon, and their piety is near to zero, and their higher consciousness obliterated, they essay to represent the frigid, self-pelting religion of the nineteenth century as a Divine Providence. But the standard of the cross is not lowered, and the requirements of human obligations not diminished, and the possibilities of grace and faith not a whit less than in the first century.

In your far-away Colorado home, you know more of what the trying of faith means, than many of the easy-going, appetite-worshipping disciples in the East. 1 Pet. 1: 7; Philpp. 3: 18, 19. Not only is faith precious, but the trial of faith is much more precious than of gold that perisheth. 2 Pet. 1: 1 and 1 Pet. 1: 8. The indwelling of God alone can impart the power to rejoice and glory in tribulation. Keep these words burned evermore in your inmost soul, and on your tongue and lips and forehead: "Found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1: 7. "When his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4: 13. "What manner of persons ought ye to be in all holy conversation and godliness."



"Be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3: 11, 14. Does this look like a lower grade of consecration and holiness than in apostolic days? "Christ in us is our hope of glory." Col. 1: 27. "And every man that hath this hope in him, purifieth himself, even as he is pure." 1 John 3: 3. Faith will keep us always in the unity of life and security and service of John 15: 7. The faith that lives by Christ also walks like Christ. Finally, let the *now* of Heb. 13: 20, 21, and the *then* of 1 Pet. 5: 4, be to you the constant fulfillment of Philipp. 4: 7. C. H. BALSBAUGH.

Union Deposit, Pa.

From the Sugar Creek Church, Allen County, Ohio.

SATURDAY, March 11, this church met in quarterly council. We decided to organize two Sunday-schools again this summer. Both were organized April 2, with encouraging prospects. One delegate was elected to Annual Meeting, and two to District Meeting.

Our house at Sugar Creek not being arranged satisfactorily to all, a committee was appointed to make needed changes. Brethren Beagle and Guthrie, from the County Line church, met with us in council, to establish a line between their congregation and ours. Bro. Beagle also preached for us the following Sunday. This church sends one paper to District Meeting. The church also decided to hold a series of meetings next fall, beginning Oct. 7, and closing with a love-feast Oct. 21.

March 26 one more precious soul was made willing to join in with God's people, henceforth to labor for that "inheritance that is incorruptible, undefiled, and that fadeth not away."

DAVID BYERLY.

Lima, Ohio, April 3.

From Botetourt County, Virginia.

THERE will be a local church Ministerial Meeting at the Valley church, Botetourt Co., Va., May 6, commencing at 10 o'clock A. M.

Two sessions will be held during the day, and one at night, of two hours each.

#### SUBJECTS.

1. "Family Worship.—Importance and how to Conduct."—B. F. Moomaw, L. D. Ikenberry.

\*2. "Church Meetings.—how Conducted, and Made most Interesting."—Jonas Graybill, D. N. Eller.

3. "Preach the Word,"—how most Effectively done?"—George Graybill, J. J. John.

4. "How to Interest the Lay Element of our Church."—Samuel Crumpacker, T. C. Denton.

5. Sunday-school Work." (a) Purpose. — J. A. Dove. (b) Methods.—I. N. H. Beahm.

The subject will be opened by the parties assigned, after which there will be general discussions, in which all are solicited to participate.

T. C. DENTON,  
I. N. H. BEAHM, } Committee.  
C. E. ARNOLD,

From Laforge, Mo.

On Sunday, March 26, our community was very much shocked by the sudden death of David Wren, who, only the day before, had been in the vigor and bloom of young manhood. He went to his work Saturday morning, apparently in the best of health, but before noon he was stricken with the dread disease,—spinal meningitis, and brain fever,—and at noon, on Sunday, he passed away.

By this sad occurrence we were all made to think of the uncertainty of life, and the necessity of being prepared to meet our God at any

time. Bro. Ira P. Eby preached his funeral on Monday evening, to a large and attentive audience, and continued the meetings every evening during the week. Six precious souls resolved to forsake their sins and accept their Blessed Savior while they have life and strength so to do, and were baptized on Sunday. One young brother is a sufferer with rheumatism, and went into the water on his crutch, and was baptized, sitting on a chair. Several more expressed a desire to serve their Lord, and promised to come soon. The attendance at these meetings was exceptionally good, though it is right in corn-planting time. To the Lord be all the praise! MINTA EBY.

April 4.

From New Market, Iowa.

BRO. AMOS MOOMAW, of Cordova, Iowa, came to us and commenced a series of meetings at the Glasgow school-house on the evening of March 13, and continued until the 17th. We then went seven miles south-west, to what is known as the Light school-house. Here Bro. Moomaw preached five excellent sermons. The people say they were well pleased with Bro. Moomaw's preaching. Some say it was the best they ever heard. This is the first meeting ever held by the Brethren in this neighborhood. We were sorry Bro. Moomaw had to leave so soon. We think there would have been some ingatherings if he had stayed longer, and we hope he will come again. Any ministering brethren, traveling through Taylor County on the H. & S. R. R., will please stop off at New Market and give us a few meetings. All such will be met at the depot by giving notice a few days prior to their arrival.

ISAAC E. WEBB.

Notice to the Members and Churches of the District of Texas, Oklahoma and Indian Territories.

THE time has come when our delegate to Annual Meeting should have the money to defray his expenses to Annual Meeting to represent us. Some of the churches having become disorganized, others will have to be more liberal. My suggestion would be, to send the money direct to Jacob Appleman, Clarkson, Oklahoma Territory, and let him receipt for it, and the matter can be fully settled at our next District Meeting. Churches, numbering twenty-five or more members, should send \$8.00; less than twenty-five, should send \$5.00.

A. W. AUSTIN.

From Waterloo, Iowa.

EASTER morning found many of the Waterloo members in the South Waterloo church, to attend the funeral of sister Lizzie Peifer.

We, who have been life-long friends, can scarcely realize that she has been consigned to that silent and lonely spot, but she had made the necessary preparations for death and has gone to meet her God.

Bro. J. G. Royer, who accompanied the funeral party from Mt. Morris, preached one of his plain and forcible sermons for us in the Waterloo church in the evening.

Our quarterly council met next day, April 3. The work done was harmonious, and, we think, satisfactory. God grant the day may be not far distant, when every member shall not only fill his vessel with oil for his own use, but that he may keep his light shining more brightly, that others may find the narrow way.

Bro. Wm. Ikenberry, the presiding elder, was chosen delegate to Annual Meeting. It was also decided to hold a series of meetings at the earliest convenient time next fall. We have had a very encouraging Sunday-school the past winter, and

it still continues with increased interest. It is a source of much good! LIZZIE A. Waterloo, Iowa, April 8.

"Pure religion is a necessity for humankind. There are individuals who are good and just as virtuous without religious community at large could not exist. It teaches the existence of God. Being, finding its proofs for that existence of the universe, in the world and harmony and forethought and provided therein, in the laboratory of our own existence, in the faculties with which we are endowed, in the promptings of our conscience, and in the demonstrations of our Creator. It teaches that our life has a divine purpose, that though the exact purpose is concealed, the belief in a perfect God makes it a safe inference, that the leading of a pure and full life will best promote the purpose, and may be, for which we have been sent on earth."

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from abroad."

Falling Spring, Pa.—Our quarterly council held March 18. Quite an amount of business was disposed of in a Christian manner. Two were baptized yesterday, and there is a prospect for our next appointment. — Koontz, April 3.

Talent, Oregon.—Our quarterly council April 1. Everything passed off pleasantly. Love and union. We agreed to put off our feast until Sept. 9, the time of our District Meeting, when we hope to have plenty of help. We do hope that some good, faithful minister will settle among us.—Susan M. Koontz, April 4.

Gerro Gerdo, Ill.—Our church met in council April 6. All business that came before the meeting was disposed of satisfactorily. Members were received by letter. Three were granted. One delegate was elected to Annual Meeting. The church made a call for next Ministerial Meeting. We will have a school this coming fall or winter.—Wm. M. Koontz, April 8.

Nocona, Tex.—The Nocona church, Texas, held their quarterly council at the house of Eld. F. Ker. The church decided to hold a quarterly council on May 27, at 2:30 P. M., at the Eagle Point house, seven miles north-east of Nocona. A general invitation to all. Bro. Philip Eby, who has been sick nearly all winter, and was not able to recover, is around again and was at the council.—A. J. Wine, April 3.

Buffalo Valley, Pa.—We met in council March 31. The roads being bad, the attendance was not large. The business before the meeting was disposed of pleasantly. The church elected Bro. Beaver, delegate to Annual Meeting; Bro. Beaver, to District Meeting; Isaac H. Beaver, to Sunday-school Superintendent. Our next council will occur June 1 and 2 at 1 P. M. Resolutions were ordered for a church library.—J. S. Wine, March 31.

Centre View, Mo.—March 30 this church held their quarterly council. Considerable business was disposed of before the meeting, concerning the best of the church. Eld. Jacob Witmore was elected as delegate to Annual Meeting, and Bro. Bollinger and S. M. Eby as delegates to District Meeting. We also decided to have a school, and to use the Brethren's Quarterly School. Bro. Samuel Bollinger was chosen as superintendent.—Ira Witmore.



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ZIE A. WITTER.

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Pine Grove, Pa.—Our council was held at Struphar's meeting-house, April 1. Everything passed off quietly. Five were reclaimed, and April 2 one was baptized. This shows that our church is increasing.—*J. S. Halmdean, April 3.*

Seneca, Ohio.—The members of the Seneca church assembled in council March 25. All business was transacted in a Christian spirit. We appointed our Communion meeting for June 3, at 10:30 A. M., one and one-half miles north of Bloomville. All are cordially invited.—*Ella F. Beelman, Chicago, Ohio, April 3.*

Belleville, Kans.—The members of the Belleville church met in quarterly council March 25. It proved to be a busy day, but all business was, we presume, transacted satisfactorily to all. Bro. A. C. Daggett was elected delegate to Annual Meeting, and Eld. C. S. Holsinger to District Meeting. It was decided to have a love-feast June 3. The Sunday-school was re-organized with David Holsinger as our Superintendent. One was received by letter.—*Louisa J. Williams, March 28.*

Monitor, Kans.—The Monitor church met in council March 25. Peace and union seemed to prevail. One was received by letter and two were disowned. A request for weekly prayer-meetings was granted and arranged for. Bro. G. E. Studebaker and the writer were chosen as delegates to District Meeting, and Bro. S. G. Miller to Annual Meeting. Our Sunday-school is prospering, and we feel to press onward. Our love-feast was set for April 29, at 3 P. M.—*S. E. Lantz, April 1.*

Burnett, Okla. Ter.—The members of this vicinity, although in an unorganized state, meet twice a month for public worship. We have organized a Sunday-school which is moving on very nicely. We are permanently located, having one speaker and one deacon. We would much like if some elder would become interested enough in our welfare to assist us in organizing, as only those who have had the experience, know the difficulty under which we have to labor in this condition.—*J. W. Trowel.*

Notice.—The District Meeting of the Eastern District of Pennsylvania will be held at the Indian Creek church, Montgomery County, Pa., April 27. All delegates should come via Perkiomen Railroad to Salford Station. Those delegates that come via Philadelphia, should take the Philadelphia and Reading Railroad to Perkiomen Junction. Those that come via Reading should also come to Perkiomen Junction, then on the Perkiomen Railroad to Salford Station.—*J. M. Price, April 4.*

South Bend, Ind.—The South Bend congregation met in quarterly council April 1. Considerable business came before the meeting, and was disposed of to the satisfaction of all. Bro. Daniel Whitmer was chosen delegate to Annual Meeting, and Bro. Isaac Early, alternate. Our Sunday-school for the summer was organized. Bro. William Borough was chosen Superintendent. Bro. J. H. Miller was present and assisted in the meeting. We also concluded to have a Bible class.—*Isaac Whitmer.*

Mahaska County, Iowa.—We are somewhat isolated from the Brethren here, but the GOSPEL MESSENGER is a regular visitor at our home. We organized a Sunday-school April 1, with an enrollment of eighty scholars. The attendance is still on the increase. The writer was elected Superintendent. There are but a few families of the Brethren in this locality. We have meetings every four weeks by our elder. There is plenty of good material for an active church here. Surely, the harvest is great, but the laborers are few.—*N. G. Reeves, April 10.*

Hastleton, W. Va.—I commenced a series of meetings at Keler Glade, March 11. March 14 Bro. Taylor Sines came to my assistance, and preached in all twelve sermons, and baptized nineteen persons into the kingdom of Christ. Several more came out on the Lord's side and made the good confession of faith. They will be baptized in the near future. More are searching the Scriptures. May the Lord help them to make the good choice as one of old!—*Joseph Guthrie.*

Mount View, Mo.—The Turkey Creek church met in quarterly council April 1. Brethren James Campbell and C. H. Masters were chosen as delegates to the District Meeting of Middle Missouri. We have meetings here in our church twice a month. Bro. J. Campbell is our minister. Our elder, M. T. Bear, has been absent for a few months, but will return soon. Our membership is small. Many have moved away, and some have been removed by death. But while we are few in number, may the Lord bless us that we may work more zealously in his vineyard!—*Charlotte M. Masters, April 3.*

Woodbury, Pa.—The members of the Woodbury church, Bedford County, Pa., met in special council April 3. A spirit of love and peace was manifested throughout the whole meeting. The church had decided to call a brother to the ministry. The choice fell on our esteemed brother, Jacob C. Stayer, who had served in the office of deacon for some time, until the church said, "Come up higher!" May God assist him to be a valiant soldier of the cross! Bro. James Mock, a worthy brother, was called to serve in the office of deacon. Thus the good work of the Lord is still moving onward!—*Simon Snyder, April 6.*

Highland, Nebr.—April 1 the members of the Highland church, Frontier County, met in council. All business passed off pleasantly. We appointed our Communion for May 27. A series of meetings will commence on Thursday evening, May 25, and continue over Sunday. We extend a hearty invitation to all. Those who come by railroad will stop off at Farnam. Those coming by private conveyance will come to the home of the writer, seven miles south-west of Farnam, where the meeting will be held. We also arranged to build a meeting-house next fall, no preventing Providence.—*Benjamin Lapp, Farnam, Nebr., April 3.*

Rockwell City, Kans.—The members of the Maple Grove church met in quarterly council April 1. The weather was pleasant, and the attendance good. Since our last report, one was received by letter; four letters of membership were also given. Bro. G. M. Throne was chosen delegate to District Meeting, and J. R. Garber, alternate. Brethren Swart and Shuey were elected Superintendents of the Sunday-school, and Bro. Hoover, Chorister. A site was selected for our meeting-house, and a committee appointed to proceed with the building. Any brethren, wishing to change locations, can do well by coming here.—*Aldula Throne.*

Grundy County Church, Iowa.—This church met in regular, quarterly council, April 1. Our elder, Stephen Johnson, of Garrison, conducted the meeting. Considerable business came before the meeting, but was adjudged in a Christian-like manner. Bro. A. W. Hawbaker represents this church at Annual Conference. One sister was added to our number by letter. The church decided to hold a love-feast June 10 and 11. Last Sunday, April 2, we began our Sunday-school. The attendance was large, and the interest, by both members and friends, was encouraging. Bro. George Moore superintends the school.—*Alida E. Albright, Steamboat Rock, Iowa.*

\* Upper Fall Creek, Ind.—Our quarterly council was held March 26. Most of the business passed off quietly. We decided to dispense with a love-feast this spring on account of Annual Meeting, and other business to attend to. The District Meeting was held near Hagerstown, Ind., and I had the pleasure of attending it. Everything passed off nicely. My address hereafter will be Hensy Creek, Ind.—*Florida J. Etter, April 3.*

Baker's Summit, Pa.—Bro. Michael Claar closed his series of meetings last night at the Holsinger meeting-house, in the Woodbury church, Bedford Co., Pa., with twenty-nine additions to the church by baptism. God be praised for the glorious work among us. Bro. Clarke's preaching was so plain and effective that it could not be gainsaid, and we have reason to believe that the Spirit of God is still working with many.—*D. S. Replogle.*

Blue Ridge, Ill.—The members of the Blue Ridge church, Ill., met in quarterly council April 1. All business that came before the meeting, was disposed of in a Christian manner. We also decided to send one delegate to Annual Meeting. Eld. John Barnhart was chosen, and Bro. John McClure, alternate. We decided to hold a love-feast May 27, commencing at 11 A. M. Brethren, returning from Annual Meeting, are especially invited to be with us. March 26 we elected officers for our Sunday-school. Bro. C. H. Ashmore was again chosen Superintendent. Our Sunday-school is in a prosperous condition, with an attendance of about eighty.—*Beltie Barnhart, Mansfield, Ill., April 3.*

Kilbuck, Ind.—Our quarterly council, March 26, passed off nicely, considering the large amount of business before us. Of this we had more than ordinarily, on account of our District and Annual Meetings. Elder Isaac E. Branson was our delegate to District Meeting. Brethren Job Mahoney and Sherman Alldridge are our delegates to Annual Meeting. We are preparing to build a new church-house, five miles west of the Annual Meeting grounds at Muncie. We have a fine location on high, dry ground, in a nice grove, and on pike running to Muncie. We cannot build, however, till after harvest, on account of Annual Meeting, as some of the Brethren are on committees for the Meeting. Our church members voted not to have a Communion till after harvest, on account of Annual Meeting coming about the time we wanted to hold it.—*R. W. Branson, Muncie, Ind., April 6.*

Beaver Creek, Va.—As our congregation is very large, we always have council-meeting at two places. We met at Beaver Creek last Friday, to hear the report of the visiting brethren. We thought the report very good for the large membership we have. They found love and union prevailing, with a few slight exceptions. We held an election for a minister and two deacons, resulting in the choice of Bro. Abram Thomas to the ministry, and brethren Martin B. Miller and Jacob D. Click to the deacon's office. Yesterday we met at Sangerville, in the same congregation, and had the same report and another election, which resulted in electing Bro. Jacob W. Wine to the ministry, and Bro. Edward Garber to the office of deacon. The installation was conducted by elders L. A. Wenger and Daniel Miller, who also gave very appropriate admonitions at both meetings. Bro. Hiram Miller and G. W. Wine are delegates to Annual Meeting, and brethren Abram Thomas and E. Long to District Meeting. Two have been received by baptism at the Branch meeting-house since our last report, and to-day, at our regular meeting at Beaver Creek, three young sisters were baptized.—*G. W. Wine, Ottobine, Va., April 2.*



## Literary Notices.

"Outlines of the History of Dogma," by Dr. Adolf Harnack, Professor of Church History in the University of Berlin; translated by Professor Edwin Knox Mitchell, M. A., of Hartford Theological Seminary. Cloth, large 12mo, 578 pages, \$2.50. New York, London, and Toronto: Funk and Wagnalls Company.

For years Dr. Harnack has stood in the rank of church historians; his works, some of them, being accepted as standard text-books in many theological seminaries. His latest work, the "History of Dogma," maintains the same high standard of his former works, and is admirably adapted not only for a text-book for students, but for a popular and comprehensive history of the creeds of Christendom. The creeds of the Christian church are to-day a subject of much discussion and special study. In their history, the history of the church may be said to be bound up. Only by a study of the rise and development of dogma can the historical developments of Christianity be understood.

Dr. Harnack begins with the first apostolic declarations concerning Christ, traces carefully the results of contact with the Hellenic schools of thought, notes the effect upon Christian doctrine of the political changes during the ages, and conveys a clear understanding of the great historical controversies down to the days of Luther, out of which were gradually evolved the various creeds and formulas that give character to the different sects of to-day. The work is conveniently subdivided, each subdivision being preceded by a brief and masterly historical survey of the period considered.

The book is printed in large type, and has marginal index notes on nearly all of the pages, which, together with a practical table of contents, furnishes ample facilities for ready reference.

Among other articles in the *Magazine of American History* for April, are: "The Ride of Paul Revere," illustrated, and based mainly on his own account of it; "The Historical Novel and American History," an account gleaned from colonial documents, of the "First Attempt to Found an American College," ante-dating Harvard by several years; and book-lovers will be interested in the history of "Two Manuscript Volumes in the Congressional Library." The Historical Prize Competition seems to interest every one as it should. \$4,000 in prizes are offered for 1893, and the details and rules of this unique contest will be furnished to any one sending stamp to the *Magazine of American History*, 132 Nassau Street, N. Y. Sample copies of the *Magazine* for twenty cents.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

GARRETH—ALFORD.—By the undersigned, March 22, 1893, in the City of McLouth, Isaiah I. Garreth and Lena Alford.

DAVID KIMMEL.

NERVELL—NAGLE.—At the residence of the bride's parents, in the town of Deep River, Iowa, March 29, 1893, by the undersigned, Win. Z. Nervell and Lottie M. Nagle.

H. R. TAYLOR.

WOODY—ASHWORTH.—At the residence of the bride's parents, March 1, 1893, by S. C. Mason, Mr. C. E. Woody and Miss L. L. Ashworth, both of Franklin County, Va.

WM. ROBERSON.

ROBERSON—ROBERSON.—At the residence of the bride's parents, Feb. 2, 1893, Mr. G. E. Roberson and E. J. Roberson, both of Franklin County, Va.

P. H. ROBERSON.

ROMIG—ANDES.—At the home of the bride's parents, 410 East Second St., Newton, Kans., March 30, 1893, by the bride's father, Mr. James G. Romig, of Newton, Kans., to Miss Anna S. Andes of the same place.

L. ANDES.

MYERS—WEYAND.—At the residence of Bro. Jos. F. Myers, April 2, 1893, by the undersigned, Bro. Daniel W. Myers, of Somerset County, Pa., and Miss Martha Weyand, of Westmoreland County, Pa.

ROBERT T. HULL.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

MILLER.—In Elkhart County, Ind., March 11, 1893, Rachel Bigler Miller, aged 75 years, 10 months and 10 days. Deceased was born May 1, 1817, in Washington County, Pa. At the age of thirteen she, with her parents, moved to Ohio. Nov. 4, 1838, she became the wife of David C. Miller, and in 1850 they moved to Elkhart County, Ind., where she has spent the remainder of her life. She was the mother of ten children, one boy and nine girls, six of whom are still living. She was a faithful member of the German Baptist church for about fifty years. Funeral services by the writer and Lemuel Hillery from 2 Tim. 4: 6-8.

ALEX. MILLER.

BOWMAN.—In the Netue Creek church, Wayne Co., Ind., Feb. 10, 1893, Bro. David Bowman, aged 80 years, 10 months and 14 days. At the age of ten years he was brought with his father's family to Wayne County, Ind. In 1833 he was joined in marriage to Ruth Bell, with whom he lived a successful life. There were born to them eleven children, of whom four sons and two daughters, with their widowed mother, are yet living. One of the daughters is the wife of Bro. L. W. Teeter. He united with the Brethren church in 1859. Soon after he was elected to the ministry, in which position he labored faithfully for the greatest good to the church, as long as his health permitted. His last illness was caused by paralysis of the brain. Through all his bodily sufferings he exercised great patience. Funeral services were conducted at the Brick church, near Hagerstown, by the writer, assisted by Bro. Jacob Hoover, to a large concourse of friends, from Feb. 11: 16.

GEO. L. STUDEBAKER.

THOMAS.—At Leesburg, Ind., March 17, 1893, Zeldia A. Thomas (nee Loehr), aged 28 years, 7 months and 3 days. She was united in marriage to Charles O. Thomas March 22, 1887. She was a great sufferer for many months. A few days before her death she called for the brethren and was received into the church by baptism. Soon after uniting with the church she was anointed. The change came peacefully, and found her perfectly resigned to the will of him who doeth all things well. Services at Leesburg by W. R. Deeter, assisted by the writer, from 2 Sam. 14: 14. Sister Thomas leaves a husband and two children, with many dear friends to mourn their loss.

A. H. PUTERBAUGH.

ULERY.—Two miles west of Goshen, Ind., March 7, 1893, Levi Ulery, aged 70 years and 5 months. He was married to Susannah Bussard in 1852, who was a faithful companion up to the time of his death. He also leaves eight children. Two weeks later God saw fit to call from our midst a dear sister, the oldest daughter of the deceased, who died of consumption, aged 36 years, 7 months and 19 days, leaving a husband and three children. Father Ulery was a faithful worker in God's vineyard, ever ready and willing to lend a helping hand, whenever and wherever needed, and the same can be said of our dear sister. Father made choice of 2 Tim. 4: 7 to be used at his funeral. Eld. A. L. Neff officiated, assisted by Bro. Swihart.

SOLOMON ULERY.

KINDIG.—In Onarga, Iroquois Co., Ill., March 7, 1893, of inflammation of the stomach, Bro. Samuel H. Kindig, aged 40 years, 2 months and 7 days. Deceased was married last April. A wife and five sisters mourn his loss. He was a member of the Panther Creek church, Woodford County. Funeral services by Rev. Van Pelt of the M. E. church, of Onarga. Bro. Kindig was a faithful, consistent member of the church from boyhood, and was much loved by his neighbors and friends.

EMMA KINDIG.

PRICE.—In Rockingham, near Molehill, Va., Feb. 21, 1893, Ella V., daughter of John H. and Mary S. Price, aged 6 years, 1 month and 19 days. Funeral services by Rev. Gabriel Heatwole and ——— Lint, at the Bridgewater church.

REBECCA E. MYERS.

PEIFER.—At Mt. Morris, Ill., March 30, 1893, sister Mary Elizabeth, daughter of L. R. and Lydia Deppen Peifer, aged 19 years, 7 months and 3 days. Deceased was born near Waterloo, Iowa, Aug. 27, 1873. She graduated from the West Waterloo High School in 1890, and would have graduated from the Seminary Department of the Mt. Morris College this year. She filled several positions in the Sunday-school and College work at Mt. Morris, and always gave the best of satisfaction. She was indeed an exemplary young sister. She was taken to the South Waterloo church where the funeral was conducted by S. H. Miller, S. J. Harrison and J. G. Royer, from Ps. 39: 4.

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CLINE.—In the Pleasant Valley church, Augusta Co., Va., March 24, 1893, Frederick K. Cline, aged 65 years, 6 months and eight days. Nearly three years ago the second wife of the deceased was buried. He leaves a family of eight children, three of whom belong to the Brethren church. He served as deacon for a number of years, and was always interested in the purity and prosperity of the church. He has always been a man of good health. In his late illness he was sick only a few days. Funeral services by Eld. Samuel F. Sanger from Rev. 14: 13.

D. M. CLICK.

WALTER.—At Crimora, Va., Mary Walter, aged 63 years, 8 months and 22 days. She was a member of the Brethren church for about thirty-four years. A short time before her death she called for the elders and was anointed. She seemed to desire to be absent from the body and present with the Lord. She and her husband, who preceded her about twelve years ago, immigrated from Germany about forty years ago. Her remains were interred in the Mountain View cemetery. Funeral by Samuel Driver. Text, "Blessed are the dead which die in the Lord; they shall rest from their labors and their works do follow them." S. F. SCROGHAM.

EIRSMAN.—Near Dayton, Ohio, in the Lower Stillwater congregation, March 25, 1893, sister Catharine, better known as Grandmother Eirsmann, aged 94 years, 6 months and 3

days. Like Paul, she kept "the faith" to the last. Subject, "The righteous hath hope in his death." S. W.

MILLER.—In the Pleasant Hill congregation, 1893, Lydia (nee Studebaker), Miller, aged 76 years and 19 days. She leaves a husband and four children to mourn their loss, which is her gain. Funeral Michael Flory. J. A.

SELLERS.—In the bounds of the Green Mt. Rockingham Co., Va., March 13, 1893, of cancer, Reuben Sellers, aged 78 years less one day. He leaves a wife and five children. Funeral services at his home by Benjamin Miller, assisted by the writer from 2 Tim. 4: 6-8.

SHULTZ.—Also in the bounds of the same church, 25, 1893, Adam Shultz, aged 50 years and 28 days. Subject of this notice was never married. He leaves a wife and two sisters. His mother preceded him 11 months. Services by the writer from 2 Tim. 4: 6-8. J. A.

HUBER.—In the Pleasant Hill congregation, Co., Ill., Feb. 24, 1893, suddenly, of heart disease, Huber, aged 63 years, 6 months and 28 days. He was a kind husband and four children. Her maiden name Snell. She was born in Virginia, moved to Ohio to Abram Huber in 1851, and afterwards to the State. Funeral occasion improved by Bro. M. J. a large and sympathizing audience. J. A.

MILLER.—In the Union City church, Darlington, March 20, 1893, of consumption, Sue Addie Miller, 11 months and 6 days. Sister Addie was a faithful worker, brother D. J. and sister Catharine Wagner. She was married to Jonathan Miller Dec. 8, 1890. She leaves a one child. Feb. 1, 1893, she gave her heart to Jesus and was buried in holy baptism. March 14 she called for the brethren and was anointed. The deceased suffered constant her late affliction, until finally her spirit took its joy the sweet associations of loved ones gone before. Services in the West Branch church, conducted by Bro. Gilbert from John 11: 25, 26. Interment in the cemetery. ESTA.

KENDALL.—In the Richland church, Ohio, 1893, Bro. John Kendall, aged 75 years, 10 months and 18 days. He was born in England, May 16, 1817, and came to this country in his eighth year. He was married to Mary Dec. 1, 1850. To them were born six daughters and five sons. He leaves a wife and four children. Bro. John served as deacon for many years. Funeral by the home minister, Rev. 14: 13. J. C. M.

WELLS.—In the Spring Creek church, near Rockingham, City, Iowa, March 23, 1893, Ray R., son of Rolla and Elizabeth Wells, aged 14 months. This child died on the day he was one year old, Jan. 23, 1893. He died two months afterward. Funeral services by the writer from 2 Kings 4: 26, "It is well." J. A.

SPIGLE.—In the Woodstock congregation, Rockingham County, Va., March 10, 1893, Barbara Spigle, aged 7 months and 21 days. Funeral services by the writer from Num. 23: 10. S. A.

## The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament, and pleads for a return to apostolic and primitive Christianity.

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That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, of the Lord, James 5: 14, is binding upon all Christians. It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to all men.

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x Lydia Deppen, was the d. of Samuel Deppen, whose wife v Maria, was the d. of  
9 Kline, see Aug Gen. Vol. no page 151 1/2.  
See Royer, Gen. page 74



to the last. Funeral is death."

S. W. HOOVER.

gregation, March 26, aged 76 years, 2 months and four children to Funeral Improved by JAMES WIRT.

Green Mount church, of cancer of the stom-one day. He leaves a s at his home by Eld. from 2 Tim. 4: 6-8.

the same church, March and 28 days. The sub-leaves three broth-ed him about three Tim. 1: 10.

J. P. ZIGLER.

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rch, near La Porte o of Rolland and Cla-child's mother an. 23, 1893, and the r services conduct-s well."

J. H. FINE.

gation, Shenandoah iple, aged 73 years, by the writer from S. A. SHAVER.

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or Brethren's church, o New Testament and antianity.

alible rule of faith and Repentance from dead in Trine Immersion y Ghost by the laying ousehold of God,—the

John 13, both by ex-in the church.

and as universally ob-is a full meal, and in in the evening or after

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## Announcements.

### DISTRICT MEETINGS.

- April 19, Southern District of Pennsylvania, Colonus church, eight miles south of York.  
April 20, District of North-western Kansas, in the Fairview church, Kans.  
April 20 and 21, District of North-western Ohio, in the Maumee church, Defiance Co.  
April 20, at 10 A. M., Western District of Maryland, at the Manor church.  
April 20, Northern District of Missouri, in the Smith Fork church. A missionary meeting will be held at 10 A. M., the day before.  
April 26, at 10 A. M., Southern District of Kansas, in the Oage church, Crawford Co. Ministerial Meeting the day before.  
April 26, Middle District of Pennsylvania, in the Lewistown church.  
April 26, at 10 A. M., District of Western Pennsylvania, at the Herkley meeting-house, Shade Creek church, Somerset Co.  
April 27, District of Northern Missouri and Arkansas, in the Spring River church, 9 miles north-east of Carthage, Mo.  
May 3, District of Northern Illinois, in Mt. Carroll, Ill. Ministerial Meeting the day before, commencing at 9 A. M.  
May 4, Middle District of Missouri, in Deep Water church, Henry Co.

### LOVE-FEASTS.

- April 19, at 2 P. M., Smith Fork church, Mo.  
April 21, at 2 P. M., White church, Ind., 4 1/2 miles west of Collins.  
April 22, in the Fairview church, Kans.  
April 22, at 2 P. M., Ridgely congregation, 1 1/2 miles from Ridgely, Md.  
April 22, McPherson, Kans.  
April 24, at 2 P. M., at Oasis meeting-house, 3 miles east of Summitsville, Madison Co., Ind.  
April 25, at 4 P. M., Lewistown church, Pa.  
April 27, at 2 P. M., Conover Springs, Kans.  
April 28, at 4 P. M., at Pleasant Hill, Ill.  
April 29, at 2 P. M., Monitor church, 8 miles west and 2 miles south of McPherson, Kans.  
April 29 and 30, at 2 P. M., Newton church, Kans., 5 miles south-west of Newton.  
April 29, at 4 P. M., Pleasant Grove church, Kans.  
April 29 and 30, Indian Creek church.  
April 29, at 4 P. M., St. Vrain church, Longmont, Colo.  
April 29, at 4 P. M., Beatrice, Neb.  
April 29 and 30, at 10 A. M., Antietam church, 2 miles from Waynesborough, Pa.  
May 2 and 3, Churches church, Lancaster Co., Pa., in Elizabethtown.  
May 3 and 4, at 10 A. M., Mountville congregation, at Mountville, Pa.  
May 6, at 1 P. M., Pleasant View church, Reno Co., Kans.  
May 6, at 4 P. M., Appanose church, Kans.  
May 6 and 7, Booth, Kans.  
May 13, at Mulberry Grove, Ill.  
May 13 and 14, in the Abilene church, Kans., at the Navarre meeting-house.  
May 13 and 14, at 2 P. M., Salem church, Reno Co., Kans., 6 miles south-west of Nickerson.  
May 13, at 2 P. M., Sterling church, Sterling, Ill.  
May 13, at 1 P. M., Linn, Ill.  
May 19, Kaskaskia church, Fayette Co., Ill.  
May 20, at 10 A. M., Upper Middletown Valley.  
May 20 and 21, at 10 A. M., Falling Spring church, Franklin Co., Pa., at the Hale church-house.  
May 23 and 24, at 10 A. M., Welsh Run church, Franklin Co., Pa.  
May 26, Greenwood church, Texas Co., Mo., 6 miles north-west of Calwell.  
May 26 and 27, at 2 P. M., Goodwill, Lost Creek church, Juniata Co., Pa.  
May 26 and 27, at 4 P. M., in the new meeting-house, 1 1/2 miles east of Mt. Vernon, Pa.  
May 27, at 11 A. M., Blue Ridge church, Pratt Co., Ill.  
May 27 and 28, at 10 A. M., in the Sugar Ridge church, 3 miles east of Deshler, Henry Co., Ohio.  
May 27, Highland church, Neb.  
May 27, at 10 P. M., Necona church, Texas, at Eagle Point school-house, 7 miles north-east of Neoma.  
May 27, Rock Creek church, Monte Vista, Colo.  
May 27, at 2:30 P. M., Weeping Water church, Cass Co., Neb.  
May 27, at 10 A. M., in the Panther Creek church, Woodford Co., Ill.  
May 27 and 28, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.  
May 27, at 1:30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.  
May 27 at 3 P. M., Lower Fall Creek, Ind.

- May 27, at 2 P. M., in the Springfield congregation, near Wawaka, Ind.  
May 27, on Cleveland Ave., near Douglas Ave., Wichita, Kans.  
May 27, at New Enterprise, Pa.  
May 27, at 4 P. M., Washington congregation, 3 1/2 miles east of Warsaw, Ind.  
May 27, at 4 P. M., Oakwood church, Ill.  
May 27, at 4 P. M., Rock Run church, 5 miles south-east of Goshen, Ind.  
May 27, at 4 P. M., Mahoning church, Ohio.  
May 27 and 28, Maple Valley church, Iowa, 2 miles south-west of Aurelia.  
May 27, at 1 P. M., Corny Valley church, Aughwick congregation, Pa.  
May 27, at 1 A. M., Spring Run church, 2 1/2 miles north of McVeytown, Pa.  
May 27 and 28, at 2 P. M., Sugar Valley church, Clinton Co., Pa.  
May 30, at 2 P. M., Oakland, Ohio.  
May 30, at 4 P. M., Pipe Creek church, Miami Co., Ind.  
May 30, at 4 P. M., Wolfe Creek church, Montgomery Co., Ohio.  
May 31, at 4 P. M., in the Salamonie church, Huntington Co., Ind.  
May 31, at 5 P. M., Bangs church, 3 miles north-west of Wakarusa, Ind.  
May 31, Bangs church, Ind.  
May 31 and June 1, at 10 A. M., Pine Creek, Ill.  
May 31 and June 1, Lower Cumberland church, Pa.  
June 1, at 10 A. M., Cedar Creek church, DeKalb Co., Ind.  
June 1 and 2, at 1 P. M., Cherry Grove, Ill.  
June 1 and 2, at 1 P. M., Buffalo Valley church, Union Co., Pa.  
June 2, at 10 A. M., Hartford church, Ind.  
June 3 and 4, at 1 P. M., at Walden's Grove, Ill.  
June 2, at 10 A. M., in the Walsh church, seven miles south of Walsh, Ind.  
June 3, at 10 A. M., Hudson, Ill.  
June 3, at 4 P. M., South Beatrice, Neb.  
June 3, at 2 P. M., Bethel church, Mo.  
June 3 and 4, at 4 P. M., Bethel church, Thayer and Fillmore Counties, Neb.  
June 3, Seneca church, 1 1/2 miles north of Bloomville, Seneca Co., Ohio.  
June 3, at 10 A. M., South Waterloo church, Waterloo, Iowa.  
June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove, Ill.  
June 3, at 4 P. M., in the Turkey Creek congregation, Ind., at the Gravelton house.  
June 3, at 1 P. M., Roaring Spring, Pa.  
June 4, at 4 P. M., Woodbury church, Bedford Co., Pa.  
June 6 and 7, at 10 A. M., West Branch, Ill.  
June 9, at 10 A. M., Missisnewa church, Union Grove church-house, Delaware Co., Ind.  
June 9, at 4 P. M., Yellow River church, Marshall Co., Ind. ana.  
June 9, at 2 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2 miles north-east of Milford Junction.  
June 10, at 10 A. M., Green Spring church, Seneca County, Ohio.  
June 10 and 11, at 2 P. M., Grindly County church, Iowa.  
June 10 and 11, at 2 P. M., in the Nettie Creek church, near Hagenstown, Ind.  
June 10, at 3 P. M., Blue River, Whitley Co., Ind.  
June 10, at 4 P. M., Falls City church, Falls City, Neb.  
June 10, at 2 P. M., Eagle Creek church, Hancock Co., Ohio.  
June 10, at 10 A. M., in the Greene church, Butler Co., Iowa.  
June 13, at 6 P. M., Harrison County church, Ind.  
June 17, at 10 A. M., Wyandot church, Ohio.  
June 17, at 10 A. M., Black Swamp church, Ohio.  
June 17, at 10 A. M., Garrison church, Benton Co., Iowa.  
June 17, at 10 A. M., Rome church, Ohio.  
June 17 and 18, at 10:30 A. M., Indian Creek church, Polk Co., Iowa, 2 1/2 miles south of Maxwell, Iowa.  
June 17 and 18, at 2 P. M., Chapman Creek church, Kans., 6 miles north and 2 miles east of Abilene, Kans.  
June 23 and 24, at 2 P. M., in the Silver Creek meeting-house, Oale Co., Ill.  
June 24 and 25, at 10 A. M., Dry Creek church, Linn Co., Iowa, 1 mile west of Robins Station.  
June 24, at 4 P. M., Mile-Crevice, Ill.  
Oct 1, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., April 25, 1898.

No. 17.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 50,  
Huntingdon, Pa.

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PRICE of the MESSENGER from now to the end of  
the year, \$1.00.

OUR membership has been somewhat increased  
by the opening of the Spring Term of school.  
We are always glad to welcome among us those  
of like precious faith. The school is quite full  
and others are still coming in, especially teachers  
whose terms of winter school have just closed.

OUR conservative brethren constitute the foun-  
dation and safe ground of the church. Extrem-  
ists on either side are subject, at the least provo-  
cation, to fly off. They are inclined to have their  
own way and if this cannot be had, they go run-  
ning after it. Quite a number of such extrem-  
ists are now feeding on other pastures, whether  
green or otherwise.

For instructions as to attending Middle Penn-  
sylvania District Meeting, see No. 13, page 205,  
middle column. As the District has been divided,  
it makes it the more convenient and important  
that all the churches should be represented by  
delegates. Because churches have no queries or  
business to send is no reason why they should  
not be represented. Your council and help is  
needed in doing the business that will be there.

THE month of April, in some respects, repre-  
sents much of our Christian experiences or our  
religious lives. It is made up of sunshine, shad-  
ows and clouds. And we are not sure but  
what these changes are very essential to our  
peace, enjoyment and spiritual growth. The sun  
shines all the time, and notwithstanding the en-  
joyment that its brightness affords us, if it were  
to be always so,—all sunshine,—we should lose  
our appreciation for it and the pleasure that it  
now gives us would be lost. So it would be spiri-  
tually. It is the intermixture of rain and clouds  
that enhances our appreciation of our sunshine,—  
continued flames of God's grace as they so boun-  
tifully come to us. This morning we had clouds,  
—then showers of rain,—and just now we are  
having the sweet sunshine. The birds are sing-  
ing, the trees are budding and the grass and  
flowers are peeping out to welcome the morning  
messenger of light and life. Beautiful April sun-  
shine and showers, we welcome you. And are  
we not having our spiritual Aprils too? Yes, we  
have had our clouds, our shadows, and our sun-  
shine, too,—but, God, Father, forgive our repin-  
ing, our murmurings and our inappreciation.  
The sunshine of grace is always beaming down  
upon us, but in our blindness we do not see and  
feel it as we should. Open thou the eyes of our  
understanding.

In passing through the scenes usually connect-  
ed with Easter, much has been said about Christ  
and the resurrection and yet how little of the  
real Christ has come to our lives and experi-  
ences? Is he really our Christ, and is it because  
of this fact that we have displays of rejoicing at  
the event of his resurrection? Have we not  
reason to fear that much that has been done was  
an empty show,—a display rather than a sweet  
memorial from the heart? And yet, though much  
of it be show, as it may have been,—and yet,—  
and yet,—may we not rejoice that we still have so  
much show in the world, of a risen Christ?  
While only a little may be pure gold and much of  
it is dross and sham, yet the influence on the  
minds and hearts of the children cannot well help  
but be good. It is a good thing to have a living  
Christ held up before the world. It is the Christ  
seed for a better life, and while some of it may  
fall by the way-side, or among the thorns, others  
may fall upon the good ground and produce the  
good fruit. It is not well for us to be too pes-  
simistic in our views, seeing that the Christ,  
while here, reaped some of his most precious har-  
vests from some of the most unpromising fields.  
Much of the doing in the world to-day is not  
nearly so good as the motive in which it is done,  
so, in many cases, the better thing to do is, to  
change the motive and do the work. The great  
truth that should ever be kept before the mind is:  
"Whatever, you do, do it all to the glory of  
God." This must ever be done in God's way.

### THE SIGNS OF THE TIMES.

THE signs of times, as we see them, do not nec-  
essarily indicate results, such as might generally  
be expected from natural causes. There always

have been unfavorable indications, and if legiti-  
mate results had followed, as effects follow causes,  
long before this God's people would have been  
annihilated from the face of the earth.

There always has been, and is yet, an Unseen  
Hand that rules the destinies of people and nations.

At this time the signs are not at all encourag-  
ing, and fearful forebodings are entertained by  
many. The very general disposition, on the part  
of the people, to refuse the Gospel in its saving  
power, the growing of pride in the world, the  
increasing of secret societies and unlawful combi-  
nations and the seeming determination on the part  
of the Catholics to force their religion upon our  
country, all are threatening powers that point  
significantly against the extension and promotion  
of the pure religion of the New Testament. And  
were these causes to produce their natural effects,  
we might well fear and tremble. But the expe-  
rience of the close and faithful observer has been  
that certain effects are changed or destroyed by  
counteracting causes. So it is with the causes  
concocted by men. At the time that the effects  
look most promising, a counter cause is set to  
work and reverses the whole.

Years ago we noticed, in the spring time, a  
young orchard with the small branches full of  
black, glistening balls. These contained the eggs  
of the caterpillar, and the prospect was that when  
summer came every green thing would be eaten  
by them, but, because of a counter agent, the eggs  
did not hatch and the pest did not appear. On  
examining these balls through a glass, several  
small bugs,—so small that they could not be seen  
by the naked eye,—were found, which punctured  
the eggs and sucked them empty of their contents.  
These were the unseen hands in nature and they  
did the work most effectually.

The working of this hand is seen everywhere in  
God's dealings with the destinies of men. When  
Israel had so far wandered away from the right  
that they were just ready to be annihilated, the  
Lord caused his thunder storm and flashes of fire  
to come down upon the enemy until they were  
utterly discomfited; and Israel, again in her  
renewed strength, through faith and repentance,  
was made to rejoice in mercy.

It will not be the world and the devil that will  
overthrow and vanquish God's people. If such a  
time does come, it will be because of our lives  
and wandering away from the power that is al-  
ways able to sustain us. God never forsook his  
children as long as they gave to him loving and  
loyal obedience. This is abundantly proved all  
along the line of Bible History. If God be with  
us, who can be against us? And he is always  
with us, when we are with him.

The most dangerous signs of our times are  
within the church, or, perhaps, better say, within  
us. Keep a pure, loving membership and we shall  
have a pure church, and by keeping it pure, we  
shall be so hedged about by the Unseen Hand,  
that no harm can befall us.

138 Cumulative



## ESSAYS

"Beady to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### A SIGNBOARD.

SELECTED BY J. W. WAYLAND, JR.

I WILL paint you a sign, rumseller,  
And hang it above your door;  
A truer and better signboard,  
Than ever you've had before.  
I will paint with the skill of a master,  
And many shall pause to see  
This wonderful piece of painting,  
So like the reality.

I will paint yourself, rumseller,  
As you wait for that fair young boy,  
Just in the morn of manhood,  
A mother's pride and joy.  
He has no thought of stopping,  
But you greet him with a smile,  
And you seem to blithe and friendly,  
That he pauses to chat awhile.

I will paint you again, rumseller;  
I will paint you as you stand,  
With a foaming glass of liquor  
Held out in either hand.  
He wavers, but you urge him:  
"Drink! pledge me just this one!"  
He lifts the glass and drains it,  
And the fatal work is done!

And next, I will paint a drunkard;  
Only a year has flown,  
But into this loathsome creature,  
The fair young boy has grown.  
The work was sure and rapid;  
I will paint him as he lies  
In a torpid, drunken slumber,  
Under the wintry skies.

I will paint the form of a mother,  
As she kneels at her darling's side,—  
Her beautiful boy that was dearer  
Than all the world beside.  
I will paint the shape of a coffin,  
Labeled with only one word,—  
"Lost!"  
I will paint all this, rumseller,  
I will paint it free of cost.

The sin and the shame and sorrow,  
The crime and the want and woe,  
That is born there in your rum-shop,  
No hand can paint, you know;  
But I'll paint you a sign, rumseller,  
And many shall pause to view  
This wonderful swinging signboard,  
So terribly, fearfully true!

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### "The Law and the Gospel."

BY I. J. ROSENBERGER.

#### Part Two.

"The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."—Luke 16: 16.

III. It is a fixed law of man's nature not to endure great changes suddenly. It is difficult to endure the sudden transition from a dark room to clear, meridian sunlight. It was doubtless the change from ordinary light to "a great light from heaven," that prostrated Saul, and rendered him blind on the occasion of his conversion. His own words are, "When I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus," Acts 22: 11. This change from the Law to the Gospel, being great, was brought about,

1. By the lapse of time. The only ray of hope, left our first parents at their fall, was in God's address to the serpent, concerning the seed of the woman, saying, "It shall bruise thy head." No

doubt Eve fancied that, at the birth of Cain, this promise was to be realized in him. She expressed her joy by exclaiming, "I have gotten a man from the Lord." But alas! In this she was mistaken. The time had not yet come for such an important and glorious event. Her race was not yet prepared to receive such a Royal Prince. To her it might have been said, When he does come, he wants a temple, a place in the hearts of his people, in which to dwell. He must have a people prepared for his name, hence, more time is required for such an event. You must wait in faith, for "God is not slack concerning his promises," but will, in his own time and good way, perform that which he has promised.

2. By a succession of men, who were types of Christ.

(a) Noah was a type of Christ. His name means rest. At his birth the prophecy was, "He shall comfort us concerning our work, and the toil of our hands." Noah's faithfulness, as a preacher of righteousness, his unwearied zeal in preparing the ark for the saving of God's faithful, are all clear outlines of the life and character of Christ.

(b) Isaac was, in some important respects, a type of Christ. His birth was by prophecy. He was willing to be offered a sacrifice. Through Isaac a blessing was conferred upon the world. These are all elements of the character of Christ.

3. By prophecies at different times, foretelling the coming of Christ. Moses declared, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18: 15. "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7: 14.

This text, with others that might be produced, needs no comment. All these prophecies were designed to prepare the people to receive Christ, and to be made willing to pass from the Law to the Gospel.

It is common, when a speaker is to address an assembly, that some one introduce him. Christ came from heaven to address the world on the great theme of salvation. On his approach, John introduces him thus: "Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me." John 1: 29, 30. How exalting are these words, as they relate to Christ; but how humiliating, as they relate to John! At this stage the following were befitting words for Christ to use: "Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage." Matt. 22: 4.

IV. When Christ did come into the world, he received a most worthy recognition. At his baptism, not only were the heavens opened, not only did the Spirit of God descend upon the baptized Redeemer, but, "lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3: 17.

What a sublime and convincing recognition! The occasion, however, was even more sublime at that grand conference on the Mount of Transfiguration. Listen to the comment of an eye-witness to the occasion: "For Christ received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." 2 Pet. 1: 17.

Besides, on this occasion, we have Moses who delivered the Law. Elijah, a representative of the prophets, pays a visit of homage to this world's Great Prophet. They are in conference with him about his decease,—his departure from the world. It would seem that they surrender all

their authority to this uncrowned Prince of the universe.

2. Angels likewise shared in the joy of the coming Messiah. An angel bore the message to Mary, that she should conceive and bear a son, whose name should be Jesus. An angel comforted the shepherds of his birth. Then a multitude of angels burst forth in that anthem song, "God in the highest, and on earth peace, good will toward men." An angel warned Joseph and Mary to flee into Egypt for the safety of the child. Angels ministered to Jesus in his temptation, his suffering. They were present at his resurrection and his ascension.

V. Although, as we have seen, a long and careful preparation had been made for the coming of Christ, and the setting up of his kingdom, and although all Israel were in expectation of other leader, greater than Moses, yet, when he did come, the Jews were not ready, not willing to receive him, save a few. "He came unto his own, but his own received him not." Christ predicted that he would be the son who came to the husbandman to receive his father's fruit. When they said they "said among themselves, This is not the Christ, come, let us kill him, and let us seize on his inheritance."

The opposition that Christ encountered was unlike the opposition the leaders of former times had to encounter. Their opposition came from without, but Christ's opposition was from within. "His foes were those of his household." There were two great barriers to Christ being received when he came.

1. The Jews were carnal, lacked spiritual aspirations. They had earthly aspirations. They had their mind the reign of a civil king, who would speedily subdue their enemies, and promote them to high honors. It was this mind that was opposed to Christ, with the petition, "Give these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." To this Christ wisely replied, "Ye know what ye ask." Matt. 20: 21, 22.

2. The religion of the Jews was seriously corrupted. The condition in which Christ found the temple, corrupted by worldly speculation, was a false representation of the moral and spiritual condition of the people. To these Christ refused to be reconciled, as his stern, rigid manner of teaching the temple indicated. This, of course, aroused a bitter feeling of enmity against him.

3. Christ's enemies from without were busy stirring up opposition against him. He issued a most cruel edict to destroy all mothers, born of Jewish mothers. The Jews, Caiaphas, the high priest, moved in envy against Christ. No doubt the devil himself was at the approach of his rival king, but in their conspiracies, the great cause was "for the Lord hath spoken it."

VI. Christ, on entering upon his work as mediator of this Gospel Covenant, immediately sought to place himself properly before the people. He knew that his coming was the end of the Law Covenant and the establishing of the New Covenant. Christ is the end of the law for righteousness to every one that believeth." He knew that he was our school-master to bring us to Christ, that we might be justified by faith." Gal. 3: 24. Christ well knew the prejudices which he must meet; that he would be accused of settling a rival system; hence it was his early endeavor to place himself before the world. Therefore, in his Sermon on the Mount, he exclaims, "Think that I am come to destroy the law, or the prophets? I am not come to destroy, but to fulfill. Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17.



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This explanation ought to have rendered the nature and design of Christ's mission plain to them, but they were slow to understand. It was justly said of them, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. 13: 15. They were fixed in their hatred toward Christ. "The chief priests accused him of many things." "They began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that he himself is Christ a king." But in spite of these accusations, Pilate was compelled to render this simple verdict, "I find no fault in this man."

Covington, Ohio.

#### BIBLE STUDY.

BY E. S. YOUNG.

THE Bible is valued by the man of God in proportion as he studies it and as it becomes part of himself. It is a book for the minister, the deacon, the Sunday-school teacher and the laity. It is the book that is to direct all the followers of Jesus to their eternal destiny. It is unwise to start in the right direction by obeying a few fundamental principles, and then starve spiritually by the way, for the want of complying with the Book of Life to the end of the Christian race.

Prayer is a means of Christian growth. It is intended that those who commune with God in prayer, in the closet, at the family altar, should develop their spiritual nature. In like manner must those, who expect to receive spiritual strength from the Lord, and know him, make use of the means, given in the Bible, to satisfy the hungering and thirsting after righteousness. It may be possible for some to pass through this life and leave the impression on their friends of having been exemplary Christians, when both prayer and Bible study have been neglected.

The Savior is very explicit on both these requirements for spiritual strength, and the successful Christian must use both of them. Luther spent some time every morning in these means of spiritual growth, and he said that it was his preparation for the trials and temptations during the day.

It is somewhat strange that a strong, Christian man should feel the need of those Christian graces, when so many Christians can live something of a Christian life without either.

Luther realized by experience the help for the trials of life that it gave, and he put a high value on prayer. The reason so many of us do not have a higher conception of prayer and the study of God's Word, is found in the fact that we do not know the real value they afford to our inner life.

There was a time when some of the so-called Christian professors opposed Bible study, although commanded by Jesus Christ, the Savior of the world. Is it not sad that those, who even trust in the Redeemer of the world, to save them, should oppose the study of the history of redemption? The opposition is generally confined to those who are comparatively ignorant of the scheme of redemption, as given in the Bible, from the Book of Genesis to the Book of Revelation. Some base their objections on the grounds that, in the past, the Bible was not studied, and they need not study it now. Past ignorance as to the Book of Life, will not justify us at present to continue in the same.

Is the Bible an interesting book? This is a question that has been difficult to answer by

many who have taken up the Bible at random, and either studied or read it. The Bible should be the most interesting book in the world, and it is to the one who obeys the Savior's command, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

If we would make the same efforts to live comfortably the first fifty years in eternity (if eternity could be measured by years), as we do to spend fifty years here on earth, the Bible would be used with more interest than it is now.

The Bible is full of mysteries to some, and they are satisfied in their minds, that, as there are so many hard things in the Bible to understand, it might be just as well to be satisfied with what they know, and not make any effort to understand more. Christ has not promised to reveal any of the secrets of his Word to those who do not show a desire to know. If such gifts should be given, they would not be appreciated, because they would not be exchanges for value received.

We are glad to note the increased interest, at present, among the followers of Jesus, in laying hold of this special means of Christian growth. The church needs to place a higher estimate on the value of Bible knowledge. It is true, some ministers have not had advantages to make themselves familiar with Bible thought. It may not be possible for the minister to be able to keep up in all lines of education, but he must be able to lead the way in the spiritual work of his people. There are those who have been called to preach the Gospel, who are in very limited circumstances, and need all their time to provide for comforts of life. Such need the sympathy of the church in which they labor, to the extent that it will result in some Bible obedience. "Bear ye one another's burdens, and so fulfill the law of Christ." "The laborer is worthy of his hire." "Do not muzzle the ox while he is treading out the corn."

Continued disobedience of any of the commands of the Bible does not make the command of less value. A custom should never be continued in preference to the law of the New Testament. The church has suffered because the minister has not been able to do his whole duty in his ministerial labors, owing to the want of true sympathy.

The Bible is a fruitful book to him who loves to study to show himself "approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This Book was introduced as a text book in Mt Morris College, in September, 1885, and is now used in all of our church schools. All are concerned that more efficient work might be done in these departments of our schools.

The January Bible Terms are better attended by the ministry and Sunday-school workers. The monthly terms are more interesting each year, from the fact that those who have them under their control, are better acquainted with the work, and know what the people need.

In September, 1891, we opened a Bible Course, to be continued seven months each year. Two years, of seven months each, are now in the past. The first year some took one or two studies. Others took a study for one term; a few arranged to take full work during the year. At the opening of the second year, quite a number,—sisters and brethren,—began full work in the Bible Department. The Bible School closed on March 16, 1893, with a good interest. Some of those who took the work expect to continue next year, and influence others to make the same sacrifice in securing a Bible training.

This work must, at present, be a sacrifice, and will always be so, but we hope it may not be so to the same extent as it is now. Our purpose is to

improve our methods of Bible study as fast as possible, and arrange for more help as the work grows.

May the Bible, in all our schools, receive more attention! May the Author of this Book be our source of strength to make the Bible more useful in the home and church!

Mt. Morris, Ill.

#### MEANING OF "ELDERS"—James 5: 14.

BY I. M. GIBSON.

My interest, as to the meaning of "elders," in James 5: 14, has been awakened by the discussions at Annual Meeting, an article appearing occasionally in the GOSPEL MESSENGER, and the fact that a committee is to report something upon the subject at Muncie, Ind., at next Annual Meeting.

Having had opportunities to thoroughly investigate the subject, I append the result below. It may be of benefit to the committee, and also to the Brotherhood at large. I have examined a score, or more, lexicons, commentaries, etc., embracing the very best scholarship and criticism extant.

I will give quotations from a number of those examined, as to give all would be tedious; neither is it necessary, as they are all a unit upon the subject,—that is, that the word "elders," as used by James (5: 14) is used in the *official*, and not the *generic* or *general* sense. In other words, the title is used *officially*, and that would mean, as the offices are distributed in the church of the Brethren, none but ordained elders or bishops are authorized to engage in the work of laying on hands or anointing the sick.

1. In Thayer's "Greek English Lexicon, page 538, the word *Presbuteros* is used,

(1) Of age.

(2) A term of rank. (1) Among the Jews; (a) members of the Great Council or Sanhedrim; (b) among Christians,—those who presided over the assemblies (or churches). References in Acts Timothy, John, Peter and James 5: 14.

2. Alford's "Greek Testament." Is any sick among you? Let him summon (send for) the elders of the congregation to which he belongs. The *Presbuteroi* are not simply "*acate seniores in quavis communitate*," but those who were *officially Presbuteroi* or *episkopoi*, which, in the apostolical times, were identical.

3. "Bible Commentary," (edited by F. C. McCook). The elders of the church. Doubtless within this body of *presbyters* were found (though not exclusively) all the miraculous gifts of the Spirit, and especially that of healing. But the words point not to certain gifted individuals, as such, but to a solemn visit of the body, as the representatives,—in ecclesiastical language the *persons*,—of the church of which they are the ministers. So they are joined with the apostles in Acts 15: 6, etc.

4. "The Cambridge Bible." Verse 13, "Is any sick among you,"—afflicted,—"*let him pray*." The precepts point to the principle that worship is the truest and best expression of both sorrow and joy. In affliction men are not to groan or complain against others, or murmur against God, but to pray for strength and help and wisdom.

Verse 14 "Is any sick among you, let him call for the elders of the church." The rule is full of meaning. (1) As regards the functions of the elders of the church. Over and above special gifts of prophecy or teaching, they were to visit the sick, not merely for spiritual comfort and counsel, but as possessing "gifts of healing." 1 Cor. 12: 9. (2) The use of the term "elders" exactly agrees with the account of the Jewish church in Acts 11: 30; 15: 6; 21: 18. In the Gen-







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We are now to compare this view of the contents of the book with that which was taken by our Lord. We shall find that in all his allusions to the book he treats its narratives as unquestioned matters of fact, and, what is more worthy of notice, the portions to which he makes allusions, include those which are held by the critics to be the most incredible of all. We make a few specifications.

The account of the formation of the first woman is one of these incredible narratives, and under the name of the "rib story" it has been the butt of ridicule to the irreverent critics, as it has been a stumbling-block to those who are styled reverent. But Jesus indirectly endorses the whole story in his discussion with the Pharisees about divorce. He says: "Have you not read, that he who made them from the beginning made them male and female, and said: For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh?" Matt. 19: 4.

Here he appeals to what the Pharisees had read; and they had read it where we read it, in Gen. 2, the paragraph which describes the formation of the woman. His appeal to the passage to settle a question as to the will of God, shows that he regarded it not as containing a myth, but as a faithful record of an actual event. Furthermore, he quotes, as presenting the main point of his argument, the last sentence of that record, which makes it doubly certain that he indorsed the record itself. But he goes even beyond the mere endorsement of the record,—he affirms, by a necessary implication, the divine inspiration of the man who wrote it.

The verse which he quotes was written by the author of the book, and not spoken by Adam, as appears from the consideration that Adam as yet knew nothing about father and mother, and forsaking them to cleave to one's wife; but Jesus quotes it as the language of God, saying: "He who made them from the beginning made them male and female, and said, For this cause," etc. Now, the only ground on which it could be affirmed that God said this, is, that the author was inspired of God to write it. Here, then, is not only an endorsement of the fact related, but an indirect affirmation of the divine inspiration of the writer. God said what this writer wrote.

2. The earliest account of the deluge, according to the "critics," is that recently deciphered from Assyrian inscriptions; and the account in Genesis was formed from that by eliminating its polytheism, and conforming it to the monotheism which, after the Babylonian captivity, had become the theology of the Jews. The latter learned the story while they were in captivity. It is a legend based upon some local disaster of early times. How did our Lord speak of it? In announcing his second coming to judgment he said: "And as were the days of Noah, so shall be the days of the coming of the Son of man. For as in those days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away; so shall be the coming of the Son of man." Matt. 24: 37-39. Now, if a modern critic had been present in the person of a Pharisee, how easily he could have broken the whole force of this warning by answering: "Just so, Master, the story about Noah is all a humbug, and you know it; and so we must understand that your talk about coming again is cut from the same cloth." The Pharisees, however, did not know this, for it is a modern discovery; what was Jesus doing but playing on their ignorance by giving them a warning that had nothing in it? This is the conclusion to

which criticism, "scientific" criticism, would force us.

3. The story of the fate of Sodom is not credited by any of the "critics," and that of Lot's wife, given in connection with it, is regarded as not less preposterous than the "rib story," or the story of Jonah in the fish. But Jesus more than once held up the fate of Sodom as a warning to his generation, which he could not have done honestly if there was no truth in it; and he especially emphasizes the lesson to be drawn from the fate of Lot's wife. In a speech, recorded in Luke 17, after speaking of the flood, he says: "Likewise, even as it came to pass in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded, but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all; after the same manner shall it be in the day that the Son of man is revealed. In that day, he who shall be on the housetop, and his goods in the house, let him not go down to take them away; and let him that is in the field not return back. Remember Lot's wife."

If this story was a myth, and if Jesus knew it to be such, it is impossible to reconcile his use of it here with the truthfulness and absolute sincerity which belong to his nature. It would be impossible for him to thus use a fabulous tale which had been manufactured by some unknown writer of the middle Jewish age; for the whole force of the warning depended upon the reality of the event on which the warning is based.

4. One more specification must suffice at present. We have a saying of Jesus in regard to Abraham, which, while a more indirect endorsement of Genesis than the preceding, is none the less emphatic. He said to the Jews: "Your father Abraham rejoiced to see my day; and he saw it and was glad." John 8: 56. This remark implies the truth of what is said in Genesis about the promises to Abraham concerning the seed through whom the world was to be blessed. There is nothing else in the recorded career of Abraham to which it can refer.

It goes even beyond the record in Genesis on this subject; for this only affirms the fact that the promise was made, while Jesus sets forth the feeling of Abraham when he heard it, affirming that he looked forward to the day of its fulfillment, and saw it, and was glad. This is the endorsement not only of a fact, but of a fact of prophetic foresight, or rather, of the explicit revelation by Jehovah of a fact then nearly two thousand years in the future. How could Jesus have thus spoken if he regarded the stories in Genesis as mere "folk-lore," the idle tales of a people concerning their prehistoric times, like those of the Romans concerning Romulus and Remus? There is only one answer to this question consistent with common sense, and it is inconsistent with faith in Christ—it is the answer of the masters in criticism, that Jesus was as ignorant on the subject of the truthfulness of Old Testament stories, as were the Pharisees of his own age, and as are the "Traditionalists" of our own age.

Well, by this answer, the so-called Traditionalists are placed in good company. "To whom shall we go? Thou hast the words of eternal life." We are content to stand with Christ against the critics, and, with Paul, to let God be true and every man a liar.

SOME people speak as if hypocrites were confined to religion; but they are everywhere; people pretending to wealth when they have not a sixpence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.

## FAITH.

BY SOLOMON SCHUBERT.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6.

Evangelical, justifying, or saving faith, is the assent of the mind to the truth of Divine Revelation, on the authority of God's testimony, accompanied with a cordial assent of the will, or approbation of the heart; an entire confidence and trust in God's character and declaration, and in the character and doctrine of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. In other words, that firm belief of God's testimony and of the truth of the Gospel, which influences the will, and leads to an entire reliance on Christ for salvation. "Being justified by faith." Rom. 5: 1. "But without faith it is impossible to please him," Heb. 11: 6.

Faith is an affectionate, practical confidence in the testimony of God. "For we walk by faith, and not by sight." 2 Cor. 5. The faith of the Gospel is that emotion of the mind, which is called trust or confidence, exercised toward the moral character of God, and particularly of the Savior. "For with the heart man believeth unto righteousness." Rom. 10: 10. Faith is a firm, cordial belief in the veracity of God, in all the declaration of his Word, or a full and affectionate confidence in the certainty of those things which God has declared, and because he has declared them. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

Abada, Ohio.

## MEN OF COURAGE.

MINISTERS who have labored hard, and think they have received but little visible reward, may take comfort from Mr. Moody's study of Noah. He had never thought much of the lessons of the life of this patriarch, till his attention was called to the subject by a friend:

"After he went out, I took down the Bible and began to read about Noah, and it began to steal over me—'Here is Noah, he never got a convert for a hundred years out of his own family, and he never got discouraged, or if he did, he did not tell anybody.' I got up, I went down town, I went to the next prayer-meeting; and a man got up and said, 'My friend, I am lost; I wish you to pray for me.' I thought what would Noah have given for that! Then there was a man right opposite to me, who came up from a little town in Illinois, and said that the Sunday before he had taken a hundred new converts into his church. I said what would Noah have given to hear that! A hundred new converts in that little town. Then I looked over the meeting—and there were several hundreds come together at twelve o'clock in the day and I said, 'I wonder what Noah would have given to have had an audience at a prayer-meeting of that sort; but he went on one hundred and twenty years and never saw such a sight.' I said to myself, 'I never will get discouraged again, and if I do, I will think of Noah. Noah was of good courage, and we find that every man in the Bible that God has used, has been a man of courage, a man of iron heart, ready to do anything that God wanted him to do.'"

THOUSANDS of people might be enjoying reasonable lives, with opportunities for self-culture, for social enjoyment, and for charitable effort, whose whole energy is absorbed in the desperate struggle to add superfluities to comforts.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him to store as God hath prospered him, that there be no gatherings when I come."—Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9: 7

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—Cor. 8: 12

### Organization of Missionary Committee.

DANIEL VANHMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOLVASE, Foreman, Dayton, Ohio.  
S. BUCK, Secretary and Treasurer, Dayton, Ohio.

All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BUCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### GIVING AND RECEIVING.

BY N. R. BAKER.

And to remember the words of the Lord Jesus how he said, "It is more blessed to give than to receive."—Acts 20: 35.

The Jordan rolls its crystal flood  
Into the deep Dead Sea,  
And Kedron gives its waters clear,  
Thus swelling constantly  
A lake that all the time receives  
From many a fountain head  
Yet through no outlet ever sends  
The waters from its bed.

No fishes swim beneath its wave,  
Nor leap within its tide.  
Upon its surface dark and foul  
No boat is seen to ride.  
The wind with poisonous, putrid breath  
Both weird and sluggish blows.  
On every hand a desert vast  
Its lonely shores enclose.

The miser hated, shunned, despised,  
The precious gold receives,  
But never from his hoarded store  
A paltry pittance gives.  
He tolls and groans beneath the weight  
Of wealth his hands have stored,  
And shudders lest the thief may break  
Upon his filthy hoard.

But who receiving also gives  
The sons of men to bless,  
May still increase his wealth above,  
Nor that of earth make less.  
For we are only renters here,  
And tithes to Him we owe  
Who gives us all that we possess  
While dwelling here below.

Kendal, Fla.

### LESSONS FROM LETTERS RECEIVED AT THE OFFICE OF THE GENERAL MISSIONARY COMMITTEE.

BY THE SECRETARY.

#### Part Two.

As congregations may become known through correspondence, so may individuals. The handwriting of clerks or treasurers of the different churches that give, becomes familiar. From repeated reports certain amounts are expected in certain letters. Some report once a year; others

once a quarter. Observation has shown that those churches that collect four times a year contribute about four times as much as those that collect only once a year. To illustrate: A certain Sunday-school contributes about \$150 per year to mission work through its collections, taken every Sunday. It is very certain that if only one collection per year would be taken, the result would never be so gratifying. Or look at it this way. The yearly expenditure in the United States for tobacco is \$600,000,000, and for liquor, \$800,000,000. Any one knows that if \$1,500,000,000 were to be raised by these same persons on New Year's Day for the ensuing year, it could not be done. That enormous sum is raised by nickels and quarters given systematically every day of the year. Paul says, "Upon the first day of the week," not of the month, or quarter, or year. Were each member of the Brethren church as devoted to Christ as these devotees of tobacco and liquor are to the gratifying of their unnatural appetites, the church would raise yearly \$1,200,000 for Christ, instead of one one-hundred and twentieth part of it. Paul said every week, for he knew that would bring the best results.

Individual members become known as well as treasurers or clerks.

There are those who contribute monthly from twenty-five cents to one dollar, and as regular as the time comes round, their letters come with the allotted amount. Others give once a year and are liberal. One brother, for some time, has been giving \$10 on his birthday, and every fall, when that letter comes to hand, it is a reminder that another year has gone by and all are nearer the eternal home. Another, a sister, whose name has appeared but once in these columns and then through mistake, regularly sends from \$20 to \$50 of her income to the fund. Though in unfavorable circumstances, as considered with an eye of this world, and, though having a good reason to lay by against a rainy day, her contributions are sure to come. She thinks of the "rainy day" beyond. But will there be such a day to those who show by their works, not only professed consecration, but actual service in consecration, that they love the Lord and are willing to do his bidding? Some of these do not or cannot preach by their own mouth further than their "chaste conversation" would permit them. But are they not preaching through others? The post-offices from which such letters are sent may be insignificant or as nothing in this land of large towns and cities, but in the work of the church they are "Bethlehems,"—centres from which the spirit of Christ goes forth into all the world. These persons are unknown to the world and even to the church militant in general; but God knows them, and angels watch over them and speak peace to their souls.

### RECEIPTS OF GENERAL MISSIONARY COMMITTEE FOR MARCH, 1893.

Broadfording church, Md., \$1.50; Brownsville church, Md., \$4; M. E. Loudenslager, Defiance, Ohio, \$3.50; Mary Asher, Murdock, Ill., 25 cents; Lizzie A. Hope, Mandan, N. Dak., 50 cents; Emma Watson, Ceylon, Ind., 50 cents; J. A. Royer, Damascus, Oregon, \$2.75; S. J. Thompson, Mt. Morris, Ill., 25 cents; a sister, Myersdale, Pa., \$5; Unknown, Menges Mills, Pa., \$1; a sister, Mt. Morris, Ill., \$1; a brother, Sidney, Nebr., \$1; Brethren's Sunday-school, York, Pa., \$8; English River church, Iowa, \$13; Union City church, Ohio, \$18.45; a brother, Overbrook, Kans., \$10; W. F. Brunett, Starkey, Oregon, 35 cents; Bear Creek church, Ohio, \$20.11; Lower Stillwater church, Ohio, \$19.50; a brother and sister, Trop-

ico, Cal., \$5; Huntingdon church, Pa., \$14.80; brother, Waynesboro, Pa., \$5; Flat Rock church, N. C., \$6; Mrs. L. F. Beery, Wallace, Nebr., \$5; Amos Moomaw, Cordova, Iowa, 50 cents; S. Hill, Hodgenville, Ky., \$5; M. G. Hill, Hodgenville, Ky., \$5; Maggie Hill, Hodgenville, Ky., \$5; Addie Vanmeter, Hodgenville, Ky., 50 cents; James H. Kirkham, Laconia, Ind., \$1; Elizabeth King, Pauding, Ohio, \$1; a sister, Montpelier, Ohio, \$5; four sisters near Fayetteville, W. Va., \$10; Morrill church, Kans., \$3.14; Kattie Lehman, Franklinton, Pa., \$1; Lizzie Lehmer, Franklinton, Pa., \$1; J. F. Deaton, Cave Springs, Va., \$1; K. Leonard, Aurelia, Iowa, \$5; Okaw church, Adamsborough, Pa., \$1; Lizzie Lehmer, Franklinton, Pa., \$1; Lizzie Lehmer, Franklinton, Pa., \$1; Nocona church, Texas, \$3.75; two sisters, Holbrook, Nebr., 20 cents; South Bend church, Ohio, \$1; Clara Altstadt, Lindey, Ohio, 15 cents; Log Creek church, Mo., \$6.30; South Bend church, Iowa, 35 cents; Tulpehooken church, Pa., \$16.25; Green Tree church, Pa., \$18; Country church, Pa., \$86; Mountville church, Pa., \$9.29; First Brethren's church, Plula, Pa., \$1; Walnut church, Ind., \$3.85; Covina and Lehighburg churches, Cal., \$6.35; Susan Keopert, Logport, Ind., \$3.80; N. Dist. of Ill., \$142.41; S. W. Dist. of Ill., \$20; S. W. Dist. of Kans., \$13; S. W. Dist. of Iowa, \$80; Lower Miami church, Ohio, \$7.75; a brother, Dunkerton, Iowa, \$5;

### SUMMARY.

Total for March, 1892,.....	\$1,651 09
Total for March, 1893,.....	\$ 748 73
Decrease,.....	\$802 36
Total for year to March 31, '92,.....	\$10,431 77
Total for year to March 31, '93,.....	\$ 8,328 05
Decrease,.....	\$2,103 72

This closes the present year. The following may be of use to those studying the mission work of the church.

	1892.	1893.
General Donations,.....	\$5,623 85	\$4,863 83
Annual Meeting Surplus, 2,666 63.....		\$838 00
Estates,.....	350 29	359 00
Interest on Notes and.....		
Loans,.....	1,791 00	2,266 00
Total,.....	\$10,431 77	\$8,328 05

Of the total \$8,328.05, 650 members \$2,846.35 or about one-third; of the remainder \$5,521.70, \$2,035.04 consists in bequests, a Meeting surpluses, and interest on loans, leaving \$3,486.66 which is contributed by between 200 congregations and Sunday-schools. According to census of 1890 there were 616 congregations in the Brotherhood. This, then, that over 400, two-thirds of the congregations did not contribute to the General Mission.

During the year one congregation sent contributions 5 times, 4 sent 4 times, 7 sent 3 times, 32 sent twice, 155 sent once. Possibly 5 congregations each contributed \$100 or more. It was added that of the \$8,328.05, 6 members gave \$647.75, or about one-thirtieth; and 30 members gave \$1,007.91 or about one-eighth.

Mt. Morris, Ill.

\*\$540 of this is from surplus of Annual Meeting of 1892.

### THE BOOKS OPENED.

BY S. N. M'GANN.

To open a book is to put it in a readable condition. When God's quickening power brought to bear upon your mind, your soul, immortal nature, you will be made to see things that you ever thought or did from Alpha to the Omega of life. Can a record kept better than on the tablet of the soul?



25, 1893.

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B. ROYER.

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makes it? Be careful how you write. Your souls are immortal. You can hide your low, sensual thoughts, your lustful nature, your inward life of sin, but remember it is recorded, and your book will show it all. You can hide from the world the wrong you did to your brother, or your neighbor; you can hide it from the church; you can make it appear that you are right and that he is wrong; but God's quickening power will show your hypocrisy, your meanness.

You can hide from duty here, you can reason around God's Word, but your conscience condemns you. You can disobey Christ in little things and say, "It makes no difference," but you don't really believe so, and you know that when God's quickening power brings all things before you in life's program, you will read condemnation and disgrace from your record. You are covetous; you know it and you know the only remedy is to open your heart and your hand (which means your purse) to God's great work. You do not do it; you know that you do not, but you ease your conscience by a mere pittance from your abundance. Remember the record is being made and you will be compelled to read it as it stands, when you close it.

There are so many persons like the good young man whom Jesus loved, but who lacked one thing, *only one*. That one thing kept him from following Christ. Just one thing keeps you from truly following Christ. *Down with every idol!* Come out, confess your wrong, and keep your record pure and white by keeping your record washed in Jesus' blood. The man who *dies in sin* must read his book *just as he writes it*. The man who dies a *moral man* must read *just as he has written*. The man who is in the church but dies with *one idol* in his heart, must read *as he has written*.

The best Christian man that ever lived, that lives, or ever will live, would be condemned and go down to hell if he were required to read his book as the sinner, the moral man, or the professor, with some pet sin in his heart, must read. Christians who do all they are commanded to do, can but say, "We are unprofitable servants: we have done that which was our duty to do." Luke 17: 10. The best Christian, the most perfect one, makes mistakes, does wrong, sins, and his blotted and stained record would condemn him if it were to be read. Christ is made to be "sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21. "By the obedience of one, many shall be made righteous." Rom. 5: 19.

The man who lives in Christ, who can say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me," Gal. 2: 20, is judged as his book is closed and not as it has been written. Christ stands in the Christian's stead and judgment falls upon him and *not* upon the humble child. The book closes in Christ and he becomes righteousness, sanctification, perfection, and all, for its writer. The saint is not judged. "The dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. "Do ye not know that the saints shall judge the world?" Know ye not that ye shall judge angels? 1 Cor. 6: 2, 3.

The saints with joy meet their Savior who has borne their sins and suffered their penalty in their stead. Bless the name of Jesus, all ye children of his! Sinner, moral man, careless professor, you will have no one to stand in your stead when life's work closes, but you must be judged out of

your book according to the record. Oh! what a condemning power your book will be to you!

## Baltimore Bible School.

THE following is the report of the Boys' and Girls' Bible School for the first quarter ending March 31, 1893.

## RECEIPTS.

Balance from last report,.....	\$29 05
A sister, Leipsic, Ohio,.....	1 50
Rebecca Oller, Waynesboro, Pa.,.....	1 00
A sister, Bush Creek, Md.,.....	50
Hickory Grove S. S., Mich., through Noah Long,.....	70
Several donors, per Miss F. Hale, Bourbon, Ind.,.....	2 00
A sister,.....	1 00
Sarah Mohler, Red Cloud, Nebr.,.....	3 00
J. D. Wingard, Oxford, Md.,.....	1 65
A sister, Crimora, Va.,.....	1 00
Young People of Huntingdon College, per S. S. Blough,.....	3 55
Total,.....	\$50 72

## EXPENSES.

Rent,.....	\$21 00
Labor,.....	1 50
Three and one-half dozen of Bibles,.....	12 65
One Commentary of the Bible,.....	3 00
One Map for School,.....	1 75
Express on Tracts to Woodberry,.....	50
Advertising Meetings,.....	1 25
Oil,.....	10
One Dust Brush,.....	25
Car fare,.....	27
Scriptural Calendars,.....	2 95
Helping Brethren,.....	5 50
J. T. Quinlan,.....	5 77
Total,.....	\$50 72

JAMES T. QUINLAN, Sup't

CLAUDE SANBURY, Treas.

## SECRET SOCIETIES AND THE CHURCH.

BY I. J. ROSENBERGER.

THE multiplication of secret orders in this land is alarming. Their well-laid network is so broad, offering a helping hand in every conceivable line of business, occupation or calling, as to render them a success in catching the unwary.

I was present in church council where a brother had been received who was a Mason. The church had only asked him to withdraw from the lodge. This he did, but took out a demit, which left him all the time a Mason in good standing.

I quote the following from "Freemason's Monitor" by Thomas Smith Webb, page 224, upon petition for demits, Sec. 4: "An application for a demit. . . . This petition shall be accompanied by a certificate from the secretary of the payment of the applicant's quarterage and all other dues. . . . No petition for a demit shall be entertained by this Lodge when the petitioner is under charges for unmasonic conduct."

How hypocritical and insincere to thus deceive the church; but it is not deceiving the Lord. "The handwriting on the wall" will one day be painfully apparent to them and to all. Members of secret orders can also withdraw from their lodges,—not attend their meetings, yet pay their dues and retain their standing. Hence it is necessary, when we receive persons into the church, who are members of secret orders, to ask them to renounce their order, take out no demit, and cease paying dues to their order.

Members of secret orders are constantly denying the statements in our writings, on the princi-

ples and doings of secret orders, telling us that our information comes from those who have perjured themselves, and, as such, is not reliable.

To this we reply that perjury is a violation of an oath when *properly administered*. The statute defines who shall administer oaths and what for. Besides, members of secret orders have taken the double obligation "*to ever conceal and not reveal*." Men who respect such obligations, cannot expect their testimony to be relied upon. The inquiry arises, Upon whom, then, can we rely? I reply, Upon men who have renounced their obligation, and now warn their friends of the evil. Such men as Finney, Richardson and Bernard, are reliable sources of information.

## REDEEMING THE TIME.

BY LEAH REFLOOLE.

"WALK in wisdom toward them that are without, redeeming the time."—Col. 4: 5.

It is very important that we be engaged in redeeming the time.

1 Because it is lost. A certain portion of time has been given to us as a preparation period for the time to come. All time, not used for this purpose, is lost time. A government gives a certain portion of time to the children of its subjects, to educate themselves for good and useful citizens of that country. If they fail to use the time for that purpose, it is lost to them, and, in a certain sense, to the government.

The Governor of the universe has given, to each one of us, a portion of time in which to educate ourselves for citizens of his kingdom. Time used for any other purpose is lost.

It is important that we be redeeming time, because it has been given to us by the highest authority for his glory and our benefit. These are our school-days, and we must educate ourselves for eternity. This period of time will determine our future, whether we intend that it shall or not. How much time have we lost or wasted?

In the fragment of time that is left we have an opportunity to redeem the time that we lost. The provision for this opportunity has been secured at a tremendous cost. It has cost the death and humiliation of the Son of God, the precious blood of Christ.

We should be redeeming the time because the days are evil. The patriarch Jacob in his day, said, "Few and evil have been the days of the years of my life." The apostle Paul said that the days during his life-time were evil, and gives this as a reason why we should be redeeming the time.

Many of God's children could testify to the fact, that the present days are evil. Some of us have experienced something of the bitterness of the evil days. O, praise the Lord, that he has given us an opportunity to redeem lost time. Let us be up and doing, for the time is short. Our period of probation will soon be ended. Therefore we need to be diligent that we may be found of him in peace. We have the assurance that God is a rewarder of them that diligently seek him. "Oh blessed assurance."

"Wherefore the rather, brethren, give diligence to make your calling and election sure. . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1: 10, 11.

"WHAT an awful thought it is that when our evil actions are once performed they can never be recalled. We may mourn over them as much as we will, but no amount of warning can alter existing facts or cancel the misdeeds that have been done and gone to record."



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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The Brethren's Publishing Co.

D. L. MILLER, . . . . . Editor.  
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J. G. ROYER, }  
JOSEPH AMICK, . . . . . Business Manager.

ADVISORY COMMITTEE.

L. W. Teeter, A. Hutchison, Daniel Hays.

Communications for publication should be neatly written with ink on one side of the paper only. Do not attempt to illustrate, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

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Mount Morris, Ill., . . . . . April 25, 1893.

BRO. ANDREW HUTCHISON thinks of leaving Florida this week. He has certainly done a good work in the South.

A FEW interesting meetings were held at the Chapel this week. Two have come out and demanded admission into the church.

BRO. ISAAC CHIFE, of Carroll County, Ind., is reported quite low, with but little hopes of recovery. He earnestly asks an interest in the prayers of the saints.

WE are informed that Bro. Wm. C. Hipes, of Greene, Iowa, is preparing to move to Missouri, but we have not yet learned in what part of the State he will locate.

ELDERS John P. Zigler and S. F. Sanger are to represent the Second District of Virginia on the Standing Committee. Two papers go to the Annual Meeting from this District.

BRO. B. F. MILLER and wife have been spending the winter at Dallas Center, Iowa. They have now returned to Alpena, S. D., where they may be addressed until November next.

THE Brethren are preparing to erect a meeting-house in the City of Huntington, Ind. There are about forty-five members living in the place. The move is a good one, and is to be commended.

WRITING from Lancaster City, Pa., Bro. A. E. Evans says: "We have reason to thank the Lord. Two more precious souls have become willing to serve the Lord, and will be baptized soon, making seven in all since New Year."

WHILE the railroad arrangements to the Annual Meeting this year may not be as good as we would desire, still everything in that direction looks encouraging. The Central Traffic Association has agreed to sell round-trip tickets for one fare. The Eastern and Western Associations have not yet reported, but we hope to hear from them shortly. We had hoped to say more in this issue, but this is all the information now at hand.

BRO. ELEAZER BOSSERMAN has changed his address from Middleton, Mich., to Alvada, Seneca Co., Ohio. Bro. Michael Claar, of Pennsylvania, should be addressed at Claysburgh, instead of Queen.

A CORRESPONDENT, who does not give his post-office, requests us to withhold his name, from his communication. This we cannot do for any one. We hope all of those who write for the MESSENGER will understand this.

SOME of the churches are already arranging for a series of meetings next fall. That looks like Christian enterprise. But we need not always wait for fall or winter to hold successful revivals. Some of the very best meetings are held in the summer.

IT does not require much wisdom or knowledge to see the defects in those around us, but it requires a good deal more grace than most professors possess, to perceive the merit that may exist. Look for the good, and encourage it, but set your face against the evil.

WE are in receipt of the Minutes of the District Meeting of Eastern Maryland, which was held in the Pipe Creek church, April 4. The District is composed of eight congregations, and all of them were represented at the Meeting by delegates. Two papers go to the Annual Meeting. Eld. Samuel H. Utz will represent the District on the Standing Committee.

A WRITER suggests that people would become more interested in the preaching, if they would study the Bible and good religious books with greater care, and devote less time to the reading of novels and secular papers. He is probably correct. Then, if they would read their Bibles more, they might be less inclined to sleep in church.

THE minister is thought to be engaged in the most healthy employment in the world. The average life of clergymen is said to be greater than of any other occupation. It is certainly befitting that the highest calling in life is that which gives the greatest promise of long life and happy days. He who spends his whole life leading others to accept eternal life is, by God's grace, permitted to live long to enjoy the fruits of his labors even in this world.

A CERTAIN evangelist, named Mills, refused to go to Nashville, Tenn., to hold a protracted meeting, until the ministers of the different churches pledged themselves to co-operate, and do all in their power to make the meeting a success. After the evangelist came, he preached on the call Philip had, to make a long trip for the purpose of preaching to one man, the eunuch. He failed to notice that he was not practicing what he was preaching.

CYCLONES are coming early this year. Since our last issue many destructive storms have visited various parts of the country, and the loss of life, as well as that of property has been very great. Missouri seems to have suffered greatly. We have not yet heard that any of our people have received fatal injuries. The causes that lead to the seeming increase of these destructive agencies are by no means clear. And whether the apparent increase of cyclones is because there are actually more storms, or the result of better facilities for reporting news, is an unsettled question. We know that we have better facilities for reporting news, and the country is becoming more thickly settled, so that a great storm can hardly occur without damaging some one. Hardly any section of the country is entirely exempt from them.

THE District Meeting for North-eastern Indiana we are informed, passed off very pleasantly. Several queries go up to the Annual Meeting. J. S. Mohler will represent the District Standing Committee.

BRO. E. J. NEHER, the elder of the church at Kenka, Fla., is expected to spend several weeks in Indiana before the Annual Meeting. He will be accompanied by his wife. They have been in the South now over eight years.

A STRANGE incident happened in Washington on Inauguration Day. A lady, who lives in the capitol, had invited a party of seventy to dine at her house that day. The party happened to be extremely disagreeable. Not one of the invited guests came. This was a great disappointment to the lady and her husband. There were thousands of soldiers in the city that day, and seeing a group exposed to severe weather, the lady had her husband and them to partake of her meal. They accepted the invitation and had the pleasure of enjoying the best of meals. When they were ready to depart, the leader of the party requested the lady's name. He then told her that he was Russell, of Massachusetts, and that his company were members of his staff. The lady was surprised, as well as gratified, to think that she had entertained the Governor and his staff. At that time, she supposed she was feeding thousands of the common walks of life. In 1862, 25: 34-40 we read about entertaining the King in heaven unawares. Some of those who occupy the lower stations in the church may long to the staff of the King of kings.

WE often hear it said that "the sinner is walking on slippery rocks, while fiery billows are beneath." So far as the fiery billows are concerned, it is a reality beneath a city in Japan. The volcano Aso San has the largest crater in the world, being more than thirty miles in circumference. An American traveler, says the *Christian*, recently visited the place. He was greatly surprised to find a city of twenty thousand inhabitants nestled within the walls of the crater. The sides of the crater tower around it to a height of eight hundred feet, completely shutting it from view. There was plenty of evidence that the volcano was not extinct, in the hot steam that abounded throughout the city. In one place the visitor found a stream of hot water, which was being used to turn the wheel of a mill. The inner crater is an aperture about a mile in diameter. It is only a short distance from the city, but it is plainly visible, by the column of steam which continually arises from it. Nine years ago it caused some alarm by sending up vast quantities of black ashes and dust, which continued for three days, and during that time semi-darkness prevailed in the adjacent cities. The people were much terrified. But the charge ceased as abruptly as it began, and the normal ejection of steam was resumed. It seemed to the visitor an utter absence of any apprehension in the homes of the people in this city. Peaceful farms, producing excellent crops, school-houses and sacred shrines were to be seen there, as in other cities of Japan. How could they live calmly and contentedly in such a place with the knowledge that at any time the volcano might burst into activity and engulf them? The horrible fires, was a mystery to the visitor. He can see a still greater mystery nearer home. In any American town he can find men who believe that they must die, and who believe that a doom awaits them then, yet are unconcerned about their business as if they were in no peril. Luke 12: 19, 20.



"Finally, it may be said that the face of the mummy gives a fair idea of the face of the living king. The expression is unintellectual, perhaps slightly animal; but even under the somewhat grotesque disguise of mummification, there is plainly to be seen an air of sovereign majesty, of resolve, and of pride. The rest of the body is as well preserved as the head; but, in consequence of the reduction of the tissues, its external aspect is less life-like. The neck is no thicker than the



vertical column; the chest is broad; the shoulders are square; the arms are crossed upon the breast; the hands are small and dyed with henna; and the wound in the left side, through which the embalmers extracted the viscera, is large and open. The legs and thighs are fleshless; the feet are long, slender, somewhat flat-soled, and dyed like the hands, with henna. The corpse is that of an old man, but of a vigorous, robust, old man. We know, indeed, that *Rameses II* reigned for sixty-seven years, and that he must have been nearly one hundred years old when he died."

This description will enable the reader to form a very fair idea of the appearance of Pharaoh, as he looked after the wrappings were removed from his body in 1886, and he has not changed in appearance since then. We had plenty of time, and a good opportunity at *Cairo*, to examine carefully the Egyptian antiquities, none of which interested us *more* than the great Pharaoh, with whom we stood face to face.

Touching the portrait of the king, found in the monuments of Egypt of to-day, Mr. Paine, an authority on the subject, says: "In the outline drawing of his countenance, the artist of more than thirty centuries ago, clearly endeavored to trace the very profile which time has dealt so tenderly with, and now, in the last days, has unveiled to our reverent gaze. Even if his royal name had not been written by Pinotem upon his cerements, we would have been able readily to recognize, and safely to identify, the great *Rameses* from his monuments."

We now come to another question, Why was the body of Pharaoh, and the kings, queens, and princes found with him, removed from the tombs in which they were placed when they died? Why were they hid away in the desolate mountain fastness, west of Thebes, to be discovered by the Arab brothers, *Rasul*? To enter fully into the details, which an answer to this question would involve, is impossible within the limits of these letters. We can give but a brief summary of the causes which led to the removal of the bodies from their tombs.

When the ancient Egyptians buried their dead, they placed many things in the tombs with them. Among others, papyrus rolls on which were written historical sketches, reports, stories, etc., were put in the tombs. These rolls were really the books of ancient Egypt. When the bodies of the kings were found, many of these books were also discovered; two of them, the one known as the *Abbott*, the other as the *Amherst Papyrus*, contain the key to the solution of the question.

It seems from these writings that not many years after the death of *Rameses II*, the lawless classes in Thebes commenced to break open and pillage the tombs in order to secure the gold, silver, and other treasures which they contained. The *Abbott Papyrus* contains an account of the trial of those who were engaged in these robberies. The trial lasted four days, when one of the robbers turned state's evidence and made a full confession, of how they broke into the tomb of King *Sevek-em-saf*. The translation reads as follows:

"It was surrounded with masonry, and covered in with roofing stones. We demolished it and found there the king and queen reposing therein. We found the august king with his divine axe beside him, and his amulets and ornaments of gold about his neck. His head was covered with gold, and his august person was entirely adorned

with gold. His coffin was overlaid with gold and silver within and without, and incusted with all kinds of precious stones. We took the gold which we found upon his sacred person, as also his amulets, and the ornaments which were about his neck, and about the coffins in which he reposed. And having likewise found the royal wife, we took all that we found upon her in the same manner. We seized upon their furniture, their vases of gold, and silver, and bronze, and we divided them among ourselves."

Thus it will be seen that robbing graves for gain is as old as the Pharaohs of Egypt. The above confession explains two things. It tells why such great care was taken to secrete and hide away, the small chamber in which the dead body was laid to rest, and why the royal mummies were not left to repose "each in his own house." When the robberies were detected and the robbers brought to justice, it was felt that even the tombs of the kings were not safe, and that at any time these chambers of the dead might be broken open and despoiled, and the bodies of the kings destroyed. The priests of the line of *Her-hor*, determined to find a place of greater security.

On the secluded mountain-side of *Deirel Bahari*, the spot for the hiding-place was sought and found. A shaft was sunk forty feet into the living rock, from the bottom of which a tunnel led into the heart of the mountain, as described in the preceding letter. The coffins were secretly removed from the tombs of the kings, one by one, and carried to the lonely mountain-side; here they were lowered by ropes to the bottom of the shaft, and then carried to the inner chambers and piled up. After the work was completed, the shaft was filled with stone, and the loose stones which cover the hill-side were replaced, so that one might pass over the shaft fifty times without observing it. The priests kept their secret well, and it died with them. At last the body of Pharaoh had found a resting-place where it remained undisturbed for nearly thirty centuries. Then the hiding-place was found, the body taken out and carried to *Cairo*, where it is now exhibited in the *Boolak Museum*.

The story of the hiding away, and the finding of Pharaoh's body, is stranger than fiction, and to the writer it has an interest that has been intensely absorbing. The sketch is brief, but brief as it has been given, it has grown too long. And yet we must not close it without giving one more remarkable result of the finding of Pharaoh's body.

*Isa. 52: 4* says: "For thus saith the Lord God, My people went down into Egypt aforetime to sojourn there; and the Assyrian oppressed them without cause." This passage of Scripture seemed difficult to understand. Why, or how, could the Assyrian oppress Israel in Egypt? The two countries are widely separated, and the statement seemed to be out of place. Some were ready to say that *Issiah* made a mistake. But the monuments of Egypt, and the finding of Pharaoh's body, makes the statement plain.

*Seti I*, father of Pharaoh, was of Assyrian extraction. His mother, *Tuas*, was from the land whence *Abraham* was called. She was a queen of great beauty. In her rock-cut tomb at Thebes, is a well preserved portrait of her face. It is not Egyptian. "The nose, especially, is straight and pointed; the brow is high, implying an intellect of superior order. Though her lips indicate a loving heart, she evidently possessed more of spirit than

of gentleness. The face is that of a very live and beautiful woman. If *Rebekah* and *el* were only half as fair as she, the gold well worth a journey to Mesopotamia to obtain her."

The Pharaoh who oppressed the Israelites, though an Egyptian by birth, was an Assyrian extraction. When *Issiah* wrote that the Assyrian oppressed "God's people in Egypt," what he was writing about, and those to whom he wrote understood it equally well. This is another of the many instances where the traditions and discoveries in Egypt show that the Bible account is literally true, if we only arrive at proper understanding of it.

On Thursday, Jan. 5, during our stay at *Cairo*, we visited *Ahmed Abd er-Rasul* at his house. Brother *Lshman* being somewhat indisposed, did not accompany us. With *Hassan Ali*, an interpreter, we crossed the Nile and went over the plain of Thebes to the *Rameses* tomb, then leaving the beaten path, we crossed the hillside avenue, covered with broken pottery of the Roman period. Around us on every side were holes were dug in the ground. They were the mummy hunters had been at work for fifteen minutes we came to a house, much smaller than the average Arab's hut. It was the house of *Ahmed*. Stopping at the door, his brother *Mohammed* met us. He rapped on the door, and called out in a loud voice, to warn the owner that we were in the room to go out. We caught a glimpse of a pair of dark eyes peering cautiously around the corner of the house, but they vanished when the owner found that she was observed. She was an excusable bit of womanly curiosity. The door opened, and a tall, well-built, old man, about fifty-five years, with gray hair and beard, came out. It was *Ahmed Abd er-Rasul*, the man to whom the world is really indebted for the finding of Pharaoh's body. He received the visitor with stately courtesy. Shaking hands warmly, he invited us to enter his house. He then brought chairs, the only furniture in the room. A rude table, gave one to his guest and another to himself. His brother *Mohammed*, son of the same name, with *Hassan*, an Arab fashion, on the floor.

After being seated, we said to *Ahmed* that we had heard of him in far-away America and of the important discovery he had made, that we had traveled nearly eight thousand miles to visit the ruins of Thebes and that we were glad to find him in his own house, where we had come to our respects to him. This speech, having been turned into Arabic by *Hassan*, the Arab, that he was happy because of the visit, and that his house was our house and that we were most welcome to come to his home.

After this, *Ahmed* left the room for a moment, and on his return we heard the sound of a pestle in the stone mortar and knew that our women were pounding the Arabian coffee. Caring especially for the coffee we rose to greet *Ahmed* insisted that we must drink coffee with him. As it would have been a serious breach of Arab hospitality to have refused, the coffee was complied with.

In about ten minutes, he went out again, and returned with a waiter on which were placed small cups filled with coffee. He handed the cups to us, then placed the waiter on the table and took his chair. *Mohammed*, his brother, rose from the floor, handed a cup of coffee to *Ahmed*, gave one to *Hassan* and to *Ahmed*.



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and took the remaining cup himself. Before drinking, the host wished us continual good health and prosperity. The cups contained about two tablespoonfuls of coffee. It was quite as much as we wanted.

After the coffee drinking was concluded, the host took from his clothing a large pouch. From this he took a long strip of thin, white paper and a small quantity of tobacco. Wetting the paper with his lips, he placed the tobacco on it and rolling it up, made a cigarette which he offered to us. We politely informed him that we did not smoke, which seemed to surprise him very much. The cigarette was lighted, a few whiffs taken and then passed to his brother.

Thinking now that our visit had been extended to the limit of propriety, we arose and took our leave. In parting, Ahmed again thanked us for our visit, shook hands warmly and said, "God give you a safe journey to your own home and to your wife." As we mounted our donkey, he said he wanted us to know that he was very angry with those who had treated him so badly in connection with his discovery. He sent his brother with us and we rode away and saw no more of Ahmed Abd er-Rasul.

But this was not to be the last of our visit to the Arab's home. On our return from Nubia, ten days later, his son Mohammed met us at Luxor, bearing a present from his father of some valuable Egyptian antiquities which he handed to us with the good wishes of Ahmed. These relics of the past we prize very highly and hope to bring them home with us.

We are now, Jan. 20, on our way down the river and in two days shall reach Cairo and our month's Nile trip will be ended. It has been full of interest. The Lord has blessed us with excellent health and we are grateful to him for his goodness to us. D. L. M.

#### WHAT MUST WE DO!

"REPENT, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16.

"He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark 16: 16

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. . . . And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway." Acts 16: 31-33.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8: 12.

"And many of the Corinthians hearing believed, and were baptized." Acts 18: 8.

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8: 35-38.

"Then they that gladly received his word were

baptized; and the same day there were added unto them about three thousand souls." Acts 2: 41

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 3, 4.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

No one can be Scripturally baptized without trusting faith in God through Christ.

There is no such thing in the New Testament as an unbaptized Christian.

In New Testament times converts were all baptized.

There is no such thing in the New Testament as a Christian who does not belong to the church. The same process which made Christians in New Testament times added them to the church. The church included all Christians.

All efforts to make Christians without adding them to the church, are without New Testament authority. Any institution or organization in religion, larger than a local church, which does not include all Christians is unscriptural and schismatic.

All efforts to convert sinners and make Christians without baptizing them are unscriptural.

There are but two parties in the New Testament; one is called the world, the other the church; and baptism is the dividing line between them,—the line of exit from the world, and of entrance into the church.

#### REMARKS.

During a recent series of meetings, held in Nashville, Tenn., the above, in circular form, was prepared for circulation among the people. The points are well made. At the close it says that baptism is the dividing line between the church and the world. That is a point well worth considering, but we would like to have seen it made clear on the circular what Christians are to do after they pass the line that separates the church from the world. The length of the circular might have been greatly increased by Scriptural quotations on this line. Likely the author of the circular would not endorse most of these quotations. Let Jesus be the finisher as well as the author of our faith.

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Keuka, Fla.

For the present I am to rest a little while, and then turn my course toward the North. Up to this date I have been permitted to meet in the house of the Lord, with the brethren, sisters and friends in Florida, sixty-seven times, in the capacity of worshipers, besides one council-meeting and two love-feasts. In all of these meetings we have had nothing but good order and attention.

As a result, the writer feels a very warm and strong attachment to, and regard for these members, and people in general, in this country. Eight have been baptized, and others have expressed their intention of taking up their fellowship with us hereafter. The sentiment as expressed in the words "God be with you till we

meet again," was general and reciprocal. I will leave here possibly as early as April 20, and hope to have the company of Bro. E. J. Neher and wife. I go to Arcadia, Ind., and will work there for some days. The Lord be praised for his love to me!

A. HUTCHISON.

April 10.

From the Home.

MYSELF and wife are here at the Old People's and Orphans' Home, and a beautiful home it is. It is very well arranged for the purpose. We have almost come to the conclusion that Bro. Miller has deserved a home in the heavenly world, for doing what he did in providing such a beautiful home for the aged poor. It cost him many thousands of dollars, but we are happy to know that he does not think to gain a home in heaven simply by doing what he has for the poor, but is willing to do as the Savior commanded, and bear his own cross, and thus follow the Blessed Savior daily. May the good Lord bless and sustain him, that he may live long enough to enjoy some of the work he has done for the poor!

I would to God that more of our wealthy brethren could follow this example. I am sorry to know that many of our wealthy brethren in Middle Indiana are doing so little in assisting to support this grand work. It might be well if all the members in Northern Indiana would come and see for themselves what is being done for the comfort of the poor. They might then more than double their donations to support the Home. I think Bro. Frank Fisher and wife are adding many stars to their crowns by their kind care for the poor. We are fairly well. We may now remain in Indiana until after the Annual Meeting.

SAMUEL MURRAY.

Mexico, Ind., April 11.

The Ministerial Meeting.

A SOUL-REVIVING meeting was the Ministerial Meeting, held in the Walnut Valley church on Wednesday, March 29, the day before the District Meeting of the South-west District of Kansas, Colorado, and No Man's Land. Bro. Enoch Eby was Moderator; John Wise, Reading Clerk; J. Z. Gilbert, Writing Clerk.

Only one topic of the whole program was without the leader and alternate. There was no break in the services, however, for the enthusiasm was so great that others were very ready to open and carry on the discussion to the great profit of all present.

It is to be deeply regretted that space forbids us to introduce here many of the excellent thoughts presented.

There seemed to be but one prevailing sentiment and comment, "The best I have ever attended."

One great beauty of the work was that a warm brotherly regard for each other was maintained throughout the exercises. Almost every discussion reached the home in its origin, the rising generation in its influence and the church in its power.

May the grand, noble thoughts, expressed in our meeting, become a living part in the lives of those who heard them and may our ministerial meetings everywhere be a potent factor in raising our beloved Brotherhood to a higher, nobler and happier plane of Christian action!

JAS. Z. GILBERT.

From the Rock Run Church, Ind.

LAST evening closed the series of meetings held by Bro. I. D. Parker, in the Rock Run church. Dark nights and inclement weather were against



us the first week, but as the weather and roads improved, the interest also increased. Brethren left their plows stand each afternoon to attend services. Bro. Parker delivered thirty-six plain Gospel sermons, resulting, at the time of his departure, in twenty-six souls being added by baptism, one reclaimed, and two applicants for baptism on Monday.

To-day's meeting resulted in two more applicants and one reclaimed, making a total of thirty baptized and two reclaimed. Two-thirds of these were Sunday-school scholars.

Bro. Parker wields a great power in his private visits, by making all steadfast on Gospel principles. By the indications at present the work in which the church has been so earnestly engaged, is just opening, as there are a number just ready to step over the line. May the Lord bless the cause here and elsewhere! R. W. DAVENPORT.

April 10.

From Black Rock, Md.

At our last notice we were in Gettysburg, Pa. From there we went to Dauphin County and spent some time in and about Union Deposit, after which we came to York, began meetings on the night of March 30, and continued eight nights, during which time we attended, on Monday, April 3, the funeral of Sister Lucy (wife of Andrew) Myers, of Loganville. Services were conducted by brethren Peter Brown, Jacob Shamberger and Aaron Baugher from 2 Tim. 2:19. Our meetings (at York) closed with good interest. Leaving York we came to Marsh Creek to attend their council-meeting, at which they decided to hold their love-feast, May 20 and 21. We are now home again, expecting to attend the District Meeting of Southern Pennsylvania in the Lower Codorus church, April 19. Our address will be Lineboro, Md., until further notice.

SAMUEL BOWSER.

April 13.

Railroad Arrangements for Annual Conference.

So far there are but few arrangements completed. The Central Traffic Association has granted one first-class fare for the round trip, tickets to be on sale from May 15 to 23, good to return to June 30.

The Western Traffic Association has the application under consideration, and the result has not yet been ascertained. Application has also been made to Trunk Line Association in the East, but no response has been received. The L. E. & W. R. R., and the Big Four System are the only lines, so far, that have granted rebate. Our people should make a note of this and travel over those lines, making concessions as far as practical. Any others, granting like concessions, will also be published, as soon as the fact is guaranteed.

D. F. HOOVER, Sec.

From Denver, Colo.

MARCH 18 the members of this mission post met in council, with our elder, G. W. Fesler, officiating. Considerable business was transacted harmoniously. The writer is sent as delegate to the District Meeting, and was also re-elected corresponding secretary. One was received by letter, and since then another sister has been found living within four blocks of our place of meetings. This again demonstrates the great need of laborers, to work more continuously in the vineyard. We believe that many souls are perishing for the Bread of Life, and who is there to go and find them, and to feed them? Sister Lutz and her two sons, from Huntingdon County, Pa., worshipped with us last Sunday. We are always

made to rejoice by such visits, and we strongly request that all members, stopping in or passing through the city, stop with us.

Our Sunday-school has proved to be a success, as it has grown from the start, and now numbers about fifty in attendance. Bro. Geo. Long, Sr., was elected Superintendent at the reorganization last Sunday.

H. H. WINGER.

April 3.

From the Manvel Church, Tex.

OUR quarterly council, which was held March 30, was well attended. All business passed off pleasantly. We have now about sixty-five members, two of whom are ministers, and four are deacons. The church was admonished to abstain from following the fashions of this world. This admonition might do us all good if we would only take heed. We elected a delegate to the Annual Meeting. The lot fell on Bro. J. J. Wassam. We also reorganized Sunday-school for second quarter. Bro. Burkman was elected Superintendent. We have a very interesting Sunday-school. All seem to be interested in the work, the outside world as well as the church. We have a promising church started here, and if the seed is sown aright, we think we shall reap a bountiful harvest.

JOHN MOORE.

April 11.

My Work.

[Bro. C. H. Balsbaugh writes us a personal letter, from which we glean the following. It may prove interesting to our readers.—ED.]

My mission is with the pen, and I am a very busy man in that sphere. You ask the nature of my correspondence. My field is the world, and my subjects range over every individual and social interest of human nature. The diversity of conviction and faith among men is illimitable; and how far an honest conscience can serve as a mantle for error, is a very solemn problem, and requires a casuistry that calls for wisdom, such as is rarely attained in this life.

My contributions to your paper, and to other journals, awaken interest in many minds in relation to the fundamental elements of truth, and the essential nature of religion and wants of the soul, resulting in many inquiries which press on my consideration the most cardinal and perplexing facts of human experience. This puts me in communication with some of the most learned and subtle minds in the Christian world, so that in trying to help others in the great struggle of eternal destiny, my horizon is wonderfully enlarged, and my introspective view is constantly deepened and clarified.

You will not think it strange that such an ever-growing influx of light must necessarily displace much of the traditional faith that others hold so dear, and which in early life I regarded as the very kernel of truth. "The truth as it is in Jesus," is becoming ever more precious to me; and my charity for those whose vision is more restricted, and whose convictions are largely enthralled by tradition, is beautifully expanding. I know there are the sweetest kinds of Christians among us whose views are surprisingly contracted, who could no more at once accept all I believe, than they can comprehend the rational, fixed conclusions of philosophy and science.

I have simply learned to know a little of my great ignorance, while many others think they have reached the boundaries of truth, and that beyond their ken there lies no unexplored field. These facts, my dear brother, are as potent to you as the most palpable experience of your daily life. No man can occupy the sphere you do without becoming cognizant of the vast disparity

of views under a beautiful and loving character. Conscience must go wrong, and conviction is the product of wrong conceptions as mould the faith. There are souls in the world who can give no other reason for their faith than the unreasoning, blind power of heredity. We are no exception to this law.

I receive communications from stars in Zion, who think it an intolerable thing that any of us should dare to think from what our ancestors believed. I can profoundly love such people, and yet pressibly pity them. God overlooks our ignorant misconceptions and superstitions, but He never overlooks—a characteristic, temper, averse to that manifested carnation of his Son. Justification by faith is not to be erroneously apprehended, but the such justification is damnation.

Remission of sin, confined to the abatement of a committed wrong, is no release in at all in the Gospel sense. A forgiveness does not transform as well as release is a fiction. It is my repeated reference to radical principles that incites so large a number of your readers to write to me. What is the faith? What is justification? What is the effect of the Godward and manward? What is sanctification?

These are questions started in many minds, generally not as matters of curiosity, but of profound personal interest, and a desire to know the truth and be sanctified.

Thus you see, dear brother, I am kept very busy by my mental and physical capabilities. Many a sorrowful hour these investigations have cost me, and many a joyful season. Oh, the model and source of life, and the more we know of His holiness and beauty and glory, the more we loathe ourselves in our hideous moral deformity. To be like God—this is our salvation, calling in Christ Jesus. To fail in this is to fail of heaven. Salvation is intrinsically a thing of certain things, but the spirit of God is doing. We can be baptized and be saved. But no one can be "baptized into Christ" and not be saved. We can eat and drink of the symbols of the Lord's Supper, but no one can eat and drink of Emmanuel without partaking of His life, sharing His holiness. Far be it from me to disparage the grace; still further be it from me to undervalue the symbol for the grace. The body is a vessel; the soul is the body's life. It is nothing less than God incarnate in the Holy Spirit.

O. H. BA

Union Deposit, Pa.

From Grundy Center, Iowa.

BRO. WM. C. HINES, of Greene, Iowa, the Grundy Center church March 25, commenced meetings the same evening, and till the evening of April 6, holding, in all, five meetings. As an immediate result, four souls came out on the Lord's side and were received into the church in the near future. One brother held forth the Word with power, and felt that good has resulted from his labors. We believe there are others who feel the need of sin resting heavily upon them, but yet fully resolved to come out on the Lord's side. Our brother left for his home on Friday to make arrangements to move to Missouri, to labor for the Lord. Oh, the more brethren that were willing to themselves to the work! We reorganized Sunday-school April 2, with Bro. H.



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A. N. HAWBARK.

April 11.

#### Notice.

By permission of Enoch Eby, foreman of the Examining Committee, the Board will meet at Muncie, Ind., May 15, at noon, for the examination and approval of manuscripts for tracts. All authors, having articles ready, and under contemplation, for this purpose, will please mail same to me at Dayton, Ohio, by May 10, or before. Otherwise, these articles must be sent to me at Muncie, Ind., by May 18,—not later. We hope there will be many responses on *live, leading topics*.

Dayton, Ohio.

S. W. HOOVER.

#### District Meeting Notice.

THE announcement has been made that the Ministerial and District Meetings will be held in Mt. Carroll, Ill., May 2 and 3. The Ministerial Meeting is to commence at 9 o'clock A. M. of Tuesday, and the District Meeting Wednesday at 8 A. M. We further state that, with the hope of making the visit the more agreeable to those attending these meetings, we have secured a hall near the church, where the meals will be given, but for the care and feeding of teams the church has made no provision.

We also hope by a judicious distribution of the people in the city and surrounding country, to lodge all comfortably; we will do the best we can for the enjoyment of all attending.

By order of the church,

J. J. EMMERT.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

McPherson, Kans.—Five students were received by baptism last week at McPherson College. Great rejoicing by parents.—*S. Z. Sharp, April 11.*

Peabody, Kans.—Our quarterly council was held April 1. Everything passed off pleasantly. We organized our Sunday-school with Bro. Albert Ogle as Superintendent. We expect to hold a love-feast June 3.—*Katie Vost.*

Woodland, Ill.—One more precious soul was received into the Woodland church by baptism last Sunday. We trust more will follow soon. The church will meet this afternoon to reorganize our Sunday-school.—*Lydia Walter, April 9.*

Boon River Church, Iowa.—At our quarterly council, which occurred March 11, we received three members by letter. We also decided to hold a love-feast June 24 and 25, beginning at 10 A. M. The invitation is to all.—*Daniel Aschenbrenner.*

Notice.—The Lower Cumberland church, Pa., will hold a love-feast at the Mohler meeting-house May 31 and June 1. Those coming by rail from the West will please stop off at Mechanicsburg, those from the East at Shiremanstown.—*Levi S. Mohler.*

Hillsdale, Pa.—April 6 the members of the Montgomery church met in council. Everything passed off pleasantly. We expect to reorganize our Sunday-school April 23. One dear sister was baptized several weeks ago. Our love-feast will occur June 23.—*Lydia A. Spicher, April 10.*

Ephratah, Pa.—Our council was held on Saturday, April 8. It was conducted by elders S. R. Zug and C. Bucher. Our delegate to Annual Meeting is Bro. Isaac B. Keller. Delegates to District Meeting are brethren John Schlosser and Elias B. Lefever. Our love-feast will be held June 1 and 2.—*J. R. Royer, April 10.*

Modale, Iowa.—The members of the Soldier River church met in council March 25, 1893. The business was disposed of in a Christian-like spirit. Bro. Frank McOune, of Dallas, Iowa, our elder, was with us, and gave us good advice. The next day Bro. Frank preached at the Ashcraft school-house to a small but attentive congregation.—*Frank Teeter, April 9.*

Ladoga, Ind.—The members of the Raccoon Creek church met in quarterly council April 8. All business that came before the meeting was disposed of in a Christian-like manner. Bro. Howard Keim was chosen delegate to Annual Meeting. Our Sunday-school was opened April 2, with Bro. Martin Holsinger as our Superintendent.—*E. Miller, April 10.*

Maple Valley, Iowa.—The Brethren in this church held a very pleasant council-meeting on Thursday, March 23. The annual visit having been performed, the church was found to be at peace, for which we thank the Lord. Our love-feast will be held May 27. The Brethren also decided to re-organize their Sunday-school on Easter Sunday, with Bro. Norman Eby as Superintendent.—*F. Lehman, April 9.*

Altoona, Pa.—April 1 we held our council-meeting. Brethren D. S. Brallier and J. W. Wilt were elected delegates to District Meeting, and Bro. J. W. Wilt to Annual Meeting. Our Communion meeting will be held May 6. Bro. S. F. Myers, from Shirleysburgh, Huntingdon Co., is now living in Altoona. We welcome him and family among us, and hope he may be instrumental in building up the church.—*L. A. Kephart.*

Greenmount, Va.—Our annual visit has again been performed in this congregation, and the report, as given by the visiting brethren, was very satisfactory. There were three councils held in this arm of the church. Brethren J. P. Zigler, David Ziegler, Joseph M. Hagy and Jesse Ralston gave good admonitions at our different councils, which were much appreciated by us. Delegates to Annual Meeting are brethren J. C. Myers and B. B. Miller.—*Jacob A. Garber, April 5.*

Purchase Line, Pa.—The brethren and sisters of the Manor congregation, Pa., met in a pleasant council in the Ruffner meeting-house, April 8. All the business was adjusted in a Christian spirit. Our love-feast was appointed for June 1, at 4 P. M., in the Manor meeting-house. We chose brethren Mark Minser and Joseph Holsopple as delegates to District Meeting. Some of our members could not be present on account of a funeral near the place the same day.—*Lizzie Fyock.*

Forgy, Ohio.—I have just read No. 15 of GOSPEL MESSENGER. It contains much wholesome food for the soul. It is surprising to me how so many members can do without the paper, and then spend money for other things which are of much less value. We have lost three of our aged members by death in a little over two weeks. My health has not been good for one month. Six weeks from to-day the Annual Meeting will be in session, the Lord willing.—*Henry Frantz, April 11.*

Plymouth, Ohio.—The members of the Richland church, Ohio, held their spring council March 25. Considerable business came before the meeting, but all was disposed of harmoniously. Five were received into the church by letter. Eld. James McMullen was elected as delegate to Annual Meeting. We decided to hold our love-feast at sister Sarah Kendall's, six miles north of Mansfield, June 10 and 11. Bro. Samuel Parker was elected Superintendent of our Sunday-school, which was organized April 9.—*Mary M. Helfer, April 10.*

Jerry City, Ohio.—The Portage church met in her regular quarterly council. All business was disposed of with a good feeling. As our delegate to Annual Meeting, we elected Bro. J. C. Witmore; to District Meeting, Bro. J. P. Krabill and the writer. We also elected officers for a Sunday-school, which will open April 9. A love-feast was appointed for June 2, at 10 A. M.—*J. W. Rees, April 8.*

Hamilton Church, Mo.—We met in council April 8, at the house of Bro. J. Henricks. But little business came before the meeting and everything passed off harmoniously. We raised \$10 for the Northern Missouri mission. Brethren Henry Etter and John Oaks were chosen delegates to District Meeting, and the writer as Secretary for this church. We still have preaching at the Mill Creek school-house the second Sunday in each month, with good interest.—*Lizzie Henricks.*

Hickory Grove, Miami County, Ohio.—Our quarterly council occurred last Saturday, April 8. It was the meeting at which a report of the annual visit was made. The church was found to be in peace and love, with few exceptions. Some important matters were brought before the church, but all business was disposed of with good feeling. Delegates were elected to District Meeting and Annual Meeting. Our Sunday-school started with this quarter and prospects are encouraging. Our love-feast is appointed for May 27, at 10 A. M.—*Jacob Coppock, April 10.*

Burr Oak, Kans.—April 8 the brethren and sisters convened in quarterly council. Considerable business came up, but was disposed of in a Christian-like manner. Bro. C. H. Holsinger had charge of the meeting. An election was held for a minister, and also a deacon. The lot fell on Bro. Daniel Bowman for minister, and Bro. August Decker for deacon. Both were duly installed. Bro. Holsinger remained over Sunday and preached three interesting sermons. Our Sunday-school was reorganized April 2, with Bro. L. M. Hoff as Superintendent.—*J. H. Kinzie, April 9.*

Pleasant Hill, Iowa.—The little band at this place is striving for more consecration to the cause of the Master. Besides the regular church and Sunday-school services, at the request of our elder, it was decided to have a young people's meeting after Sunday-school, when there are no church services. The India missionary meeting is appointed for the first Sunday in May. Our love-feast has been appointed for May 26. Any one desiring to attend will be met at Libertyville on the C. R. I. & P. R. R., or at Krum, on the C. B. & Q. R. R., by addressing the writer or any of the brethren.—*Willis Rodabaugh, Birmingham, Iowa, April 11.*

Springfield, Mo.—March 31 Bro. Geo. Barnhart came to us and remained until the morning of April 3 and preached three sermons. Sunday afternoon we met at our home in council to complete the organization at this place. Six more were received by letter, making eleven in all, and still there are more who have not yet received their letters. Bro. Geo. Rexroads was elected Clerk; Bro. Perry Teeter, Treasurer. Bro. Geo. Barnhart will represent us at the District Meeting. All business passed off pleasantly, and we feel much encouraged. Although only a few in number, we hope, through God's help, to do some good here. We have no minister here yet, and, so far, can have no regular appointment. Any of the Brethren, passing through, are invited to stop and give us some meetings. Our residence is North of the Frisco Shops, 1951 East Avenue, or address Lock Box 654, before coming.—*Hattie E. Rexroad, April 9.*



## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**HAUGHINBERRY—HARRIS**—By the undersigned, April 4, 1893, Mr. Clyde Haughinberry, of Sigourney, Iowa, and Miss Anna L. Harris, of Deep River, Iowa.

H. R. TAYLOR.

**GREEN—ETTER**—At the home of the bride, April 2, 1893, by Eld. D. F. Hoover, Miss Florida J. Etter, of Middletown, Ind., and Mr. John H. Green, of Honey Creek, Ind.

JO L. HOOVER.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

**DEAN**—In the Walnut Grove church, Primrose, Ohio, March 16, 1893, Mrs. Laura Malena Dean, aged 56 years, 11 months and 20 days. Funeral services conducted by Rev. E. Rittenhouse from 1 Pet. 1: 3.

A. A. THORNE.

**REDDIC**—In the Lower Fall Creek congregation, Ind., March 13, 1893, Bro. Lindsey Reddic, son of Bro. Daniel and sister Mary Reddic, aged 29 years, 3 months and 6 days. He was born in Rush County, Ind., near Carthage, but moved with his parents to Henry County in 1871. March 1, 1893, he was received into church fellowship by baptism. Lindsey was always a kind and loving boy and had a host of friends, who, with father, mother, two brothers and three sisters mourn their loss. He expressed himself as ready and willing to go. Funeral services by the writer from Matt. 24: 42.

ELD. FRED FESLER.

**BISSETT**—At Beulah, Iowa, March 27, 1893, Hattie A., daughter of W. F. and Laura E. Bissett, aged 8 years, 6 months and 6 days. Services by the writer.

H. R. TAYLOR.

**MILLER**—In the Washington Creek church, Douglas Co., Kans., March 26, 1893, Bro. John G. Miller, aged 66 years, 3 months and 17 days. Funeral conducted by James E. Hilkey from Rev. 3: 21.

ISAAC L. HOOVER.

**GOUGHNOUR**—Near Seymour, Wayne Co., Iowa, Feb. 23, 1893, Eld. Goughnour, aged 77 years and 6 days. He was born in Cambria County, Pa., where he united with the Brethren church in early life. He was a strong believer in the faith that he early espoused although he lived isolated from the church for a number of years. After the death of his wife, Jan. 25, 1871, he made his home with his daughter, Mrs. J. A. Maxley. Funeral discourse conducted by A. Hancox, of the M. E. church, to a large congregation.

J. M. LEAVELL.

**McWILLIAMS**—At Sulphur Springs, Ind., March 12, 1893, John McWilliams, aged 80 years, 3 months and 27 days. Deceased was born in Rockingham County, Va., Nov. 15, 1812. He was married to Elizabeth Warner May 1, 1834. In the fall of 1835 he came to the State of Indiana; united with the German Baptist church in 1860, and remained a member in full fellowship and faith until death. He was the father of five children, two of whom survive him. Funeral services by Eld. D. F. Hoover.

JO L. HOOVER.

**PECKINPAUGH**—At the same place, March 25, 1893, Caleb B. Peckinpaugh, aged 3 years and 7 months. Funeral services by Eld. D. F. Hoover.

JO L. HOOVER.

**HOLLER**—In the Lower Miami church, Montgomery Co., Ohio, April 1, 1893, Charles Elmer Holler, son of Bro. Levi and sister Sarah Holler, aged 18 years and 8 months. He died after a short illness of one day with spinal fever. He died away from home and so rapid was the disease that he was unconscious before his parents could reach his bedside. Funeral services by brethren Daniel Garver and Eld. John Smith, from 1 Sam. 20: 3.

JOSIAH EBY.

**SPIGLE**—In the Woodstock congregation, Shenandoah Co., Va., March 10, 1893, sister Barbara Spigle, aged 73 years, 4 months and 21 days. She was a member of the Brethren church for a number of years. The funeral service was conducted in the Valley Pike meeting-house by Eld. S. A. Shaver from Num. 23: 10.

M. H. CORP.

**SCHROCK**—In the Middle Creek congregation, Somerset Co., Pa., March 30, 1893, Bro. John C. Schrock, aged 74 years, 8 months and 7 days. Bro. Schrock was a faithful minister for the past thirty years and died in the triumphs of a living faith. Services by M. Weyand and the writer.

**LOWRY**—In the same congregation, April 2, 1893, W. Prosper Lowry, son of Eld. Geo. W. and sister Lowry, aged 14 years and 10 months. Funeral discourse by the writer.

D. H. WALKER.

**MYERS**—In the Donnell's Creek church, Ohio, April 2, 1893, sister Elizabeth Myers, aged 67 years, 4 months and 26 days. She had lived in her widowhood twenty years; was the mother of seven living children, three of whom are

members. She was always esteemed for her faithfulness, having continued an unwavering membership for forty years. Funeral services by Bro. David Leatherman and the writer.

J. ROSENBERGER.

**HENSON**—In the vicinity of Pedlar River congregation, Amherst Co., Va., March 31, 1893, of pneumonia and La Grippe, sister Percy E. Henson, aged 28 years, 2 months and 19 days. She was married to Edward Henson, July 11, 1866. She leaves a bereaved husband and four little children. She has been a faithful member of the German Baptist church about twelve years. Funeral services will be held in the future.

W. E. GILBERT.

**GILBERT**—In the Pedlar River congregation, Oronoco, Va., Dec. 10, 1891, of intermittent fever, sister Martha J. Gilbert, aged 50 years and 22 days. She leaves a bereaved husband, four sons and seven daughters. She has been a consistent member of the Brethren church for sixteen years. She bore her illness with Christian fortitude. Funeral sermon was conducted by brethren J. A. and J. M. Cline from Rev. 14: 13.

MARY JANE GILBERT.

**HILDEBRAND**—At Pine Creek, Ogle Co., Ill., March 28, 1893, after a lingering illness, Simon Hildebrand, aged 62 years, 6 months and 16 days. He was a member of the Lutheran church. His wife and five children survive him and all were at his funeral. His wife and one daughter are members of the Brethren church. The funeral was held at the Pine Creek house, H. C. Halthcock, of Polo, officiating, assisted by the writer.

EDMUND FORNEY.

**NISEWONGER**—In the Lorain church, Shelby Co., Ohio, Feb. 21, 1893, of inflammation of bowels, sister Rachel, wife of John R. Nisewonger. She suffered greatly for over four weeks, but without a murmur, and sweetly sank to rest in the triumph of a living faith. Sister Nisewonger united with the church over thirty-five years ago, and lived a faithful Christian life. She leaves a husband, son and daughter. Funeral services by request from Rev. 14: 13.

D. D. WINE.

**WHITMER**—In South Bend, Ind., April 4, 1893, of paralysis, sister Catharine Whitmer, aged 83 years and 10 days. Her husband preceded her to the spirit world twenty years before. This aged sister had a husband who was an elder in the Brethren church. One of her sons is an elder, and one of her grandsons (Merrill Whitmer) is a minister now attending school at Mt. Morris. She leaves ten children, six sons and four daughters. Funeral services by the writer from Job 5: 26.

J. H. MILLER.

**BROWN**—In the West Otter Creek congregation, Macoupin Co., Ill., April 7, 1893, Ira J., son of Bro. Albert and sister Elizabeth Brown, aged 19 years, 6 months and 21 days. Ira, like many others, put off the one thing needful till too late. The writer was called to baptize him, but when he came, the applicant was dying. Funeral conducted by the writer, assisted by Chas. C. Gibson, from Heb. 15: 14.

MICHAEL FLORY.

**STEEL**—In Wayne County, Ohio, March 15, 1893, Bro. Isaac Steel, aged 48 years, 3 months and 21 days. He died of a complication of diseases. Bro. Steel was a deacon in the church. He leaves a second wife and eleven children. His first wife was a daughter of Eld. Cyrus Hoover. He called for the elders of the church and was anointed in the name of the Lord, according to James 5. He was willing to submit to the will of the Lord, and was greatly concerned about his children. He was buried at the Union church. Funeral services by Eld. F. B. Welmer, Bro. Eli Holmes and Bro. A. I. Heestand.

MARIA RUNKLE.

**GILMAN**—In the bounds of the Macoupin Creek church, Montgomery Co., Ill., March 17, 1893, Willie Gilman, son of Charles and — Gilman, aged 57 years, 5 months and 15 days. The subject of this notice had been thinking of joining the church, but put it off too long. Funeral was held in the Brethren's church, conducted by the writer from Job 14: 10.

MICHAEL FLORY.

**WARNER**—In Grand, Ill., March 22, 1893, by falling from an apple tree while trimming, John Warner, aged 67 years, 11 months and 2 days. Funeral services held in the Pleasant Hill church-house by Joshua Kessler, of the Old German Baptist church, assisted by J. Miller and the writer from Rev. 20: 6.

MICHAEL FLORY.

**MILLER**—In the Pleasant Hill congregation, Macoupin Co., Ill., March 25, 1893, sister Lydia (Studabaker) Miller, wife of Bro. Henry Miller, aged 76 years, 2 months and 20 days. She was born in Ohio, and lived with Bro. Miller over forty-seven years. She united with the church in her youth, and lived a consistent life. Funeral services conducted by the writer assisted by Chas. C. Gibson from John 11: 25, 26.

M. FLORY.

**BARTO**—In the Pleasant Ridge congregation, Montgomery Co., Iowa, April 4, 1893, Frances, wife of Eld. Isaac Barto, aged 68 years, 11 months and 6 days. She was the mother of five sons and four daughters. One daughter preceded her to the spirit land. She was a member of the Brethren church forty-seven years and has always been faithful to its rules. She was a very kind mother. Her death was very unexpected. She ate a hearty meal and went to bed as usual. At about 9 P. M. she awoke and was coughing some, and in less than an hour she was a corpse.

ELD. I.

**PETERS**—In the Bethlehem church, Franklin Co., Pa., March 31, 1893, sister Julia F. Peters, wife of John Peters, aged 38 years, 6 months and 26 days. She leaves a husband and seven children. She was anointed before she died. Funeral services by the writer from 1 Thess. 4: 18.

ISA.

**RUSH**—In the bounds of the Kewanee congregation Co., Ind., March 28, 1893, Daniel H. Rush, 2 months and 6 days. He was a member of the Brethren church, from 1 Thess. 4: 18.

**BLAUSSER**—In the bounds of the same congregation, Pa., March 30, 1893, Bro. Benjamin Blausser, aged 66 years, 10 months and 10 days. Interment in the church cemetery, near McVeytown, Pa. Conducted by brethren G. H. Swigart and R. Myers from 2 Cor. 5: 1.

**PETRY**—At Brice, Ind., March 28, 1893, aged 72 years. Funeral by the Old Order Brethren, Ind.

L.

**BASEHORE**—In the Chapman Creek congregation, Pa., March 8, 1893, sister Susan Minerva Basehore, aged 27 years. She was born in Franklin County, Pa., 1874, and was the daughter of our elder, S. Basehore. She united with the Brethren church when she was a shining light to all with whom she came in contact. She truly was a model young sister and was respected in this community. She was buried in the View cemetery. She was married July 10, 1874, to H. Basehore, of Pennsylvania. They took a trip after their marriage, at which time she became afflicted with spinal disease, and became a great sufferer. She lived for about six months, especially during the last of her life here upon earth when she suffered intense pain and death relieved her sufferings. Funeral conducted from Rev. 14: 13, by Eld. Samuel Zook, of the Brethren church, assisted by Bro. Benjamin F. Zook.

J. S.

**DOUGHERTY**—In Morgan County, Ill., March 13, 1893, sister Mary Dougherty, aged 1 month and 15 days. The funeral services were conducted in the M. E. church, in Franklin, Ill., assisted by the M. E. pastor in charge. Text, 1 Cor. 15: 20.

MICHAEL.

## The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance, Regeneration of the heart and mind, baptism by immersion for remission of sins unto the reception of the Holy Ghost, and the use of the means of adoption into the household of God, are the means of salvation.

It also maintains that Feet-washing, as taught in John 13, and the command of Jesus, should be observed in the church. That the Lord's Supper, instituted by Christ and observed by the apostles and the early Christians, is a sacred connection with the Communion, should be taken in the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Christ, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, James 5: 14, is binding upon all Christians. It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles joined upon us, and aims, amid the conflicting theories of modern Christendom, to point out ground that all must faithfully follow.

The above principles of our Fraternity are set forth in our "Brethren's Envelope." Use them! Price per package, 40 cents per hundred.

x S. H. (a 2nd cousin) son of Isaac Hill, whose wife's mother was a sister to my mother.

See full









A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

Royal Baking Powder Co., 106 Wall St., N. Y.

Announcements.

DISTRICT MEETINGS.

- April 26, at 10 A. M., Southern District of Kansas, in the Osage church, Crawford Co. Ministerial Meeting the day before.
- April 26, Middle District of Pennsylvania, in the Lewis-town church.
- April 26, at 10 A. M., District of Western Pennsylvania, at the Berkeley meeting-house, Shade Creek church, Somerset Co.
- April 27, District of Southern Missouri and Arkansas, in the Spring River church, 9 miles north-east of Carthage, Mo.
- May 1, Southern District of Ohio, 3 miles south of Covington. Tickets one fare round trip to Sugar Grove Station, 1 mile from place of meeting.
- May 1, District of Northern Illinois, in Mt. Carroll, Ill. Ministerial Meeting the day before, commencing at 9 A. M.
- May 4, Middle District of Missouri, in Deep Water church, Henry Co.

LOVE-FEASTS.

- April 27, at 2 P. M., Conway Springs, Kans.
- April 28, at 4 P. M., at Pleasant Hill, Ill.
- April 29, at 3 P. M., Monitor church, 2 miles west and 2 miles south of Mt. Pleasant, Kans.
- April 29 and 30, at 2 P. M., Newton church, Kans., 5 miles south-west of Newton.
- April 29, at 4 P. M., Pleasant Grove church, Kans.
- April 30, at 10 A. M., Indian Creek church.
- April 30, at 2 P. M., St. Vincent church, Longmont, Colo.
- April 30, at 4 P. M., Beatrice, Neb.
- April 30 and 1, at 10 A. M., Abietam church, 2 miles from Wayneborough, Pa.
- May 2 and 3, Chiquis church, Lancaster Co., Pa., in Harborton.
- May 3 and 4, at 10 A. M., Mountview congregation, at Peterborough, Pa.
- May 6, at 1 P. M., Pleasant View church, Reno Co., Kans.
- May 6, at 4 P. M., Appanose church, Kans.
- May 7 and 8, B. B. K. Co.
- May 13, at Mt. Liberty Grove, Ill.
- May 13 and 14, at 10 A. M., the Abietam church, Kans., at the Abietam meeting-house.
- May 13 and 14, at 2 P. M., Salem church, Reno Co., Kans., 5 miles south-west of Newton.
- May 13, Buick Creek church, Henry Co., Ind.
- May 13 and 14, at 1 P. M., Sterling church, Sterling, Ill.
- May 13, at 3 P. M., Linnick, Ill.
- May 15, at 10 A. M., De ver Creek church, Washington Co., Md.
- May 17, Kaskaskia church, Fayette Co., Ill.
- May 17, at 10 A. M., Upper Middleton Valley.
- May 17 and 18, at 10 A. M., Falling Spring church, Franklin Co., Pa., at the Hulse church-house.
- May 20 and 21, at 10 A. M., Clay Hill, Pa.
- May 20, at 2 P. M., Renne Hill church, Marion Co., Ill.
- May 21, at the home of W. B. Sell, Genda Springs, Kans.
- May 21 and 22, at 2 P. M., We'll Run church, Franklin Co., Pa.
- May 25, at 3 P. M., Cedar Creek church, Anderson Co., Kans.
- May 26, at 2 P. M., Pleasant Hill church, Jefferson Co., Iowa.
- May 26, Greenwood church, Iowa Co., Mo., 6 miles north-west of Cabel.
- May 26 and 27, at 2 P. M., Goodwill, Lost Creek church, Juniata Co., Pa.
- May 27 and 28, at 2 P. M., in the new meeting-house, 2 1/2 miles east of Mt. Vernon, Pa.
- May 27, at 11 A. M., Blue Ridge church, Platt Co., Ill.
- May 27 and 28, at 10 A. M., in the Sugar Ridge church, 3 miles east of Dubler, Henry Co., Ohio.
- May 27, Highland church, N.Y.
- May 27, at 10 P. M., Neoma church, Texas, at Eagle Point school-house, 7 miles north-east of No. one.
- May 27, Rock Creek church, Monte Vista, Colo.
- May 27, at 2 P. M., Weeping Water church, Cass Co., Neb.
- May 27, at 10 A. M., in the Panther Creek church, Woodford Co., Ill.
- May 27 and 28, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.
- May 27, at 10 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.
- May 27, at 3 P. M., Lower Fall Creek, Ind.
- May 27, at 2 P. M., in the Springfield congregation, near Wawaka, Ind.
- May 27, on Cleveland Ave., near Douglas Ave., Wichita, Kans.
- May 27, Wacanda church, Ray Co., Mo.
- May 27, at New Enterprise, Pa.
- May 27, at 4 P. M., Washington congregation, 3 1/2 miles east of Warsaw, Ind.
- May 27, at 4 P. M., Okaw church, Ill.

- May 27, at 4 P. M., Rock Run church, 5 miles north-east of Goshen, Ind.
- May 27, at 3 P. M., Mahoning church, Ohio.
- May 27 and 28, at 10 A. M., Maple Valley church, Iowa, 2 miles south-west of Anselmo.
- May 27, at 10 P. M., Germany Valley church, Augh-wik congregation, Pa.
- May 27 and 28, at 10 A. M., Panther Creek, Dallas Co., Iowa.
- May 27, at 10 P. M., Manor church, Md.
- May 27, Maple Valley church, Anselmo, Iowa.
- May 27, at 10 A. M., Hickory Grove church, Miami Co., Ohio.
- May 27, at 10 A. M., Spring Run church, 2 1/2 miles north of McVeytown, Pa.
- May 27 and 28, at 2 P. M., Sugar Valley church, Clinton Co., Pa.
- May 30, at 2 P. M., Oakland, Ohio.
- May 30, at 4 P. M., Pipe Creek church, Miami Co., Ind.
- May 30, at 4 P. M., Wolfe Creek church, Montgomery Co., Ohio.
- May 31, at 3 P. M., in the Salamonie church, Huntington Co., Ind.
- May 31, at 5 P. M., Dango church, 3 miles north-west of Wakarusa, Ind.
- May 31 and June 1, at 10 A. M., Pine Creek, Ill.
- May 31 and June 1, Lower Cumberland church, Pa.
- May 31 and June 1, Dallas Center church, Iowa.
- June 1, Glade Run church, Pa.
- June 1 and 2, Mohler meeting-house, near Ephratah, Pa.
- June 1, at 4 P. M., Manor church, Pa.
- June 1, at 9 A. M., Ephratah, Pa.
- June 1, at 10 A. M., Cedar Creek church, DeKalb Co., Ind.
- June 1 and 2, at 2 P. M., Cherry Grove, Ill.
- June 1 and 2, at 1 P. M., Buffalo Valley church, Union Co., Pa.
- June 2, at 10 A. M., Hartford church, Ind.
- June 3 and 4, at 2 P. M., at Waddam's Grove, Ill.
- June 3, at 10 A. M., in the Wabash church, seven miles south of Wabash, Ind.
- June 3, at 10 A. M., Hudson, Ill.
- June 3, at 4 P. M., South Beatrice, Neb.
- June 3, at 2 P. M., Bethel church, Mo.
- June 3 and 4, at 4 P. M., Bethel church, Thayer and Fillmore Counties, Neb.
- June 3, Sento church, 1 1/2 miles north of Bloomville, Seneca Co., Ohio.
- June 3, at 10 A. M., South Waterloo church, Waterloo, Iowa.
- June 3 and 4, at 2 P. M., Rock River church, at Franklin Grove, Ill.
- June 3, at 4 P. M., in the Turkey Creek congregation, Ind., at the Gravelton house.
- June 3, at 5 P. M., Roaring Spring, Pa.
- June 3, Peabody, Kans.
- June 3, at 2 P. M., Brownsville, Md.
- June 3, at 10 A. M., Portage church, Wood Co., Ohio.
- June 3, at 4 P. M., Woodbury church, Bedford Co., Pa.
- June 6 and 7, at 10 A. M., West Branch, Ill.
- June 6, at 10 A. M., Missions church, Union Grove church-house, Delaware Co., Ind.
- June 9, at 4 P. M., Yellow River church, Marshall Co., Indiana.
- June 9, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2 miles north-east of Milford Junction.
- June 10, at 10 A. M., Green Spring church, Seneca County, Ohio.
- June 10 and 11, at 2 P. M., Grundy County church, Iowa.
- June 10, at 4 P. M., in the Nettie Creek church, near Hagerstown, Ind.
- June 10, at 3 P. M., Blue River, Whitley Co., Ind.
- June 10, at 4 P. M., Falls City church, Falls City, Neb.
- June 10, at 2 P. M., Eagle Creek church, Hancock Co., Ohio.
- June 10, at 10 A. M., in the Greene church, Butler Co., Iowa.
- June 10 and 11, at 10 A. M., Richland church, Richland Co., Ohio, 6 miles north of Mansfield, Ohio.
- June 13, at 6 P. M., Harrison County church, Ind.
- June 15, at 10 A. M., Wyandott church, Ohio.
- June 16, Lohrsted church, near Goshen, Ind.
- June 17 and 18, at 1 P. M., Hickory Grove, Ill.
- June 17, at 10 A. M., Sugar Ridge church, Mich.
- June 17, at 10 A. M., Black Swamp church, Ohio.
- June 17, at 10 A. M., Garrison church, Benton Co., Iowa.
- June 17, at 10 A. M., Rome church, Ohio.
- June 17 and 18, at 10 A. M., Indian Creek church, Polk Co., Iowa, 3 1/2 miles south of Maxwell, Iowa.
- June 17 and 18, at 2 P. M., Chapman Creek church, Kans., 9 miles north and 2 miles east of Abilene, Kans.
- June 23 and 24, at 2 P. M., in the Silver Creek meeting-house, Ogle Co., Ill.
- June 23, Montgomery church, Indiana Co., Pa.
- June 23, at 4 P. M., Rockton, Clearfield Co., Pa.
- June 24 and 25, at 10 A. M., Iowa River church, Iowa.
- June 24 and 25, Des Moines Valley church, Polk Co., Iowa.
- June 24 and 25, at 10 A. M., Boon River church, Hancock Co., Iowa, 1/2 mile east and 2 miles south of Snison.
- June 24 and 25, at 10 A. M., Dry Creek church, Linn Co., Iowa, 1 mile west of Robins Station.
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- Jo. B. Early, Ore.
- Isaac L. Myers, Kan.
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Vol. 31, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., May 2, 1893. No. 18.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 10  
Huntingdon, Pa.

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Our religious life—what is it? If we have a good thing we not only ought to know what it is, but we ought, in some way, to show our appreciation of it. And as the religion of Christ is a something that we can all enjoy, without depreciating its value to any, as individuals, we ought to labor to have others enjoy it with us. Religion represents the "inexhaustible riches;" and these are free and open to us all. The great wonder is, (1) that those who claim to have it, or live it, do not enjoy it now; and (2) that all do not seek after it.

The latter part of last week we enjoyed a very pleasant call from our much-esteemed brother, D. L. Miller and wife. Bro. D. L. was on his return from Europe and Bible Lands. His wife went as far as New York to meet him. We suppose that, at this meeting, like Paul, he thanked God and took courage, as he seemed to be in a very happy spirit,—well, both of them,—while with us. We are sure the visit was more than appreciated. He gave us two talks,—the first a short description of the trip made, and the second an illustrated talk on Egypt. Though the evenings were wet, the large chapel was well filled, and the talks greatly enjoyed. Our only disappointment was, that they could not remain with us for a longer time.

As springtime opens, nature finds and brings to us her most beautiful and desirable gifts. On our table beside us, is a vase of the most beautiful and fragrant early spring flowers,—the arbutus,—a flower common to the hills and shady nooks of Pennsylvania. As soon as the snow and frosts disappear, these very fragrant messengers of spring may be found nestling among the leaves and mosses of our hill-sides. The plant is very small and its habits are unpretentious, and yet it possesses a charm and loveliness that call forth the admiration of all admirers of the many gifts which nature so lavishly bestows upon us. Truly, the finger-marks of our beneficent Father are seen in all his works.

J. S., the passage you refer to is in 2 Tim. 4: 2, and reads: "Be instant in season, out of season." The words alone do not and cannot express the thought that is really in them. The evident meaning is, not only to preach the Gospel, but, in view of the dangers attending those who do not have the hope that the acceptance of the Gospel gives, to urge its claims at all times, whether it seems to be seasonable or not. To present some things, there are only certain times that are seasonable. But when a sinner is living under the sentence of condemnation, it is always seasonable to urge the offers of mercy and pardon, as upon the acceptance of this offer may depend the eternal welfare of souls. Every opportunity should be embraced, and when there is none, we should strive to make one.

BRO. TOBIAS KIMMEL, of Elderton, Pa., father of Eld. Lewis Kimmel, of the same place,—has lately passed over to his reward. He was one of the standbys of the church during some of her severest conflicts, always standing firmly for the truth. He raised a family of children, all of whom have become enterprising and useful men and women in their country and church. When his son, Bro. C. G. Kimmel, was here in the winter, his father was in feeble health, and a few weeks later peacefully passed away. He was of a generous and benevolent disposition and was always open-handed in complying with the charitable requests. Many will miss his ministrations and mourn the loss of one who was always a friend in time of need. His wife preceded him and they are, we trust, now united, to part no more.

### QUERY AND ANSWER.

Please answer through your paper: Is it necessary or the rule of the Brethren church to send a committee to a member who sends a written notice to the church to which he belongs, stating that he wishes or intends to leave the church and asks to have his request granted, without giving any reasons?  
J. M. CROUSE.

We think that the rule in such cases is to send a committee, and that there are very good reasons for so doing. It may happen that, through a false report, an imaginary slight or a misunderstanding a member may decide to leave the church and request that his name may be withdrawn. By sending a committee to such a one such explanations may be made as will be entirely satisfactory to the dissatisfied party, and thus fellowship

and good feeling be restored. In every case, all lawful efforts should be made, on the part of the church, to save her members. This can best be done by showing a well-defined interest in their welfare, even after they have seemingly lost all interest in the church.

### DENOMINATIONAL UNION.

We read with considerable interest in a late number of the *Independent*, the views of a number of representative ministers, of the different denominations, on "Christian Union in Denominational Families." There are quite a number of suggestions made as to how so desirable an object may be attained, and all admit that there should be more union among a Christ-professing people; but just how this can be brought about, is not so easily determined. Of course, everybody will say that the Gospel is the only basis upon which this union can be made; but how all the churches and sects can get on this basis is where the trouble comes in.

The plan suggested, as a commencement, is that of uniting the classes. That means, the classification of all the denominations into harmonious and homogeneous sections, and then the unifying of these sections. When the last census was taken, there were 143 distinct denominations, divided under the following heads: Adventists, 6; Baptists, 13; Brethren (River), 3; Brethren (Plymouth), 4; Catholics, 8; Christians, 4; Church of God, 1; Quakers, 12; Congregationalists, Disciples, Dunkards, 4; Latter Day Saints, 2; Jews, 2; Lutherans, 16; Mennonites, 12; Methodists, 17; Presbyterians, 12; Protestant Episcopal, 2; Reformed, 3; United Brethren, 2. In addition to these groups are a number of sects that have sprung up and, as yet, have had no swarms.

It is thought that, because the general similarity in faith and practice, found in these classes or groups, unity could more readily be brought about than would be possible in the denominations in which the differences are greater and more manifest. This would seem so, at first thought, but when we remember how these divisions are brought about, and the bitterness that often grows with them, it will be seen that, in some cases, a union would be harder to be made than those in which the differences are more apparent and real.

Before the oneness, so earnestly prayed for by the Master, can be brought about, there must be less selfishness, and more of Christ among all professing Christians. Denominationalism must be laid aside and forgotten, and the Bible alone made the standard of faith and practice. If this could be done, and we wish it could, then hope would dawn for so desirable an object. And yet, when we look at Christianity as we now have it, there doesn't seem to be much cause for hope in this direction. Still, we should pray for it, because God would have it so.

Michael  
138 Cumberland



## ESSAYS

\* Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.

### HE IS JUST THE SAME TO-DAY.

[Bro. D. F. STOUT reminds us the following hymn. He expects to sing it at the Annual Meeting. Those who attend and wish to learn the music, may do well to cut out the hymn and paste it in their Hymn Book.—E. J.]

Have you ever heard the story,  
Of the babe of Bethlehem,  
Who was worshiped by the angels  
And the wise and holy men.  
How he taught the learned doctors  
In the temple far away,  
Oh I'm glad, so glad, to tell you,  
He is just the same to-day.—CHO.

Have you ever heard the story,  
How he walked upon the Sea,  
With his dear disciples tossing  
On the waves of Galilee.  
How the waves in angry motion  
Quickly at his will obeyed,  
Oh I'm glad, so glad, to tell you,  
He is just the same to-day.—CHO.

Have you ever heard of Jesus,  
Praying in Gethsemane,  
And the ever-thrilling story  
How he died upon the tree.  
Cruel thorns his temples piercing  
As his spirit passed away,  
Then He died for you, my brother,  
And He's just the same to-day.—CHO.

Have you ever heard the story,  
How the Lord before He died,  
Laid his blessed hands in healing  
Upon all who to him cried.  
How the sick and all afflicted  
He rejoicing sent away,  
This he came to do, beloved,  
And He's just the same to-day.—CHO.

Have you ever heard the story,  
Of the Pentecostal day,  
How the Holy Ghost descended  
How He had the right away.  
With the cloven tongues of fire  
Inbred sins were swept away,  
Oh I'm glad, so glad, to tell you,  
He is just the same to-day.—CHO.

Have you ever heard the story,  
That our risen Lord should come,  
Down to earth again and gather  
All his chosen people home.  
Oh He says He's surely coming,  
God declares His word unchanging,  
He is just the same to-day.—CHO.

#### CHORUS.

He is just the same to-day,  
He is just the same to-day,  
Seeking those who've gone astray,  
Saving souls along the way,  
Thank God, He's just the same to-day.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### "The Law and the Gospel."

BY I. J. ROSENBERGER.

#### Part Three.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it"—Luke 16: 16.

VII. CHRIST coming into the world, instead of violating the law he magnified it; made it honorable. The prophet states this matter thus: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42: 21.

The evidence is abundant that God was pleased with the righteousness of his Son. We refer to the scene at Christ's baptism. At the transfiguration there came a voice out of the cloud, saying,

"This is my beloved Son, in whom I am well pleased; hear ye him."

We have shown, that, when Christ came, the law ceased, the prophecies in a major sense were fulfilled, and the new system was established. How, then, did Christ's coming, in this way, magnify the law and make it honorable? I explain. Christ magnified the law and made it honorable by meeting its types and fulfilling its predictions. The priest who daily administered under the law, and the high-priest who went into the Holy of holies once every year, "were not suffered to continue by reason of death;" but when Christ came he took their place. He was the "Called of God," "a priest forever after the order of Melchisedec." How clearly did Christ magnify the position that those priests so long filled!

The sacrifices offered during so many centuries have ceased; but they have been honored by Christ's being offered in their stead. Israel's long journey through the wilderness, led by Moses, has been magnified, made honorable, by that history repeating itself. Christ is now our leader through the wilderness of this world to our happy heavenly Canaan. The prophets also have been highly honored by Christ's coming and so minutely fulfilling their predictions concerning him. Hence, of a truth, Christ did magnify the law and make it honorable.

VIII. It is apparent that "the law and the prophets were until John," after which the Gospel kingdom was set up. The reasons for this glad-some change, this advance, are apparent. We name the following:

1. The law was but a shadow, a faint representation of the facts, and as such could not be effective for the full salvation of the world. The virtue of those types under the law was in the thing signified, and not in the sign. It requires realities and not shadows to save souls; hence the apostle explains: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." Heb. 10: 1.

2. The number of the offerings under the law indicated insufficiency. When a physician prescribes so many different remedies for the same disease, it indicates a want.

(a) The animals offered were various, such as bulls, goats, heifers, kids, lambs, birds, etc.

(b) They offered burnt offerings, sin offerings, trespass offerings, peace offerings.

(c) Their sacrifices that were not bloody, were first-fruits, first-born, tithes, vow gifts, half shekel, etc. Under the Gospel, "by one offering Christ hath perfected for ever them that are sanctified." Heb. 10: 14.

In this new Gospel system we not only have but one Priest and "one offering," but likewise "one fold," one shepherd, one church, one door, "one body," "one faith, one Lord and one baptism;" all and each of which are final and effective.

3. The repetition of those services under the law was unsatisfactory. Always doing and never getting done, leaves the mind unsatisfied. The fact that it can now be said, for it was said by Christ himself, of the plan of salvation, "It is finished," is most gratifying. Under the law, "every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Heb. 10: 11, 12. Under the Gospel our High-Priest offered only once for all; once was sufficient. He then sat down, his work was done. "It is finished;" most glad-some news!

4. The sacrifices under the law were inefficient to atone for sin. They were but animals. "only had God never appointed these to serve great and momentous end of making adequate atonement for human sin, but there would be essential incongruity, nay, a moral inconsistency between the character of God and the sanction his law, in the accepting of such a mean and worthy offering as a compensation for the multitudinous sins committed by those whose transgressions are forgiven." Again, there would be no consistency between the offering and the creature redeemed. "For it is not possible that blood of bulls and of goats should take away sins." Heb. 10: 4.

5. Those offerings were not only inefficient atoning for sin, but in those sacrifices there was only "a remembrance made of sins every year." Heb. 10: 3. As that dark cloud of smoke arose from their morning and evening sacrifices hung lowering over the camp of Israel, how they must have been reminded of the sins of the guilty race! This must have been to them a painful remembrance. Under this new economy it is well for the Christian to often meditate and ponder his violations of right. These will foster a mental frame that will enable us to that "our strength is made perfect in weakness."

6. The sacrifices under the law had no bearing on the future, only for the past up to the present. They were often for the sole benefit of the one presenting the offering. But under the Gospel "through the offering of the body of Jesus Christ once for all," we have a sacrifice whose virtue reaches back to the fall of our first parents, reaches down the ages to the last son and daughter born of Adam's race.

7. The law could not remove the impurities of a blighted soul, "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Rom. 8: 3. Remember that the priest and Levite passed by on the other side. The law and the prophets virtually, only gazed upon the needs and sufferings of humanity, while the good Samaritan, Christ, the Gospel, has stopped, as to our joy and comfort, is administering aid to suffering mankind. In Christ's first teaching, in his own native town, Nazareth, he announced his mission in the world as being in the line of his named, like that of the good Samaritan, that "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering sight to the blind, to set at liberty them that are bruised." Luke 4: 18. In the Gospel alone are we taught, "Purify your souls in obeying the truth." 1 Pet. 1: 22.

8. The law could not satisfy the longings of the soul. Christ says, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13: 17. The apostle gives a list of ancient worthies, and then adds, "They all died in faith, not having received the promises, but having seen them afar off." Heb. 11: 13. This promise was Christ. "And of his mercy have all we received, and grace for grace." John 1: 16. The direct benefits of the law were conferred upon only a few. Moses went out on behalf of his own people, the Jews only. His messages and communications from God, given to Moses and his successors, were all for the nation of their own people. Even Christ's first commission to his disciples was limited in this respect. His words are these: "Go out into the world, the Gentiles, and into any city of the Samaritan



enter ye not." Matt. 10: 5. But the work, as given in his last commission is, "to every creature," "to all nations," "the field is the world." The message borne by the angels at Christ's birth was: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people." Luke 2: 10. It afforded Peter great pleasure when he learned that through the Gospel, "in every nation he that feareth God and worketh righteousness, is accepted with him." Acts 10: 35.

9. "The law was given by Moses; but grace and truth came by Jesus Christ." John 1: 17. Mankind was in great need of favor, of grace; but the law had none. For "he that despised Moses' law, died without mercy, under two or three witnesses." But under the Gospel we have constant favor. Christ is "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2: 17. Our grace is so abundant that the Gospel speaks of "a throne of grace." The law, as we have seen, was but a type, a shadow; hence, in a sense, was not the truth. But the Gospel is a veritable truth,—an ever-living, unchangeable reality.

Covington, Ohio.

#### APOCALYPTIC.

BY C. H. BALSBAUGH.

My Dear Brother N. N. G.:—

WHY ask me to answer a question which God has shrouded in mystery? Christ did not tell his disciples all that he knew, John 16: 12; and only a tithe of what he did reveal is placed on record. John 2: 30, 31, and 21: 25. The Apocalypse is as much a veiling as a revelation. Glorious and startling things are exposed to view, with manifold intimations of greater glories that wait a later manifestation.

That Jesus Christ will come again, admits of no question. Time and manner only approximately revealed. That his advent is nigh I firmly believe. That millions are now living who will witness it, I have no doubt. That it will be transcendently glorious, Scripture abundantly affirms. Mystery on mystery interminable and astounding, will be connected with that event, and follow it beyond all stretch of imagination. I have read much and thought more on all the references which the Holy Record contains of "the glorious appearing of the Great God and our Saviour Jesus Christ," but have never been able to form a perfect periscope of all the details with that Day of Wonders. I know that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ;" and "to be glorified in his saints; and to be admired in all them that believe." 2 Thess. 1: 7, 8, 10. I know that "the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so (not there) shall we ever be with the Lord." 1 Thess. 4: 16, 17.

I know that "we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and all shall be changed." 1 Cor. 15: 51, 52. I know that "Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be

priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6.

These, and many other particulars of awful moment, pertaining to eschatology, are clearly revealed. But as to the re-population of the earth after the second advent, save by the risen saints and the undead, glorified living, I know nothing. That a part of the earth will be inhabited by the unregenerate during the millennium, seems clearly intimated in Rev. 20. "When the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which shall be in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of which is as the sand of the sea." Rev. 20: 7, 8.

The ninth verse declares their unholy purpose and their fearful and final doom. Now the earth is clear of sin and sinners. The millennium will be synchronous with a race who live and propagate in the sphere of nature. That the unfettered dragon will deceive a single soul of those who shared the millennial Sabbath with Christ in resurrection glory, is not for a moment to be thought of. The events of Rev. 20 are only preparatory to the inauguration of the consummation of the twenty-first. Christ claims this whole earth for himself and his saints. Matt. 5: 5; Rom. 4: 13; Heb. 1: 2. "New heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13.

Do we love his appearing? 2 Tim. 4: 8. Do we join in the enthusiastic prayer of the holy John: "Come quickly, Lord Jesus." Rev. 22: 20. Are we looking for that blessed hope? Titus 2: 13. Are we "diligent that we may be found of him in peace, without spot, and blameless?" 2 Pet. 3: 14. Would we rejoice to hail the sign of the Son of Man coming in the clouds of heaven, with his holy angels, in power and great glory? Matt. 24: 30, and 25: 31. We know the result of Christ's first advent in the experience of all who truly believe: "That through death he might destroy him that had the power of death, that is, the devil; and declares them who through fear of death, were all their life-time subject to bondage." Heb. 2: 14, 15. It is only in the full enjoyment of Rom. 5: 1, and 8: 1, and Philpp. 4: 7, that the second advent is to us a joyful anticipation.

The coming of our Dearest Friend is the supreme present beatitude of the true believer. Look where we will, the tokens of his speedy advent are indubitable. The ungodly world, and many in the church, ask with a carnal, caviling spirit, "Where is the promise of his coming?" 2 Pet. 3: 4. But those who "know nothing but Jesus Christ and him crucified," and whose key-word and key-fact is Matt. 6: 10, have no sweeter pleasure than Heb. 9: 28.

#### HERE AND HEREAFTER.

BY J. S. MOHLER.

In its relations the human race is divided into the "here" and the "hereafter." The "here," are wholly absorbed in the affairs of the world,—its riches, display, honors, office, pleasures, amusements, and whatever is pleasing to the carnal mind. Anything pertaining to the righteousness of Christ, to mortality, and eternity, finds no abiding room in such hearts.

It is passing strange that persons of sane minds can be so indifferent to the "hereafter," and so easily satisfy an immortal mind with the groveling things of earth. The "here" is only a brief day; a day overshadowed with many clouds and raging storms, a day of suffering and tears, interspersed with but a few rays of sunshine.

The class, belonging to the "here," must eventually, though unwillingly, become participants of the "hereafter." The "hereafter" will divide the human race more clearly than they are here. The class whose interests were wholly "here" will discover then that, instead of a short day, they must endure a long, dark night,—a night in which no star will ever shine, on which no sun will ever rise to dispel its gloom. Added to this, a night of intense suffering, with no hope of relief, "where the worm dieth not and the fire is not quenched," and to add to the horrors of that awful scene still more, is the fact that their associations are as unhappy and deplorable as the place itself,—liars, thieves, swearers, drunkards, whore-mongers, adulterers, fornicators, make up the rank and file of that mass of human pollution.

The most painful experience of all is the fact that they might have escaped all this shame and suffering, by giving a listening ear, an obedient heart, and a devoted life, to the means of saving grace. A person who, wilfully and deliberately, goes on in his worldly career, with all the above facts before him, virtually becomes his own murderer,—is self-condemned.

How pleasing is the contrast with the class of the "hereafter!" These, while they live here in the world, are not of the world. They simply use the good things of the world as not abusing them; their inner life and their affections are in heaven. They have no spiritual kinship with the world. Their kinship is with the Father, and with the Lord Jesus Christ, and with their fellow-heirs of the same inheritance. All are members of the royal family of heaven; hence their voluntary separation from the sins of the world. It is as logical and philosophical for the righteous, by the inner trend of their consecrated hearts, to separate themselves from wickedness, as it is for the coming light of day to drive away the darkness of night.

Although the Christian has fewer worldly pleasures than the sinner, this is overbalanced, by far, in the consciousness of that peace that God alone can give, a clean conscience and an inspiring hope that is anchored within the veil, and fervent charity that thinketh no evil. Add to all this, the happy experience of Christian fellowship, especially in worship, where we may sit together in heavenly places in Christ Jesus, and you have pleasures that are lasting.

But the most marked difference between the two classes will be made manifest in the judgment day. The class who have merely lived in the indulgence of their carnality, will go away with shame and everlasting contempt; while those who have lived for the "hereafter," will go into life everlasting.

What a life that will be! A life wholly pure, supremely happy, free from all care, where true friendship abounds on every side, void of all pain and a stranger to tears, a life wholly congenial to the longing desire of every sanctified heart.

In view of this condition of things, it seems remarkable that any person can allow himself to live in sin one day or one hour. Christ says truly and forcibly, that men love darkness rather than light because their deeds are evil. This, we apprehend, is the reason why so many remain in darkness.

Morrill, Kans.

Do you feel you are weak? This is the Spirit's bidding you to go to God for strength. The greater your wants, the greater your encouragement to go to God for supply; for the greater will be his glory in supplying them; he says: "Open thy mouth wide and I will fill it."



## TRAVELER, WHICH WAY?

BY A. HUTCHISON.

READER, have you been considering what is ahead of you? The course you are now pursuing is destined to bring you to that object or place, sooner or later. According to the wise man, there is a way with two ends to it. He says, "The way of life is above to the wise, that he may depart from hell beneath." Prov. 15: 24. Here we have a way presented, with life or heaven at one end of it, and hell at the other end, and it must be clear to every reflecting mind, that we are all on that way somewhere between the two places.

Heaven above and hell below,—which way are we faced? We may be on the road that leads to heaven, and yet unsafe, because we are headed the wrong way. As life is at one end of the road and death at the other end, it is certainly of the greatest importance that we give heed to the course we are traveling. We can neither get off of that way, nor stand still on it. We sometimes hear people talking about certain ones getting off the track, but they only face about, and travel toward the other end of the road. If time were to stop, then we may stand still on the way. But as long as we live, we are moving. When we die, then we stop,—time is not reckoned with us any more. There is, then, no chance for us to change position or condition. Therefore, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10.

Surely, then, we can all see the great importance of giving close attention to the course we are traveling. We all desire a happy landing when our race on earth is run. On examination of our course, if we find that we are traveling toward the wrong end of the road, the only thing for us to do is, face about, or turn round and travel toward the other end of that road. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7.

Procrastination, that old "thief," is robbing his thousands. He is careful to keep his subject from looking ahead to see what is awaiting him, or what is at the end of that course, if he is going downward. And if, perchance, his passenger should be aroused, to see his danger, he will then use his skill to keep him from turning round at once. He will try to quiet the awakened one at least for awhile, saying, "I would not be in a hurry about this matter,"—admitting that there is danger on that line,—“you have plenty of time yet. No need of hurry now.” If he cannot succeed in any other way, he will even tell that anxious soul, "You had better read up on this line."

Well, the awakened one wishes to know, "What shall I read?" "Why, read the Bible," Mr. Procrastination says. And how can any one object to that? But, mark you,—what is his object in having this one read the Bible? Why, time, delay,—and he will try to show where the Bible contradicts itself, and thereby cause confusion in the mind of his subject. All this while the poor, halting one is going on down toward the lower end of that way. The old Hydra-headed-monster, — Procrastination,—if he cannot succeed in one way, will try another. Not infrequently he will try to get you to look at the mistakes made by such as have tried to ascend the scale, and reach the safe end of this way. When he has succeeded in getting his adherent to view the case from this stand-point, he will say, "Now you are a better man or woman to-day than many

church members, and what need you to join the church for?" Legions are at that point to-day,—not realizing that they are going on the downward slope of that inclined way. You cannot stop, and stand at one given point very long. You may stop to think, that is, you may say, "I will not do that thing again, until I view my whereabouts, and see whether I am safe in so doing." But the vessel on which you are, is moving with the current. When the oars are still, or the motors silent, the vessel never moves up the stream. Therefore we are always going down, unless we are at work to resist the force which tends toward the nether end of the way. We must do as that valiant soldier of the cross, Paul. He says, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind; and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philpp. 3: 13, 14.

"High calling." Since the way of life is above, the calling must be *higher*. The tendency of our course must be upward. Hence the question, "Traveler, which way?" And, that we may make a safe and successful voyage up the hill, or up the stream, we should take the following advice, or instruction: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27: 5.

Now if we want to travel safely over this way, we will have to follow Christ, who has traveled over the road, and ascended the hill before us. We have such glorious encouragement in the words of our Leader. Hear them! "Then spake Jesus unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

We must not think that we can rise above ourselves without Christ, for he says, "Without me ye can do nothing." And if we never ascend above this important self, we will never reach heaven. Jesus says, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" John 5: 4, 44.

Our Leader and Commander has left means, elements and ordinances, for our use, but let us not, for a moment, think that we are to ascend no higher than the formal use of these. But as we use these elements as symbols, let us look beyond, to the hill of the Lord, and try to arrive at the heights to which they point.

## "REST."

BY FANNY MORROW.

"Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11: 28, 30.

THIS is the language of the Christ who said he came to teach men "the life that is life indeed." It contains, first, an invitation and a promise; second, a command and a reason for the command. The invitation extends to all mankind. Christ, being able to read the secrets of every human heart, could not be deceived. He saw that beneath the mask of gay revelry and rich display of pride and worldly ambition, there dwelt a spirit of unrest, a heart burdened with anxiety. He knew that all, the young as well as the old, the rich as well as the poor, were laboring to carry the perplexing burden of life; hence the invitation was to all, "And I will give you rest."

How does he give this rest? Is it a "something" dropped into the soul as the snowflakes drop upon the earth? Or is it a condition of

mind—as the effect of a specific cause? notice carefully we will see that God's work in his kingdom of nature and of grace, that certain effects always follow certain causes. So we will see in this case that rest is the effect of a cause; for the Great Teacher says, "Take my yoke upon you and learn of me."

"Yoke," in this place, does not mean a yoke as it does in some other places; but simply a yoke of power, as the yoke upon a pair of oxen, or a well-fitting harness upon horses, putting them to draw heavy loads and perform labor. We may, by this figurative yoke, be united to Christ that we will be able to bear the burden of life and bring forth fruit to his glory. We can, by an act of faith, come to Christ, and obedience be so highly honored as to be united with him. Then he says: "Learn of me, for I am meek and lowly in heart." If we do something to do,—a lesson we can never learn from any other teacher, an education that can never be obtained in any college; a branch of knowledge that is not taught upon the farm or in any shop.

"Meekness and lowliness." How can we come to the state of meekness and lowliness which enable us to find rest to our souls?

First and above all, we must study his life. It is recorded in the Written Word, and honored in the Word enough so as not to think a part of it is less. Then we can, by his help, go forward as he did. This promise is given: "Ye shall find rest unto your souls; for my yoke is easy, and my burden is light."

Life, to an unbeliever, or sinful man, is a burden because his soul is not stayed upon God; he is not yoked with Christ,—the Burden-bearer. When yoked with Christ, the burden is light, because the soul is at rest from self and finds that last dear legacy which the Savior bequeathed to his own, when he said, "My peace I give you." We generally think of rest as the cessation of work, yet we see that Christ led a very busy life,—a life beset with hindrances, perplexities and sorrows, yet, while in this world, not like it. He might have commanded riches and honors of earth, yet he lived unburdened with the poor and lowly,—he made no reputation. Hence he was not disturbed by people slandered him. He talked but little of his Christian graces,—*he lived them*.

I once read of two artists,—each painted a picture to illustrate his idea of rest. The first was for his scene a still, lone lake among the mountains. The second placed upon his canvas a thundering waterfall, with a fragile bird bending over the foam. At the fork of a stream almost wet with the spray of the cataract, a bird sat on its nest. The first was only stagnation, the last was rest. The rest we find in Christ, not stagnation. It is not a soothing sensation that comes into the soul when we listen to the preaching, or the melody of sacred songs, but the strength of the inner man in every step of life, the repose of a soul set deep in God's blessed calm of the faith that makes us know as long as "God is in his heaven, all is well with the earth."

Ottawa, Kans.

## THE POWER OF SIN.

BY M. J. M'CLURE.

SIN is transgression of law. There is a law that tends to govern the body only. There is a law that is to govern both body and soul. Violation of the first brings suffering, and sometimes death to the body only, while a violation of the second brings death to both. A person



May 2, 1893.

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by violating the law made for the preservation of health, in intemperance in eating, drinking, exposure, toil, etc., cause premature death to the body. This may be a sin against the body and not affect the soul. If a person, ignorantly or inadvertently, eats or drinks poison, it may cause death to the body only; but when taken with suicidal intent, it affects both soul and body, and the wilful act becomes a sin against God, and the sinner suffers the result. Thus we find at least one power that can kill the body, but "cannot kill the soul."

The natural death of the body is the result of Adam's failure to eat of the tree of life, while the separation of man from God was the consequence of man's eating of that other tree. Death reigned from Adam to Moses, and reigns yet, "over those who have not sinned after the similitude of Adam's transgression," simply because "dust thou art."

It would not have been a sin to eat of the tree of life; it was not a sin to fail to eat of it, and as a consequence it is not a sin to die a natural death. "Death" (to the body) "came by sin," not, as many seem to argue, because of it. In this, and this only, does Adam stand as the federal representative head of the human family, and when Christ, by the power of God, shall raise from the grave all sleeping bodies, then will have been restored in Christ, all that was ever lost in Adam.

When the body is dead, it is entirely inactive, breathless, pulseless. But there is a death, different from this,—a death because of "the transgression of the law." Paul says, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7: 9. Paul was an active, living man in some sense. How? "And you hath he quickened, who were dead in trespasses and sins." Eph. 2: 1. "And you, being dead in your sins, and the uncircumcision of your flesh." Col. 2: 13.

Here were a number of people pronounced dead who were yet sufficiently alive to be guilty of many sinful acts. 1 Cor 6: 9, 10, 11. Then what? The obvious conclusion is that, as in the cases of Adam and the prodigal son, an evil course, a wilful, persistent transgression of God's law had brought about a separation of God and man, and that the latter was dead to God, dead to all things holy and good, though thoroughly alive to evil practices and thoughts.

Again, Rom. 6: 2, 11: "How shall we that are dead to sin, live any longer therein?" "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Thus we clearly see that the arbitrary definition of the terms died and dead, used by "True Theology," is sophistical, while the contrary is true and safe, viz., that the words must be given the meaning that will harmonize the context and make sense. It was asserted in a former article that a dead soul (in the sense of being inactive, senseless) was unheard of. Yet we read that "the soul that sinneth, it shall die," and that there is a power that is to be feared, that can "destroy" both soul and body in hell. Now we have discovered that being dead in sin was to be separated from God, and to be dead to sin was to be alive to God.

Now an important fact demands our attention. There has never been, can never be, an act performed except when the body and soul are together. Not, as some seem to think, that they are in union in the performance of a bad act, else the doctrine of total depravity might be true. In fact, the Scripture says, "Every sin that a man doeth is without the body," 1 Cor. 6: 18, while the soul is within the body, Gen. 2: 7. Thus, in the first transgression, it was the hand that reached

forth and grasped the forbidden fruit; in the first murder, it was the hand of Cain that slew the brother, it was the hand of Moses that smote the rock that caused the forfeiture of the home in the Promised Land for him; it was the spoken word that brought the sorrowful look upon Peter and caused him to weep; it was the spoken lie that brought death to Ananias and Sapphira; and so we might continue to quote passages to prove the truth of the text. Though the evil thought is born of the heart, it is only after it is born that it becomes a sin, with power to bring condemnation. That sin affects the soul is true; but, how? is the question.

The Ethiopian cannot change his skin, nor the leopard his spots; neither can a man change his nature. The nature of the body (image) is earthly because of its origin; the nature of the soul is heavenly because of its origin. The image (body) is called man; the likeness (soul) is named soul.

The soul, like a priceless jewel, is committed to the care of man, to be accounted for in the future. If the life of the man be evil, as was that of the prodigal son or the rich man, the soul becomes polluted by its contact with sin. But it cannot become evil itself, or the prodigal could never have "come to himself," nor could the rich man have been reminded, even in hell, of the mistake he had made or tormented in the flame. The soul always remains as the likeness of its Maker in nature, no difference what its associations may be.

When the body, by yielding to the power of sin, has become defiled, polluted, depraved, and the soul crimsoned by its dwelling in this sinful body, and, with the body, has been separated from God and holy things, the man is dead, "dead in trespasses and in sins;" and if, in this condition, the body "returns to the ground," the man, body and soul, is lost: so great is the power of sin. But, before the body ceases to exist, the man may be redeemed from the power of sin. The body must be redeemed in one way, the soul in another. The body must be regenerated, must be "washed with pure water," Heb. 10: 22; must be "born again," "born of water and the spirit." The soul must be purified in "obeying the truth," 1 Pet. 1: 22; and "the blood of Christ cleanseth from all sin." 1 John 1: 7.

Thus we discover that, in order to be redeemed from the power of sin, the body must be changed, converted from a sinful life to a life of obedience; and the soul must be purified from its stains, and then man is a fit temple for the indwelling of the Holy Spirit. If in this condition the body returns to dust, the man is saved. When the body ceases to exist, when the soul "departs" (Gen. 35: 18), all action, either for sin or salvation, is finished; its destiny is fixed. Before the union of body and soul, there was not an act performed; after the separation, the same is true. Eccl. 9: 10.

The condition of those who have gone, is the great question. "True Theology," on page 23, says: "We believe that all of Christ died and went into the tomb," but does not offer a particle of proof. Of all the positions taken, or arguments adduced to undeify the Son of God, this is the most brazen I have ever seen. If an atheist or a few would say as much, it would not be surprising; but for a professed Christian to assert that Deity can die, cease to exist, lie dormant in the grave, is certainly startling, almost incredible. If that could be true, what would be the hope of the world? If the Son can die, why not the Father? What assurance can any one have of an existence in the future? What better argument could infidels want? But the position is absurd, and utterly untenable. All revelation, whether in nature or the Bible, proves it false. What a solemn mockery was the Savior's answer to the

prayer of the repentant thief, if it was true that Christ was all mortal and "to-day" would be "all in the tomb." What a deceitful delusion when He cried, in the death agony, "Father, into thy hands I commend my spirit;" and gave up the Ghost. Luke 23: 46. What a blind leader of the blind was the apostle Peter when he said, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached to the spirits in prison; which some time were disobedient, when once the longsuffering of God waited in the days of Noah." 1 Pet. 3: 18, 19, 20.

That the part of man that came from God as his likeness, named soul, which was described as living, has ever ceased to live, is without a particle of proof. A theology teaching the doctrine of dead souls rests altogether upon assertions, far-fetched reasoning, arbitrary interpretation of Scripture texts, and translations made to suit the position. The language of the Savior, in describing the condition of the rich man and Lazarus, is handled in such a way as to cast as much doubt as possible on the correctness thereof. But Christian people must accept all things spoken by Christ as true, whatever it may do with their peculiar theories.

Matth. 10: 28 plainly intimates that only God can hurt the soul. If it cannot be hurt by human power (which can kill the body), there is strong argument in favor of the doctrine of natural immortality. But when we read Luke 16: 19, 31, the argument becomes a certainty, if the Savior's language be true. Dives was surely living and conscious, was having the use of memory, feeling and reasoning power,—the same essential attributes that went to make up the first soul breathed into man. Rev. 6: 9, 10, 11 tells of the souls of those who were slain for the word of God, and for the testimony they had held. This was surely between death and the resurrection. They were possessed of the same attributes as the rich man, and used them. Again, in Rev. 20: 4, John saw the souls of good people. These texts, which have been quoted in the series of articles, prove that the soul is of different material from the body; that it is operated upon in a different way; that it is from a different place; was brought into existence in a different manner; may be brought under the power of sin unto condemnation only as it is associated with the body, and will exist when the body has returned to the dust from which it was taken.

Cerro Gordo, Ill.

THERE are many better things than money—an unspotted character, the confidence of good men and women, the love of wife and children, and, above all things, the approving smile of Almighty God. Let Christian people recognize this fact, and act upon it. Let them teach it to their children. We know many homes into which no luxury ever enters, and in which every single expenditure must be carefully weighed; but which are, nevertheless, as full of blessedness as one of these fine April mornings is of sunshine.

WHAT are large bank accounts, wide stretches of land, and many costly buildings worth to the man who is about to pass into eternity? All these he must leave behind him. The soul of Jay Gould entered the presence of God as naked as that of the commonest pauper whose starved and shrunken frame was cast aside into the potter's field. What difference is there between them now? How much better off is the one than the other?



## Missionary and Tract Work Departments.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one of God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—Cor. 3, 12.

### Organization of Missionary Committee.

J. AMEL VANHMAN, Foreman, McPherson, Kans.  
J. L. MITLER, Treasurer, Mt. Morris, Ill.  
G. B. ROVER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HAYES, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

All donations intended for Missionary Work should be sent to G. B. ROVER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### THE PIONEER'S COMPLAINT.

SELECTED BY J. E. WEBB.

[The shouting we cannot endorse, but the old-fashioned piety that pervades the song is to be commended.—Ed.]

The people here in this new place

Seem just as fond of show

As they are in the older towns,

Where style is all the go.

The ladies trip along the streets,

With trail behind that drags,

With lots of posies on their hats,

(Made out of colored rags).

With skirts all fringed and ruffled off,

Then puckered in a fold,

While great rings dangle in their ears,

And fingers hooped with gold.

And those who think they can't afford

A golden chain or ring,

Will purchase for a substitute,

Some imitation thing.

The men, while few religious seem,

The most of them will swear;

And with their strong tobacco smoke

Almost defile the air.

So while the ladies put on airs,

Attraction for to gain,

With gold and pearls which God forbids,

The men are just as vain.

They have an organ in the church,

And then they are so neat

That when the preacher kneels in prayer

The rest all keep their seat.

But when the elder comes in church

Some one or two will rise

And sing, indeed, I can't tell what,

While Nettie Telford plays.

A few selected ones will sing,

While one you see will play;

But all the rest stand looking on,

With not a word to say.

It don't seem like when I was young:

Then we'd start up and sing,

When all with cheerful voice would join

And make the old church ring.

The preacher then would take the stand

And preach so plain and clear,

That saints would shout aloud for joy

And sinners drop a tear.

But, oh, the style of churches now!

It's sad for us to know

How things have changed from what they were

Some forty years ago.

It's Christmas trees and festivals,—

(It fills my heart with pain)

And ladies ten-cent kisses sell,

The Gospel to maintain.

And if one dares to raise his voice,

And say such things are wrong,

They'll call him crazy and unfit

To any church belong.

Should one get blessed and leap for joy,

In God be strong and bold,

They'll call it great indecency

And awful to behold.

But I have thought, should I be called

A crown of life to wear,

Where God and holy angels live,

'Twill not be so up there.

I've thought when angels tuned their harps

In honor of their king,

Though poor and humble here below,

I'll be allowed to sing.

But should I fall to know their song,

I'll wait awhile, and then

While they sing praises to the Lamb,

I'd say at least, Amen.

In all their modes of worshiping

I hope to have a share;

While shouting shocks some people here,

'Twill not be so up there.

Oh, yes, I hope to sing and shout

When life's brief work is o'er,

To him who washed me in his blood

Be praise forevermore.

### LESSONS FROM LETTERS RECEIVED AT THE OFFICE OF THE GENERAL MISSIONARY COMMITTEE.

BY THE SECRETARY.

#### Part Three.

A PRAYER is the sincere desire of the heart, offered to God. Those who give to the Lord, if correspondence is a safe criterion by which to judge, are as a rule, praying people. They could not very easily be otherwise. A person places his treasure where he thinks it is safe, and the cause a worthy one. When once the treasure is there, the heart will be there also, and their prayers will ascend for its increase and God's blessing. Of course, "saying prayers" is not meant, but praying in the spirit. Few, indeed, are the letters received which are not closed with a fervent prayer, that God may bless the gift. That pleases God. He desires a praying, doing people. He does not approve of the person who prays that the hungry be fed and the naked clothed, and yet does not aid in feeding and clothing them. Neither are the prayers of God's people of any avail if they pray daily for those in darkness, but do not reach out to help them. The Bible does not say that the woman who gave the mite was a praying woman, but who, for a moment, thinks she was not? Who knows but that gift of hers had been bathed in tears?

"I love thy kingdom, Lord," is sung sometimes by every follower of Jesus, but when once the kingdom is loved in the spirit of that hymn, "For her my tears shall fall," they will flow the freer because of the sacrifice. Sacrifice brings prayers, anxiety is aroused, and the gifts given to the Lord are followed by fervent desires that it may do some good. Think of the Mission Fund backed by the prayers of the donors! If every church member were as fervent in prayer as those who give, there would be a great awakening in the church. A revival of praying and doing is needed. Family altars, on which earnest petitions arise in behalf of the missionaries, are needed.

Dear missionaries, are you sometimes discouraged? Think of the many prayers offered up in your behalf! You do not hear them,—probably it would not be good for you to hear them, but God does. Go on, go on, your brethren and

sisters are praying for you, and supplicants and God will open the way in due time to those who are partakers in this work. "and lo I am with you always, even to the end of the world."

Mt. Morris, Ill.

### THE CHILDREN'S MISSION.

BY MARY M. GIBSON.

Dear Children:—

It has been more than two months heard from me. Something seemed to way, and writing was put off for a moment season. This hardly seems wise, as well confess we do not feel good when thus neglected. God has given us a time does not mean that we should bury it, away in a napkin. If we do, I fear we to be an accuser of the one who gave it. we would say, like the one we read of in Book, "I know thou art a hard master, like having a task to perform, and putting from time to time. Oh how hard, the form the labor! We should never allow ourselves to form the habit of putting off things that we ought to do. It only careless and indifferent. We should remember that we are not working alone, is constantly with us in all we do or say, out him we can do nothing.

When we are made to realize to extent, that God is good, he will whisper done." It matters greatly how we take and perform, every duty that is assigned that is noble, high and good, has an influence on others, and the world is better for every is living at his best. We should have hearts of earnestness and a life without by forgetting self, and doing the things assigned us, for the good of fallen humankind, elevating the cause of our Blessed Master. Forgetting self seems to be one of lessons we have to learn. We seem to be patient with others, and want them to be patient with us. This is not the golden rule. "Do unto others as ye would they should do to you."

We should be kind and courteous even to those who differ from us. We should love all differences may and will come, and fear not. God. No man on earth can kill the body, but God is able to destroy both soul and body.

When we think and reflect upon the world, and the wandering ones, without a loving heart in this world, we are made to ask ourselves, are we not instruments in God's hands, to do all such from wickedness? Perfect love prompts us to do good for all, wherever we find them.

It is a putting of self aside in order to do the good of others. A noble sacrifice it is that Jesus himself made for us poor, weak sinners. He left his home of many mansions in heaven, to suffer, bleed, and die, that he might reign in Paradise with him. Are you and willing, dear children, to lose one drop of blood for his dear sake? If so, remember that the first principle of love is in making sacrifices for his great cause.

Dear children, how often do you read the Book? Does it ever cause you to weep and learn how he suffered for you? You, who read the old, old story, begin now, for cause you to weep and reflect. Well do remember the first time I read the story of the cross. How I shed tears, because coldness I had shown toward such a loving Saviour! I felt that I had treated no other



ill. That feeling has never left me, and I truly hope it never will. I want to feel my littleness, for indeed we are all as the worms of the dust, for of dust we are created, and unto dust we are to return. Now, what do we think of ourselves, and what estimation does God place upon us? These are grave questions, and should reach every heart.

Do you think that I, myself, have no grave defect to contend with? Yea, I have that of impatience. I cannot get rid of it. Instead of being the master of it, as I should, it will master me. Oh how I hate that part of my life! It reminds me of what Paul says in his writings, "The thing that I would not, that I do, and the thing I would that I do not, because evil is present." What a bitter pang it brings sometimes! We are indeed glad it does, for it reminds us of our duty. We find that David, Moses and Elijah were constituted of like passion, but finally they gained admittance to the beautiful mansion in the other world.

When we honestly confess our faults, one to another, it is good for the soul. God will hear it, and amply reward us, here and in the world to come. Never, oh never, be ashamed to confess a fault. It is human to err, and to make a frank confession proves you to be Christ-like in principle.

We do not grow into perfection in a short time. The first fruits of perfection must be conceived in the heart. This will develop the first principle, love; and the opening up of that love will bring about the honest confession. Then the world may know that we have passed from death unto life, by being made new creatures in Christ Jesus. We are then ready and willing to give to others the good that God has given unto us. By accepting those principles, as they come to us, we may be able to receive the five or ten talents God may give to us. We do not know what we are yet to be for Jesus' sake, but God does. What a comforting thought! Let us be wide-awake in every good calling in life, that may be presented unto us. Wherein we know that God has given us a talent for good, we should be very careful to guard and keep it for his dear sake.

Dear children, open up your hearts of love to the call that is made in behalf of those who are to be sent to India, to rescue perishing souls. God is having a hand in the work, so let him also dwell in your hearts, that you, too, may have a hand in the good work. Also remember Bro. Quinlan and sister Alice Boone in their noble work for the children. Our box is not empty, but we are desirous of having it replenished, that our work may prove a blessing to God and man.

Viriden, Ill., Box 421.

#### CHURCH INCREMENT

BY A. I. MOW.

MISSIONARY and church extension work has rightfully become the absorbing feature of the church. Jesus presents the church in its organic sense and relationship when he says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15: 1, 2, 5.

Our subject comprehends not only the vital activity, but also the increase as fruit. The church is built on the immovable and eternal Rock of

Agnes, and firmly bound by principles which cannot fluctuate with the action of external agencies. The church bleeds daily from the thrusts of designing adversaries. Yet this persecution is so insidious that she is hardly conscious of its exterminating forces.

Jesus says, "Upon this rock,"—that living and vitalizing truth,—*"I will build my church; and the gates of hell shall not prevail against it."* Matt. 16: 18. This must remind us that we keep well on our guard if we would retain and maintain our high calling in Christ Jesus. Our life and growth should be healthy. The vine must bring forth branches as well as fruit. Branches may be the natural growth of the vine or be grafts which have been placed upon it.

Looking at the church, in the sense in which it is the church, we cannot help but be interested in her development. She should have, in a healthy condition, a natural, bodily and internal increase. Thus, one bushel of good wheat sown will bring forth twenty bushels, the twenty bushels sown may produce four hundred, etc.,—bringing forth twenty-fold.

Take a calculation of this sort: Here two members, parents, have four children. They bring them up in the nurture and admonition of the Lord. The children love righteousness and the principles and labors of the church, and become members. They in turn each have four children, and likewise bring them up zealously, and they become members. And these in like manner, each, have four children, and with the same care and diligence bring them up for the church. This gives in a good long life-time, sixty-four members, offspring of one family, and a monument to its zeal and piety. This is a bold demonstration, but we want it to suggest that there is something pre-eminently religious in having good offspring, and raising them for God.

Our Christian religion, if it means anything to us, must mean this much. Where it has its perfect working, it purifies all who partake of it, continues from generation to generation, and makes a physically strong, grand, long-lived, and holy priesthood. It is saddening indeed, to go into a family of members and find their children all, or the greater part, faithless. It speaks badly for their profession of Christianity. And it must be feared that in eternity those children will be shrieking, wailing condemnation of their parents' faithlessness.

Many who have come into the church late in life are much pained at seeing their children stand out, cold and unconcerned. This suggests that parents should set themselves about zealous and well-defined Christian work while their children are yet under their control and teaching. A fertile and fertilizing home-work is far more salutary than money and missionary boards.

Still that does not exclude the evangelist. He has yet many people to whom he must reveal the Word. "All nations" lies far beyond our homes. We can send our sons to them, and they will reproduce us again and again in them.

O, Brethren, we who hold the most sacred doctrine of life, let us be faithful to our trust, and live as though our lives were specially purposed to give increase to the church. This, indeed, must be the way that God giveth the increase.

#### SELF-DENIAL VS. GOD'S PROMISES.

BY J. D. HAUGHTELIN.

"Get thee out of thy country, and from thy kindred, . . . and I will bless thee, . . . and thou shalt be a blessing."—Gen. 12: 1, 2.

THESE words being a part of the Bible record of the life of a faithful servant of the Lord," were

written for our admonition." 1 Cor. 10: 11. They contain a command, followed by a two-fold blessing: "I will bless thee," "Thou shalt be a blessing." The command implied free moral agency, ability to choose, accept or reject. Much self-denial, as well as faith was manifested in this case, and because "Abraham believed God, it was imputed unto him for righteousness; and he was called the Friend of God." Jas. 2: 23. If we desire to receive the blessing, we should be willing to manifest the faith, and practice the self-denial that is demanded of others.

My mind has been called to the lesson of Abraham's experience while contemplating the great missionary work of the church. There are many "open doors" for mission work close around us, that we fail to perceive because we, too often, look far away for a good location. My mind is just now called to a place where a "faithful deacon" was called to an adjoining neighborhood to superintend a Sunday-school. Soon, a minister was called there to "preach the Word" to the people. Now the Brethren have a good house of worship and regular services where, a few years ago, but little was known of our people and doctrine.

Again, when our ministers contemplate a change of location, they can learn a good lesson from the experience of Abraham. If we consult our own convenience and comfort, more than a field of usefulness and ability to do good, can we expect God to say, "I will bless thee . . . and thou shalt be a blessing?"

It is pleasant for our able ministers to cluster around our schools and places where they have the benefit of congenial association and access to good libraries, but we find that the most effectual mission work was often accomplished by our ancestors when they located where the doctrine was entirely unknown, and then stayed and preached, not only by words, but also by good works.

In the time of the apostles, God used and blessed the persecutions and dispersion of his faithful in the spread and promulgation of the Gospel.

When contemplating a change of location, let us ask ourselves the question, "Where am I most needed?" "Where can I do the most good?"—rather than, "Where is the best place for improvement and enjoyment?" By this course we may find some sacrifice necessary. We may find that the church needs us most right where we are.

"Be courteous," 1 Pet. 3: 8, consult the church and her interests. By so doing, we can expect our Father to say, "I will bless thee . . . and thou shalt be a blessing."

#### INFORMATION WANTED.

WILL some one please answer through the MESSENGER the following questions, which, perhaps, will interest some and rouse many to a sense of their duty.

1. Why am I a Sunday-school teacher?
2. What is my duty toward my class?

G. A. D.

EDUCATION, properly used, is a grand thing, but however thorough, it can never take the place of good, common sense, or proper Christian zeal. We rejoice in the educational work among our people, but deplore an occasional indication of self-excellency. In speaking of well-stored minds, the philosopher once said: "A well-filled head of wheat is apt to bend over a little. Those that stand up straight are generally empty." People who know most, are the ones who try least to manifest it. With our education we need good manners and thorough, Christian consecration.



# The Gospel Messenger,

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Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

THE MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

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Mount Morris, Ill., . . . . . May 2, 1893.

PRICE of the MESSENGER from now to the end of the year, \$1.00.

CALIFORNIA will be represented on the Standing Committee by Eld. J. S. Flory.

THE Brethren near Tempe, Arizona, are preparing to build a meeting-house during the summer.

ONLY a few more weeks yet till the Annual Meeting at Muncie, Ind. The Conference will open on Tuesday morning, May 23.

ELD. J. G. ROYER has been selected by the churches in Denmark and Sweden, to represent them on the Standing Committee this year.

The Ministerial Meeting for Northern Illinois will be held in Mt. Carroll, next Tuesday, May 2. The District Meeting will be the next day.

WRITING from Sterling, Ill., April 24, Bro. P. R. Keltner says, "Two were received into the fold here yesterday. Others are seriously counting the cost. Our little band is much encouraged."

NEXT week Bro. Sharp will tell us about the District Meeting of Southern Kansas. Two queries go to the Annual Meeting. Eld. John Wise will represent the District on the Standing Committee.

ON his way from the East, Bro. D. L. Miller stopped over in Chicago, last Sunday, and preached for the Brethren both morning and evening. After the morning services one was baptized.

EACH delegate, sent by local churches to the Annual Meeting, must carry with him properly-signed credentials, stating his name, and what church he is from. Let no delegate forget his credentials.

THIS year the District Meeting for the First District of Virginia was held in North Carolina. It is said to have been a glorious meeting. One paper goes to the Annual Meeting. Eld. P. S. Miller will represent the District on the Standing Committee.

THE Brethren at Fort Scott, Kansas, are making an earnest effort to raise funds for the purpose of building a house of worship in the city. Sister S. M. Pretzman, 118 Main Street, is Treasurer.

BRO. J. H. GARMAN, an aged minister at Keuka, Fla., was considerably injured, a few weeks ago, by falling from a wagon. Last week he was able to walk some. For his comfort a Communion was held at his home.

FIFTEEN recently united with the Indian Creek church, Pa., as the immediate result of a series of meetings, held by Bro. H. A. Stahl, at the Trout Run school-house. Bro. Stahl writes us that he may give us a call before long.

We are glad to learn that the *Young Disciple* and our *Lesson Quarterlies* are giving such excellent satisfaction. We hope our people will continue their efforts to introduce them into all the Sunday-schools possible. Send for sample copies for that purpose.

BRO. JOHN METZGER and wife, who have been spending the winter at Lordeburg, Cal., will return to Cerro Gordo, Ill., next week, where they may now be addressed. Bro. John writes that he is now nearly eighty-six years old. He expects to attend the Annual Meeting.

We have laid in quite a stock of reward cards for Sunday-school purposes. They are the best cards we have yet offered for sale, and will greatly please the little folks. Size, 3x5 inches, 50 for 35 cts; 3 1/2x5 1/2, 12 for 25 cents; 9x11, 12 for 50 cents. When ordering, mention size and price.

THE McPherson church, Kansas, did herself credit a few days ago. Bro. Daniel Vaniman preached a strong missionary sermon, after which a collection was taken up and \$230 was raised. A collection is to be taken in the Sunday-school, which is thought will swell the amount to \$250. We hope this will provoke other churches to a similar good work.

SOME of the railroad companies have agreed to pay over to the Committee of Arrangements, ten per cent of the money derived from the sale of tickets over their lines to the coming Annual Meeting. This means just that much money to help along the missionary cause and Tract Work. The roads referred to are the Big Four and the Lake Erie and Western. It will be to the interest of our people to patronize the lines that will in this manner favor us.

BRO. DR. DANIEL PAGIN, of South Bend, Ind., spent a few days with us last week, looking after a book he is having printed at this office. His work deals largely with the prophecy of Daniel, the time of the end, and the return of the Jews to their native land. The work shows more than ordinary ability upon the part of the author, and a very extensive acquaintance with the prophecies of the Old Testament. It will be completed in about two months.

DURING the summer months, when the demands for the *Young Disciple* in Sunday-schools is great, its circulation sometimes gets almost as large as that of the MESSENGER but this week it goes ahead of the MESSENGER for the first time in its history. This means a good deal when it is borne in mind that the circulation of the MESSENGER is larger than in any previous year. A Sunday-school paper that works its way to the front in this manner, is entitled to attention. Do not be afraid to introduce it into any Sunday-school in the land. It will hold its own way against any of the papers, with half a chance.

THE Southern District of Pennsylvania remarkable District Meeting April 18. the roll was called it was found that not only had been sent up to the Meeting. Eld. Holsinger was selected to represent the District on the Standing Committee.

THE great snow-storm which prevailed in the Northern States last week, was somewhat unusual for this season of the year. In some localities the snow was quite deep, a weather cold enough to destroy the greater part of the coming fruit crop, and seriously some of the growing crops in the field. As the weather is still quite disagreeable, cool and damp.

WE have just printed the Minutes of the District Meeting of Middle Indiana. This is composed of thirty-one congregations, which, save two, were represented at the meeting by delegates. Two queries are sent to the Annual Meeting. The missionary report that the Board is making special efforts to the Gospel preached at isolated points. A financial report of the Old Folks' Home is encouraging. Judging from the Minutes should think that Middle Indiana is in a prosperous condition. Eld. D. P. Shiver represents the District on the Standing Committee.

BRO. D. L. MILLER reached home last evening. He was met at New York by his wife. He is in good health and spirit, and his trip was one attended with many dangers and hardships, he feels fully compensated for. He was called upon to endure. He returned with increased information concerning Bible study, and if possible, with increased zeal for the Master's cause. He brings with him a number of genuine relics that enable one to get a better idea of Bible customs than can be obtained from the mere reading of the Word. Much of the information gathered will be found in his address, which will continue for months. We are glad to have Bro. Miller with us again. We appreciate his counsel and enjoy his presence.

## RAILROAD ARRANGEMENTS.

ON account of the World's Fair, which opens May 1, our Brethren have found it exceedingly difficult to make satisfactory arrangements with the railroads, for those who desire to attend the Annual Meeting. The rates in the Central Association,—between Chicago and the Ohio River,—however, are quite satisfactory, being only a few cents more for the round trip. All those who attend that territory will understand that they get the lowest fare rates for the Annual Meeting.

From the Western Association, that is, between Chicago, we have no reduction of rates. A further reduction may be granted to those who attend the World's Fair, will likely be granted to those who attend the Annual Meeting. We can expect nothing more. In this issue we found the advertisements of two roads, the Chicago and North Western, and the Chicago and Great Western, in the West. As these roads give a rebate on each ticket sold, it will be well for western people to strike these lines at the most convenient points. We have heard nothing from the Eastern Association. But on other papers in this issue are advertisements of three roads, the Ohio River, in a way that will accommodate most of our people in the Eastern States. One, who will look over these advertisements.



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see to whom they can write for further informa-  
tion. It might be well for some one in each com-  
munity to write for such information as these  
lines may have for those who desire to attend the  
Annual Meeting.

This is all the information that we have at  
present. We may possibly have more to say in  
another issue. Our Brethren must bear in mind  
that, in comparison with the World's Fair, our  
Annual Meeting, or any other meeting of the  
kind, is a very small affair in the estimation of  
the railroad companies, and for that reason they  
cannot favor us as much this year as they proba-  
bly would in other years. We must therefore be  
contented with such rates as we may be able to  
secure.

#### IMPORTANT NOTICE.

Up to the time of going to press we have re-  
ceived marked Minutes from the following State  
Districts: Eastern Maryland; Oregon, Washing-  
ton and Idaho; Second District of Virginia;  
South-western Kansas and Colorado; Middle  
Iowa; Tennessee, North Carolina and Florida;  
Second District of West Virginia; Southern  
Illinois; Northern Iowa; Southern Iowa; Nebras-  
ka; North-Eastern Ohio; Michigan; Northern In-  
diana; Middle Indiana; Southern Pennsylvania.

Minutes of other Districts, containing queries  
for the Annual Meeting should be forwarded at  
once. All the queries that go to the Annual  
Meeting should be printed together for distribu-  
tion among the delegates, and must therefore  
be in our hands at least two weeks before the  
Conference meets. This is our last call for these  
papers, and we trust it will receive prompt atten-  
tion upon the part of those who have not yet  
favored us with the Minutes of their Meeting.  
It is the duty of the Writing Clerk to see that we  
receive either the Minutes, or copies of queries  
intended for the Annual Meeting.

#### HOMES FOR THE AGED POOR.

THE custom of taking care of the worthy poor,  
long since adopted by our people, and still con-  
tinued, is not only in keeping with the New Tes-  
tament religion, but is the carrying out of the  
broad principles of charity that should character-  
ize the human family in general. The experience  
of the past has, however, convinced our people  
that special provision should be made for our  
poor, in order that they may be properly taken  
care of. Sending them from one family to an-  
other, for food and shelter, has always proven  
more or less unsatisfactory to both the poor, as  
well as the families whose charity was being  
enjoyed. This has led to the establishing of  
Homes for the aged poor, where they can spend  
the remainder of their days enjoying all the com-  
forts and conveniences of a well-to-do family, and  
at the same time feel that it is indeed and in truth  
their home, where they can remain without any  
fear of ever coming to want so long as the Lord  
will permit them to live. It is fortunate for the  
deserving poor that there are such Homes, and  
it is also a credit to our people that such institu-  
tions are being established and placed on a good  
financial basis. We hope that nothing will be  
said or done to discourage in the least, this im-  
portant department of Christian charity.

In the establishing of these Homes our people  
have most assuredly started out on the right line,  
and with judicious management, success will cer-

tainly crown their efforts. But there is one dan-  
ger into which we may run if we are not careful.  
We refer to the possibility of establishing too  
many Homes. In our judgment there ought not  
to be more than one in each State, and in some  
parts of the Brotherhood two or more States  
might unite in establishing and maintaining one  
Home. We have come to this conclusion after  
much observation and careful thought. It would  
be the saving of expenses in various ways.

1. The amount of land needed in one State  
District may answer the purpose of several.

2. It will cost but little more to erect buildings  
for several Districts than for one only.

3. There will be a great saving in the purchas-  
ing cost of heating apparatus, and the cost of heat-  
ing the buildings.

4. The saving in the cost of out-buildings,  
wells, fences, stock and tools, will be considerable.

5. As one manager can handle a large Home as  
well as a small one, a considerable expense could  
be avoided here, to say nothing of the hired help,  
the furnishing of the house, keeping up repairs,  
and doing the work on a larger scale.

Any one who will consider the question with  
care, cannot help but understand that it will be a  
very great saving of expense to concentrate ef-  
forts, and unite on establishing and maintaining  
as few Homes as possible.

It is one thing, however, to establish a Home  
for the poor, but quite another thing to main-  
tain it. In their enthusiasm to do a good work,  
people may subscribe very liberally for the erect-  
ing and even furnishing of suitable buildings of  
this kind, but when it comes to paying year after  
year to maintain the work, they grow tired and  
indifferent, and finally neglect it altogether.  
Hence, the only safe way of meeting the expenses  
of these Homes, is to liberally endow them with  
a fund that must be kept on interest forever, and  
the interest only used. A Home that is out of  
debt, with an endowment of \$30,000, drawing six  
per cent, or \$1,800 a year, by careful manage-  
ment ought to take good care of at least fifteen  
inmates. Now, instead of three State Districts  
raising \$8,000 each, for the purpose of erecting  
and furnishing three Homes, let them unite on  
one Home, costing about \$10,000, and use the  
other \$14,000 as an endowment fund that will  
bring an income of over eight hundred dollars a  
year, to be used for the purpose of helping defray  
the expenses of the institution. If to this enough  
can be added to run the endowment fund up to  
\$30,000, the institution may be considered in a  
self-supporting condition.

As years go by, and the Home grows in favor  
with the church, and the members see that it is  
doing a good work, some of the wealthy ones  
will, by bequest and otherwise, leave it valuable  
property that will greatly increase its capacity  
for properly providing for the poor. But in or-  
der to gain this confidence, good management is  
very important, and it is also a part of wisdom  
for our people to start right. So we again sug-  
gest that there is danger of establishing too many  
Homes in order to make any of them a real suc-  
cess. Let us have as few as possible, and be  
careful to make them a success, and thereby gain  
the confidence, as well as the support, of our  
General Brotherhood. We hope that those, hav-  
ing homes in contemplation, will give this matter  
careful consideration, and proceed in a way that  
will insure success and beget confidence.

J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 42.—The Tombs.—Brick-making.—The First  
Cataract.—Camel-riding.

We have had but a mere glimpse at the won-  
derful ruins of ancient Thebes. The four days,  
spent among her ruined temples, her prostrate  
columns and her magnificent rock-cut tombs,  
were exceedingly interesting. We would love to  
linger here and write a half dozen letters, but we  
must curb the desire. We cannot leave Thebes,  
however, without saying something of our visit to  
the tombs of the kings. They are not less won-  
derful, in their way, than the ruins of the old  
temples. Out into the living rock of the everlast-  
ing mountains, they have endured, while the tem-  
ples have fallen into ruin. Some of them are re-  
markably well preserved, and are nearly in the  
same condition as when finished thirty centuries  
ago by Pharaoh's workmen.

We cross the river from Luxor in an Arab boat.  
The boat strikes the ground thirty feet from the  
shore, and our method of landing is to mount on  
the shoulders of a native, who safely puts our  
feet on terra firma. Bro. Lahman was carried  
ashore first. It was rather an amusing incident.  
He insists that the writer, with his two hundred  
pounds avoirdupois on the shoulders of an Arab,  
did not present a dignified appearance. We  
mounted our donkeys, and as we ride across the  
plain, we are beset by a number of bright-eyed,  
dusky little maidens, from eight to ten years,  
each with a water bottle gracefully poised on her  
head. They want to run with us and furnish us  
filtered Nile water on our journey. For this  
service they expect a piaster or two, and the mon-  
ey is well earned. They follow us for hours,  
bearing the bottles on their heads, and only put-  
ting their hands to them when they run to keep  
up with the galloping donkeys. They are bright  
and intelligent, and have picked up a few words  
of English.

Our way leads us across the plains of Thebes,  
once alive with the population of a great city,  
now a broad meadow of the living green of grow-  
ing crops. It is wonderfully fertile, and as far as  
the Nile waters overflow the land, the most lux-  
uriant growth is to be seen. It forms a striking  
contrast with the desert line of sand and desola-  
tion. After riding for some distance over the  
desert, we enter the Valley of the Tombs, "The  
Valley of Death," it has been appropriately  
named. It is a savage, barren gorge between two  
mountains. The desolation and the death-like  
quiet of the place depresses the feelings. Not a  
speck of grass, not a shrub or tree, not a drop of  
water, not a living thing is to be seen in this soli-  
tary valley, the entrance to the tombs.

The tropical sun beats down on our heads with  
terrible power, and we are glad for once to seek  
the shelter of an overhanging rock, which cast a  
grateful shade. We learned to appreciate, more  
fully than ever before, the meaning of the words,  
"The shadow of a great rock in a weary land."  
We found, too, the advantage of having the little  
water girl, Fatima, with us. The porous earthen  
bottle keeps the water quite cool. A handker-  
chief, saturated with water and placed on the  
head, gave much relief as we rode on in the glare  
of the noonday sun.

Finally we came to the place of the tombs, the  
very valley of death. The mountain side is liter-  
ally honeycombed with the rocky mansions of the



dead. Here the Pharaohs of ancient Egypt were laid away "in glory, every one in his own house." Isa. 14: 18.

"Cased in cedar and shut in a sacred gloom;  
Swathed in linen and precious unguents of old;  
Painted with cinnabar, and rich with gold.  
Silent they rest, in solemn salutory;  
Sealed from the moth and the owl and the flitter mouse;  
Each with his name on his brow."

Here, too, queens and princes, priests and nobles, officers and men of wealth were laid away to rest, and their tombs were equal, in magnificence and splendor, to those of the Pharaohs. We are in the midst of the tombs of the great men and women who lived more than three thousand years ago. Great as they were, their bodies have been removed, and many of them are now on exhibition in Cairo. Others are to be seen in the museums of Europe and the United States. What a commentary on human greatness!

Like the tombs at Benihasan, which we described in a previous letter, the tombs of the kings are entered by a corridor, a door-way and a long, descending gallery. The walls are covered with hieroglyphics and sculpture, depicting scenes in Egyptian life. The extent of these rocky excavations is really wonderful. The following dimensions of one of the larger tombs are given by Manning, and will give an idea of the great amount of labor required to prepare it for its royal occupant. It is 862 feet in length, without reckoning the lateral chambers; the total area of excavation is 23,809 feet, occupying an acre and a quarter of ground, "an immoderate space for the sepulchre of one individual, even allowing that the members of his family shared a portion of its extent."

The walls of the tombs are covered with paintings and sculptures, and it is really wonderful how well they have been preserved. They give a graphic illustration of life among the ancient Egyptians.

"We saw here, as in a picture story-book, how the man had cultivated his garden and fields, had garnered his harvests, had sent merchandise on the river in boats sailing with the wind; how he had gone to battle and taken command of armies; the gathering in of his vintage, the games and shoutings of his wine-pressers, his sports in fishing and fowling. Then we saw him,—a picture of easy joy,—in the midst of the family circle. We saw him at the feast; guests were at his dwelling; he welcomed them to the merry banquet; slaves crowded them with garlands of flowers; the wine-cup passed round. Then there were harpers and musicians and players on the double pipes. Girls in long, wavy hair and light, clinging garments were dancing. But to all things there comes an end. We saw here, also, the day (how far back in the depths of time!) when those pleasant feasts were all over,—the lilies dead, the music hushed, the last of this man's harvest stored, the last trip enjoyed by boat or chariot. The fish no more fear him in the pools; nor the fowl among the reeds. Here he was lying under the hand of the embalmers. And next we saw him in mummy form on the bier, in the consecrated boat, which was to carry him over the dark river and land him at the gates of the heavenly abode, where the geni of the dead and Osiris were awaiting him to try his deeds, and pronounce his sentence for eternal good or ill."

\*"Leisure Hours."

Thus we may read, on the walls of the tombs, the history of the life of each one of the great men for whom they were excavated. And these faithful representations are what make the tombs so interesting and so valuable. We have space for only one more illustration from the walls of the tombs. It is a scene of great interest to the student of the Bible. Like the rest, the artist drew it true to life. It is that of a band of slaves engaged in brick-making. The task-master sits by, staff or whip in hand, superintending the work. There is no mistaking the faces of the men at work. They are as distinctly Jewish as is the face of any Jew clothing-merchant to be seen in any of our cities to-day. They dig the clay with hoes, tramp and mix it with their feet, and mould the bricks with their hands. No one who sees this painting can doubt, for a moment, that the artist depicted the Semitic race. It is said the Jews never settled so far up the river as Thebes. This is quite true, for the Bible informs us that they settled in the Land of Goshen. But the records of the Pharaoh of the oppression show that they were engaged in the quarries at Syene, nearly 150 miles farther south. Then, too, it was not necessary that the Jews should have settled at Thebes, in order that a representation of their servitude be placed on the walls of the tombs. The artist knew their faces. He represented a band of them at work making bricks. He doubtless saw this at Memphis, and depicted it on the walls at Thebes. It is an exceedingly interesting representation, and shows how the Egyptian task-masters made the lives of the people "bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." Ex. 1: 14.

From Luxor we continue our journey southward, to the modern town of Assouan, the ancient Syene. We stopped on the way to visit the ruins of a temple at Eneh, and also a well-preserved temple at Edfou, both of which we give this mere passing notice. Assouan is just below the first cataract, as the rapids of the Nile are called. It was near this place that the famous Syenite or granite quarries are located. Here the great obelisks, the facing of the pyramids, the granite coffins and the statuary of the Pharaohs were cut, and then floated down the river on rafts to the places where they were used. In the quarry, partly covered with sand, is an immense obelisk, which the ancient stone-cutters partly finished, and then for some cause, unknown to the world to-day, rejected and left in its unfinished state. The granite took its name from the place where it was quarried,—Syene,—and is known all over the world now as Syenite. Some of the granite found here is very susceptible of a high polish. We gathered a few pieces, that had been clipped off by the ancient workmen, for some friends at home, who are especially interested in the study of geology.

At Assouan we enjoyed, or rather endured, a camel ride of some distance. We had ridden camels a short distance on the desert at the pyramids, but our first real experience in this kind of travel was at Assouan.

The camel is the common beast of burden in Egypt. His home is on the sands of the desert, and he is peculiarly adapted to his home. He can travel for days without water or food, but he does not do it without protest. He is a natural growler. As they come and go, with their long necks

creeping forward, heavily burdened, the a chorus of short grunts and growls. To be their only consolation. They are do not show any signs of affection for ers. On the contrary, if a favorable offers, they will give them a vicious kneel down to receive their burden, when they are to be unloaded.

When we were seated on the back of ing animal, the driver said, "Look out, denly the camel lifted its rear to a star ure, throwing us violently forward. a tight grip to keep from being rolled sand. Then a sudden jerk brought the all fours, and we set off for a ride on th the desert." The camel has a pec which has been called a corkcrew mot caused by the animal lifting both fe same side at the same time. The moti tiresome, and after a time, becomes painful. The rider must learn to swa with the peculiar motion of the camel. does this, there is nothing so fatiguing of this kind. Bro. Lahman assured that he felt the effects of his camel rid days, and wanted no more of it.

The following from a writer, who h study of the camel, is somewhat length worth preserving.

"Its long neck is elevated and stretch It is carrying its head horizontally, w per lip drawn down. In this draw and on its whole demeanor, there is an of contempt,—contempt for the mo You can read its thoughts. 'I belong ing to itself, for it cares nothing abou you can't help understanding it, 'I bel old world. There was time and ro then for everything. What reason ce for all this crowding and hastening? pace which used to satisfy kings and My fashion is the Old World fashion and telegraphs are nothing to me. pyramids were thought of, it had h what my burden was to be, and at w was to be carried. If any of these un faces (what business have they with not to be knocked over, they must get way. I give no notice of my approa way for no man. What has the gran World come to? There is nothing n but noise and pushing and money-gra every camel that you will meet will b same measured pace, holding its head position, drawing down its lip with th tempt, and soliloquizing in the same s

Another letter, briefly describing the second cataract, will conclude ou Then we follow the Children of Israe ing the Land of Goshen, and then them across the Red Sea into the des writing, Feb. 4, we are both enjoying for which we thank the Lord. In a f leave the Land of Egypt, and go to is going from the Land of Bondage of Promise.

#### FUNERAL REFORMS.

WHILE our people are considering ty, as well as the propriety, of reform customs, it may be well to read th from Jewish sources:

"Rabbi Michael Adler points out and sensible burial arrangements c



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which we wish might be adopted by the Gentiles. They would bring funeral matters into better taste, and prevent afflicted people from being 'held up' and plundered by the politeat of all robbers, the undertaker. Rabbi Adler said, in his address, that, on the death of a Jew, the body was wrapt in white linen, and thus deposited in the plain coffin which was placed about six feet from the surface. No other coffin was ever allowed to be placed above it. According to the original Jewish custom, even the wooden coffin was dispensed with. The present form of the simple coffin had been in use for many years, chiefly, however, in conformity with the customs of the land in which the death occurred. No flowers were allowed to be placed on the coffin.

"All Jewish funerals were conducted by the officials of the synagogue of the district, who arranged everything at a fixed moderate charge. Attached to each synagogue, as an important part of its organization, was a burial society. There was no need of any Jew's going to an undertaker to arrange matters, because, upon receiving tidings of a death, the synagogue officers carried out everything necessary. No corpse was allowed to remain unburied for more than two days. With the exception of the synagogue official charges, at a fixed tariff, all further costs were strongly discountenanced in connection with funerals. No velvet trappings, gaudy heares, feathers, flowers or other extravagances were permitted.

"On the day of the funeral no extra food was indulged in, and, indeed, the mourners ate a very frugal meal of eggs and bread on their return from the interment. No family vaults were allowed, and only family plats. Thus, at the Willesden Cemetery, there was a large Rothschild family plat, surrounded by stone coping. All coffins must be deposited below the earth, and not in shelves in vaults. This latter practice was sternly prohibited, and was unknown among Jews."

And while we are considering these things, it is but just that we should also take proper steps to bring about some very necessary reforms. The custom of having those who attend the funeral return to the house of mourning, to feast at the expense of the bereft, is neither reasonable, Christian, nor necessary. It should be discouraged on every hand. In many instances it is an absolute injury, if not a sin. It is bad enough for a poor, laboring man to lose his wife, but to then go into debt for the purpose of providing a feast for his friends, is to place on his shoulders an additional burden that seems cruel in the extreme.

#### THE EARTHQUAKE.

LAST week, mention was made of the earthquake on the island of Zante. Under date of April 18, the *N. Y. Herald* dispatch says:

Another earthquake of terrific force occurred at six minutes past seven this morning. It was far more violent than the first. The island is now entirely ruined. The shock lasted thirty-five seconds. Since then the ground has been in continual movement.

The morning broke with lovely weather and a cloudless sky. Without warning, the island oscillated with intense violence from east to west for nearly a minute. Clouds of dust from falling walls, houses, and churches enveloped the city. The air rang with shrieks of the people buried beneath the ruins. The streets presented a terrible spectacle. Entire blocks of houses are lost. The theater and club, forming a big building, were thrown down. The splendid Venetian Cam-

panile church of St Denis, patron of Zante, is a mass of ruins. Rows of houses along the marina, lie in shapeless heaps.

There are fissures in the roads over fifty yards in length. All the church bellfries and hotels are either down or are tottering to ruin. Not a dozen houses in the whole island are inhabitable. The killed in the town number fourteen, and the villages sixteen. The injured number about two hundred. The victims are less numerous than might have been expected, owing to the hour of the shock.

In the villages the destruction is incalculable. Not one stone is left upon another. The south-eastern part of the island was nearest the center of the shock. There are fissures two feet wide in the direction of the shock, east and west, precisely where the former ones originated. There was also a distinct tidal wave. The level of the ground sank one foot after the shock.

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

#### District Meeting of North-eastern Kansas.

APRIL 11 and 12 the Ministerial and District Meeting was held in the Ozawie church, Jefferson Co. The Ministerial Meeting was organized with Geo. Myers, Moderator; J. S. Mohler, Reading Clerk, and J. H. Crist, Sec. Seven topics were presented and many instructive speeches made. All felt it a day spent for the future good of the Master's cause. The meeting closed at 5 o'clock with a resolution to hold another one the day preceding our next District Meeting.

The day following, the District Meeting was organized by electing J. S. Mohler, Moderator; T. G. Winey, Reading Clerk, and a Secretary. More than the usual amount of business came before the Meeting but all was speedily and pleasantly disposed of. The mission work was of chief importance and considerable time was given the subject, especially the Topeka Mission which is seemingly making a healthy growth. A brother in the city has bought a good church-house, which he will furnish free for one year. The membership exceeds twenty; most of them are financially weak, yet they propose to contribute towards their city work for this year, outside of the house, fuel and light, one hundred and twenty-five dollars. On the same *pro rata* valuation, Eastern Kansas having 1,200 members, the District could raise for mission work, \$7,500.

Several papers go up to Annual Meeting. Bro. J. S. Mohler is our delegate to Annual Meeting; J. D. Trostle, alternate.

Not one unkind word was spoken during our meeting; the services closed at 5 P. M.

The report from the churches shows one hundred and sixteen additions in the District by baptism during the year. I. H. Crist, Sec. Gardner, Kans.

From Michigan.

THE members of the Sugar Ridge church met in quarterly council March 31. But little business came before the meeting. The annual visit was reported. The church was found in love and union. We desire to hold our Communion June 17, to which we extend a hearty invitation, especially to ministering brethren. Anyone passing through here at that time will please make a note of this and be with us. One more member

has moved among us lately, making in all eighteen members. The Mission Board has granted our request, and returned Bro. Isaac Rairigh to minister to our wants. The little church here is making good progress under his care, as he is well liked by old and young. We expect to build a house of worship this summer, as we have no place for meetings excepting in a school-house, and that is occupied nearly all the time. We look for a bright future. ISRAEL FISHER.

April 9.

From Arkansas City, Kansas.

THE members of the Silver Creek church met in council April 8, at the South Bend school-house, preparatory to District Meeting. Everything before the meeting passed off pleasantly. We will represent at District Meeting by delegate. Brethren C. Harader and W. B. Sell will represent us. We decided to support our Home Mission and also took up a collection for the Foreign Mission. Our spring love-feast will be held at the home of Bro. M. B. Sell, at Gauda Springs, May 21. Meetings will begin on the evening of May 20, and will continue, perhaps, for some days after the feast. A cordial invitation is extended to all who may desire to be with us then. One dear sister was granted a certificate of membership.

Bro. Sell closed an interesting week's meetings at the Rose Valley school-house, April 2. There were no additions, but we know there were deep impressions made, and good resolves, which, we hope, will soon be carried into effect.

M. E. ANGLEMYER.

April 13.

From the Laforge Church, Mo.

JAN. 18, I disposed of our farm articles, rented my farm, sacrificing many conveniences, comforts, and temporal gain, and moved back, Feb. 11, among the Brethren here at Laforge, for the purpose of devoting all my time and energy to the building up of the church. I am hardly able to make this sacrifice, but realizing it was greatly needed, I have done it, trusting God for results.

April 1 we met in council, at which all business passed off pleasantly. We agreed to have prayer-meeting every Wednesday night, also to organize a Sunday-school April 16, which was done yesterday. We had meeting Saturday night and Sunday, after which three precious souls put on Christ, Gal. 3: 27. Others are near the kingdom. We are much encouraged. Most of us are poor in this world's goods, but the brethren are doing all they can to help us along. If it is the Lord's will I will be at Annual Meeting this year. Pray for us. IRA P. EBY.

April 17.

From Lancaster, Pa.

OUR quarterly council was held April 12. The question of locating a new church came before the meeting, but was deferred. Considering our number and wealth, subscriptions have been quite encouraging and liberal for the new building, which we very much need. More help is required, however, and we do hope and pray that the Lord will, in some way, provide and supply our needed want. The church decided to send a delegate to District Meeting and one to Annual Meeting. For this we felt glad, as it brings us in direct communication with the General Brotherhood. Our pastor, T. F. Imler, was selected delegate for both places.

It was also decided to hold a love-feast on Sunday, May 7, 1893. Although we are not so conveniently favored in this, we feel assured that,



with the help of the Lord, all things will work together for good to them that love the Lord. Two were received by letter, as were also two applicants for baptism. The latter two, during the beautiful, sunny Sunday morning of yesterday, were led into the liquid stream by Bro. T. F. Imbler, and there buried with Christ in baptism, according to Matt. 28: 19. We feel to rejoice in the Lord, and hope the good work may go on and the Lord be glorified. Pray for us, dear brethren.

A. J. EVANS.

April 17.

From Manassas, Prince William Co., Va.

THE Midland church met in council in the Valley house, March 11. One query was sent to District Meeting; and a request for District Meeting for 1894. Brethren Abraham Conner and J. E. Blough were elected delegates to District Meeting, and A. Conner, delegate to Annual Meeting. Several were received by letter and several letters granted. We appointed our love-feast for May 20. Those who are contemplating a trip to Eastern Virginia, should make a note of this. Preparatory council, May 13.

April 2 (Easter) we met in Cannon Branch school-house, to organize our Sunday-school for the summer. J. E. Blough was elected Superintendent. We decided to use the *Brethren's Quarterlies* in the Testament classes and the *Young Disciple* for distribution. The Bible class will use the Testament. The classes will be arranged, and teachers selected, next Sunday.

April 5 Bro. Conner and I started for District Meeting, which convened in the Middle River congregation April 6 and 7. The weather was pleasant, the attendance very good, and the delegation large. I will let some one else give a report of the Meeting.

We extended our trip to Winchester, Va., near which place we held three meetings with the scattered members who live in that vicinity. This is an arm of the Salem church, but a good distance from the main body of the membership. They greatly stand in need of a resident minister. Some brother gives them about three sermons once each month.

Eld. John S. Holsinger, of Pennsylvania, and Andrew Chambers, of West Virginia, were with us a week, prospecting. They were well pleased with our country, and the prospects are favorable for their moving here. While with us, they preached eight good sermons. From here they went to the Eastern Shore of Maryland.

April 9 the Brethren around the Midland house organized their Sunday-school, with Bro. C. D. Kline, Superintendent. They also organized one at the Valley house on the same day, with Bro. Samuel Flory, Superintendent. We have a favorable spring. Fruit trees are in bloom.

J. E. BLOUGH.

April 11.

In the Twinkling of an Eye.

ON Monday morning, March 20, Bro. Isaac Miller and niece left their home for a few miles' ride to his sister's. In the evening they, in company with another niece of his, left for home. They had only gone a short distance when the horse frightened and threw all three from the wagon. The girls escaped any serious injuries, although one was thrown across a fence in a field. But their aged uncle received quite a blow on the head, as he was thrown amidst many rocks. He was carried back to his sister's, where he remained unconscious and suffered great pain until the next morning, March 21, when the spirit deserted its earthly tabernacle, and took its flight for a more bright and durable mansion. His remains

were interred in the Beaver Creek cemetery, on Wednesday, March 22. Funeral discourse by brethren S. N. McCann and J. W. Click, from the words, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 44.

Only a few months ago sister Frances Miller, niece of Bro. Isaac, was thrown from her horse, while on the road to her place of teaching, and killed instantly. It is said these accidents were about a mile apart. Do not these two sudden deaths impress upon us the truth of the text?

While Bro. Isaac leaves no wife or children, he has many friends who will feel their loss, especially his niece, who has lived with them for years. Her aunt having died several years ago, uncle, of course, seemed near and dear, and her only refuge. Our deepest, heart-felt sympathy is tendered her.

MATTIE E. CLICK.

Bridgewater, Va., April 12.

Echoes from the Highway.

THE last day of March I went to San Diego County. Next day I made a short visit to Old Mexico; in the evening visited at brother and sister Oozad's, near La Presa. The old brother is feeble in health, but strong in the faith. They feel their need of the association of the Brethren very much. They live over one hundred miles from any organization of the church.

Yesterday father John Metzger had two meetings at Redondo Beach. Quite a number of members from this place attended. Eld. P. A. Moore is a sojourner at this noted seacoast resort. Like Peter of old, he is a fisherman, devoting much of his time to this pleasant pastime. However, he makes frequent visits to the interior, among the churches, fishing for souls and working for the prosperity, peace and union of the Brotherhood.

New members still drop in here occasionally. Church matters are moving along in harmony. Earnest, successful, and, in every way, satisfactory work seems to be the order of matters in our school.

The general outlook for a prosperous building up of our community was never more promising. Crop prospects are good. Improvements are going on all around.

There are busy times now at the mission farm, packing oranges and getting them off for the eastern market. Nothing but the very best are packed. Hundreds of packing-houses are running a full force of hands, some day and night, in order to get the crop off in due time.

J. S. FLORY.

April 17.

From the Pleasant Prairie Church, Iowa.

WE met in quarterly council April 8. Everything passed off pleasantly. Brotherly love prevailed. Our hearts rejoice to see the good work prospering. Seven members moved here this spring. We number eighteen. Wife and I came here nine years ago. There were no members nearer than about thirty miles. We met with many discouragements, but we continued to work and did what little we could. Now we have a church-house and a large Sunday-school. When we sent for our supplies we thought we were sending for a large quantity, but we are pleased to say we were obliged to send for more *Quarterlies*. We hope all our schools are using the Brethren's supplies, for I think there are none better. After using three other kinds, I have some means of knowing. We are receiving many inquiries as regards our church and locality.

D. A. MILLER.

Le Mars, Iowa.

New Edition.

I TAKE pleasure in announcing to the readers of the MESSENGER that a new edition of Geo. D. Zollers' interesting work, "The Accidents on Sea and Land," will be in ready a few days. Those who have not yet a copy of this excellent work, should do so. Agents wanted at all points where the work has not yet been introduced. Address the publisher, for terms and other information.

L. A.

Mt. Morris, Ill.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from afar."

Markleysburgh, Pa.—Five more dear ones were baptized at Markleysburgh, Pa., to-day. Seventeen baptized and two reclaimed. Year's Day.—Jasper Barnhouse, April 18.

Sidney, Ind.—We commenced a series of meetings here April 8. We are having fair success, but bad weather. Two have been reclaimed by baptism and one reclaimed. We are expecting more. We intend to continue the meetings at least ten days longer. Will give a full report close of the meetings.—Daniel Snell, April 18.

Upper Cumberland Church, Pa.—This church met in council April 10. We received three letters, and granted letters to six. We were Lord willing, to hold our love-feast May 26. There are, at present, two Sunday sessions,—one at Green Spring, supervised by Bro. John Stout, and one at Huntendale supervised by John L. Williams as Superintendent. Hollinger, Mooredale, Pa.

Round Mountain, Ark.—March 11 I was here and held a few meetings. The interest was great and the people are begging for more. March 25 I went to Brentwood and held meetings there. April 1 we had our quarterly council. But little business was before us. We elected two delegates to represent us at the Annual Meeting. We commenced our Sunday-school April 2. We still have social meetings.—Samuel Weimer.

Clear Creek Congregation, Ind.—We are along with the good work of the Lord and peaceably. A location has been secured and solicitors have been appointed, in order to have a church-house in the City of Huntington, being forty-five members in town. We made arrangements to hold our Convention Oct. 21, commencing at 2 P. M., to be a series of meetings, conducted by Bro. Studabaker.—Dorsey Hodgden.

Fidelity, Ohio.—The members of this congregation met in quarterly council April 15. Hendrickson was chosen delegate to the Annual Meeting, and the same and Bro. D. Berger to District Meeting. Our Convention set for May 20, at 2 P. M. Ministers going to Annual Meeting, are invited to be with us. We will organize a Sunday-school April 30. One letter of membership given.—A. J. Hendrickson, April 18.

Champion, Pa.—We began a series of meetings at the Trout Run school-house, in the 1st congregation, four miles south-east of this place, on Tuesday, April 4. Stahl, of Somerset County, Pa., did the preaching, in all, seven soul-cheers. As an immediate result, thirteen persons were made willing to be buried with baptism, and two were reclaimed, fifteen in all. May they all prove faithful in the church!—F. F. Murray.



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Pyrmont, Ind.—Eld. Isaac Cripe is still getting weaker, and no hopes of his recovery are entertained. He asks the prayers of the Brethren in his behalf. Bro. D. A. Hufford is our delegate to District Meeting, and also to Annual Meeting. We organized our Sunday-school last Sunday, with Bro. J. J. Cripe as our Superintendent. Bro. Andy Metzgar (a deacon) moved to La Place, Ill., this spring. We miss him in our work, and would have been glad to have him stay with us.—*E. M. Cottrell, April 12.*

Auburn, W. Va.—Easter Sunday, April 2, was the set time to baptize a few applicants. Accordingly we went to the place appointed, and to our surprise, we found about 800 people assembled. We tried to preach to them the best we could; then we led eight persons down into the water and buried them with Christ in baptism. This makes thirteen we have received by baptism this year. We still have three or four applicants to baptize in May. May the Good Lord still continue with us, is my prayer.—*M. C. Czigon, April 5.*

Elkhart, Iowa.—April 8 we held our quarterly council. We were reminded at this meeting of the language of Psa. 133: 1. After the meeting one precious soul was baptized into Christ. One week later I met with our little band of members, near Prairie, and held three meetings. Five precious souls came forward to unite with the church, and are to be baptized in a few weeks, when I return. Dear brethren, as I cannot do half the work that is needed, I again appeal to some minister, or ministers, to come and help us. You can do good, both temporally and spiritually.—*S. M. Goughnour.*

Clark's Hill, Ind.—The members of the White church, Montgomery Co., Ind., met to-day in church council, preparatory to our love-feast, April 21. We expect Bro. Henry Frantz and wife, from New Carlisle, Ohio, to be with us at the feast. We organized our Sunday-school March 26. Bro. Ira Fisher is our Superintendent. We use the *Brethren's Quarterly*, and also intend to take the *Young Disciple*. The sister who made application for membership when Bro. George L. Studebaker was here, holding a series of meetings, was baptized April 14.—*Albert F. Harneson, April 15.*

Maxwell, Iowa.—The Indian Creek church has had quite an increase of ministerial force since last fall. We have the usual points for preaching, but the people are asking for twice the usual number of appointments, and calls are coming in from various other points in the congregation, indicating a lively interest in the Master's cause. Our Sunday-school opened April 2, with Bro. Reitz as Superintendent, and over one hundred present. Bro. Henry Troup has been chosen as delegate to Annual Meeting. This church has nearly one hundred members. They are considerably scattered over a field, which, if faithfully worked, will, with the blessings of God, yield a rich harvest.—*G. W. Gibson.*

Chestnut Grove, W. Va.—The Chestnut Grove church, Fayette Co., W. Va., met in regular council April 1. We decided to have Sunday-school at our church this summer. April 2 we organized our school, with the writer as Superintendent. We have two appointments for preaching each month at our church, and we have a council-meeting every two months. We have five preachers. Bro. A. Evans has not been able to do any preaching for some time, so this leaves the work for the other four, and it keeps them at work, as they have a large field of labor over here, in this part of West Virginia. Two have been received by baptism in Raleigh, and one in Fayette County recently.—*James Riner, April 13.*

Sand Brook, N. J.—March 24, Bro. S. R. Zug, of Mastersonville, Pa., met in council with the brethren and sisters of the Sand Brook church. The meeting passed off pleasantly. On the morning of the 25th he met in council with the members of the Bethel church. He preached three sermons while he was with us, one at the Bethel, and two at the Sand Brook church.—*Rachel S. Fauss.*

Franklin Grove, Ill.—According to promise, I will write a few lines to the MESSENGER, to inform our many friends that we arrived at home safe on April 13. We found our family all well. We enjoyed a very pleasant four months' visit in Southern California, among the Brethren and many friends. We had the pleasure of attending one Ministerial Meeting and one District Meeting. Bro. J. S. Flory represents Southern California at Annual Meeting. Southern California renews her call for Annual Meeting in 1894. We have experienced a great contrast in the climate between California and Northern Illinois; so much so that we are not enjoying good health since we are home.—*S. C. Lehman, April 20.*

Panora, Iowa.—One week ago Bro. J. C. Seibert, of Johnson County, Iowa, came to us and preached for us. He was sent by the Mission Board to solicit for the Cedar Rapids house. He reports "success beyond expectation." His sermons were soul-stirring and edifying. Bro. David Hollinger, of Mt. Morris, came at the same time and assisted in the meetings until Thursday; then went to the South River church to labor. These brethren appreciate the value of time, so are never found idle. Come again! We organized our Sunday-school last Sunday, with a full corps of officers and teachers. Our Bible class meets once a week, so our young members find "something for each one to do." Those who work, grow.—*J. D. Haughtelin, April 15.*

Libertyville, Iowa.—We are still at work for the Master. Eld. Wolf was called to an outpost, twelve miles south of the Libertyville church, on Sunday, April 16, to baptize two applicants, a husband and wife. The wife, who had been ill for several years, had made application for church membership over one year ago, but was induced to defer the matter in hopes of her getting better. She was not satisfied to wait any longer, and was much rejoiced that she had been enabled to obey the commands of the Master, and received that rest which is promised unto all who will come unto him. May both husband and wife, through God's grace, secure that rest to the soul which is promised unto all who will learn of and obey him. We have one more applicant for baptism in the home church, which will be attended to in the near future.—*James Gloffelt, April 20.*

Kentucky Mission Field.—The writer and Eld. G. W. Myers were informed by Bro. M. G. Hill, living in the mission field, near Hodgeville, Ky., of the desire of Bro. Frank Bourten, to be anointed with oil in the name of the Lord. So we arranged and started for his home, but he had departed this life before we arrived. We attended his funeral next day, and held a funeral service at sister Hill's house over the remains, before depositing him in the grave. He united with the church last August, and his age, at the time of his death, was twenty years, five months and some days. Bro. Myers and I had intended to remain a few days and hold some meetings, but on account of high waters in the immediate neighborhood, which would have prevented both members and others from attending the meetings, we deferred our meetings for the present, but will hold them in the near future.—*A. S. Culp, April 16.*

Walnut Creek Church, Mo.—We held our spring love-feast April 15. The new members present added much to the enjoyment. The church was once more made glad by the presence of our aged older, Fred Culp, and also brother and sister Smith, from Michigan. Bro. Smith officiated. A goodly number of spectators was present, and the good order they maintained was surely commendable. We very much appreciated the labors of brethren Culp and Smith, who did us much good.—*Esther Cripe, April 19.*

Mexico, Ind.—Myself and wife visited all last week in the Mexico church. We visited many families of members with whom we very often worshipped many years ago. We were very happy to meet them again. We also visited old sister Brower, widow of Bro. John Brower, a deacon, who passed over the river to the evergreen shore long ago. The old sister has been entirely blind for several years. She is past eighty years of age. She was greatly rejoiced over our unexpected visit. Yesterday I had the blessed privilege of meeting with the dear brethren and sisters, children and neighbors, of the Mexico church, in Sunday-school, in their new, commodious church-house. I also had the privilege of talking to the school and preaching to a very respectful congregation. There was very good attention. One brother was reclaimed. So far as I could see and learn, the Mexico church is in a fairly healthy condition.—*Samuel Murray, April 17.*

## Literary Notices.

"Scenes From Every Land."—A collection of over 500 fine photographic views, size 11½ by 14½ inches, designed to take the place of an extended tour of the globe, and embracing the most beautiful, interesting and striking scenes that divert the traveler abroad, the whole forming a photographic panorama of the world. With an Introduction by Gen. Lew. Wallace, and descriptions of the different scenes by Edward Everett Hale, D. D.; Washington Gladden, D. D.; Russell Conwell, D. D.; Hamilton W. Mable, LL. B., Litt. D.; S. F. Scovel, D. D., LL. D.; C. H. Payne, Henry Watterson, J. H. W. Stuckenburg, D. D., of Berlin, Germany, and other talented writers; edited by Thomas Lowell Knox. Springfield, Ohio: Mast, Crowell & Kirkpatrick.

A magnificent portfolio volume, printed on extra heavy enameled paper, handsomely bound, and containing a rare collection of large engravings made from photographs, illustrating the most interesting and the most noted objects everywhere. This great work will probably take a foremost place among the publications of to-day. It deserves, and will doubtless receive, a cordial reception at the hand of educated people everywhere. It is an educational work, occupies a field of its own, and in families where it finds a place, the children will in a few months acquire a more accurate knowledge of the world at large than their parents have gathered in a lifetime. It is one of those rare books that educate while they amuse, instruct and entertain. Giving, as it does, the most celebrated scenes in every country on the globe, it in a measure takes the place of an extended tour, which would consume years and cost thousands of dollars. At the same time it is of great value to those who have been abroad, because it recalls to mind the places they have seen and admired in the course of their travels; and it is of still more value to the stay-at-home, enabling him to become so familiar with the cities, buildings, scenery, and the manners and customs of the people of other lands that he can pass in society as a finished traveler. It not only shows the choicest scenes from every country, but presents the impressions made by them on the minds of the most learned travelers and thinkers of the day. It is like having the whole world in your own home, with the greatest travelers and lecturers there to talk to you about it.

As all the illustrations are made from actual photographs, they possess the charm of accuracy; a photograph tells no lies. The descriptions are charmingly written and contain a surprising amount of information. The system of indexing used renders the information relative to any city, country, building or scene readily accessible, thus making it a valuable work of reference. It contains many fine photographs of famous paintings and statues in the art galleries of London, Paris, Florence, Rome, Dresden and other great cities. The publishers have cause for congratulation in the fact that considerable space is devoted to American scenery, there being too much of a tendency, on the part of publishers generally, to illustrate other lands to the neglect of our own.



### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**KIME-PROTZMAN.**—At the residence of the officiating clergyman, Eld. J. F. Oiler, April 5, 1893, Mr. Jacob F. Kime, of Shippensburg, Pa., and sister Mary Protzman, of Ringgold, Md.

LEWIS PROTZMAN.

**TOMLIN—STINETTE.**—At the residence of the bride's parents, Oronoco, Va., March 29, 1893, by James Martin, Esq., Bro. Luther Tomlin, and sister Lucy Sinnette, both of Amherst County, Va.

LUCY GILBERT.

**JONES—RUNYAN.**—At his residence, in Longmont, Colo., April 11, 1893, Bro. Ira E. Jones, to sister Daisy D. Runyan.

G. W. FRISLER.

**HEETER—TOMBAUGH.**—At his residence, March 12, 1893, by Bro. Isaac Deardorff, Mr. Joseph Heeter, of Wabash County, and sister Mary A. Tombaugh, of Miami County, Ind.

SARAH C. SEITNER.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**SOLLENBERGER.**—In the Fairview church, Blair County, Pa., March 17, 1893, of membranous croup, Emmanuel, infant son of Bro. Andrew and sister Elizabeth Sollenberger, aged 9 months and 19 days. Funeral services by Bro. G. W. Brumbaugh from Matt. 18: 1, 6.

MARY DETWILER.

**LICHTY.**—In the Summit church, Somerset County, Pa., March 27, 1893, Bro. Samuel C. Lichty, aged 92 years, 7 months and 26 days. Bro. Samuel had his home with his only surviving daughter, sister Myers, with whom he has been living ever since his youngest daughter, sister Beachy, departed this life, about ten years ago. During all this time he was blind, though his mind was good up to the time of his death. Funeral services from 1 Thess. 4: 14 by the writer and Eld. Joel Gnagy.

C. G. LINT.

**KRABILL.**—In the Canton church, near Osnaburgh, Stark Co., Ohio, sister Magdalena Krabill, aged 84 years, 11 months and 12 days. In 1824 she was married to Peter Witter, with whom she lived until Jan. 3, 1840. In 1844 she was again married to Bro. Daniel Krabill, who also was called to his reward a few years ago. She was the mother of seven children. She united with the German Baptist church in her early youth and was faithful until the end. Funeral services at the Center house from Job 14: 14 by the writer.

JOHN F. KAHLER.

**GOOD.**—March 30, 1893, Elizabeth Good, aged 68 years, 1 month and 4 days. Elizabeth (Rife) Good, was born in Rockingham County, Va., Feb. 26, 1825. She came to this country in 1836, and was married to Jacob Good May 17, 1849. She united with the German Baptist church in the year 1845, and ever after was a consistent member. Funeral services conducted by L. W. Teeter, after which the remains were taken to the Miller cemetery for interment.

JO HCOVER.

**SWARTS.**—In the Greenmount congregation, Va., Aug. 30, 1892, Bro. David Swarts, aged 74 years and 12 days. Services at the U. B. church, at Cherry Grove, by Eld. Benjamin Miller and the writer from 2 Cor. 5: 1.

**SWARTS.**—In the same congregation March 25, 1893, sister Charity Swarts, wife of the above, aged 73 years, 6 months and 17 days. Services at the Mt. Zion church by Eld. Benjamin Miller and the writer from 1 Cor. 15: 20.

JACOB A. GARDER.

**FOSTNIGHT.**—In the Loramie church, Shelby County, Ohio, April 4, 1893, sister Sarah Ann Fostnight, aged 39 years, 6 months and 19 days. For her piety she was esteemed. Funeral services by Bro. Jonathan Hoover and the writer.

I. J. ROSENBERGER.

**MOCK.**—In the Salem church, Stark County, Ind., March 7, 1893, Bro. Cyrus Mock, aged 26 years, 5 months and 8 days. This young brother was baptized the day before his death. He also was anointed. Funeral services by Bro. Abram Ferrel from the words, "Blessed are the dead which die in the Lord."

**PETERS.**—In the Union Center congregation, Elkhart County, Ind., April 8, 1893, of pneumonia, Bro. Henry Peters, aged 64 years, 10 months and 23 days. He leaves a wife and seven children. Funeral services by Hiram Forney from 1 John 2: 25.

HENRY NEFF.

**ABEL.**—Within the bounds of the Mt. Zion church, April 1, 1893, Grover C., infant son of friend John and sister Sarah E. Able, aged 20 days.

**RIGGLE.**—At the same place, friend Isaac Riggle, aged 76 years and 1 month. Funeral services from Ps. 39: 4.

E. LOOMIS.

**JEFFRIES.**—In Greene County, Tenn., March 23, 1893, sister Lucy Jeffries. She was born Dec. 26, 1817, in Rockingham County, Va. She was the daughter of Peter Kyger. She married Harrison Jeffries in her twenty-second year. She had eight children, three of whom died in infancy. In 1854 she went with her husband and family first to Tennessee, and then to Murray County, Georgia, where, in December, 1860, she was left a widow with five small children. In February, 1863, she came to Greene County, Tennessee, where she soon united with the Brethren church in Mountain Valley, and lived a consistent life. A cancer appeared on her face about one year ago, from which she suffered greatly, until March 23, 1893, when, surrounded by her children and grandchildren, she peacefully passed away to the better life.

T. F. JEFFRIES.

**BEEGLY.**—In the Lower Miami congregation, Montgomery County, Ohio, near Dayton, Ohio, Dec. 25, 1892, sister Sarah, wife of Elias Beeghly, aged 67 years, 2 months and 8 days. Funeral services by George Holler and his son, Jacob.

ELIAS BEEGLY.

**JOHNSON.**—At Stockton, New Jersey, April 9, 1893, sister Margaret A. Johnson, aged 60 years, 6 months and 22 days. For forty-two years she was a consistent member of the Amwell church, and her death was mourned by all who knew her. Funeral services by the writer from Heb. 4: 9.

F. F. HOLSOPPLE.

**BRUMBAUGH.**—In the James Creek congregation, Huntington County, Pa., March 30, 1893, Rachel, daughter of Bro. Emery and sister Maggie Brumbaugh, aged 5 years, 9 months and 6 days. Funeral services by Eld. George Brumbaugh.

D. M. GARHART.

**YODER.**—In the Shilshewara church, Lagrange County, Ind., March 26, 1893, sister Della Yoder, daughter of David R. and sister Yoder, aged 22 years, 5 months and 24 days. She was baptized one year ago last October, and ever since was a consistent and exemplary Christian. Funeral services by the writer from Heb. 2: 16.

BENJAMIN LEBER.

**HALFHILL.**—At Chelsea, Kansas, April 3, 1893, infant son of friend Howard and sister Ora Halfhill, aged 11 days. Funeral services at the residence of parents, by Mr. Buchanan, from Matt. 19: 14.

SUSIE NELSEN.

**GOODMAN.**—In the Franklin church, Decatur County, Iowa, April 11, 1893, sister Sidney Ann, daughter of Samuel and sister Hannah Goodman, aged 41 years, 6 months and 19 days. Funeral services by Eld. Wm. J. Stout, followed by L. M. Kob. Text, Heb. 13: 14.

JEMIMA KOB.

**BOWSER.**—In the Glade Run congregation, Armstrong County, Pa., sister Elizabeth Bowser, aged 81 years, 1 month and 21 days. Deceased was a member of the church about fifty-five years. Funeral services from 1 Cor. 15: 49.

D. A. HETRICK.

**MYERS.**—At Loganville, York Co., Pa., in the bounds of the East Codorus church, March 31, 1893, sister Lucy (Feigley) Myers, wife of Bro. Andrew Myers, aged 66 years, 2 months and 11 days. Funeral discourse by elders J. Shamber and Peter Brown.

**HILDERBRAND.**—At Loganville, York Co., Pa., in the bounds of the East Codorus church, Nov. 15, 1892, sister Elizabeth (Feigley) Hilderbrand, wife of Bro. Isaac Hilderbrand, deceased, aged 70 years, 3 months and 10 days. She was a sister to the above. Funeral discourse by Eld. Peter Brown and Christian Ness.

KATE HILDERBRAND.

**CLARK.**—In the Bachelor's Run church, Carroll County, Ind., Oct. 22, 1892, of consumption, Bro. Charles M. Clark, aged 30 years and 13 days. Some time previous to his death, he was, in the silence of the night, taken a distance of about three miles and baptized. About three weeks afterwards he closed his eyes in death. He leaves a loving wife. Funeral services by Eld. Hiel Hamilton and A. F. Flora.

BARBARA CLINGENPEL.

**LANDIS.**—In the Roann church, Wabash County, Ind., April 9, 1893, of consumption, sister Catharine Landis, aged 44 years, 5 months and 20 days. She was married to Bro. Moses Landis, Jan. 3, 1869. Their union was blessed with one son and four daughters. One daughter preceded her to the spirit world. She united with the church in 1879. She requested brethren David Swihart and Eld. David Neff to preach her funeral. Text, Rev. 7: 14.

JOSEPH JOHN.

**MARKLEY.**—In the East Ninth-hill church, Stark County, Ohio, March 9, 1893, sister Nancy Markley, aged 67 years, 4 months and 3 days. Funeral services by the Brethren from Philipp. 1: 21.

D. F. EBIT.

**BARNINGER.**—In the Big Creek church, Richland County, Ill., March 9, 1893, Bro. Henry Barninger, aged about 90 years. Funeral services by Rev. Cheek, of the New Light church from 2 Tim. 4: 7.

**WILKINSON.**—Also in the same church, April 5, 1893, Emily Wilkinson, aged 75 years, 8 months and 5 days. Funeral by Bro. G. W. Eavy from Ps. 73: 24.

J. M. FORNEY.

**KIMMEL.**—In the Plum Creek congregation, Adams County, Pa., March 26, 1893, Tobias Kimmel, aged 2 months and 20 days. He was a member of the church over fifty years. He served in the office of Funeral services by the writer, assisted by R. B. Carl M. E. church, from Ps. 17: 15.

B. W. M.

**CLOYD.**—In the Aughwick congregation, Oriskany, March 31, 1893, of brain fever, Alice Marie, daughter of Thomas O. and sister Amanda Cloyd, aged 5 years and 10 months. Services by Bro. W. J. Swigart.

WALTER S.

**BARNHIZER.**—At Deep River, Iowa, April 5, 1893, Basil, infant son of Bro. Isaac and sister Anna B. deceased, aged 27 days. Services by the undersigned.

H. R.

**BERKLEY.**—At Boynton, Pa., April 4, 1893, sister Ellen Berkley, aged 31 years, 7 months and 5 days. Services by the writer, followed by Rev. Evans from 4: 14.

SILAS H.

**YOUNT.**—In the English River church, Keokuk, Iowa, April 8, 1893, sister Barbara Yount, aged 87 years and 12 days. She was a member of the church over forty years. Funeral services by Bro. Brower from Heb. 13: 10, 14.

S. F. NISWA.

**WATERS.**—In the George's Creek church, Adams County, Pa., March 31, 1893, of pneumonia, sister Sarah of Bro. Ephraim Waters, Sr., and daughter of Eld. Mack, deceased, aged 65 years, 8 months and 10 days. leaves a husband and five stepchildren. Funeral services by Eld. J. C. Johnson from Rev. 2: 17.

ALPHRUS DE.

**BOHN.**—Near Linganore, Frederick Co., Md., March 1893, of spinal meningitis, Herman, son of Thomas, aged 12 years. Funeral services by Bro. W. T. Miller from John 14: 18.

**BARNES.**—In Baltimore, Md., March 30, 1893, Barnes (formerly of Linganore), aged 35 years. Funeral services conducted by Bro. W. T. Miller from Philipp. 1: 21.

M. E. R.

**WREN.**—At LaForge, Mo., March 26, 1893, David Wren, son of Bro. Jas. A. and sister Mary J. Wren, aged 2 years, 2 months and 16 days. Bro. and sister Wren moved to Missouri in 1883 and united with the Brethren in 1889.

IRA P.

**FRY.**—In the Olathe church, Johnson County, Kas., 3, 1893, sister Hannah, wife of Bro. Jonah Fry, aged 10 months and 9 days. She leaves a husband and three children. Funeral in the M. E. Church, South, near the from Ps. 23 to a large congregation.

ISAAC H.

**EUTSEY.**—In the Indian Creek church, Fayette, Pa., April 2, 1893, David Eutsey, aged 55 years and 10 months. Funeral services by the writer, assisted by Sifton (the church of God) from 1 Cor. 15: 26. He was a member of the church for a number of years.

F. F. MU.

**HOLMES.**—In the Brownsville congregation, Mercer Co., 1893, Bro. David Holmes, whose age was not known, but believed to be between 95 and 100 years. A sermon by Bro. Eli Yourtee.

A. C. CA.

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament, and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith through God, Repentance for sins, works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God, and church militant.

It also maintains that Feet-washing, as taught in John 13, both as a symbol and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full and complete connection with the Communion, should be taken in the evening, at the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is enjoined upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denial of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary work, thus giving to the Lord for the spread of the Gospel and conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have taught upon us, and aims, amid the conflicting theories and doctrines of modern Christendom, to point out ground that all must concede as faithfully safe.

The above principles of our Fraternity are set forth in our Brethren's Envelopes. Use them! Price 10 cents per package; 40 cents per hundred.











# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill. and Huntington, Pa., May 9, 1898.

No. 19

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 50  
Huntingdon, Pa.

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### THE MIDDLE PENNSYLVANIA DISTRICT MEETING.

APRIL 26 we held in the Lewistown church, our first District Meeting since the division was made and we felt the absence of many of those now belonging to the Southern District, who formerly met with us on these occasions. Whether the change will be for the better or the worse, time may tell, but it certainly was pleasant to be together.

This meeting was prefaced by holding a love-feast on the evening before, which was well attended, quiet and enjoyable. In addition to the home membership, there were present the delegates and a number of others who came to enjoy the meeting. This church, of late, has received a number of new members, and two were baptized during the Meeting. The District, as now divided, consists of fifteen churches or congregations, all of which were represented by delegates. But the business brought before the Meeting for deliberation was very little in amount.

This was, first, an expression of a church in regard to an Old Folks' Home. After some discussion, a resolution was offered to make the nec-

essary preparations for locating and preparing to provide for building and furnishing such a Home. There was an encouraging unanimity expressed on the part of the delegates, as to the necessity of a Home of this kind. A committee of five brethren was appointed, who, it is believed, will put the project on foot. Besides this there was one query about the propriety of getting or devising a better plan for getting more of our young brethren into the ministry. But as it was thought that the plan we now have is sufficiently comprehensive to meet our present wants, it was tabled. The appointing of committees, electing of delegates, etc, followed; after which the Home Mission Board reported. In this line there was not as much done as the importance of the work demands. Yet the results of what was done were encouraging, and we hope a new inspiration has been added to the work so that our next year's report may make a better showing. The local churches of the District embrace the greater part of the territory, though some of it is not very well formed. A much greater harvest should be reaped under a more liberal cultivation. The spirit manifested during all the deliberations was most kind, so that we all felt that it was truly good thus to be together.

At the close of the Meeting, a number of the delegates returned with us, enjoyed our Wednesday evening prayer-meeting and abode in our homes for the night. These calls to us are pleasant and we are glad to have the opportunity of showing a little of our hospitality to our Brethren.

### THE CHURCH'S NEEDS.

This is a world of needs. Everything seems to be carrying burdens beyond the power of individual support. There is a leaning, a bending and a reaching out for help, for support. And this not only seems so, but is so. Sin has so crippled and mangled nature and her products that there is a universal need. And it is our duty to look about us—see and understand what these needs are and supply them as far as our possibilities go.

We say that the State needs men of uprightness, integrity and honesty of purpose. The different professions are all calling for men and women to maintain their standard and lead to success. We say that our homes need pure and consecrated husbands and wives, fathers and mothers, that the children may be trained for society—for citizens for the state, for life, for God and eternal happiness.

All these are apparent needs; but where is the foundation? Where is the starting point? Is the state to prepare and provide for the church, or should the church provide for the state? The church is the foundation, the institution whence all help must flow, as the Lord is pleased to do his distributing through the instrumentality of men, and these men must come through the church.

If such are the responsibilities of the church, what are its needs? Does it have needs, or is it an infallible institution, as some would have us believe, that has passed beyond the stage of needs? The Apostle Paul did not think so. He was over reaching after attainments, but never attained them. So it was with the disciples, and such has been the experience of good men in all ages of the world.

The Infallible knows no needs, but was the supply. The fallible were the needy, and reached out for the supply. Human institutions and instrumentalities can give only as they receive. And their needs are that they place themselves in such a relation to the supply that the flow may be constant and always ready.

The church is the channel through which those supplies may come, and that the essential relation may exist—what is the need? Some say a consecrated membership. Yes, and no—not first. To have a consecrated membership there must be molders. And these molders must be of God, consecrated and set apart for this purpose. So were the "Twelve." They were molded by the Lord. And then to them it was said, "Go ye" and mold,—make,—disciples. And it was expected that the thing molded would be after the pattern. Only those that were this could truly be said to be begotten, as like produces like. Such is the law of being. And all short of this may be called "bastard."

Accepting this thought, then the great need of the church is a consecrated ministry. And how to have and maintain this has been and is yet the problem to be decided. It seems to be a rather difficult thing to be consecrated to one thing and devote our time and energies to something else. This has been, and is yet, the condition of many of our ministers—not from choice, but as a matter of necessity. As long as this condition of things continues to the extent that it has in the past, we shall fail to have a consecrated a ministry as the needs of the church demand.

Another need is greater inducement to our young brethren to make the ministry their life-work. We are losing too many of them in the secular professions. When once there, they are about lost to the work of the church. A few have accepted the ministry; but at best it is a division of the energies and labors, and while they may do the best they can they are only half successful in either line of work. The ministerial office, well filled, is enough for any man; he should give it all the powers God has given him. This mistake is made in supposing that all a minister has to do is to preach and fill his appointments. This is only a part of the work and, in most cases, the smaller part. Preparation and pastoral work claim much of the minister's time, if he is to be efficient and successful. He cannot attend to either of these as he should, and at the same time be successful in a secular calling.

To see these needs is much easier than to supply them. We have dropped these few thoughts to start us to thinking along this line.



2. "But above all things, my brethren, keep your tongues from being defiled, that you may not fall from grace by which this forcible language can be applied, the inference is very clear, it was intended to be understood in a sense in which it is expressed. And no possible doubts should arise in the mind, for, they are immediately dispelled by the apostle's own comment, "Neither by any such thing." "I adjure (exorkizo) thee by the Lord." etc. Matt. 26: 63. This is the la



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high priest to Jesus when on trial, and it has been asserted that Jesus, when replying, answered upon oath. Let us see. In this incident there are none of the formalities of the Jewish oath, and in view of the fact that the Jewish code was one of forms and ceremonies, it is certainly presumption to say that the answer was given upon oath. The meaning of the word *adjure* will justify our conclusion. This word was at first associated with the oath, but may be divorced from its original significance, as indeed it is now most generally used. The same is true of the original words from which this is translated in the New Testament. They now represent in most cases but a metaphorical shade of their original, literal meaning. This is an ordinary phenomenon in the development of languages.

The real meaning of the word is, to appeal to in a solemn or expressive manner; to entreat earnestly, to charge, bind, or command solemnly. (See Webster.) One or two confirmatory references will suffice here: "I adjure (orkizo) thee by God that thou torment me not." Matt. 5: 7. The evil spirit earnestly entreated Jesus not to torment him. No shade of an oath here. Again, "I charge (enorkizo, margin, adjure) you by the Lord that this epistle be read," etc. 1 Thess. 5: 27. Paul commanded solemnly that this epistle be read to all the holy brethren. The same root word (orkizo) is used in these instances as in the language of the high priest. Other similar instances could be given, all of which only confirm our conclusion, that adjure, as used in the New Testament, and as it is indeed now generally used, does not imply an oath.

4. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself." Heb. 6: 13. From this Scripture the example of God has been cited as justifying swearing by men. This is certainly presumptive reasoning. We may emulate the moral character of God, but we could not rightly perform all his specific acts, even if it were in our power to do so. God will destroy his enemies; ours, we cannot destroy. God has utterly ruined wicked cities; we are not so permitted to do. God has struck people dead for lying; we have no such privilege.

This, however, was certainly an oath only in form, and for a specific purpose. Paul says God used this, "wishing more abundantly to show to the heirs of promise the immutability of his counsel." The Jews did not have that high regard for the naked truth which Christianity gives. Numerous instances could be given from the Old Testament to sustain this statement. Gen. 15: 7, 8. They did not regard an obligation as fully binding unless confirmed by an oath; and this is indeed the sad condition of those in general, where oaths are extensively used. God therefore used this in accommodating himself to the educational condition of the Jews, and for the purpose of strengthening their faith in his promise.

5. "For men verily swear by the greater," etc. Heb. 6: 16. This statement is used by Paul in introducing the reason why God confirmed his promise to Abraham by oath. After stating the above, he says: "Wherein (according to which, or in conformity to which) God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath." God did this in conformity to the custom of swearing among the Jews, and for the reason given. Thus the "men" who "verily swear by the greater," to whose custom God conformed, were clearly members of the Old Covenant. But Paul's reference here to this custom would no more justify swearing by Christians, than his frequent allusions to warfare and the Olympic games would justify those heathenish practices.

Paul virtually says that men, when they go out to battle, "put on the whole armor," and that men, when they run races, "lay aside every weight." But this does not show that he justifies warfare and running races.

6. "God is my witness." Rom. 1: 9. "I call God for a record." 2 Cor. 1: 23. These expressions are the language of Paul, and an explanation of these will also cover other similar expressions by the same author. Now, I maintain that an imprecation of God's vengeance, or the asking of a curse, or a renunciation of his favor, in case of violation, is an essential part of an oath. It has generally been so understood, and this, indeed, gives it what power it actually possesses over the conscience of men. Its ruling force is fear—fear of the awful consequences of violation. Dr. Haven, in discussing the nature of an oath, says: "By imprecating upon ourselves the divine displeasure and curse, if we speak falsely, we place ourselves under the highest possible motives to truthfulness."

The language often used by the Jews in taking an oath—"The Lord do so to me"—shows conclusively their recognition of the curse. The expression—"So help me God,"—as used in the English oath, fully recognizes this element. Dr. Haven says the expression means this: "May God be my helper in life and in death, in time and eternity, only so far as, and on the condition that, I now speak the truth."

Thus we see clearly that the imprecation or curse is an essential part of an oath. But in the instances in question no such thing is expressed, and to say that it is implied is to speak inadvisedly. The forms used were not customary forms of the oath. Neither were the occasions such as to necessitate the use of an oath. When a person, in making statements voluntarily, uses an oath, it is because he fears what he is saying might not otherwise be believed. Was Paul's word so unreliable that he need swear to his statements? He said many other things more mysterious and harder to believe than those associated with the expressions in question. Why did he not swear to those also? Why did he not swear to the whole message?

And further, in 1 Thess. 2: 10, Paul says, "Ye are my witnesses and God also." Now, if Paul here swears by the name of God, he also swears by his Thessalonian brethren, since both are used co-ordinately. And if Paul can claim God as his witness here, without swearing, he can elsewhere. Now I will leave it to any candid-minded man, whether this alone is not sufficient evidence that this and other similar expressions were never intended to be construed as oaths.

7. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever . . . that there should be time no longer." Rev. 10: 5, 6. Most of the argument already given concerning the examples of God will apply equally as well here. We do not know what privileges God may have bestowed upon the angels, but we have reasons to believe that theirs are less circumscribed than ours. If the example of the angel here referred to justifies swearing by Christians, then, with equal consistency, we have a right to follow the example of the angel (Rev. 16: 8) to whom it was given "to scorch men with fire;" or of the four angels (Rev. 9: 15) who went forth "to slay the third part of men."

Christianity is a spiritual system, and deals with the inner man rather than outward forms. Is not then the solemn "yea" and "nay" of the Christian as binding before God as his oath? God is a "discerner of the thoughts and intents of the heart." Who would dare say that a Christian is under more obligation to speak the truth

when "on oath?" Preposterous! If it is a Christian duty to swear, then we should have expected either a positive command, or an unquestioned example by our Lord. But who can show this command or example, or even a blessing pronounced upon the swearer? Why, then, should a Christian swear? He wrongs no one by refusing. What moral law does he violate? Is not the testimony of those who "affirm" regarded as even more reliable than the testimony of the average swearer? It is even so. Then "let your yea be yea; and your nay, nay; lest ye fall into condemnation."

Oaths were employed by the Egyptians, Assyrians, Medes, Persians, Greeks, and Romans. Thus their use among the Jews was the result of heathen contact. This God permitted and regulated as being adapted to the condition of the people at that time. But Jesus, in giving the "perfect law," forbids this with many other things which had been tolerated among the Jews.

It is important to note that the early Church Fathers adhered to the teaching of Jesus in this matter. But heathen contact again introduced the extensive use of oaths into the Romish church, whence this custom found its way into Protestantism, to be discarded, with other forms of error, as the churches progress toward the ideal and perfect standard of the Gospel. May God hasten the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Daleville, Va.

## THE WORLD'S FAIR.

The editor of *Zion's Watchman* was asked:

Do you think it would be right for a Christian to patronize the "World's Fair," at Chicago?

Here is his answer. It may be the means of placing some of our readers on their guard:

Oh yes! understand, its managers are not contemplating making it a religious show. There will be many useful articles on exhibition, but one will see much that will shock the moral sense. Beyond a question, Chicago will abound in vice such as has not been seen in any city of the land. It will have eighty-seven places where liquor is to be sold on the grounds. The sidewalks are to be sprinkled with whisky to allure visitors into the saloons. It will no doubt be a Sabbath breaker in every sense of the word. Gambling in its various forms will be there. Schools have already opened for instructing the youth in gambling. Robbery will be carried on to an alarming degree.

An instance of open robbery was given in a central part of Chicago. If that is done in the open part of the city, what will it be in the by-ways? Already Chicago is feeling that her police cannot maintain order during the Fair, and is calling for help. But the saddest of all that is sad, virtue will be smitten in her streets. The W. C. T. U. have already discovered a plan for bringing 25,000 innocent girls to Chicago. Against this horrid iniquity they protest to the mayor, who has promised to use the utmost of his power against a crime worse than the burning of victims with fire.

The composition of the directory of the Chicago Fair is a portent of no good. It will do anything for money; is ruled by greed. It wished to get out of its agreement by taking money from Congress, and to have an open Fair on Sunday. By Sunday opening it feared it would lose \$6,000,000, but it would rather save that amount; for there is a spirit in this country to let the Fair fail with such management. But quite recently they are bringing State legislation to bear upon the Sunday opening by making it



lawful to have some of the State buildings open, thus necessitating the Exposition gates to be open. From these facts, and many others of a similar character, it must be seen that this World's Fair will be a nation demoralizer, if indeed not a national calamity.

### HOW TO PROVOKE TO LOVE AND GOOD WORKS.

BY LANDON WEST.

[Bro. West did not intend this communication as a whole, for the public, but there is such a great work outlined, that we concluded to publish the entire letter. It may be the means of causing some of our readers to search the Scriptures more carefully.—Ed.]

Will you please give, through the MESSENGER, a few plain, practical lessons upon the commandment given in Heb. 10: 24? "And let us consider one another to provoke unto love and good works."

1. Tell us how we are to proceed in order to provoke one another to love God with all our heart, etc., according to the first and greatest commandment? Matt. 22: 37; Mark 12: 30; Luke 10: 27.

2. How provoke our members to love our neighbors as ourselves? Matt. 22: 39; Mark 12: 31.

3. How provoke them to love the Brotherhood? 1 Pet. 2: 17.

4. How provoke them to love their enemies? Matt. 5: 44.

5. How provoke them to attend church? Heb. 10: 25.

6. How provoke them to visit the sick? Matt. 25: 36; James 1: 27.

7. How provoke them to aid the Mission Work, and do good unto all men? Gal. 6: 10.

8. How shall I provoke my brethren to go with me and aid the work among the colored people? Mark 16: 15; Gal. 6: 10.

9. How provoke them to bear one another's burdens, and so fulfill the great law of Christ? Gal. 6: 2.

10. How provoke one another to study to be quiet? 1 Thess. 4: 11.

11. To be at peace among themselves? 1 Thess. 5: 13.

12. To pray without ceasing? 1 Thess. 5: 17.

13. And in everything to give thanks? 1 Thess. 5: 18.

14. To quench not the Spirit? 1 Thess. 5: 19.

15. And to abstain from all appearance of evil? 1 Thess. 5: 22.

16. How provoke husbands to love their wives, and to provide for their households? Eph. 5: 25, 28; Col. 3: 19; 1 Tim. 5: 8.

17. And how provoke wives to love their husbands, and to love their children? Titus 2: 4.

18. And to be subject unto their own husbands in everything? Eph. 5: 22, 24; Col. 3: 18; 1 Pet. 3: 1.

19. How provoke children to love their parents in the Lord? Eph. 6: 1; Col. 3: 20.

20. How provoke servants to obey their masters in all things? Col. 3: 22.

21. And how provoke masters to deal with their servants in justice and equity? Col. 4: 1.

22. How provoke the ministry to preach the Word? 2 Tim. 4: 2.

23. And who is to provoke them? And how?

24. And, greatest of all, how provoke the church to be ready for her Master's coming? Matt. 24: 44.

25. And last, but not least, how provoke the membership, both young and old, not to be weary in well-doing? 2 Thess. 3: 13.

NOTE.—Bro. Moore, no doubt you will think me vain in giving so many queries upon the one verse and the one duty; but my object is not a vain one, for I have been at a loss for months, to see how this one commandment, in Hebrews 10: 24, is to be brought into practice; and yet I feel it is the key to the whole system of the Christian warfare, both with the ministry and the laity; in the church, in the family, or with the world, for this one commandment covers all the ground. I have not named all the duties required of us, or that might be named under this heading; but I have chosen those which are plain and easy, and that cover a wide field and variety of duties. And perhaps you will say that to preach these duties to the membership, will provoke them to their duty. But who is to provoke the preachers to this or any other duty? The duty is an individual one, and lies as heavily upon the laity as upon the ministry.

It may be well to submit one or more of these queries to different brethren and sisters, in the MESSENGER class, so as to lessen the burden on you, but to call out all their minds upon the duty here named, is proper. It cannot be labor in vain, or time lost.

#### REMARKS.

PROBABLY we will get a better idea of Paul's meaning by this rendering: "Let us keep constantly in mind the wants of one another, and stimulate to love and good works." In other words, "Encourage to love and good works." Possibly Bro. West is giving the text a wider range than Paul had in mind, and yet the principle contained in it may be very widely applied. Ministers may stimulate one another. Likewise may all the members provoke to love and good works. This may be done in ways without number. The *Christian Herald* relates a circumstance that brings out the principle of provoking very clearly:

"During the Revolutionary War there was a heavy piece of timber to be lifted; perhaps for some fortress, and a corporal was overseeing the work, and he was giving commands to some soldiers as they lifted: 'Heave away, there! ye heave!' Well, the timber was too heavy; they could not get it up. There was a gentleman riding by on a horse, and he stopped and said to the corporal, 'Why don't you help them lift? That timber is too heavy for them to lift.' 'No,' he said, 'I won't; I am a corporal.' The gentleman got off his horse and came up to the place. 'Now,' he said to the soldiers, 'altogether,—yo, heave!' and the timber went to its place. 'Now,' said the gentleman, to the corporal, 'When you have a piece of timber too heavy for the men to lift, and you want help, you send to your commander-in-chief.' The gentleman was Gen. George Washington. If that corporal had any manhood about him, he helped to lift after that. If our readers know any better way to provoke or stimulate people to do right, we would like to hear it.—Ed.

#### REMARKS ON HEB. 6: 1-3.

BY NOAH LONGANECKER.

#### In Two Parts.—Part First.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."

In conclusion of chapter five, we are admonished to a growth in grace, to a growth in the di-

vine life. The burden of the entire epistle show that Christ is this divine life. He is the *Author* of all life, and especially the *Principle* of the divine life. "His name is called the name of God." Rev. 19: 13. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . In him was life." John 1-4. Hence it follows that to preach the life is to preach Christ.

The apostle speaks about "leaving the principles of the doctrine of Christ." Principles of the doctrine on which others are based, and from which they are derived. With reference to the divine life, they are the fundamental substance or energy from which it proceeds. The doctrine of Christ has its "first principle," which is absolutely necessary for students to learn, obey those first principles to attain to the divine life; but it is equally as necessary for them to those first principles others, to grow in the vine life. Unless there is a growth in knowledge and obedience, there is no growth in grace, of course, no going on to perfection.

The present article will be devoted principally to the consideration of some of the first principles of the doctrine of Christ. We shall follow them in the order given in God's Word. I would like to have the reader remember that the Epistle to the Hebrews was written to Jews, who believed in God the Father and Creator of all. They had "faith toward God." They also had the "Law" by which they knew the knowledge of sin and its doom. How wonderfully sinful sin becomes under the light of the Law! "O wretched man that I am! who shall deliver me from the body of this death?" I 24. "The law was our school-master to bring us unto Christ." Thus this "wretched man," the lost sinner,—is introduced to the doctrine of Christ the Savior.

The first principle of this doctrine is repentance toward God. Christ in his teaching does not say, "Believe and repent;" but he says, "Repent ye, and believe the Gospel." 1: 15. Paul did not preach "faith toward the Lord Jesus Christ, and repentance toward God," but he declares that he testified "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 21. This order is observed by the apostle in Heb. 6: 1. Not laying again the foundation of repentance from dead works and faith toward God.

Some in the ministry fail to observe this in their teaching, hence the following: "They considered the difference in doctrine, that they teach faith before repentance, and others repentance before faith?" This query had been a council-meeting, some years ago, and answered thus: "Considered, that the difference arises when the Word is not rightly taught. The apostle teaches us that the righteousness of God is revealed in the Gospel from faith." Rom. 1: 17. And, again, that he who is obedient to God must believe that he is, and that he is a sinner, and that he diligently seek him." 11: 6. Out of this faith, when it is quickened, repentance will come; and when the sinner hears and receives the Blessed Gospel, and saving faith will issue forth, which worketh by love, and maketh itself manifest by keeping the commandments. To wit: present brethren fully assented." (Minneapolis Annual Meeting, 1844, Art. 7.)

While the references quoted above, show that repentance toward God is the first principle of the doctrine of Christ, they also show that faith toward the Lord Jesus Christ is the second principle. First, repentance toward God; Second, faith toward our Lord Jesus Christ. Or, as our text says, "repentance from dead works, and of faith toward God." The third principle, in the



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our text is, "Of the doctrine of baptisms." "He that believeth and is baptized shall be saved." Mark 16: 16. "The eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Acts 8: 36: 37. "And many of the Corinthians hearing, believed, and were baptized." Acts 18: 8. "One Lord, one faith, one baptism." Eph. 4: 5.

These all go to show that Christian baptism follows saving faith in Christ. This order is followed in our text. The question properly presents itself, Why does the apostle in the text use the plural term, "baptisms?" We answer that it is to show the order the Bible teaches with reference to water baptism and the baptism of the Holy Ghost. Paul says, "As many of you as have been baptized into Christ have put on Christ." Gal. 3: 27. This certainly refers to the baptism of the Holy Ghost, for Paul further says, "For by one Spirit are we all baptized into one body." 1 Cor. 12: 13. The general order is: First, water baptism; second, baptism of the Holy Ghost.

Let us look at our Pattern in his example and precept. First, example: "It came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him." Luke 3: 21, 22. Second, precept: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. Peter said unto the Pentecostians, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. Nothing can be more definite than the following: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5.

We have then (a) the baptism by water; (b) the baptism of the Holy Ghost. And as they are thus associated together, we have, in the language of our text, "the doctrine of baptisms."

The fourth principle named in our text is "the laying on of hands." "God giveth not the Spirit by measure unto him." John 3: 34. "Unto him" is not in the original. The words are not in Luther's translation, nor in the Revised Version. The teaching and practice of the apostles show that, whenever a special portion of the divine power, or Holy Spirit, was necessary, it was preceded by the laying on of hands. The references on this principle are many. Will the reader take his concordance and Bible, and trace them up?

The fifth principle referred to in our text is "the resurrection of the dead." This is a grand principle of the doctrine of Christ. "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." Read 1 Cor. 15 entire. But as important and grand as this principle is, there are others that must not be neglected, for every principle has its place in the grand and glorious doctrine of Christ.

The sixth principle referred to is "the eternal judgment." That there will be, that there must be,—a judgment day in the future world is evident, both from reason and revelation. Here the innocent are often punished for crimes that others have committed, and the guilty pass on through life unpunished. God being just, there must be a future retribution. Thank God there will be a day of reckoning. Men will be rewarded according to the deeds done in the body. This being true, there must be a resurrection of the dead. They are only the wicked who would try to make themselves disbelieve the truths of

the resurrection of the dead, and the future judgment.

But while the truths enumerated in our text are all grand, fundamental principles of the doctrine of Christ, we must not confine ourselves to those alone, but we must "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." This will be noted in No. 2, under the head, "And this will we do, if God permit."

#### HYMNS AND THEIR AUTHORS.

BY JAMES A. SELL.

"Mid scenes of confusion and creature complaints" was written by David Denham in England, in 1837. Having for a chorus "Sweet home," most persons attribute it to John Howard Payne who wrote a song entitled, "Home, Sweet Home." His song was written in 1825 and was very popular for years. He was himself a homeless wanderer, and had many bitter experiences, and at last died in a foreign land. His song immortalized him. A wealthy individual in Washington City had his remains brought to this country a few years ago and erected a monument to his memory, costing about \$4000.

Denham, the author of the hymn quoted above, was a poet of some note and contributed freely to the religious magazines of his day. He was in early life called away from time, and we fondly hope that he is enjoying the fruition of the sweet home to which his soul aspired, and to which many a weary soul has turned, inspired by his sweet and comforting words.

In looking over the books in common use, we find the name of Doddridge attached to some choice hymns. Among the number we have "O Happy Day," "Awake, my Soul, Stretch every Nerve," "Grace, 'tis a charming sound."

He was born in 1702. At birth he showed so little sign of life that he was laid aside as dead. He was the twentieth child of his mother, who taught him the history of the Old and New Testament before he could read. She thus laid the foundation for the great and good man that he afterwards became. He wrote a commentary on the Holy Scriptures which is quite an authority. He also is the author of "The Rise and Progress of Religion in the Soul." His parents both died while he was young and this impressed his mind with sympathy for, and tenderness toward, orphans in his after-life. Like many others, he had to struggle against adverse circumstances, but in spite of them he rose to eminence and usefulness. He entered the ministry when twenty years of age. His life was a busy one and devoted to the service of his Master. At length consumption, or some disease of its nature, laid a deadly hold upon him, and in 1751 his friends prevailed upon him to go to a warmer climate for the benefit of his failing health. Accordingly he set sail and was much refreshed by the soft breezes from the tropical clime; but his sojourn was of short duration. Only a few days after he landed, his soul was released from its prison of suffering clay, and departed for the fairer clime and happier home in the blissful land of song. His pure, devoted, useful and holy life smoothed his dying pillow, and gave him such transporting views of the joys to come that he died rejoicing.

If it could be said of the antediluvians that "there were giants in those days," it can be said of later days that there were giant minds. Timothy Dwight was born in 1762. He learned the alphabet at a single lesson and could read the Bible with ease when four years old. He was prepared to enter college at eight, but did not enter till thirteen, and graduated at seventeen. At

twenty he issued the work, "History, Eloquence and Poetry of the Bible."

He is the author of the familiar and much-used hymn, "I Love thy Kingdom, Lord." It is founded upon Psa. 137. The scene there described is an affecting one, and is touchingly told. The Jews in captivity are sorrowing over lost joys; and now declare their love for their land, homes and especially their temple and its service, from all of which they are now exiled. As the temple was, in many respects, typical of the church, we learn, from the experience of the Jews, the attachment we should have for the church. This hymn makes a beautiful application of the Scripture upon which it is founded, and should be read, studied and sung till it penetrates every recess of the heart. The Apostle says that Christ "loved the church and gave himself for it." He made it the "pillar and ground of the truth," and the honored instrument through which he saves the soul. We should be strongly attached to the church, mourn over its reverses, sympathize with it in its condition, rejoice in its prosperity, exert ourselves for its welfare, make its service our chief joy, and pray for its peace, purity and prosperity.

It is an occasion of devout gratitude to Almighty God, that a man, endowed with as brilliant a mind as Dwight, has used it to give us such an inspiring song.

We have no means of knowing how many hymns he wrote. He was a vigorous writer, and after his hard, mental work of the day he would write poetry at night. He died in 1817.

McKee's Gap, Pa.

#### THE INVALID'S CROWN.

The following, clipped from the *Christian Herald*, may be the means of encouraging hundreds of invalids who have never thought of their condition in this light:

The heavenly distribution of spoils will be a surprise to many. Hero enters heaven the soul of a man who took up a great deal of room in the church on earth, but there, forsooth, he is put in an old house once occupied by an angel who was hurled out of heaven at the time of Satan's rebellion.

Right after him comes a soul that makes a great stir among the celestials, and the angels rush to the scene, each bringing to her a dazzling coronet. Who is she? Over what realm on earth was she queen? In what great Düsseldorf festival was she contralt? Neither. She was an invalid who never left her room for twenty years; but she was strong in prayer, and she prayed down revival after revival, and Pentecost after Pentecost, upon the churches, and with her pale hands she knit many a mitten or tippet for the poor, and with her contrivances she added joy to many a holiday festival, and now, with those thin hands so strong for kindness, and with those white lips, so strong for supplication, she had won coronation and enthronement and jubilee. And Christ says to the angels who have brought each a crown for the glorified invalid, "No, not these; they are not good enough. But there is one that I have been preparing for her many a year, and for her every pang I have set an amethyst, and for her every good deed I have set a pearl. Fetch it now and fulfill the promise I gave her long ago in the sick room, 'Be thou faithful unto death, and I will give thee a crown.'"

"Whoever looks for a friend without imperfections, will never find what he seeks. We love ourselves, with all our faults, and we ought to love our friends in like manner."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—*Cor. 16: 2.*

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—*1 Cor. 9: 7.*

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—*1 Cor. 8: 12.*

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on inferior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### THE AGED MATRON.

FROM THE RELIGIOUS HERALD.

WITHIN a dark and dingy cot

I found a matron old:—

O sad and cheerless was her lot,

For she was poor and cold.

She had no money and no friends—

At least no friends below—

And trembling to her fingers' ends,

Her tears began to flow.

I gave her comfort, all I could,

And what was better still,

Filled up her box with coal and wood,

And charged her empty till.

My words revived her, with my gift,

She seemed transformed anew;

The darkened clouds began to lift,

And luminous she grew.

"Thank God," she said, "for he is good;

From youth he's been my guide;

He gave me friends and health and food,

And always will provide.

I'll trust him ever, as I've done,

In days and seasons past,

And when my earthly course is run,

He'll take me home at last."

### LESSONS FROM LETTERS RECEIVED AT THE OFFICE OF THE GENERAL MISSIONARY COMMITTEE.

BY THE SECRETARY.

#### Part Four.

ONE of the commendable features in this giving is the spirit in which much or all of it is given. Not a few wish their names withheld. All they care for, is that God knows it, and men need not be the wiser. This is not giving like some do, who throw in a number of small pieces, or one large one so hard that the sound thereof reaches the ears of those around.

There is one brother who gives \$25 per year, but does not want the money receipted on a postal card, because his neighbors often bring his mail from the office, and he does not care to have them know it. Another, whose contribution was in the hundreds, requested, as a receipt, a short letter on the work of the church in general, and not to mention that the money was received. Another

sent \$100 in such a way that, to this day, the giver is not known.

A store-keeper claimed that one of his customers had not paid a certain bill of goods, and the customer claimed he had. To settle the dispute, they agreed that the customer should pay the same amount to the mission work, and God would give the proper one credit. Yes, God knows what is done, whether before men or in secret, and he also knows how little is done.

Opportunities for giving may be indifferently and quietly passed by, and no man notice it, but God does, and he will hold every one accountable for neglect.

While the amounts, referred to above, were properly protected, too much money is sent unprotected through the mails. It is not an uncommon thing to receive \$5 or \$10 without any postal protection whatever. Yet it is gratifying, even under all this, to say that, as far as is known, all money intended for the Fund has reached it. One letter, containing over \$4 in silver, was sent unprotected, the envelope was torn, and the money scattered in a car en route to Mt. Morris. But it finally, through the honesty of mailing clerks, reached its destination. Sometimes people complain about dishonesty being carried on in the postal system of the country. They should stop to consider that, through the carelessness of mailing, over 6,500,000 letters and packages passed through the Dead Letter Office last year. More care would be a good thing in this direction.

### MISSION PAPERS.

BY W. B. STOVER.

THE DIVINE ENTERPRISE OF MISSIONS.—To think great thoughts might have been at one time a serious task for little minds, but not so now. When the best and brightest thoughts are told on paper, we may walk side by side with the best of men, even if we but think their thoughts after them.

Missions present to the world to-day the Divine Enterprise. The going far from home and the loved ones, to the four quarters of the globe, and seeking out the lost and fallen, telling them of a Savior who can free them from their sins, and preparing them for the second coming of Christ, that they may live with him and reign with him; this and more than this, is simply a compliance with the Master's own sacred request: "As I have done, so do ye."

Under the comprehensive caption, "The Divine Enterprise of Missions," it has pleased Dr. Pier-son, who is, I suppose, better informed on the status of missions than any other man, to send forth a new book. Its seven chapters are seven clusters of rich, ripe fruit in season. From the Divine Thought we are led to the Divine Plan; from the Work to the Spirit; from the Force to the Fruit, until we stand before the Divine Challenge, like a highwayman before a signboard, wondering which way to go next. As we reach the conclusion of the book, we come to the decision to go.

The Christian must be a witness. He must witness, for "salt without saltiness is no longer salt. A light without a ray is no longer a light. It is the nature of the Christian life to witness, and when there is no witness, is it too much to say, that, logically, there is no life?"

The Book of the Acts is the one book remaining peculiarly unfinished. There is room yet for the names of other apostles to be written there. By enduring to the end, any of us, through sacrifice and service, may have our names added to the already lengthened category, and fill out the record of our witness for Christ.

The plan is world-wide. No city or land, have the Gospel with the exclusive right. Our divinely-given duty is to see that all have at least a chance to serve him. And stand too much on the numerical strength of work. Converts ought to be weighed, not counted. In God's eyes it is much more desirable that the Heavenly City should be clean, than that it should be crowded. The results must be with him, but the pointing to the open door of work. We sow grains of corn, and we reap for the granary. We sow the Gospel, and the crop is a harvest of souls for the kingdom.

Consecrated souls, willing to co-operate with the Holy Ghost, are they who must go out to herald eternal truth to all the world. Then the Father gather together the elect from four quarters of the earth, and glorify them; have glorified him.

The spirit of missions is the spirit of love. The power of missions is the power of love. There is no one willing to lay down his life for the sake of a stranger, except he be impelled by almost infinite love. He who will give abundantly of this world's goods, not looking for a return, it receives his reward after many days.

Our advancing work must be, "Deus id vult." It is God's wish. An apostle of the later days said, "We must advance upon our knees." The cross of Christ is the sweetest burden, if we bear it. The school of Christ is the school of the cross.

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As with the Bramo Somaj, it must not be the work of Chander Sen, but Christ, so with us, it must not be A or B or C, but Jesus, and he alone. Given nothing, and God makes a world out of it. If we would be much with God, we must be much with self.

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When the apostles had been appointed and anointed to the great work whereunto they were called, and went forth preaching everywhere, the Lord blessed their efforts abundantly.

That same blessing we may claim. The work of missions reads like a fairy tale. Men and women, their knees in the hour of peril, and the work comes before they open their eyes from prayer. A time of straitened circumstances comes, and the laborers in the field pray that their burdens across the waters may be moved to help them more. A long request, praying assistance, is granted, and sent by the next mail, and in the ocean, ship meets ship, the prayer meets its answer even already half-way to its destiny.

Once a time for prayer was appointed in the lives of certain missionaries, whose labors seemed unproductive of little good, and at that very time the work began to be made, and the work grew, until there was a great ingathering. Men have come to the home of the harmless missionary, designing to do unproductive evil, and have gone away with his blessing, to tell to others the story of his wondrous love.

The story of the "Lone Star" mission in Texas is familiar to all. How God used a civil engineer to turn the tide of labor, is wonderful. He had been spent apparently to no purpose one day a few came to be baptized. Upon inquiry, it was found others were ready for baptism. A day was set, when all should be baptized who wished. The people came from far and near. The work began early. Some examined the applicants, and two did the baptizing. At a few hours' rest was taken, when the work resumed. By night 2,222 souls had been baptized in the river, and the great work was but initiated.

O, there are battles to fight, and fields to be won, and crosses to bear, and God will let us



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work for him! History is full of the successes of the past, and God wants us to repeat all again for him, and on a grander scale!

## BOTH COUNTRIES.

BY JOHN E. MOHLER.

THE foreign mission cause seems to be growing in favor, and each number of the MESSENGER is filled with the missionary spirit. The move, made by the committee, to send missionaries to heathen lands, has been wisely commended, and may no hand be lifted to stay the work! The call for workers seems to go not unheeded, but is answered by cries of "Here, Lord, send me." May such cries yet be heard from the Lord's people, until the Mission Board has many more applicants than can be sent to India!

Then what? Oh, heed the calls about you! The faithful servant of God is not particular just where is his field of labor. The United States is not overflowing with the Gospel at all. Hear the earnest calls from Arkansas, Colorado, Kansas, Missouri, and other States "white already to harvest."

By all means, brother, sister, be concerned for the heathen in other lands, but, if unable to reach them, help those nearest you,—perhaps near your own door. The cry has long been heard from faithful, zealous workers, "Help, help!" The work is too great for them,—its immensity is bewildering, and God's missionaries seem too few, or too still. Have you proffered them your service in the work? Shall they ever call in vain?

Let it not be forgotten that America's people are as dear to the Lord as are the people of India. Those of India are as dear as those of America. Then, if you cannot answer the call to the one place, will you not to the other? My brother, sister, if you have not this impartial spirit, can you expect the blessing of God? If our Lord is no respecter of persons, neither are his righteous servants.

Warrensburgh, Mo.

## GOOD WOMEN.

WHAT is the duty of a wife, or rather, what are her duties? I answer, to live for her husband, home and heaven. Faithfulness here, will bring a sure reward. It is to bear and forbear; it is to let love work out love's fulfillment. To be as true when it's "for worse," as when it's "for better." To be as careful in dress and manner after marriage as before. Many a woman had the roses at her bosom or belt before marriage, who never thinks of it now; many a woman has grown careless, both in manners and person, thereby weakening her hold upon him, her companion. God pity the man who does not love his wife better, and find more enjoyment in her society twenty years after marriage, than on the day when he led her to the altar.

Some wives are so unwise as to let children come in between husband and self. Some will make great efforts to arrange nice things, dainty dishes, clean linen for company; but never bother when only husband is to be at home. Foolish women! let the best you have be given unto him.

Wives must be careful, and keep the confidence of their husbands. A man will trust his wife with anything and everything, if she is true and is tactful. Their joys should be mutual, their secrets mutual; little things which belong only to husband and wife. She should be ready and able to help him when the heavy loads come, to be pulled up high hills. Her gentleness, her love, her wise caresses; her tact when to speak and when not to, will make him twice a man in his

life and business. Let her be all that women was to her husband, in New York on that awful "Black Friday," when the financial crash came and ruined thousands.

This man bade his wife and children good-by, and passed from a costly home up-town, to Wall Street, that memorable morning. The hours passed; many had already gone under; more than once it seemed as if he, too, must sink, but more securities brought out, saved him; then again the close push to the wall, and more securities. At last, to save himself and his creditors, he put his name to a paper, covering all he owned everywhere; home and all. This tidied over the doom for a little while; then came the crash, and all was swept away; and he was penniless.

Ramors had reached his good wife; more than once she went to the window and wistfully looked out. At last she saw him coming; she could tell by his face there was trouble. Opening the door for him, she saw the white face; she heard his bitter cry:—

"It's all gone, wife, all gone! Not a cent left; home gone too; all gone."

Then came the help of a heroic wife.

"No, no, husband, all is not gone. I'm not gone; the children are not gone, and God is not gone."

And she led him like a child into the parlor, where he cried only as a man can cry.

"Don't cry, dear, it's all right; we can find a place to live. I could get along in two rooms; and I'd rather live with you there, and have you honest, than to live here and owe people. And I can teach music if necessary. Don't cry."

"Husband, you are a good man, you have helped God's cause in a thousand ways. You have not sinned when he called; and now when you are in trouble, I don't believe he is going to desert you." And she dropped on her knees in front of him, and began to pour out her heart to God. Such a prayer! it had a double mission: it reached the throne in heaven, and it reached him. Bending over, he kissed her and said,

"Oh, Mary, God will hear your cry, I know he will, I know he will. He will help." And courage came back in his heart, and lo! the outcome. In a strange manner, friends came to his relief; lent him money on his own name; helped him regain his feet in the financial world; and the result was, he paid dime for dime, dollar for dollar; and they never moved from their home on the avenue, for God sent help in answer to that cry that day.

Such a woman is better than an angel to help a man. He finds more enjoyment in her company, than in all the clubs born. Men love women like that, and love them forever.—C. H. Yatman in *Christian Herald*.

## DANGEROUS PRAYERS.

SELECTED BY CARRIE GARY.

"I WANT you to spend fifteen minutes every day praying for foreign missions," said a pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they ask in surprise. "Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into the harvest, and lo, it is going to cost our country five thousand young men and women, who have, in answer to this prayer, pledged themselves to the work. Be

sure it is a dangerous thing to pray in earnest for this work. You will find that you cannot pray and withhold your labor, or pray and withhold your money. Nay, your very life will no longer be your own, when your prayers begin to be answered. I have often said in my public addresses, that it is a dangerous thing to pray for a blessing unless you want it. What a blessed thing when we are ready to receive!"

Croton, N. J.

## A PRE-HISTORIC WALL IN TEXAS.

[From *Christian Herald*.]

THE discovery in Texas of an ancient wall, has been reported to one of the scientific departments of the Government. A correspondent of the *St. Louis Republic*, who has examined the marvelous ruin, writes that it is nearly twenty miles in length, and from ten to fifteen feet high, and as many feet thick. It passes through Milano, and runs north-east and south-west from that point. It is now almost entirely underground, being probably buried under the ruins of its upper portions. Inscriptions have been found on its face in several parts, but they are in an unknown character, and will probably never be deciphered.

It is the general belief that it must have been built by the Aztecs, seven or eight hundred years ago, if not by the Toltecs, who preceded them. It is known that a large Aztec population occupied the district about that period, and that they had attained a high civilization. Remains of their temples have been discovered, which show remarkable beauty of architecture. One of them, the ruins of which are on a high hill near Milano, had two hundred lofty pillars, made of hard-baked clay. Fragments of idols have also been found in the neighborhood, and evidences that animals were offered in sacrifice to them. It is thought that human sacrifices were also offered.

That these people built the newly-discovered wall is highly probable. It may have served as a boundary and a protection against attacks of the enemy, like the great wall of China, which it closely resembles in construction and extent. But its purpose, its builders, and all connected with it, are matters of conjecture. The fact is significant. Although these people were capable of erecting edifices so beautiful that their ruins fill us with wonder and admiration, we know scarcely anything of the people themselves. It is not by those achievements which we are in the habit of calling permanent, that the memory of a nation is most surely perpetuated. While the scholars, who are familiar with the history and character of the people who built the Pyramids, and even the Parthenon and Coliseum, are comparatively few, there are millions who are familiar with the history of the Jews, a people who left no notable architectural memento of their existence. Even in this world, "The things which are seen are temporal, but those which are unseen are eternal." 2 Cor. 4: 18.

## WHAT HAS INFIDELITY DONE?

IT has done nothing. Infidelity has reared no temple, formulated no system of law or morals, established no humanities, built no orphanages, asylums, hospitals or similar institutions, advanced no good cause for the physical, mental, or moral elevation of man. There is not in the wide world a solitary distinctive work to which infidels can point and say: "This is what we have done for the betterment of the human race." It offers nothing in exchange for the Bible, the Christian religion, or the promise of eternal life. It would take away the sweetness of the present and the glorious faith of the future, and substitute only ashes and despair.—*Talmage*.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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L. W. Treacy, A. Hutchison, Daniel Hays

1. The paper is published weekly, except on Sundays, and is sent by mail to the subscribers. Do not attempt to alter the paper, or to put in one page without the other two.

2. Anonymous communications will not be published. Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

3. Time is precious. We always have time to attend to business and answer questions of importance, but please do not subject us to needless answering of letters.

4. The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

5. When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding. Always remit to the office from which you order your goods, no matter from where you receive them.

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7. Remittance should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill., or "Brethren's Publishing Co., Huntingdon, Pa."

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Mount Morris, Ill.,

May 9, 1893.

THERE were over one hundred love-feast notices in last issue. Counting the feasts already held, and those yet to be announced, the number will exceed two hundred.

THE Ministerial and District Meetings for Northern Illinois are held at Mt. Carroll this week. As this issue goes on the press the day of the District Meeting, we can say nothing concerning the business of these meetings before next week.

WE wish to caution those who send us, for publication in the MESSENGER, hymns copied from hymn or tune books. Some of these hymns are copyrighted, and were we to publish one of them, without giving due credit, it might cost us considerable money.

WE are just in receipt of a card from Bro. Andrew Hutchison, stating that he was then at Indianapolis, on his way to Arcadia, Ind., for the purpose of holding a series of meetings. He was then in good health, though he had not been so well during his last week in Florida.

BUFFALO, N. Y., has passed a city ordinance, prohibiting the feeding of brewery grains to cattle. That is good, but why not prohibit the dealing out of the liquor to the people? Are cattle of more value than men and boys? This is another instance of the powers that be using all their influence to protect the beast, and then providing no way of protecting the fathers, husbands, sons and brothers.

THOSE who send obituary notices for publication must excuse us for making them very short. It is a necessity. With all of this cutting down a number must lay over each week. These notices are becoming quite numerous, and yet must be limited to the one page. We would like to favor the bereft with more space, but any one who will look at that department, week after week, will see that this cannot be done. While we know that this department of the MESSENGER is not satisfactory to some, still it is the very best we can do.

THOSE who think there is nothing in the world for them to do in the way of civilizing people, will please carefully consider these figures: Out of the entire population of the world 700,000,000 are found to be only partially clothed, 500,000,000 are well clothed, and 250,000,000 are entirely naked.

THIS office is indebted to our friend, Mr. Geo. L. McDonough for a box of delicious California oranges from the Mission Farm. We pronounce them first-class in every respect, save one,—they were not good keepers. The box was soon emptied. George has the thanks of all connected with the office.

BOTH Houses of the Washington Legislature have passed a bill, making it unlawful in that State to manufacture, buy, sell or give away, or to have in one's possession, cigarettes or cigarette papers. A few such laws as this about cigars, tobacco and intoxicants, would make that State an excellent place to live.

IN the United States the cost of the army and navy is placed at \$54,000,000, while \$115,000,000 is expended in public school instruction. In France the order is materially reversed, the army being maintained at a cost of \$151,000,000, while the schools receive but \$21,000,000. It certainly makes some difference where the money goes.

SOME one, who gives neither his State or name, sends an obituary notice and report of a church council, together with love-feast notice, all on one sheet of paper. We can do no better with masters of this kind than to place them in the wastebasket. Persons who write for the press ought to give their name and address in every instance.

THE Chicago Evening Journal says: Forty thousand peaceable Jews have been ordered by the Czar to break up their homes and leave Rostov. If they use fraudulent passports to reach our shores they will be seized, extradited under the new treaty and sent as slaves to the mines of Siberia until death releases them from bondage. This is no fancy picture.

THE Independent says: "There is a prominent business man, a Methodist, in Syracuse, N. Y., who gives away four copies of the New Testament every day. He used to smoke four cigars a day. He gave up smoking and uses the money in a better way, and he enjoys this way of spending it more than he did the other." Here is a good example for the tobacco users among us. How many will give up tobacco for something better?

MOST of our readers will probably remember the death of Bro. James Evans in Oklahoma, one year ago. Though a very fine scholar and a fluent writer, he was too poor to own many books. He requested that his library be given to the McPherson College after his death. His request was complied with a few weeks ago. The books are highly prized, and will remind future generations of one whose thirst for knowledge was never fully gratified.

TWO weeks ago the Brethren of the White church, Montgomery Co., Ind., had the misfortune to lose their meeting-house, which was entirely destroyed by fire. They at once came together, appointed a building committee and proceeded to collect means to erect another house of worship. We like to see churches of this make-up. It is unfortunate to lose a good house, but still more unfortunate to sit down and waste time mourning over it. A little hard work in the way of constructing another building, will give all the members additional strength and afford them something good and interesting to think about.

So far, Iowa seems to be ahead for Lord. The Waterloo Courier reports a gentleman, Christian Conrad, 114 years old. He was born near Philadelphia, Pa., and moved to Iowa fifty-two years ago. He distinctly remembers the address, delivered by George Washington, witnessed Perry's victory on Lake Erie, served in the war of 1812. Two weeks ago he drove from Colesburg to Walker, a small town in Buchanan County, to visit a grandchild. The two towns are fifty miles apart, and he made the journey well.

SOME churches are complaining because the Lord does not bless them like he does other congregations. Well, the Lord knows best. Some congregations do not work for the Lord to entitle them to the blessing, often crave. A working congregation is blessed in its work. The farmer who tills the soil best, usually receives the better return. So with a congregation that gives proper service to the Lord's vineyard. Show us a church and we will show you a church abundantly blessed.

What is the order of the church in reference to tobacco? If churches send to the Annual Meeting those who are strong tobacco users, will they be accepted?

Nor if they use it for the love of it. Annual Meeting each delegate, when he is rolled, will be asked if he uses tobacco. If he responds in the affirmative, he must give reasons for using it. If he can make it that it is for the good of his health he will be accepted as a delegate, otherwise he will be rejected. The better way is not to use tobacco in any form. It is a very unnecessary practice, and the sooner we get rid of it the better.

ELD. E. K. BUEGHLY, of the South V. church, Iowa, passed away April 20, at an advanced age of over eighty years. He had been most helpless for the last few years and his death was no surprise to his friends. Bro. Bueghly came to Waterloo thirty-two years ago, and has since resided. In former years he was much and became widely known among the Brethren. He was a very interesting character, but never did much preaching. The years of usefulness, he laid at South V. the foundation for what is now one of the most active congregations in the West. While his intellectual career may not have been brilliant, he has nevertheless exerted an influence and left impressions that will long be remembered as the years go by.

A SISTER in Indiana tells this story of her brother did. She says: "He sent several barrels of maple syrup to a preacher's wife in believing that the sisters need support as the brethren, and, also, believing that this was the hardest part of the battle to fight in the wolf from the door, and caring for the while their husbands are absent, preach the Word." It makes no difference who the wife is, nor should we concern ourselves about the loss of the brother. The Lord keeps a record of such work, and gives credit where it is due. But the deed itself is certainly worthy of commendation, and no one need lack opportunity. A very substantial way of encouraging the wives during the absence of their husbands is a rule the preacher gets all the encouragement and his wife none. We need not name the many ways of assisting those who richly deserve it. Those who feel disposed to help cheer the wives of others can find plenty ways of doing so. That is lacking is the will.



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SOUTHERN Kansas will attempt this year to raise one thousand dollars for home missionary work. When it is remembered that all the churches are poor and many of them without meeting-houses, they are certainly to be commended for their zeal. But if that District persists in this kind of work, we predict a glorious future for her. It pays the Lord to abundantly bless the churches that work for him.

WHILE on Mt. Sinai Moses received the Law from the hand of God, and all Bible readers are interested in any news coming from the place once made sacred by the presence of Jehovah. At the mountain is a Convent in which all the Christian world seems more or less interested. It was here that Tischendorf succeeded in obtaining his famous *Codex Sinaiticus* years ago. It is perhaps the most valuable ancient manuscript of the Greek New Testament known. It is now reported that Prof. Harris has discovered a complete Syrian manuscript of the Four Gospels. This manuscript is thought to be of more value than the one found by Tischendorf, inasmuch as the Syrian version antedates in all probability any known Greek manuscript. The result of this discovery will be watched with much interest by Bible students.

An isolated sister, who has no opportunity of meeting with the Brethren in worship, wishes to know if it would be right for her to commune with another church? The church to which she refers, takes a small bit of bread and a sip of wine at noon, and calls that the Lord's Supper. They omit the Lord's Supper proper, and also foot-washing, both of which were instituted in connection with the Communion, and should, in like manner, be continued. Our isolated sister certainly believes that the three institutions should be observed in the order instituted by the Savior. If so, then she can have no faith in the unscrip-tural practice of taking the Communion at noon, and calling it the Lord's Supper. If she has no faith in it, she does not want to do it, "For whatsoever is without faith is sin." Rom. 14: 23. All God requires of isolated members is to do the very best they can. To practice an error, with a view of serving the Lord thereby, will not stand the test in the estimation of the One who requires that his institutions be observed according to the pattern shown by the Savior.

SOME people can believe most anything better than that which they find in the Bible. Several months ago the town of Canton, Minn., became quite popular among those who spend more time looking for modern miracles than they do reading the Sacred Volume. On a window of the little Roman Catholic Church was to be seen an image of the Virgin Mary and child. The appearance was regarded as miraculous, and thousands of people came to see it, and not a few claimed to be healed of diseases by the picture. The news spread and the place became an important resort for the superstitious and afflicted. Archbishop Ireland concluded to have the thing fully investigated. An expert was appointed to examine the window. He reported that the picture had been placed on the glass by a skillful photographer, with a view of deceiving the people and making a sensation. He further discovered that a number of men in Canton were allied with the photographer in the shameful fraud. The game, with Satan at the bottom of it, has been skillfully played, and thousands of dollars have been cunningly wrested from the poor and unfortunate. While to the sensible this may seem strange, still false teachers are daily deceiving the people right in our midst. They are deceiving and being de-ceived.

SAYS the *American Messenger*: "Peccoliar interest will be found in the table which is designed for the use of the president of the woman's department in the Woman's Building at Chicago. It is to be presented by the women of Harrisburgh, Pa., and is made throughout of wood of historic connection. One portion will be of olive wood, brought from the Mount of Olives, others of wood from the old mahogany doors of the State House, in Philadelphia; from the timber which supports the old Liberty Bell in Independence Hall in the same city; from the mulberry tree to which the founder of the city of Harrisburgh was bound before being burned to death by the Indians; from the house occupied by Washington at Valley Forge; and from the window-sill of the old house on Arch Street, Philadelphia, where the first American flag was made." The small amount of Mount Olive wood in this table reminds one of the very small amount of religion found in scores of churches. Of course it is a historic table. Why not speak of historic churches?

We hope our readers are giving special attention to the series of articles entitled "Primitive Christianity," now passing through the MESSENGER. The brethren who write these articles have spent considerable time on them, and desire that their productions be severely criticised by our readers. These articles aim to set forth primitive Christianity as it is understood by the Brethren, and any error or defect found therein, should be pointed out to the authors. Those who are critically inclined are respectfully invited to exercise their full ability on these productions, and point out to the writer of each chapter wherein his article may be improved. In every instance mail your criticisms to the one for whom they are intended. Let all things, however, be done to edification, and nothing for strife or vain glory.

WE are asked to say, why the Sunday-school lessons are in the Old Testament, instead of the New. They are in the Old Testament only the first half of the year. The remainder of the year will be spent in the New Testament. The arrangement we think a very wise one, and probably gives more general satisfaction than any arrangement yet suggested. Some think all of the lessons ought to be taken from the New Testament. Our experience is that our people do not study the Old Testament as much as they should, in order to fully understand the New. The Old Testament Scriptures constituted the only Bible the apostles had in the commencement of their work as ministers, and is our school-master to lead us to Christ. The first Sunday in July our lessons will commence in the Acts of the Apostles. We commence where we left off the year before. A few of our readers think there is no connection between the lessons. This is because they do not study them properly. Many of those who attend Sunday-schools do not study their lesson until they reach the class, and of course do not have time to look up and keep the chain of events properly in mind. One of our elders writes us that many of our churches are not using our *Quarterlies*. We can hardly understand this, for never before in the history of our Brotherhood has there been such a demand for our Sunday-school literature as at this season of the year. Our *Quarterlies* are now more extensively used than ever before. Every year marks an increase in their circulation that is very encouraging to us. They certainly must be giving quite general satisfaction. We are also greatly improving our Sunday-school literature, and we think this will create a still greater demand for it. We also hope to profit by such suggestions as our brethren may see proper to offer.

## EDITORIAL WANDERINGS IN THE OLD WORLD.

Number 43.

FROM Assouan to Philae, a distance of about eight miles, the Egyptian government has constructed a narrow-gauge railway by which freight and passengers are carried around the first cataract. The steamers cannot ascend the rapids. Bro. Lahman and others of the party, who were to go with us to the second cataract, prepared to take the train; but the writer having so much of that kind of travel at home, decided to go by donkey. It is a pleasant and comfortable way of traveling, and then one likes to be alone sometimes. We selected a trusty, sure-footed little donkey, and with a Nubian boy who spoke no English, we set out very early in the morning on our ride. We rode over to the granite quarries, and then entered the desert. We had a delightful ride and enjoyed the solitude of the sandy waste. It was a time for thought and meditation, and who will be surprised to know that our mind was not in the desert, but with our loved ones at home! Shall we be permitted to see them again? God knows. To him we commit all our ways and he will order all things well.

In due time we reach the landing place for the steamers opposite Philae, where the steamer, *Oonas*, is moored. She is to take our little party to Wady Halfa and back. We dismiss donkey and boy after giving the latter a couple *piasters* as backsheesh. It matters not that a contract was made for the donkey and the full price paid, the backsheesh is sure to be demanded, and custom has made a law which says it must be paid. The working of the oriental mind in regard to this giving of money, in addition to the contract, is peculiar. On one occasion we made a contract with a guide to furnish boat and donkeys for a certain price. It was one dollar more than the regular price, as we afterwards learned. When payment was made, the backsheesh was demanded and had to be paid.

On our way from Assouan, we passed by an important granite column, discovered by Mr. Wilbur in 1889. On it is an inscription in hieroglyphics, consisting of thirty-two lines, which form an important document. It contains information concerning a famine which lasted seven years, and was occasioned by the failure of the Nile to overflow the land. The second line translated reads thus: "By misfortune the very greatest; the Nile has not come forth during a period of seven years. Scarce was grain, lacking was vegetable food. There was a dearth of everything which man ate." The inscription further states that in this time of distress, Pharaoh sent a messenger to the governor at Philae, telling him of the famine and of the want and suffering among the people, and inquiring about the source of the Nile, and about the God who presided over it. He promised to faithfully worship the deity of the Nile if he would henceforth make the waters overflow the land and yield full harvest again to the people.

This inscription may not refer to the famine, recorded in the Bible, with which Joseph and the sons of Jacob were so closely connected. But if it does not, and yet it may be a record of that very event, it does show that the Bible narrative is fully in line with the conditions which existed in Egypt at the time the account was written. Hidden away under the mud of the Nile or the shifting sands of the desert, for thousands of years, these evidences of the truth of God's Book,



are being brought to light to-day, and we may expect even more wonderful discoveries in the future than have been made in the past. The Egyptian Exploration Fund, under the able management of Mr. Percy Newberry, who is now laboring in the tombs at Beni Hassan, is doing a good work in excavating ruins, and deciphering, translating and publishing the various inscriptions found.

From the first cataract southward, the valley of the Nile narrows, and at many places the river is shut in by rocky cliffs on either side. Again the desert sand comes down to the very banks of the river. The farmers here plant their lentils and beans down the steep bank to the very water's edge. As the water recedes, they follow it with a succession of plantings. Strip after strip of wheat, barley, lentils and beans are thus planted and sown; and while the upper strip is blossoming and throwing out heads, the one next the river is just coming through the ground and putting forth the first blades. Between the upper and lower strip are all the intermediate degrees of growth. The banks of the river where they are thus cultivated, present a very beautiful appearance, being in many places covered with rich green to the very edge of the water.

A few miles south of the first cataract, we cross the Tropic of Cancer and enter the Torrid Zone of Africa. We are now in the land of Cush and Ethiopia of the Bible. In more recent times it has been, and is still called Nubia. We are really in Africa. There can be no mistake, for the Ethiopian cannot change his skin, and he bears the same color to-day that he had when the Bible was written. Then here are the dome-shaped huts, with which Stanley's pictures have made us familiar. Occasionally we see a native in the picturesque Nubian costume with spear in hand. He looks fierce enough, with frightful scars on his face, but he is bent on a peaceful mission. He wants to exchange his spear for a few silver shillings, the value of which he has learned.

"Though Nubia did not form a part of Egypt proper, yet, at the present day, it more closely resembles the Egypt of the Pharaohs than does the region of the lower Nile. Out off from the rest of the world by the cataract on the North, and by the desert on the East and West, its population has been kept pure from the intermixture of foreign blood, and its manners and customs have remained almost unchanged. Faces are depicted on the monuments which might pass for portraits of those we see around us. The contour of the features is precisely the same. This likeness is rendered more obvious by a similarity in the mode of dressing the hair, which is arranged in small cork screw curls, kept close to the head by saturation with castor oil. The necklace, earrings and bracelets, are the same as those worn three thousand years ago. In any Nubian hut, wooden pillows or head-rests may be found, whose form is absolutely undistinguishable from those to be seen in the British Museum, brought there from the Theban tombs."

The wonderful likeness between the Nubians of to-day and those whose faces were chiseled on the walls of the temples thirty-five centuries ago, was illustrated at the temple at Abu Simbue, in Nubia. One of our attendants, who carried a torch, stood by our side while we examined the faces on the wall. The faces on the wall at one or two places, bore such a striking likeness to the torch-

bearer at our side that we felt for a moment that one of the ancient Egyptians stood by our side.

At Kalabshi there is a large Nubian village and we go ashore to study the home life of the Ethiopian and Cushite. They are quite friendly and treated us with a courtesy hardly to have been expected. The pests of all warm climates, the vermin, fairly revel in these African huts. We walked through the dirty, narrow streets, went into the huts and saw the Nubian at home. Their houses are entirely devoid of carpet. They sleep on the ground; and squatting around a large, earthen bowl, filled with porridge, made of lentils or beans, with a bit of cake in their hands, they eat their scanty meals. Spoons are useless when fingers are so handy. They all dip into the same dish, and are not so particular as to a little dirt. Fire, except for cooking, is not used. It is so warm even in mid-winter that there is no necessity for it. The women wear the nose-ring which looks odd enough, but they seem to be equally surprised to see our ladies with rings in their ears. It is a mere matter of taste and fashion after all.

Clothing is not a question of much concern among them. The men who work in the field and at the shadoof, lay off the shirt-like outer garment and wear only the cloth folded and wrapped about the loins. The women wear a sort of tunic, something like a large sheet folded about the body and looped up on the shoulders, leaving the arms bare. Children go unclothed, and as they grow older, wear a short-fringed skirt of leather, cut into strips and decorated with beads and cowry shells, tied about the loins.

In our walk through the village we saw a woman preparing dough, to be made into thin cakes and baked on flat stones which had been heated in the fire. She had in front of her a flat stone about two feet long and one foot wide, which constant use had worn quite smooth and slightly hollow in the middle. In her hand she held a flint stone, flattened on the under side, and at her side stood a small basket of beans and a jar of water. At one end of the stone was laid a piece of dirty palm matting on which the dough fell. Near this a few live embers kept a little smoke rising over the stone. She put a handful of the small beans on the stone, and then dipping her hand into the water, she let it drop on the beans. Grasping the smaller stone with both hands she rubbed the mass, adding a little water occasionally, until it was converted into a coarse paste. Then she put on more beans and water and continued the process until she had a sufficient quantity of dough for the meal. The smoke is intended to keep away the flies and other insects, for we noticed that a number of flies ventured too close and were mercilessly crushed by the relentless stone.

A small coin as backsheesh gave us the privilege of trying our hand at the rubbing and grinding process. We found that it required much hard work and some skill to grind the beans in this way. It took but a small amount of exercise of this kind to gratify our curiosity, and we retired amidst the suppressed laughter of the men, women and children who had gathered about us and who doubtless pitied our ignorance, since we did not know enough to crush beans as the women of Ethiopia do.

The people seem to be contented with their lot and are light-hearted and happy. At least it seemed so to us. We cannot refrain from quoting Mr. Hapley's description of the Nubians.

He had landed from a Nile boat and was lying beneath the shade of a grove of palm trees; he "A mother and two children—a chubby, urchin of two or three, and an elder sister, emerged from the outer glare and squatted down in golden light filtering from above on the area of the grove. They could not have been far, for they came in so gladsome and fresh, daughter, a fine grown girl of eleven, ran to the well and tripped back playfully, with hand daintily steadying an earthen bowl, drenched over with grateful drink. Her mother awaited with her back against a palm tree. How Nubian faces flash out at times an intelligence that no one would give them credit for! A woman, under thirty perhaps, yet already wrinkled, might have been handsome once, but her face was dull and stolid—earth earthy. Yet as she sat there, strained little blackamoors to her breast, the soul came in her face and she looked positively beautiful. It was like lighting the candle within the lantern. She wore a tunic of camel's-hair in Nubian fashion, looped up on each shoulder, leaving the arms bare. It had more of the Greek pallah, than the skirt of the Arabian fellah—a kind of extra fold falling from the neck to the waist. The daughter, a pretty girl, lithesome and shapely, you might have taken her for a dryad of the woods. She romped in the changing, leafy light of this copse as if life were all play. There was something gracious and winsome about her that you could find heart to cavil. Yet her hair was with castor oil, and I am afraid the glossy supple limbs was attributable to the same agent. She seemed almost perfect in form. The hair in question, which hung in a few little plaits about her shoulders, shortened line across her forehead, framed a face of the big black eyes, pouted lip and placed seemed an echo of those sweet faces you saw in the old tombs—an echo from a far world. Her sole dress, save a necklace of beads, was a short petticoat of tiny strips of fringed fringe decked out coquettishly with a multitude of cowry shells and glass beads which tinkled merrily as she skipped along. I could not, for the life of you, call it an indigenous costume, the thing was so natural and so Indian. Indeed, until the girls marry, such is the dress save a light veil thrown over the face against the sun."

We saw many living pictures of this kind that many, otherwise really handsome, among both men and women, were freckled and scarred. The Nubians seem to think that scars add to the beauty of the face. Two or three are made on either cheek and they are kept while healing so that great scars are the result. It is singular what custom and fashion mean for a people. In this respect, many civilizations are not far removed from these half-civilized tribes of Africa. In Germany a face is regarded as a sign of bravery. In our fashion often demands that women should have huge deformities and they obey willingly. Another letter must tell of the upper cat-

"WHEN a man speaks the truth you may pretty surely find that he possesses most other virtues. And if he is found to be untruthful, most of his virtues are at hand."



## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## McPherson Notes.

It is a long time since I wrote any notes for the MESSENGER. The great pressure of work must be my apology. Some of us who are engaged in both school and church work, never find a day when we can say our work is all done. It makes a great difference, however, when we can say, "Our work is pleasant, not arduous." When the work is blessed, then the fruit of our labor brings us joy, and in a measure we forget the burden we had to bear.

In spiritual things we have many things to gladden us. Our Ministerial Meeting, held in connection with our District Meeting, was, in my judgment, the best I ever attended. The spirit manifested was very commendable and the addresses made were worthy of being heard by the entire Brotherhood.

The District Meeting was well represented. Seventeen congregations were reported. The State of Kansas, including a section of Colorado and Indian Territory, is now divided into four Districts. The principal question that came before the meeting was the one in reference to home mission work. There is a territory in Western Kansas and Colorado, that has few equals as a good field for our Brethren to work in. The watchword is not "go," but "come and help us." The General Mission Board should know of this fruitful field. In view of the many calls made upon our church for the Bread of Life, this District decided to try to raise one thousand dollars to be expended in home mission work in this District. The above sum may seem large when we consider that the congregations are small and the members poor, and that a number have no meeting-houses yet.

Our school-work is progressing encouragingly. The attendance has been considerably in advance of last year, and the religious interest steady. No protracted meeting was held in the college during the year and no excitement arose at any time, but students came into the church as they were awakened. Last week five were received by baptism. At this writing we have two applicants for baptism.

Bro. John Wise represents us from the District Meeting, Bro. Daniel Vaniman from the McPherson church. Two queries sent to Annual Meeting.

S. Z. SHARP.

## In the Field.

MARCH 20 I commenced a meeting in the Pine Creek church, Ind., at the west house. This was the third series of meetings held in three successive years. It did not prove as successful as the others. Most of the Brethren's children had joined before. The diphtheria broke out in the neighborhood while I was there. Some six deaths occurred, causing some fear and giving us usually a small attendance. Other causes were against the meeting.

In former years that district had as many or more accessions than any other district to my knowledge.

Three series of meetings were held within her borders during the winter, without any accessions. Such were not common in the past. There is too much coldness in many congregations. A chill from the enemy's ice-house may

check the growth of any church. Jonah preached a short sermon. It was timely and brought the Ninevites down in sackcloth and ashes and saved them. A little more prayer, fasting and a forgiving spirit will bring us closer to God. So many find fault with each other and stumble over other men's sins, and at last stumble over their own into a lost world. Jesus says to Peter, "Feed my lambs." It is much better to do this and thereby encourage the young than to be a stumbling-stone in the way. Jesus wants us to be very careful how we deal with each other, that we do not cause some to stumble and lose their own soul.

In my travels I met with a peculiar circumstance. A minister was holding a series of meetings. His preaching was effectual. A young lady was brought under conviction; she could not rest. A sister spoke to her concerning her soul. She replied, "Oh yes, I know I ought to do something," and said no more. The meetings closed; she went away some distance to visit relatives and united with another denomination. This seemed strange. Some one asked her why she did not unite with the Brethren church. She said there was too much trouble and want of peace among themselves. And yet it was the church of her real choice. Thus she was turned away from the true church. How necessary that we live pure and holy lives, and, oh, how bright our lights should burn!

J. H. MILLER.

Goshen, Ind., April 12.

## From Pleasant View, Reno Co, Kans.

Two more were added to our number by apostolic baptism last Sunday. We rejoice in the conversion of so many, as reported in the GOSPEL MESSENGER. If the spirit of Jesus be found in the lives of all, the church has gained much spiritual power since last fall. Consecration to God should be the motto. The church is simply a house in which God's children are to work. Woe to them who are at ease in Zion!

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Some are wondering about the Kansas Home. We are moving slowly and cautiously. Means come rather slowly, as we did not succeed in employing solicitors as we expected. By taking a little longer time, we thought we could decrease expenses. As we needed more out-buildings,—the Home being completed,—we thought best to get a suitable family into the house to till the land, and put up the necessary buildings as we could procure the means. Brother and sister J. P. Harshbarger and daughter, of Scott County, Kans., have consented to take charge, and are now caring for the Home. We cannot open for inmates for several months yet. We hope the churches will respond to our necessities. Some churches have done nobly, while others have done but very little.

Our District Meeting advised us to proportion the amount to each congregation as nearly as we can. We do not wish to compel any one to give beyond his desire or means. A free, liberal offering, given cheerfully, is what we want, for that is Scriptural. The sisters in different States are doing nobly in furnishing us with bedclothing, carpets, and other things necessary for a comfortable Home. But we are not nearly supplied yet. We feel very thankful for favors received, and humbly hope for more.

It is pleasing, not only to us to see the donations come in, but it is surely pleasing to the Lord. He is the pay-master in this case, and he never fails to repay. We have evidence that there are very liberal hearts all over the Brotherhood. There are some from the Pacific to the Atlantic, and even in Canada, who will draw one hundred percent on the Kansas Home, when the

time comes for the rewards. We hope many more will respond and obtain the blessing.

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The time of our great Annual Conference in Indiana is drawing near, and I feel much impressed with the important work of this Meeting, as well as with the important step the General Missionary Board has taken. The foreign mission work, the high schools, and the propriety of the Brotherhood taking entire control of our publishing interests, are all points of more than ordinary interest, and will be before this Meeting for consideration. I hope our brethren and sisters will come there for the purpose of doing the Lord's work. To come there right, will require much prayer and fasting. The social feature of our Conference is good, but it is by no means the most important.

ENOCH EBY.

Booth, Kans.

## From Tempe, Arizona.

Two weeks ago to-day Bro. William Drury, wife and daughter, arrived here from the Root River church, Minn. Thus far they seem to be well pleased with the country. We are glad to see our sister improving in health.

April 8 we met in council-meeting at Glendale, in a school-house where we have meeting every two weeks. At this council we held an election for a minister. Bro. W. F. Gillett was elected. He is the only minister located at that place. May God bless him, that he may not shun to speak the truth.

Bro. P. Forney, of Iowa, and Bro. P. Collier, of Ohio, were at the meeting. Bro. P. J. Eisenbise, of Tempe, has charge of this little church.

We decided to build a meeting-house this summer. As we are nearly all poor, we much need the help of others. Any one who wishes to give anything for the upbuilding of our church, will please send to J. G. Parret, Phoenix, Arizona.

Any one wishing to know about this country will address with stamp

JOHN WITTMER.

Tempe, Arizona, April 16.

## From the Lower Codorus Church, Pa.

THE members of the Southern District of Pennsylvania met at the East Codorus meeting-house, near Loganville, York Co., Pa., April 18, and after the usual services during the day participated at night in the love-feast appointed by that congregation. The next morning, April 19, we again met for District Meeting. In calling the churches it was found that not one query was brought by the delegates.

Some time was then pleasantly spent in discussing "Missionary Work," "Old Folks' Home," "Sunday-school," and other matters of interest to the District. At noon the meeting closed, and we returned to our respective places of abode. Jacob Hollinger is delegate on Standing Committee.

SAMUEL BOWSER.

## From Mount Hope Church, Oklahoma, Ind. Ter.

A PETITION was presented to the above church by its scattered members, living south and west, for a new organization of a Brethren's church. At the same time they also asked for a love-feast. The Mt. Hope church, in session on March 11, 1893, granted said petition.

On the morning of April 15 a number of the above church, with its elder, Jacob Appleman, assisted by Eld. A. W. Austin, of Texas, effected a new church organization. The name for the new organization is the Cottonwood Creek church. They chose for their present elder, Bro. Henry Brubaker, of Nocona, Texas. Sister Julia Aten



was elected Clerk; sister Permelia McMillon Treasurer and Solicitor. Bro. Ennis was elected correspondent of the new church. So the good work goes on in Oklahoma Territory. Bro. M. M. Ennis, of Elrena, Ok. T., is the only resident minister of this organization. As he lives fifty miles away, it will be hard on him to give it the care and attention it needs.

At night twenty-one members were seated around the Lord's table, and enjoyed another glorious feast. I must say to the dear brethren and sisters that this church wears the robe of righteousness, and we give a hearty invitation to all of like precious faith to move in among us.

A. J. PEEBLER.

Crescent, Ok. Ter.

From Monte Vista, Colo.

THE Rock Creek church is sowing the good seed with many hopeful indications. Yesterday three precious souls were added to us by being buried with Christ in baptism. The weather was fine, the congregation large, and the scene impressive. The candidates (two sisters and a brother) came out of the water rejoicing, and will, we hope, all be valuable workers. They are in full sympathy with all the requirements of the church.

One is a young sister. Our young brother, although only eleven years old, is already a worker, both in church and Sunday-school. There are others who are "almost persuaded," and we trust they will soon be gathered into the fold.

Our Sunday-school has been kept up during the winter, with very good results. Several members have said they never will be in favor of closing the school while there is a church on Rock Creek. For this we thank our Heavenly Father, and trust the members will always feel as they do now. Why do not God's people all realize the importance of studying God's Word? Does it look consistent to see Christian parents send their children all winter to public school and say it is too cold for them to go to the Sunday-school? "Oh consistency, thou art a jewel!"

NETTIE WALLINGFORD.

April 17.

From Redondo Beach, Cal.

WIFE and I are here, in good health, and are enjoying ourselves socially and spiritually. Sister Barbara Kindig, of Woodford County, Ill., arrived last Saturday, bringing good tidings from our home church. Bro. John Metzger, with several others, came to this place last Sunday, and preached both morning and evening. He filled appointments, made on April 12, while here with Bro. T. Keiser and wife.

We spent three weeks with the members at Covina, and had quite a pleasant season worshiping with them, both in public and private. It makes us feel like taking fresh courage to thus meet and associate with kind brethren and sisters.

Wife and I have our church home in the Tropico church. Our love-feast is set for the last Saturday in this month. Brethren P. S. Myers and S. G. Lehmer have preaching every Sunday in Los Angeles. They are faithful workers in the vineyard of the Lord.

P. A. MOORE.

April 18.

A Southern District Meeting.

THE District Meeting for the First District of Virginia was held in the Fraternity church, N. O., April 7 and 8. This church is the extreme southern congregation of our District, and was never favored with a District Meeting before. The Brethren here looked forward with joy to the

time when they should meet with those of like precious faith in a council-meeting.

About sixty brethren and sisters, from Botsourt, Roanoke, Franklin, Floyd and Carroll Counties, met at Walnut Cove, a station at the junction of the C. F. & Y. V. and Roanoke Southern railroads. The people along the lines were attracted by the appearance of these "peculiar people," and many were the inquiries in reference to our faith and practice.

We were soon landed at Winston, N. C., where we met Eld. Jerry Barnhart, of the Fraternity church. I was made to feel sad, because we had neglected the important duty of supplying ourselves with tracts for free distribution on this southern trip. Thus untold good might have been accomplished.

At 7 P. M. we again boarded the train for our destination.—Muddy Creek Station, where we landed soon after dark. The dear brethren and sisters of this church reminded us of the Roman brethren meeting Paul at Appii Forum and the Three Taverns. It was said that fifty-nine came out to the station to greet us, and convey us to comfortable lodging places.

Next morning at 10 o'clock we met at the church, and after suitable devotional exercises, the elders present,—thirteen in number,—retired for organization, which resulted as follows: Eld. Daniel Peters, Moderator; Eld. P. S. Miller, Reading Clerk, and Eld. W. H. Naff, Writing Clerk. Seven queries came before the Meeting, and were discussed and disposed of to the satisfaction of the Meeting. It was one of the most harmonious meetings that it has ever been our pleasure to attend. One paper goes to Annual Meeting. Eld. P. S. Miller was chosen to represent us on the Standing Committee.

Quite a number of brethren and sisters remained here till Monday morning. When we were ready to leave for our homes, the dear children accompanied us to the station where, while we were waiting for the train, we sang together hymn No. 108:

"God of our salvation, hear us;  
Bless, O bless us, ere we go;  
When we join the world, be near us,  
Lest we cold and careless grow."

Then hymn No. 691 was sung, after which we all kneeled in prayer together, perhaps for the last time on earth. At the suggestion of the resident elder, we formed a circle, while he led the little flock, and gave us farewell, referring to Acts 20:37. Many tears were shed on this occasion, and long will it be remembered.

C. D. HYLTON.

Death of Eld. John K. L. Swihart.

ELD. JOHN K. L. SWIHART died in the Tuscarawas church March 4, 1893, aged eighty-one years, one month and eighteen days. Eld. Swihart united with the Brethren church when but a young man, and soon after was called to the ministry. He was a devoted, zealous worker in and out of the church. His abilities were ample, and the church soon advanced him to the eldership, in which he served faithfully to the end. Here, in the Tuscarawas church, he was called to the ministry; here he was ordained to the eldership, and here he earnestly labored in his high calling for over fifty years. Here, as well as elsewhere, his influence is doing good work for the Master, as the words of the text, used at his funeral occasion, hold forth, "Blessed are the dead that die in the Lord; yes, with the Spirit, from henceforth they shall rest from their labor, and their works follow them." Elder F. B. Weimer officiated. Bro. Swihart leaves a wife and four children to mourn his departure.

Thus another pillar of the church has gone to his long home. He died, being at that time 80 years, 4 months and old. Thus he fell asleep in a ripe old age, his death the following, written by him found among his papers. It gives a few concerning his ancestors, that may be of interest.

REUBEN S.

Death of Eld. E. K. Buechley.

BRO. E. K. BUECHLY, of South Waterloo, has gone to his long home. He died, being at that time 80 years, 4 months and old. Thus he fell asleep in a ripe old age, his death the following, written by him found among his papers. It gives a few concerning his ancestors, that may be of interest.

"I was born Dec. 9, 1812, in Elklick Township, Somerset County, Pa., about four miles from Salisbury, and about the same from what is now termed Meyersdale.

"My father removed from the above-named place April 14, 1814, to near Meyer's Mills. The part of the place whereon I was raised, is occupied by the town of Meyersdale. My grandfather, Abraham Buechly, was born in Bedford, Somerset County, about four miles from Salisbury, was raised. He was born Jan. 30, 1780; died Aug. 2, 1781, in York County, Pa. His father's name was John Keagy. He resided in Bedford, now Somerset County, Pa., in the fall of 1784 and in that fall he was elected to the ministry. He was the first minister among the Amish west of the Alleghany Mountains. My grandfather, Michael Buechly, spelled his name) removed from Bucks County, Pa., to Bedford (now Somerset) about the place where my father was born, in the Township. He was a member of the Mennonite (Amish) church until after J. Keagy died, when he also joined the Brethren and after put to the ministry.

"I have reason to believe that my parents were Christian people. Both united with them in their young days, and were praying for them. They raised six children,—four sons and two daughters."

Bro. Buechly was married twice. His first wife was Barbara Good, and was the mother of ten children, nine of whom are yet living. His second wife died in 1851. He afterwards married a woman named Klingaman, by whom he had but one child, a son, who died in his ninth year. Bro. Buechly filled the church as deacon. Then he was called to the ministry over forty years ago. He was ordained to the eldership about twenty years ago. He moved to Waterloo, Iowa, in the fall of 1864, where he has ever since resided. He was a man of very ordinary scholarship, yet well read, but never did much preaching. He was a man of very strong convictions, and was sometimes rather impulsive. He was given to strangers, and especially so to those of like faith. In former years he was much, and was therefore widely known. He was always zealous for the cause. What have been his errors, they were of the nature of the heart. In appearance Bro. Buechly was a fine-looking man. His frame was head large, and his beard long and white. He had the appearance of an aged patriarch.

In the last years of his life he was quite feeble. His wife passed away to the same



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last June. His funeral was held April 23, and was attended by a very large concourse of people, though the roads were in a very bad condition. The services were conducted by the writer from 2 Cor. 5: 4. All the children were present. Thus another has gone to the grave in full age, like as a shock of corn cometh in his season.

SAMUEL H. MILLER.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Prairie View, Mo.**—Our quarterly council was held Saturday, April 15. It was decided to hold our annual series of meetings the latter part of August. Invitations are extended to any one wishing to be with us.—*Anna Bowman, April 22.*

**Egion, W. Va.**—April 23 we met at the Brookside church for worship. Bro. Moses Fike preached for us, and in the afternoon they organized their Sunday-school for the summer. We have an evergreen Sunday-school at the Maple Spring church.—*Rachel Weimer, April 24.*

**Border, Kans.**—Bro. Z. Hendricks, of Conductor, Kans., has been with us again. He preached four good sermons. Three souls were saved. We now number twelve members at this place. Our love-feast is to be held June 10. Bro. Hendricks will preach for us once a month.—*Willis Merryfield, April 25.*

**Muenster, Texas.**—I desire every one of the brethren, who live in Oklahoma and Indian Territories, to send me their address. I wish all the Brethren to send me the names and addresses of any whom they know to be living away from the church and church privileges.—*A. W. Austin, April 25.*

**Fairview Church, Appanoose County, Iowa.**—Easter Sunday we had quite an able discourse, delivered by our young brother, H. A. Whisler. After services two precious souls were buried with Christ in baptism. Thus the good work is going on. May God help others to see the beauty of holiness.—*W. H. Leuel, April 21.*

**Litchfield, Ill.**—Bro. M. J. McClure met with us in church council on the evening of April 22. The small amount of business that came before the meeting was pleasantly disposed of. In the future we will have preaching on the second and fourth Sundays of each month and Sunday-school every Sunday at 3 o'clock.—*Hannah Parrett.*

**Kenka, Fla.**—The brethren and sisters of the Kenka church, Fla., met in council. One was reclaimed. An election was held for a minister. The lot fell on Bro. N. R. Baker, who came to us from Mt. Morris, Ill., a few months ago. He, with his companion, was duly installed in office.—*J. I. Miller, Kenka, Fla., April 22.*

**Camp Creek Church, Ill.**—We held our quarterly council-meeting the 22nd inst. Owing to bad weather, the attendance was not very large. We had a pleasant meeting. One of the good things done was, to set a time to organize our Sunday-school. We also appointed the time to hold our Communion, which will be Sept. 23.—*S. S. Hummer, Colchester, Ill., April 24.*

**Exeter Church, Nebr.**—Our beloved brother, John E. Young, of Beatrice, Nebr., came to us March 18, and preached eleven soul-cheering sermons—ten at the bare school-house and one in the town of Fairmont. The meetings were well attended when the weather was fit to be out. The attendance increased every meeting, and the last night the house was full. There were no additions, but many lasting impressions were made. The order could not have been better. The only objection I heard was that the sermons were too short. Bro. John left them hungry.—*D. B. Heiny, April 21.*

**Upper Fall Creek Church, Ind.**—We are gathering into our number one by one. I forgot to state in my last note from this place, that one dear sister was baptized the day we held our council-meeting. We are glad to see souls come flocking home.—*Florida J. E. Greene, Box 33, Honey Creek, Ind.*

**Mingona, Barber County, Kans.**—The Mingona church met in regular quarterly council March 18. Peace and union seemed to prevail. One was reclaimed. Our elder, Joseph Glick, and Bro. Jesse Shambarger were elected delegates to District Meeting. We also decided to make another appointment. This makes three appointments in this congregation.—*Jacob B. Root, April 19.*

**Naperville, Ill.**—April 24 the Naperville church met in council. The church sends one delegate to District Meeting, also one to Annual Meeting. Bro. D. B. Sell, wife and son, of Joliet, Ill., were received by letter recently. Our Communion will be held May 27. Members, on their way home from Annual Meeting, are invited to be with us, especially ministers. Address the writer at Glen Ellyn, Ill.—*Aaron D. Sollenberger, April 21.*

**Mont Ida, Kans.**—The Cedar Creek church met in quarterly council April 15. All business passed off pleasantly. Eld. Jesse Studebaker and Elias Giffin were chosen delegates to District Meeting. The church decided to hold a love-feast May 26, commencing at 3 P. M. An invitation is extended to all, especially to ministering brethren. All coming from the North will be met at Garnett by notifying Lafayette Watkins, Mont Ida, Kans.—*J. Colbert, Cor. Sec., April 16.*

**Clarkson, Okla.**—I arrived among the Brethren at Sheridan, Okla., on the 12th inst., and made a few visits, and found some new members. I attended an organization on the 15th. There are sixteen members, with one minister, in the new church. I next met with the Mount Hope church, and assisted them in some church work. I left them on the 18th, full of love for each other, and full of fidelity to the church. I am now at the house of Bro. Appleman. There is plenty of room in Oklahoma Territory for workers. Come and help.—*A. W. Austin, April 19.*

**Red Cloud, Nebr.**—Our council was held April 15. As the measles were bad in this vicinity, the attendance was small. It was decided to hold meetings in Red Cloud every two weeks. We rented a house, which was not used any more, of another denomination. Heretofore we held meetings one mile west of town in a school-house; but we thought the interest would be better in town. If any ministering brethren chance to travel this way, we shall be glad to have them stop and preach for us. We have only one minister here. He has an appointment every Sunday, and would enjoy having some help.—*William H. Thomas, April 22.*

**Coon River, Iowa.**—The residence of Bro. Thos. Beaver, of Panther Creek church, with nearly all its contents and \$130 in money, was recently burned. No insurance. Also the barn of Bro. Jacob Crouse, of the same church, with stock and contents, was burned. Loss about \$2,000. Insurance \$700. These brethren are faithful deacons in the decline of life. These misfortunes are heavy loads for them to bear. Let us not give them our sympathy only, but something more substantial. Bro. M. Obrecht, of the Harlan church, and sister L. Stemen, of South River church, both having been in delicate health for some time past, recently obeyed the instruction of James 5: 14. Pray that they may obtain the full benefit of the promise of inspiration.—*J. D. Haughtelin, April 20.*

**Oakland, Pa.**—Our love-feast at the Red Bank church has been appointed for June 10th in the evening. Bro. D. H. Walker will commence a series of meetings June 2, and continued up to the time of the feast.—*Jos. A. Hetrick.*

**Mt. Repose, Ohio.**—We had the pleasure of Bro. London West's presence at our place of worship at Stone Lick, April 4. He remained until April 11. While with us we had several meetings at the church, and others among the afflicted. Eld. West is an earnest worker for the Master's cause. Some efforts are being made to forward the good work here.—*Lydia C. Lesh, April 24.*

**Pleasant Valley Church, Darke County, Ohio.**—We held our quarterly council in March. B. F. Sharp and the writer were elected delegates to District Meeting, and the writer to Annual Meeting. Bro. B. F. Sharp was chosen Superintendent of our Sunday-school. We have had three schools with excellent interest and large attendance. A number of earnest workers have moved into our church this spring. We welcome them. Our Communion will be held June 3, at 2 P. M.—*Silas Gilbert.*

**Booth, Kans.**—We left the isolated members of the Prairie View church, Scott County, Kans., March 20, for the purpose of taking charge of the Old Folks' Home in Reno County, Kans. We hope the cause may not suffer. We are encouraged at the step taken by the last District Meeting in South-western Kansas. We had a long and lonely drive to this place. We found in and about the Home all and more than we expected. It is a very suitable building. May we all try to make it a desirable home for our aged and infirm.—*J. P. Harshbarger, April 20.*

**Lordsburg, Cal.**—We are in our usual health, thank the Lord. General health is good here. The weather is very pleasant and warm. Everything is growing nicely. I had an appointment to preach at Redonda Beach last Sunday at 11 A. M., and 7:30 P. M. Bro. Miller and wife and about fourteen students accompanied me. We had good meetings. The Lord willing, myself and wife expect to start for Cerro Gordo, Ill., the 23th inst., and if spared attend the Annual Meeting. More people are coming to California of late, from different States, than at any other time since we are here.—*John Metzger, April 19.*

**Lamotte Church, Ill.**—I closed my weak efforts, to assist churches in holding series of meetings, with the Lamotte church, Ill. We had good meetings. Two united with the church. This church is in good working order and their kindness to me, while with them, will never be forgotten. I visited Ft. Jefferson, a point in the Eastern part of the Palestine district, April 15, and met with the people in three meetings. The attendance was large and the interest excellent. I arrived home Monday and found other invitations waiting me from isolated points; but my obligations at home compel me to say "No" to many invitations.—*Silas Gilbert, Lightsville, Ohio.*

**Goodland, Kans.**—Our District Meeting and love-feast are in the past. Our brother Levi Whisler, was advanced to the second degree of the ministry. He was installed by Bro. John Hollinger. Our love-feast was one of the best we ever had in the Fairview church. There were four additions to the church; one of the number was the son of the writer and is just entering his teens. Oh, how our souls were made to rejoice in seeing our children return to God! There were fifty-two communicants at our love-feast. Eld. John S. Snowberger was with us. Though in his declining years, he is still active in the cause of the Master. The brethren did nobly in the preaching of the Word. Bro. C. S. Holsinger officiated at our feast.—*John F. Cline, April 25.*



**Garrison, Iowa.**—Last Sunday, March 16, two were added to the church by baptism. It was also the first Sunday of our Sunday-school. There was a good attendance. The school numbers over one hundred scholars. — *E. H. Stauffer, April 18.*

**Brother's Valley, Pa.**—The love-feast in the Brother's Valley congregation, Somerset Co., Pa., will be held on Sunday, May 28, commencing at 4 P. M. The feast will be held at the Grove church-house, one mile north of Berlin. A series of meetings will commence one week previous. — *J. J. Blanch.*

**Mason Iowa, Pa.**—The George's Creek church met in council April 15. The Brethren decided to hold their love-feast May 27. All are invited. Our church will be represented in District Meeting of the Western District of Pennsylvania by delegate. Our Sunday-school was organized April 1, under the efficient care of Bro. S. C. Cover as Superintendent. — *Alpheus DeBolt, April 24*

### Literary Notices.

"The Columbian Historical Novels." Vol. VI, "A Century too Soon;" a story of Bacon's rebellion. By John R. Musick. Illustrated with 8 full page half tone engravings and 14 other illustrations. Cloth 12mo, 400 pages, gold stamps, etc., \$1.50. New York, London, and Toronto: Funk and Wagnalls Company.

The story is entirely different in style from any in the preceding volumes of the series, and the interest never relaxes. The merry Cavalier, the sedate Puritan, the snake-eyed aborigine, and the half-civilized negro, all play important parts in the story. The reader seems to live among the people, the scenes, and the events of the time, so vividly and naturally are they portrayed.

John Stephens, financially embarrassed through the extravagance of his luxury loving wife, starts for England to collect money owing him there. His shipwreck on a desolate and unknown island with only one companion, his Robinson-Crusoe-like existence, the wonderful adventures which befall him and the mysterious developments which followed, absorb the reader's attention.

The illustrations are graphic in portrayal of the text, and are exceedingly well executed. The Index, given at the close of the volume, is a ready key to its many historical incidents.

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**SPANOGLE — MOHLER.**—At the residence of the bride's parents, March 30, 1893, by the undersigned, H. A. Spanogle and Annie S. Mohler, both of Lewistown, Pa. *J. M. MOHLER.*

**WILLIAM — VION.**—At the residence of Jasper Vion, Feb. 26, 1892, by the undersigned, John William and Emma Vion, both of Banner, Fulton Co., Ill.

**POLLITT — BECKSTIDE.**—At the residence of her mother, Susan Beckstide, in Banner, Fulton Co., Ill., April 21, 1893, Charles Pollitt and Zella Beckstide.

*MATTHIAS LINGENFELTER.*

**BRUNNER — BIDDINGER.**—At the home of the bride's parents, near Frederick City, Md., April 4, 1893, by Eld. E. W. Stoner, Bro. Edward A. Brunner, elder of Frederick City church, and sister Laura V. Biddinger.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**FIKE.**—In the Swan Creek church, Ohio, April 19, 1893, sister Abigail Fike, daughter of Levi and Rebecca J. Fike, aged 23 years and 7 months. Sister Abby was born in Preston County, W. Va. She emigrated to Michigan about two years ago with her father and his family. Just before her death she called for the elders of the church and was anointed. Funeral services by Eld. Perry McKimmy.

*J. M. McKIMMY.*

**TRANTER.**—In the Sampson Hill congregation, Martin County, Ind., Sept. 19, 1892, Bro. Jesse Tranter, aged 23 years, 9 months and 29 days. He was sick twenty-three days from typhoid fever. He united with the Brethren church some two years before his death. Funeral services at his father's house from Job. 14: 14.

*LEAH WILLIAMS.*

**SHILLINGBURG.**—Near Hartmansville, Pa., April 1, 1893, friend Joseph Shillingburg, aged about 82 years. Deceased made no religious profession. Funeral discourse by Eld. J. T. Cosner. *RAFAEL BAKER.*

**KECKLER.**—In the Upper Cumberland church, Pa., March 25, 1893, Charles Albert, son of brother and sister Keckler, aged 5 years, 5 months and 20 days. Funeral services by the Brethren. *J. E. HOLLINGER.*

**BRANDT.**—At Kent, Stephentown Co., Ill., April 13, 1893, John Brandt, aged 76 years and 29 days. Funeral occasion improved by the writer, assisted by Jacob Delp from Psa. 23: 4. *D. B. EBY.*

**LIND.**—In the Woodland congregation, Fulton County, Ill., sister Mary C. Lind, aged 41 years, 1 month and 5 days. Deceased was a member of the Brethren church twenty-two years. She leaves a husband and six children. Funeral by Bro. Cyrus Bucher from Rom. 6: 23. *LYDIA WALTER.*

**MURRAY.**—In McPherson County, Kans., April 15, 1893, Nehemiah B. Murray, aged 57 years, 3 months and 2 days. He was married to Lucinda Ratrick, July 15, 1858. He was the father of nine children. His companion and five children survive him. With his parents he removed to Marshall County, Iowa, in 1856, and from Iowa to Kansas, in 1884. He was a faithful member of the church about twenty-seven years and served in the deacon's office about twenty-five years. With his son Isaac he was planting corn on Friday evening, when he was suddenly taken very sick with great pain and vomiting. He suffered till Saturday at midnight when he passed away. Funeral by Bro. A. F. Dickey and the writer from Heb. 9: 27. *JACOB C. ULERY.*

**HOAD.**—At her home east of Portland, Ind., Mrs. Catharine Hoad, aged 42 years, 6 months and 28 days. She leaves a husband and ten children. Funeral in the United Brethren church by Bro. Henry Garber. *MARY GARBER.*

**CLEMMER.**—In the Lanark church, Carroll County, Ill., April 17, 1893, Catharine Nye Clemmer, aged 82 years, 10 months and 8 days. She was the wife of Bro. Samuel Clemmer, deceased, and the mother of seven sons and two daughters. She moved from Montgomery County, Pa., in 1876. She was a member of the Brethren's church for sixty years. She possessed musical talent and in her earlier life could sing charmingly the old German hymns. Funeral by the writer, and Bro. P. R. Wrightsman from 2 Cor. 5: 1, 2. *GEO. D. ZOLLERS.*

**CHITTY.**—In the bounds of the Indian Creek church, Iowa, April 15, 1893, Susan Chitty, aged 65 years, 11 months and 15 days. Funeral by Rev. Elliot, assisted by the writer from John 13: 7. *JOHN H. CAKERICK.*

**FANSLER.**—In the Mound church, Bates County, Mo., March 6, 1893, of pneumonia, sister Martha A. T. Fansler, aged 42 years, 1 month and 19 days. She leaves a husband and five children. Funeral services by the Brethren. *ALBERT J. SMITH.*

**FULPER.**—In the Bethel church, Hunterdon County, N. J., sister Jane Fulper, aged 84 years. She leaves a husband and five children. Funeral by Eld. C. W. Moore from Heb. 4: 9. *H. B. HORN.*

**MILLER.**—In Marshall County, Ind., Oct. 22, 1892, sister Mary (Farnwalt) Miller, aged 47 years, 9 months and 16 days. Disease, typhoid fever. She leaves a husband (a minister) and eight children. *J. H. MILLER.*

**McFARLAND.**—In the city of Cleveland, Ohio, Bro. David R. McFarland, aged 36 years, 8 months and 24 days. He leaves a widowed sister with six children. Funeral by the writer, assisted by Rev. Gaston, of the Presbyterian church. *SAMUEL SPRANKEL.*

**SHROYER.**—In the Tuscarawas church, Ohio, Bro. Leonard Shroyer, aged 82 years, 6 months and 6 days. He was united in marriage with Magdalena Price in 1852. To this union were born seven children. He was a member of the Brethren church over thirty years. Funeral by Bro. John F. Kahler and the writer. *SAMUEL SPRANKEL.*

**MASON.**—In the Swan Creek church, Ohio, William H. Mason, aged 51 years, 5 months and 29 days. He leaves a wife and nine children. Funeral services by Eld. Perry McKimmy from Psa. 90: 12. *J. M. McKIMMY.*

**COFFMAN.**—In the English River church, Keokuk County, Iowa, April 14, 1893, Bro. Solomon Coffman, aged 70 years, 2 months and 14 days. He was a member of the Brethren church seventeen or eighteen years, and was loved and respected by all. Funeral sermon by Bro. Jacob Brower from Rev. 14: 13. *S. F. NISWANDER.*

**STUDYBAKER.**—In the bounds of the North Manchester church, Ind., April 11, 1893, Lyman Studybaker, son of Bro. Joseph and sister — Studybaker, aged 19 years, 6 months and 3 days. Funeral and interment at the new church, two miles west of North Manchester. Services by Eld. Samuel Leckrone, assisted by Bro. Albert Wright. *ISAAC MILLER.*

**SNARELY.**—At the home of her son-in-law, Yate, April 15, 1893, Levina Snarely, aged 78 years. She leaves two sons and three daughters. She was born in Ohio, where she lived until after her marriage with her husband, she removed to Indiana. About years ago she moved to Nebraska, where she has since lived. She was a member of the German Baptist church of years. *LEONORA.*

**HOERNER.**—In Bowmansdale, Pa., March 16, 1893, Jacob Hoerner, aged 18 years and 20 days. Deceased the son of brother John and sister Sally Hoerner, of town, Pa. He had gone to Duff College at Pittsburgh. He took sick with typhoid fever and died. His parents with him at the time of his death. They brought him home to Churchtown, Cumberland County, Pa. Funeral occasion improved from Eccl. 12: 1 by Bro. Albert and the writer. *DANIEL.*

**DAUGHERTY.**—In the Manor congregation, County, Pa., March 17, 1893, sister Julia Ann Duff, wife of friend David Daugherty, aged 67 years and 10 months. She was a consistent member of the church for a number of years. Funeral services at the residence by the writer. *MARIE K.*

**KEPNER.**—At his home, near Spadra, Cal., on April 1, 1893, of congestion of the lungs, Benjamin H. Kepner, aged 75 years and 9 months. He was born and married in Indiana, Junata Co., Pa., lived in Jo Davies County, years, in Sabetha, Kans., two years, and in California. He was an earnest and faithful worker in the church. A wife and nine children survive him. Funeral by Bro. Spadra, Cal., by the brethren of Covina and Lordsburg. *K. A. K.*

**MAUST.**—In the Sandy Creek church, Pa., April 1, 1893, Elizabeth Maust, aged 67 years, 7 months and 10 days. Funeral by the writer. *JASPER BARNETT.*

**SAVAGE.**—In the Markleysburg church, Pa., April 1, 1893, Jesse Savage, aged 1 year, 10 months and 25 days. Funeral services by the writer. *JASPER BARNETT.*

**LAWSE.**—In the Somerset church, Wabash County, Ind., Feb. 19, 1893, Henry D. Lawse, aged 77 years, 10 months and 10 days. Bro. Henry was married to (Richmond) Burgett, May 11, 1844. They lived together six years. Eight sons were born to them. Funeral services by Eld. Crumrine and Rife, assisted by Eld. the Christian church. *AMANDA A. M.*

**COOK.**—April 7, 1893, George Cook, aged 84 years, 10 months and 9 days. He made no profession. Funeral services by Eld. D. C. Campbell.

**EMMERT.**—In Fort Scott, Kans., April 7, 1893, Emmert, aged 80 years. He was born near Fairport, England Co., Md., April 6, 1813, and moved to Kansas, in 1871, where he has since resided. He was married. His companion, sister Emmert, and eight children survive. Bro. Emmert was a consistent Christian. He was a member of the Bible class was seldom vacant at meeting and Bible class was seldom vacant after how inclement the weather. He was a member of the church for over fifty years. Some weeks ago he was laid to rest. Funeral at the house by Bro. John Neller from 19, 20. *S. M. PRATT.*

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren and advocates the form of doctrine taught in the New Testament as a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance, works, Regeneration of the heart and mind, baptism by Trinitarian immersion for remission of sins upon the reception of the Holy Ghost, and the use of the means of adoption into the household of God, are the means of adoption into the household of God.

It also maintains that Feet-washing, as taught in John 13: 1-17, and the command of Jesus, should be observed in the church. That the Lord's Supper, instituted by Christ and as used by the apostles and the early Christians, is a full communion with the Communion, should be taken in the church, and the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by all Christians.

That the Scriptural duty of Anointing the Sick with Oil, of the Lord, James 5: 14, is binding upon all Christians. It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles joined upon us, and aims, amid the conflicting theories of modern Christendom, to point out ground that all must conform to.

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### Announcements.

#### LOVE-FEASTS.

- May 13, at Mulberry Grove, Ill.  
May 13 and 14, in the Abilene church, Kans., at the Navarre meeting-house.  
May 13 and 14, at 2 P. M., Salem church, Reno Co., Kans., 5 miles south-west of Nickerson.  
May 13, Buck Creek church, Henry Co., Ind.  
May 13 and 14, at 2 P. M., Sterling church, Sterling, Ill.  
May 13, at 2 P. M., Lanark, Ill.  
May 18, at 10 A. M., Beaver Creek church, Washington Co., Md.  
May 19, Kaskaskia church, Fayette Co., Ill.  
May 20, Fairview church, Blair Co., Pa.  
May 20, at 1:30 P. M., Upper Middletown Valley.  
May 20 and 21, at 10 A. M., Falling Spring church, Franklin Co., Pa., at the Hide church-house.  
May 20 and 21, at 10 A. M., Clay Hill, Pa.  
May 20, at 2 P. M., Rome Hill church, Marion Co., Ill.  
May 20, at 1 P. M., Middle District of Ohio.  
May 20, Midland church, Va., in Valley house.  
May 21, at the home of W. B. Sell, Geuda Springs, Kans.  
May 23 and 24, at 2 P. M., We'll Run church, Franklin Co., Pa.  
May 25 and 26, Upper Cumberland church, Pa.  
May 25, at 10 A. M., Vanleeville meeting house, W. Va.  
May 25, George's Creek church, Pa.  
May 26 and 27, Pleasant Hill church, near Libertyville, Iowa.  
May 26, at 3 P. M., Pleasant Hill church, Jefferson Co., Iowa.  
May 26, Greenwood church, Texas Co., Mo., 6 miles northwest of Calool.  
May 26 and 27, at 2 P. M., Goodwill, Lost Creek church, Juniata Co., Pa.  
May 26 and 27, at 4 P. M., in the new meeting-house, 2½ miles east of McVeytown, Pa.  
May 27, at 11 A. M., Blue Ridge church, Platt Co., Ill.  
May 27 and 28, at 10 A. M., in the Sugar Ridge church, 3 miles east of Desler, Henry Co., Ohio.  
May 27, Highland church, Nebr.  
May 27, at 2:30 P. M., Necona church, Texas, at Eagle Point school-house, 7 miles northeast of Necona.  
May 27, Rock Creek church, Monte Vista, Colo.  
May 27, at 2:30 P. M., Weeping Water church, Cass Co., Nebr.  
May 27, at 10 A. M., in the Panther Creek church, Woodford Co., Ill.  
May 27 and 28, at 2 P. M., Yellow Creek church, Stephenson Co., Ill.  
May 27, at 1:30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.  
May 27, at 3 P. M., Lower Fall Creek, Ind.  
May 27, at 2 P. M., in the Springfield congregation, near Wawaka, Ind.  
May 27, on Cleveland Ave., near Douglas Ave., Wichita, Kans.  
May 27, Wacanda church, Ray Co., Mo.  
May 27, at New Enterprise, Pa.  
May 27, at 4 P. M., Washington congregation, 3½ miles east of Warsaw, Ind.  
May 27, at 4 P. M., Okaw church, Ill.  
May 27, at 4 P. M., Rock Run church, 5 miles south-east of Goshen, Ind.  
May 27, at 5 P. M., Mahoning church, Ohio.  
May 27 and 28, Maple Valley church, Iowa, 2 miles south-west of Aurelia.  
May 27, at 1:30 P. M., Germany Valley church, Anglick congregation, Pa.  
May 27 and 28, Panther Creek, Dallas Co., Iowa.  
May 27, at 1:30 P. M., Minor church, Md.  
May 27, Maple Valley church, Amelia, Iowa.  
May 27, at 10 A. M., Hickory Grove church, Miami Co., Ohio.  
May 27, at 4 P. M., Olathe church, Johnson Co., Kans., at the Liberty church-house, near Gardner.  
May 27 and 28, at 2 P. M., Naperville, Ill.  
May 27, at 4 P. M., James Creek, Huntington Co., Pa.  
May 27, at 10 A. M., Upper Conasauga church, near East Berlin, Pa.  
May 27, at 2 P. M., Esterly church, Esterly, La.  
May 27 and 28, at 4 P. M., Vermilion church, Marshall County, Ky.  
May 28, at 3 P. M., Johnston congregation at the Walnut Grove church.  
May 28, at 4 P. M., Brother's Valley, Grove church, Pa.  
May 28, at 10 A. M., Spring Run church, 2½ miles north of McVeytown, Pa.  
May 29 and 30, at 2 P. M., Sugar Valley church, Clinton Co., Pa.  
May 30, at 2 P. M., Oakland, Ohio.  
May 30, at 2 P. M., Pipe Creek church, Miami Co., Ind.  
May 30, at 4 P. M., Wolfe Creek church, Montgomery Co., Ohio.  
May 31, at 2 P. M., in the Salomonie church, Huntington Co., Ind.

- May 31, at 5 P. M., Baugo church, 3 miles northwest of Wakarusa, Ind.  
May 31 and June 1, at 10 A. M., Pine Creek, Ill.  
May 31 and June 1, Lower Cumberland church, Pa.  
May 31 and June 1, Dallas Centre church, Iowa.  
June 1, Glade Run church, Pa.  
June 1 and 2, Mohler meeting-house, near Ephratah, Pa.  
June 1, at 4 P. M., Manor church, Pa.  
June 1, at 9 A. M., Ephratah, Pa.  
June 1, at 10 A. M., Cedar Creek church, DeKalb Co., Ind.  
June 1 and 2, at 2 P. M., Cherry Grove, Ill.  
June 1 and 2, at 2 P. M., Buffalo Valley church, Union Co., Pa.  
June 1, at 3 P. M., Cedar Creek church, Anderson County, Kans.  
June 1, at 5 P. M., Rebel church, Koscusko Co., Ind., 3 miles east of Milford.  
June 2 and 3, at 9 A. M., in the Conestoga church, Lancaster Co., Pa., at the Bird in Hand meeting-house.  
June 2, at 10 A. M., Hartford church, Ind.  
June 2 and 3, at 10 A. M., Swatara Station, Pa.  
June 3, at 2 P. M., Pleasant Valley church, Darke Co., O.  
June 3, at 10:30 A. M., Maple Grove church, Ashland Co., O., 4 miles north of Ashland City.  
June 3 and 4, at 2 P. M., at Waddam's Grove, Ill.  
June 3, at 10 A. M., in the Wabash church, seven miles south of Walash, Ind.  
June 3, at 10 A. M., Hudson, Ill.  
June 3, at 2 P. M., South Beatrice, Nebr.  
June 3 and 4, at 2 P. M., Bethel church, Mo.  
June 1 and 4, at 4 P. M., Bethel church, Thayer and Fillmore Counties, Nebr.  
June 3, Seneca church, 1½ miles north of Bloomville, Seneca Co., Ohio.  
June 3, at 10 A. M., South Waterloo church, Waterloo, Iowa.  
June 3 and 4, at 2 P. M., Rock River church, at Franklin Grove, Ill.  
June 1, at 1 P. M., in the Turkey Creek congregation, Ind., at the Gravelton house.  
June 3, at 10 A. M., Belleville church, Republic Co., Kans.  
June 3, at 6 P. M., Harrison County church, Ind.  
June 3, at 5 P. M., Roaring Spring, Pa.  
June 3, Peabody, Kans.  
June 3, at 2 P. M., Brownsville, Md.  
June 3, at 10 A. M., Portage church, Wood Co., Ohio.  
June 4, at 4 P. M., Woodbury church, Bedford Co., Pa.  
June 6 and 7, at 10 A. M., West Branch, Ill.  
June 9, at 10 A. M., Mississinewa church, Union Grove church-house, Delaware Co., Ind.  
June 9, at 4 P. M., Yellow River church, Marshall Co., Indiana.  
June 9, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2 miles north-east of Milford Junction.  
June 10, Red Bank, Armstrong Co., Pa.  
June 10, at 10 A. M., Green Spring church, Seneca County, Ohio.  
June 10 and 11, at 5 P. M., Grundy County church, Iowa.  
June 10, at 4 P. M., in the Nettle Creek church, near Hagerstown, Ind.  
June 10, at 3 P. M., Blue River, Whitley Co., Ind.  
June 10, at 4 P. M., Falls City church, Falls City, Nebr.  
June 10, at 2 P. M., Eagle Creek church, Hancock Co., Ohio.  
June 10, at 10:30 A. M., in the Greene church, Butler Co., Iowa.  
June 10, Border, Kan.  
June 10 and 11, at 10 A. M., Richland church, Richland Co., Ohio, 6 miles north of Mansfield, Ohio.  
June 13, at 10 A. M., Wyandott church, Ohio.  
June 16, Elkhart church, near Goshen, Ind.  
June 17 and 18, Kingsley church, Woodbury Co., Iowa.  
June 17, at 10 A. M., Sil'er Creek church, O.  
June 17 and 18, at 2 P. M., Hickory Grove, Ill.  
June 17, at 10 A. M., Sugar Ridge church, Mich.  
June 17, at 10 A. M., Black Swamp church, Ohio.  
June 17, at 10 A. M., Garrison church, Benton Co., Iowa.  
June 17, at 10 A. M., Rome church, Ohio.  
June 17 and 18, at 10:30 A. M., Indian Creek church, Polk Co., Iowa, 2½ miles south of Maxwell, Iowa.  
June 17 and 18, at 2 P. M., Chapman Creek church, Kans., 9 miles north and 2 miles east of Abilene, Kans.  
June 23 and 24, at 2 P. M., in the Silver Creek meeting-house, Ogle Co., Ill.  
June 23, Montgomery church, Indiana Co., Pa.  
June 23, at 4 P. M., Rockton, Clearfield Co., Pa.  
June 24 and 25, at 10 A. M., Iowa River church, Iowa.  
June 24, Farnhamville church, Calhoun Co., Iowa.  
June 24 and 25, Des Moines Valley church, Polk Co., Iowa.  
June 24 and 25, at 10 A. M., Boon River church, Hancock Co., Iowa, ½ mile east and 2 miles south of Silston.  
June 24 and 25, at 10 A. M., Dry Creek church, Linn Co., Iowa, 1 mile west of Robin Station.  
June 24, at 4 P. M., Middlegeville, Ill.  
July 4, Coon River church, Iowa.  
Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.  
Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., May 16, 1893.

No. 20.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,

And Business Manager of the Eastern House, Box 50,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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ALL who are in need of Sunday-school supplies can have their wants attended to sooner, by ordering from the Western office, as our Sunday-school literature is published at that office.

### UNION SUNDAY-SCHOOLS AND PICNICS.

A BROTHER desires some thoughts on union Sunday-schools and picnics as an attendant. As to union Sunday-schools, we feel in regard to them very much as we do about having union churches. Such unions are, as a rule, only in name, without an actual existence. When Brethren can, at all, hold schools of their own, we think it best to do so, as no two churches, thus united, can, either of them, accomplish the real idea of such schools. The object, in holding such schools, is to teach the attendants the truth, or the way of salvation, as believed and practiced by the church. Two or more churches, in thus uniting, cannot do this without causing some friction and division, which generally ends in unpleasantness and bitterness on the part of those in charge. Thus the influence on the minds of the children is bad and leads to strife.

In these unions, our people generally sustain the greater loss, because of the character of such

unions. The things on which we can unite, by many other churches are accepted as the whole, while we recognize them as being only a part, so that we lose part, while they get all. We have seen these efforts work out their legitimate results, and those who believe and teach the whole Truth is essential to salvation, lose their power in a one-sided union. Then, too, it is deceptive in its workings, and the tendencies are dangerous to the promotion of pure Christianity. Our children see and become familiar with this apparent union, and naturally incline to the thought that there is no real difference in the churches,—that both or all are equally safe, and, as a result, the one that promises the most liberty and present enjoyment, will be accepted as their church home.

We, just now, think of two churches,—the one very plain and observing the ordinances; the other a fashionable church, which built several church-houses together as union houses. The services at first were held alternately. A union Sunday-school was established, but soon run by the fashionable church. This was some twenty years ago. To-day the plain church has no existence in these communities, and what were once two strong congregations, are now represented by a few aged, isolated members, who live to lament over the folly of such church union. No, the humble followers of Jesus cannot afford to run union races. It is an unequal yoking.

But, it may be asked, are there no cases where union schools would be justifiable,—would it not be better to have a school of this kind than none at all? This is a very difficult question to decide, as there is only one condition, and that is, when the balance of influence and power can be made to act on the side of the better or best. Unless the predominating power is felt and seen, it is not wise to continue or recognize any such relation. The whole face of the work naturally inclines to the wrong side. If we were so placed as to have children to send, we would rather patronize a regular sectarian school, than a union Sunday-school, where our power and influence are often cast on the wrong side. In this case we would not have to contend with a deceptive unity, and, therefore, could the more easily counteract wrong teaching.

### PICNICS.

In union schools we have not only the wrong teachings to contend with, but also the more questionable attendants, such as picnics, parties, plays, etc. All these things are in violation to the plain teachings of the Gospel. A brother writes us of a case where such a school was carried on. At first, the Superintendent and majority of officers and teachers opposed picnics, etc. But soon the union school called for picnics. The Superintendent fell in with the demand and favored, and while the church voted against it, the leaven was placed and commenced working until the lump was badly soured, and

trouble is following. A bitterness will doubtless spring up that will take years to sweeten. On the whole we find but little to say in favor of the so-called union Sunday-school, and the results that generally follow them. They almost invariably place our church at a disadvantage. It is true, there may be exceptional cases, but in these the balance of influence will be found on the side of right.

Then there is another kind of Sunday-schools that, strictly speaking, is neither sectarian nor union. In localities where no one church feels able to conduct and maintain a school, a number of goodly-disposed persons may organize and conduct a school of this kind for the general good of the children and citizens, without any reference to any special sect or church. Schools of this kind have been conducted to the general good of the community. In all these things we should have but one end in view, the physical, moral and spiritual good of the children. Have them trained carefully in the right, and the older ones will take care of themselves.

### RELIGIOUS DIFFERENCES.

THE religious world may, indeed, be said to be religiously perverse. Amazingly so. And as we look at it in all its variations, we are made to wonder how all these differences can be founded on the one foundation,—the Word,—the Christ. Every imaginable shade of interpretation has been made the basis of a sect, with earnest, zealous followers.

The Adventists are, at this time, most bitterly denouncing the "powers that be," and all other powers that are favorable to closing the gates of the World's Fair on Sunday. This is because they claim that Saturday is the true Sabbath, and as the "powers that be" are not willing to so recognize it, they are at war with all who are favorable to closing the gates of the Fair Grounds on Sunday.

Just how this closing could affect their Sabbath we are not quite able to see. But so it goes when human perversity is determined to make itself manifest. We are not at all favorable, in any way, to oppose honest, religious convictions, neither should any body of people be persecuted on account of conscientious beliefs, but as these people have all the liberty they could ask, to observe Saturday as their Sabbath, they should not attempt to enforce their convictions on others who are equally conscientious.

When we look at the zeal manifested in all these different views, we are made to think how narrow-minded people can be. Then the thought comes to us, Do other people think the same of us? And do they have cause to do so?

How we wish all people could see, understand and accept the truth as the Master intended we should! To the Jews a blindness happened, because of their unbelief and hardness of heart.

Is not the Gentile world being affected with the same disease,—from the same cause? Lord, open thou the eyes of our understanding!



## ESSAYS

\* Study to show thyself approved unto God; a workman that needs not be ashamed, rightly dividing the Word of Truth.

## GOD'S VOICE.

BY SADIE BRALLIER NOFFSINGER.

It spake to me at dawn of day  
Through mellow light of amber skies;  
And told of silent vigils kept,  
Of constant care, of watchful eyes.

It spake from out the thunderbolt,  
In words of flame; and showed the might  
Of Him whose hand can shake the earth,  
And drape the mid-day sun in night.

It spake from out a fragrant flower,  
Of brilliant hue and rarest worth;  
Stamped with the loveliness of Him,  
From whose great mind it issued forth.

It spake, next, from the river calm,  
Which floweth constantly and deep,—  
A symbol of his faithfulness,  
A pledge his truth shall ever keep.

Thus, all day long I heard his voice,  
And all day long I felt his power;  
His beauty, truth and watchfulness,  
Were seen in river, sky and flower.

"Oh God," I cried, "serene, sublime!  
Oh God, so pure, so high, so grand!  
I long to kneel before thy throne,  
And kiss thy feet and touch thy hand.

"So frail I am, so poor and weak  
And in thy sight the lowliest;  
Yet unto thee my heart yearns forth,  
Like the great ocean's throbbing breast.

"And oh! to scale the lofty heights,  
Which lie between thy strength and mine;  
To veil my face, and offer fruits  
Meet for thy purity divine!"

I bent my ear at eventide  
And lo! all wonders to eclipse,  
It spake to me again; this time  
From out my baby's prattling lips.

Full sweet,—oh passing sweet the voice;  
Full sweet the meaning which I drew:  
That, through the being I so loved,  
He sent this message: "I love you!"

Johnstown, Pa.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD  
AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticism on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

## The Holy Spirit: Its Office and Mission.

BY L. W. TEETER.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

## Part Two.

THE personality of the Holy Spirit is clearly implied from the fact (1) that the Holy Spirit gave utterance to the apostles on the great pentecost, Acts 2: 4; (2) that the Spirit spake to Philip, Acts 8: 29; (3) that he spake to Peter at Joppa, Acts 10: 19; 11: 12; (4) that the Holy Ghost spake to the prophets and teachers at Antioch, saying, "Separate me Barnabas and Saul for the work wherunto I have called them." Acts 13: 2; (5) that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Acts 20: 23; (6) that the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, etc., 1 Tim. 4: 1; (7) that the Holy Ghost saith, To-day if you will hear his voice, etc., Heb. 3: 7; (8) that the Spirit dictated the seven letters to the seven churches in Asia,

each of which closes with the language "He that hath an ear, let him hear what the Spirit saith unto the churches," Rev. 2: 7.

It will be noticed in the foregoing instances that the Spirit is spoken of in the same ways that God and Christ are spoken of. He is spoken of as giving utterance, as speaking and saying, as witnessing, as having a voice and as having a mind. Rom. 8: 27. We shall notice farther on, that he is also spoken of as a Teacher, a Comforter, a Guide, a Revealer, a Sanctifier, and as being in communion with the saints. 2 Cor. 13: 14, which requires likeness or sameness. He is spoken of as one who invites, saying, "Come," Rev. 22: 17.

REMARK:—The form which descended upon the Savior at the time of his baptism, "in a bodily shape like a dove," Luke 3: 22, must not be regarded as the real form of the Holy Spirit, but only as an appropriate symbol of him, appearing (a) as a proof of his presence with the Son in his ministerial work. Isa. 61: 1-2; (b) as the testimony of Jesus' excellent anointing, above any before him, Psa. 45: 7; Heb. 1: 9; and (c) as a witness of the real Sonship of Jesus. John 1: 33, 34. There is no more reason to think that the Holy Spirit is in the bodily shape of a dove, as seen at the baptism of Jesus, than to believe that Jesus is in the bodily shape of bread which he appointed as an appropriate symbol of his body, Matt. 26: 26.

4. He is alike related to both the Father and the Son. Jesus, after having received the Spirit, in speaking to his disciples, says: "It is not ye that speak, but the Spirit of your Father, which speaketh in you," Matt. 10: 20. In this, Jesus refers to the Spirit in relation to the Father. Paul refers to him in relation to both God and Christ, saying: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his," Rom. 8: 9. Again: "Because ye are sons, God hath sent forth the Spirit of his Son, into your hearts," Gal. 4: 6. In this we can see the common relation of the Spirit to both God and his Son. Peter, speaking of the anxiety of the prophets to know the time of the coming Savior, calls him "the Spirit of Christ," 1 Pet. 1: 11.

5. The Holy Spirit has the same attributes as the Father and the Son. (1) He can be everywhere present. David speaks of the impossibility of getting away from the Spirit of God, and from the presence of God himself, saying, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me," Psa. 139: 7-10. Jesus says of himself, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18: 20. Jesus also promised to be always with those who shall do all that he has commanded them, Matt. 28: 19.

From these promises of Jesus we may readily draw the following conclusions: (a) That since none can accept Christ without having also the Spirit, Rom. 8: 9, and (b) that none can accept Christ without being "hid with Christ in God," Col. 3: 3, and being adopted into the family of God by the Spirit of Adoption, Rom. 8: 15, therefore, the Holy Spirit is equally present wherever the Father and Christ are.

(2) The Holy Spirit is equal to the Father and the Son in knowledge. The declaration of Paul to the Corinthians sufficiently supports this assertion, in telling them how he makes his revelations

to men, saying: "But God hath revealed to me," (i. e., "the things which God hath prepared for them that love him") unto us by his Spirit; the Spirit searcheth all things, yea, the things of God," 1 Cor. 2: 10. From this clear (a) that the things which God reveals man, he reveals by his Spirit, and (b) that unrevealed things of God are also searched, therefore known by the Spirit.

Paul further illustrates how the Spirit of God knows the things of God, saying: "For what knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God," 1 Cor. 2: 11. The position of Paul, in the foregoing, greatly confirmed, if not positively proved, by the sayings of Jesus: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, etc., John 14: 26; "And he will show you things to come," John 16: 13. John also writes of the knowledge of the Spirit as follows: "You have an unction from the Holy One, and ye know all things," 1 John 2: 20; "The same anointing teacheth you of all things, and is truth, and is no lie, even as it taught you," 1 John 2: 27.

(3) The Holy Spirit is equal to the Father and the Son in power. Gabriel, the messenger from God to the Virgin Mary, concerning the holy conception of the Son of God, so completely blends together the phrases, "the Holy Ghost" and "the power of the Highest," that it is clearly the equality of power possessed by the Father and the Holy Ghost, Luke 1: 35.

Again, Jesus, in declaring the Great Promise to his disciples after his resurrection, says: "But tarry ye in Jerusalem, until ye be endued with power from on high," Luke 24: 49.

Luke further speaks of the same power, saying: "But ye shall receive power, after that the Holy Ghost is come upon you," Acts 1: 8; they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," Acts 2: 4. Here the power received power (a) to speak with tongues, or languages, and (b) to work all manner of miracles.

Again Peter, at the house of Cornelius, of the anointing of Christ with the "Holy Spirit" and the power, who went about doing good, healing all that were oppressed of the devil, God was with him," Acts 10: 38.

Jesus also says of himself: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to the acceptable year of the Lord," Luke 4: 18.

These Scriptures, considered together, clearly that all the power that Jesus exercised while in his ministerial office, he shared with the Holy Spirit, because his ministerial work and the working of special miracles were only after he was baptized and anointed with the Holy Ghost.

Hagerstown, Ind.

## DECALOGUE AND GOSPEL.

BY C. H. BALSBAUGH.

TO J. F. BRITTON, OF VIRGINIA.

Beloved in the Lord:—

YOUR communication is before me, in your Seventh Day Tract with title, "One Hundred Facts upon the Sabbath question;" a private letter from a Seventh Day advocate give attention to such matters is apart



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special mission. While I firmly adhere to such symbols as God has given us, my whole heart and mind are absorbed in the contemplation and exposition and exemplification of the spiritual verities which the symbols represent, rather than the argumentative demonstration of the symbols themselves.

The Seventh Day Adventists are a class of rigid legalists, who have great difficulty in admitting the full import of the Divine incarnation. Their home is Sinai rather than Calvary. The incipient creation is to them superior to the consummation by the assumption of humanity by God himself. Without impugning their motives, or questioning their sincerity, I utterly repudiate their reasoning against the Christian Sabbath, as subversive of the fundamental principle of the economy of grace. They admit many facts, and must, in the Christian religion, which are wholly untenable, save on the very principle which they ignore in relation to the Sabbath. They insist on a specific injunction, recorded as literally as baptism and Eucharist, changing sacred time from Cosmic to Gospel signification. Does Christ's recommendation of legal institutions, even while preaching and laboring for the establishment of a higher dispensation, authorize the conclusion that these institutions are to be perpetuated? His commandment to the leper, to fulfill the requirements of the Mosaic ritual, is no proof that the rites commanded are to be permanent for all time. Matt. 8: 4. Neither is Christ's observance of the Jewish Sabbath an evidence that it was to be continued in the economy he came to inaugurate. He came to annul as well as to fulfill, and reproduce on a higher plane.

All dispensations, more or less, run into each other. The higher absorbs the lower, leaving behind what is local and circumscribed by dispensational necessity. The old mingles with the new until the higher Revelation gradually excludes what is not essential to it. The Decalogue is perfect. To exemplify it in the profoundest spirit of its intent, is salvation. So perfect is it that its embodiment was an impossibility until God himself was manifest in the flesh. The glory of Mount Sinai was the adumbration of Emmanuel God with us. It was in substance the Law of Eternity. To illustrate in daily life, is to do "the will of God on earth as it is done in Heaven." But the concomitant ceremonies in which the Jews expressed their loyalty to the Decalogue were not perfect. The entire epistle to the Hebrews demonstrates this. It is there declared that "the law made nothing perfect." Why, is expounded in Romans seventh. Not because the Decalogue was faulty, but because the whole ritual was a confession that the worshippers looked forward to a Perfect Dispensation, at the head of which would stand the Messiah who was both the giver and the fulfiller of the Law. We challenge the whole generation of Adventists to show that the incarnation of Christ has diminished the claims of the Decalogue one iota, and that the manner of exemplifying it has not been completely altered, the Sabbath included. If the fact that the Sabbath is intact as to its character, is a proof that it must be kept now in the manner and at the time of the Jews, then the same principle is obligatory in relation to the first commandment. Will the Adventists accept the dilemma? If not, where is their consistent argument of the Seventh Day? If they do, where is the Gospel of Jesus Christ, and the glorious privileges and hopes it offers? They are logically as completely annulled as if the Son of God had never lived in the flesh and died for our sins. This principle is cardinal and immutable and must be accepted for the entire Decalogue, or not at all. This is the

key to James 2: 8-12. In enforcing "the Royal Law," the "Perfect Law of Liberty," the Decalogue, the Nucleus of all Dispensations, St. James was preaching the Gospel.

The highest glory possible to the Divine Revelation, "written and engraven on stones," was a "ministration of death," for reasons clearly assigned. Rom. 5: 20, and 7: 7-14. The last clause of the 7th verse shows that Paul referred not to the ceremonial law, but to the Decalogue. The "glory to be done away" is not the glory of eternal truth expressed in the Decalogue, but the imperfect representation of it in the typical economy. "The glory that excelleth" is the fulfillment of all types, and the perfect expression of the truth of the Decalogue in the life of God incarnate. This unlocks the blessed secret of 2 Cor. 3: 4. Include context from 2-18. To realize the glory of the 18th verse is to live in all the perfection and righteousness and holiness and love and peace of the Decalogue by faith in Jesus Christ, but by a mode of expression wholly different from the Jew. The Sabbath is no exception. If it is, let the fact be demonstrated. It is an utter impossibility.

The Jews were keen enough to see the inevitable consequences of Christ's doctrine, although he never preached it in the form they represented it in John 11: 48. The same reappears in the ferocious outcry against Paul in Acts 21: 28. This was the definite purpose and inevitable result of the Incarnation, but it was not made prominent in the teachings of Christ. So slowly did even the Apostles apprehend it that long after the Resurrection they allowed the remarkable compromise recorded in Acts 21: 20-24. The mournful reproof of Jesus in John 14: 9, and his sharp rebuke in Luke 24: 25, revealed the tenacity with which the disciples of our Savior clung to their legal convictions and preferences. What became of all these misapprehensions of the New Dispensation and this reluctance to relinquish the legal forms of illustrating the Decalogue? Will the Adventists tell us? Spiritual illumination and Divine Providence gradually swept them all away, and the legal Sabbath among the rest.

The Adventists are not yet out of the Jewish element. They cling to the Judaizing characteristics found in the records of the Acts and other parts of Scripture, for their data in behalf of the Cosmic Sabbath. If they determine to adhere to this principle, so be it; but let them consistently accept the necessary consequences, and ignore the distinguishing peculiarities of the Dispensation which Christ came to establish, and which is administered by the Holy Ghost. This is the true issue of the Sabbath question.

What use is there in raking together distorted fragments of history, and marshaling them as arguments in favor of a position which renders the Gospel as impotent as the law in the accomplishment of the eternal purpose of Jehovah? The Decalogue is translated into life by the Godman; and the same authority that gives nine commandments a new setting, also gives the remaining one its proper position and significance in the Christian Theocracy. Throughout the entire order of salvation, we begin where Christ ends. Faith in his Resurrection is the beginning of our life. 1 Cor. 15: 17. There is our rest, and the day corresponds. Paul was the first to have clear vision of the central fact and scope of the new order inaugurated by the Immaculate Life and Vicarious Death and Triumphant Resurrection of the Divine Son of Man. And even he, for the sake of accommodation, not unfrequently gave way to the prejudices fostered by early training and habit. Acts 21: 26, and 16: 1, 2, 3. Is this a valid argument for the perpetuity of circumcision? Who dare affirm? Equally invalid is the argument for

the legal Sabbath, drawn from the fact that the apostles devoted that day to synagogue worship. In due time Gospel principles gained a perfect corresponding externalization. These are facts of history, adjustments of Providence, products of the life of Christ in the world, the very accomplishment of God. To gainsay them is to betray ignorance, or the blinding power of prejudice, or presumption. To accept Jesus cordially, intelligently, as "He is made unto us of God," is to receive him as the rest of our souls, and the day of his accomplished Redemption as our Christian Sabbath.

REMARKS ON HEB. 6: 1-3.

BY NOAH LONGANECKER.

In Two Parts.—Part Two.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."

In building, there is nothing of more importance than a good foundation. So Christ teaches in Matt. 7: 24-27. But if we wish to erect a perfect building, we must take heed how we build our foundation. In No. 1, reference is made to some of the fundamental principles of the doctrine of Christ. No. 2 will be confined to the necessity of leaving those principles, and going on to perfection.

CHRISTIAN PERFECTION.

"And this will we do, if God permit." We will not stand still, but we will go on unto perfection. "God manifest in the flesh" is the model of the Christian's life. After the model of the image of God, man was created. That image was lost through sin. Through Christ that image may be restored.

The "embryo" life in the vegetable, animal, or spiritual kingdom may be perfect as to kind, but as to degree there may be much lacking. As to kind of capacity and power, the child may be perfect, but as to degree of capacity and power it is but a babe. Perfection in degree can only be attained by a healthy growth. Thus it is in the divine life. Even "Jesus increased in wisdom and stature, and in favor with God and man." "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Luke 2: 40, 52.

"As the leader is, so will his followers be." But as followers, we think too much about one another; we talk too much about one another; we imitate too much one another; hence there is so little growth in the divine life. Thought feeds the mind; hence the more we think about the world and the imperfections of dwarfs in Christendom, the more we become like them, and the more we imitate them. But the more we think of Christ, the model of the divine life; the more we talk about him; the more we imitate him, the more we become like him. It is thus that we "increase in wisdom and stature, and in favor with God and man." If we do not advance in the divine life, we will retrograde. There is no standing still. Hence the absolute necessity of going on unto perfection.

The word "for," of Heb. 6: 4, is a keynote of warning to us who are satisfied to remain babes in Christ, and do not go on unto perfection. Read carefully what precedes and follows it. It is useless for us to enquire whether we can be fully saved from the power, guilt, and contamination of sin in this life. Christ is a full and complete Savior and Redeemer. We know that the body, the outward man, will only be redeemed at the



resurrection, as far as its imperfections are concerned. But here the outer man is brought into subjection, and we do not live after the flesh. According to Paul, the new man is created and renewed "in knowledge, righteousness, and true holiness," Col. 3: 10; Eph. 4: 24.

The believer that has put on Christ "is renewed in knowledge after the image of him that created him. This growing in the knowledge of God is the thought that the apostle dwelt on in the chapter preceding our text. Whom to know aright is life eternal; or, as Jesus gives it, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. God is the model of our perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48. According to Matt. 5, man would be an imperfect model for love and doing good, both as to *kind* and *degree*; therefore the propriety of verse 48.

There is much said about the missionary spirit. The "Mission Work" is a noble one. But we cannot become perfect in this line as far as kind is concerned,—much less degree,—unless we know and imitate Christ, our model in this line. If we would follow him in this work, not one of us would go our own way because we are rich. Paul had made as much proficiency in the knowledge of God, and in going about and doing good as any one that ever lived, except Christ; yet he did not consider himself perfect in this line. Hear him: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philpp. 3: 12-14.

This is in unison with our text. While in our text he says, "Let us go on," in the above quotation he says, "I follow after; reaching forth unto those things which are before; I press toward the mark for the prize." This is the secret of success in all Christian work. The minister that is satisfied with the store of knowledge that he possesses and does not study, will soon be left. The church that is satisfied with her mission work and does not push on the banner of Christ, will soon have her candlestick removed. When the Lord says, "Be ye perfect," he evidently means that we ever should labor in that direction, that we should go on unto perfection. The student who imagines that there is no room for improvement in his studies is to be pitied. So the Christian. He may possess a strong degree of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, etc.; yet if he feels so strong that he does not feel the need of praying for an increase, he is truly to be pitied. Love is the life of the child of God. But may God arouse his children that do not feel the necessity of continually praying, "Perfect us in love," Christ speaks of some who "are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Luke 8: 14.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever, Amen." Heb. 13: 21, 22.

"You cannot dream yourselves into a character. You must hammer and forge one for yourself."

## PAST AND FUTURE.

BY H. C. EARLY.

IN looking back over the winter just closed, although it was extremely severe, which was very much against active evangelistic work, yet it is to be seen that there has been unusual activity among our people everywhere. Our evangelists have shown courage and purpose scarcely equaled in the years gone by, and the churches have stood nobly by them. No small amount of thought, labor, money and prayer have been put into the work of the winter, and these have borne excellent results. Week after week the MESSENGER reported the scores, and even hundreds, that were added, to say nothing of the many that were not reported. Besides the number actually converted, a vast amount of public sentiment has been moulded, favorable to truth and God, which will yield next year's harvest, many instrumentalities have been deepened in activity, and almost an endless line of influences set on foot that will continue to the bound of eternity, rolling up a magnificent record against the day of judgment. Houses of worship were built, and in different parts of the Brotherhood "Old Folks' Homes" have been contemplated, planned and in some cases actually built, which is to be regarded as an enlargement of Christian spirit.

The General Missionary Board has shown decidedly increased activity. Her financial resources have kept up to the best examples of the past years, while her plans and undertakings have been wonderfully enlarged, reaching even to India. The Board has shown discreet judgment and becoming caution; and at the same time gives evidence of realizing the measure of her work. Now Brethren are under contract to go to India to labor among the bewildered there, if the necessary help be forthcoming. Old India still wearing the mould of Buddha, is ripe for the sickle. How many other lands, on both sides of the Atlantic, are "white to the harvest?" They pile up far beyond our present strength, but we trust the time is not far distant, if time continues, when, by the grace of God and the united co-operation of the church, the Brethren's doctrine may be preached to "all nations." The past gives hope for the future.

The Brethren's Book and Tract Work, only a few years old and beginning small, has grown in work, influence and valuation beyond the expectation of its most sanguine friends. If the work's future is to be judged by its past, it promises much.

If, in the future, we continue to grow in effort and in the employment of available helps, as we have in late years, there is no reason that the Brethren church should not do much for the moral and religious bettering of the race. "Forgetting the things that are [away] behind," let us look forward hopefully.

Our future depends chiefly upon two things,—doctrine and faithful effort. As to doctrine, we claim to have the best, the purest in the world. It accords with both the Word and the history of the primitive church. This gives strength and assurance of success that nothing else can. True, the truth is not always popular, but in *truth only* is there *real strength*, and the firm conviction of truth only can give the necessary courage for battle. Those opposing God must be conquered. The truth only is equal to the task, and those entering the "strife" need to be convinced that they hold in their hands "the Sword of the Spirit," "the truth, the whole truth and nothing but the truth." "The truth is mighty and must prevail." Without truth, no matter what appearances may

be, there is no real success. This view gives much to expect in our future work.

But no matter if we are justly entitled to doctrinal claims, we need not expect growth of strength without effort. In all fields, without law of success. Let this fact sting us into effort. So much to do and such a short time to do it in! Let the much rich talent, nobility, the much money now used on other things, every instrumentality and all personal life be brought into the field, kept steadily and carefully guided.

Very much depends upon our school work. The young men, now in the Brethren's colleges, will control the church. In recognition of the need of learning in ministerial work, young men, as they graduate from colleges, are elected to the ministry, many of them, rapidly, step after step, into control. They have a force that the unlearned cannot resist. Of course, these young men carry what they have learned in the church and impart it to the schools into the church and impart it. Taking this view, there is scarcely a limit to the influences of our colleges. To have faithful men to govern the church, means to have faithful and correct teaching in our colleges. And things do we want faithful men in the church to lead in every good work. Along with intellectual culture, let moral and religious training be given. Let the whole man—physical, intellectual, moral—be developed together, if you expect good and do good. A full man in intellectual and moral and religious training is the great curse of the world, to the glory of the church. Vice and crime have become rampant and infidelity fat, from schooling in the moral side of our nature. The cure is to the intellectual what the bit is to the horse,—it holds.

We cannot overestimate the present importance of our school-work upon the future of the church. With the proper application of these influences to the Brethren, having the educational hand, promise to do, we secure one of the most potent elements of future success.

In addition, our people generally need to be imbued more and more with the missionary spirit and educated to liberal, systematic giving. There be a distribution of burdens, and every way employ the strength of the whole church. We have a bright future before us, and a mission in the world, if we but use the power God has placed in our hands. Let the truth be carefully preserved and faithfully taught, word and example, and the spirit of consistent work be encouraged all over the Brotherhood, that our future may be happy and prosperous. Let us hand down to the next generation a church of pure teaching and practice. Meyerhoeffer's Store, Va.

## THE NEW SINAI GOSPELS.

BY AGNES SMITH LEWIS IN S. S. T.

[NOTE.—The importance of the discovery, in 1896, of St. Catherine at Mount Sinai, of an early manuscript of the old Syriac Gospels, is indicated by the following: Prof. J. Rendel Harris, of Cambridge University, under date of March 30, at Suez, Egypt, according to description of it by its fortunate discoverer, just out of the desert where we have had nearly 20 years' retirement, including forty days' work in the cave at Sinai. As the results of our work are likely to be of great importance in New Testament criticism, I thought I would have some notes of the leading points, and in the great discovery made last year by my friend of Cambridge, an accomplished scholar to whom I introduced to the convent,—a discovery which here this winter. She has unearthed a palimpsest of Syriac Gospels which dates from at least the 5th century and is closely related to the Cureton text. I



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## SPELS.

S. S. TIMES.

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that it is an astonishing manuscript, and that the recovery of the *Lewis Codex* marks an epoch in New Testament studies. I have accordingly asked her to write you some notes on the subject."—THE EDITOR.]

WHENCE do we get the text of our English New Testament? From the Greek, most of my readers will answer. But few, we venture to think, have ever cared to trace the steps by which it has been won from moldering fragments, by patient scholar or by enterprising traveler.

The edited text of our Greek New Testament rests mainly on four great manuscripts, or codices, as they are called,—the Vaticanus, of the fourth century, now in the Pope's palace; the Alexandrinus, of the fifth, carefully preserved in the British Museum; the Sinaiticus, won by Tischendorf, not without guile, from the monks in the convent of Mount Sinai; and the Codex Bezae, in the University Library at Cambridge. These are all clearly written, the chief difficulty in deciphering them being that the writing, like that of most ancient Greek manuscripts, is in capital letters, called uncials, without division of the letters into words, and without punctuation. Other difficulties are caused by the finger of Time. Sometimes a hole exists where an important word might be looked for; sometimes the writing is so faded that the keenest eyes can hardly decipher it; and sometimes pages have stuck so close together that the upper surface of the one has been transferred to the other when they were separated. But we are deeply thankful that it has been possible for British and American scholars, with the help of these and other codices, to adopt a text which represents the Word of God, in all its main essentials, very nearly as it was first penned under the guidance of the Holy Spirit.

Since the Revised Version of the Bible was given to the world twelve years ago, it is now no secret that in many minor points these great codices differ. Their variations seldom affect any serious doctrine; they merely represent a different choice of words to express the same thing, and are due to the idiosyncrasies of early scribes. To us they afford witness that the immediate followers of our Lord had no slavish veneration for mere words,—that his teaching, as by them reported, when fresh in their memories, has been transmitted to us more faithfully than if learned rabbis had watched over its every jot and tittle.

Now, when Greek codices vary, where can we look for an umpire? Naturally, to the ancient codices in those languages into which the Gospel was first translated. And here the language which was spoken in the humble work-shop of Nazareth, the language in which our Lord restored a dead girl to life, and in which his despairing cry was uttered from the cross, the Syriac, or Aramaic, becomes of first importance.

Early Syriac versions of the New Testament fall naturally into two divisions,—the common one, or Peshito, universally adopted by the Syriac churches after the fourth century; and the more ancient one, named the Curetonian, from William Cureton, who discovered the only known copy, in 1842, amongst some manuscripts brought from the Nitrian desert to the British Museum. The Curetonian, being the earlier of these two, is the more highly valued. But it is imperfect, containing portions only of Matthew, of Luke, and of John, whilst of Mark all but the last four verses had disappeared before Cureton found it.

Scholars have, therefore, often expressed a hope that the Curetonian version might some day be supplemented by the discovery of another manuscript. For this, Eastern monasteries have, till now, been vainly searched; and the present writer believes that she can distinctly trace the finger of Providence in the way that she and her twin sister, Mrs. James G. Gibson, were led, in the spring

of last year, to place their hands on an almost complete copy of these early Syriac Gospels.

We had often thought of visiting Mount Sinai; for the warm welcome extended to us in other Greek monasteries had awakened the hope that our command of colloquial Greek might be the key to doors which have baffled the efforts of former European travelers. But family circumstances prevented our carrying out our purpose till the spring of 1892; and our thoughts were turned in the direction of the Syriac library through the publication, in 1891, by Mr. Rendel Harris, of the *Apology of Aristides*, which he had recently discovered there.

The Syriac language, to one who has already mastered Arabic and Hebrew, is not very difficult; but a new source of power was unexpectedly placed in our hands by Mr. Harris himself, who insisted on teaching us photography. November skies are not, however, in England, very favorable to this art; and we had only half learned our lesson when our kind instructor received a commission from the University of Cambridge to visit other Eastern monasteries in search of manuscripts. It thus came to pass that we had taken only one respectable picture before we started, on Jan. 7, with over a thousand Eastman films and a manuscript-stand, designed by Mr. Harris to obviate the difficulties which he had himself met with.

We were received by the monks with the great cordiality, which ripened into a sincere friendship with some of them during our stay. Amongst the Syriac books which they showed us, I soon picked out a volume of one hundred and seventy-eight leaves, nearly all glued together with some greasy substance. I separated them partly with my fingers and partly with the steam of a kettle. They had the more fascination for me that no human eye had evidently looked on them for centuries; and I soon perceived that it was a palimpsest, whose upper or later writing contained the stories of women saints, whilst the under or earlier one was the four Gospels, as I knew from many pages being headed "Evangeliion," "Matthi," "Marcus," or "Luca." I could also read detached words or lines where they appeared on the margins. I therefore, at once determined to photograph the whole of this palimpsest.

Space fails me to relate all the difficulties we surmounted. The manuscript-stand was excellent, but its screws would not fit, and it had to be tied together with cords; and there was a radical defect in our two Eastman boxes, which caused them to tear up the films, and so clog their own machinery. Besides this, my sister, who seconded me with great assiduity, sometimes lost her place in turning over the leaves, and thus put me in possession of at least thirty-three duplicates, which I did not want, as they increased both my work and her own.

We returned home in the end of March, and developed most of our photographs successfully, with the exception of some which were sent to the Eastman Company and were spoiled. The box which contained these had been picked out at random from amongst over forty similar ones, yet, strangely enough, it contained those of which my sister's mistakes had furnished us with duplicates.

When the three hundred and fifty-six pages of our palimpsest were completed, I read the upper writing, and found that it contained the stories of Thecla, Eugenia, Pelagia, Marina, Euphrosyna, Onesima, Drosis, Barbara, Maria, Irene, Euphemia, Sophia, Theodosia, Theodota, a short creed, and the stories of Susanna, and of Cyprian and Justina. As my eyes were not keen enough to read the underwriting which ran between and underneath the lines of the upper, and was, of

course, much more minute than the original, I showed my photographs to several Syriac scholars, asking if they could help me to find out to which version these Gospels belonged.

They were all either too busy, or their eyes were, like my own, not of the kind which read minute things easily. At length I showed some of the clearest photographs to Mr. F. C. Barkitt, and he asked Prof. Busby's help in transcribing a page, with the result that they pronounced the version to be one closely allied to the Curetonian.

It was evident that a satisfactory transcription could be made only from the manuscript itself, and as these two gentlemen, with Mr. Rendel Harris, undertook to transcribe it, my sister and I offered to return with them to Mt. Sinai, as we thought that our presence would induce the monks to lend it the more readily to our friends.

We were not mistaken. The treasure was at once confided to my keeping, and for more than a month was worked upon from sunrise till sunset, with the following results:

The upper writing is in one column, and, as we have said, a continuous volume; a selection of short biographies of women saints, with the title, "Select Narratives," by one John Hadesb, made in A. D. 778. To supply the vellum on which this is written, an older book has been taken to pieces, and arranged so that the Gospels are interleaved with each other.

They seem to be there in a complete form, if only they could be all read; but the words, which are in two columns, can only be distinctly seen when they are on the margin, or beyond the upper or lower line. The smaller letters of the Gospels have often to be traced amongst the larger ones of the martyrology. Some are distinct, but some are greatly faded, and show themselves only when touched by a chemical reviver. Nearly the whole of the Gospel of St. Mark has been transcribed, except the last twelve verses, which are absent, as they are from some of the older Greek codices.

It is supposed from this that our manuscript may be a more ancient one than the Curetonian.

The old reading, "Good will towards men" (*en anthropois eudokia*), in Luke 2: 14, is confirmed.

Lastly, our manuscript is linked to the Curetonian by its colophon, which came up under the reviver, and which tells us that these are the separated Gospels,—separated, perhaps, from the Diatessaron, or Harmony of Tatian, which was used by the Syriac church during the second and third centuries. The Gospels end on page 320 of the manuscript. The remainder is apocryphal writings, in Syriac and in Greek, which are as yet only partly transcribed.

We can only hope that this our discovery of an early text of God's great message to the world may lead to an increased interest in Syriac studies, and to a renewed search in Eastern monasteries for further documents which will, like the *Apology of Aristides*, give us a more intelligent insight into the history of the first martyrs and confessors.

Suez, Egypt.

INEXPERIENCED Christians sometimes fall into the fear that in case things do not turn out as they wish, the cause of Christ is bound to suffer irreparable damage, if not to perish from the earth. How narrow such a view is! Do you know, timorous and short-sighted brother, the history of the past? Have you forgotten how often matters have gone wrong, and individual followers of the Master have proved faithless? But the cause survives, and will do so till the end of time.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him his store as God hath prospered him, that there be no gatherings when I come."—Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANHIMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
CLARA B. ROVER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. H. ZER, Foreman, Dayton, Ohio.  
S. BOOK, Secretary and Treasurer, Dayton, Ohio.

All donations intended for Missionary Work should be sent to CLARA B. ROVER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOOK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Draft on New York or Chicago. Do not send personal checks or drafts on local towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### DREAMING AND WAKING.

(By Lucy Larcom in the Independent.)

BETWIXT the road I dreamed of Heaven;  
I heard its far-off fountains play;  
I heard the song of souls forgiven,  
Like birds that chant the birth of day.  
I dreamed I saw an angel come  
Down from those heights to lead me home.  
His eyes were kind; his robes dropped dew  
And fragrance of that unknown land.  
He spoke, but in no tongue I knew—  
No language I could understand;  
And with a glance of pitying pain  
He turned him back to heaven again.  
A pilgrim passed. "And didst thou hear,"  
I asked him, "what the angel said?"  
Whispered the traveler in my ear,  
Ere onward into light he sped:  
"I heard the angel sigh, 'Not yet!  
This soul knows not love's alphabet.'  
"Oh, comrade mine, thou dreamest in vain  
Of Heaven, if here thou hast not found,  
In soothing human grief and pain,  
That earth itself is holy ground.  
Unpracticed in love's idioms now,  
A foreigner to Heaven art thou.  
"Cold wouldst thou walk, and blind, and dumb,  
Among those flaming hosts above,  
A homesick alien; for the sum  
Of all their thoughts and deeds is love.  
And they who leave not self behind,  
No Heaven in Heaven itself can find.  
"Rejoice that with the sons of men  
A little while thou lingerest yet.  
Go, read thy Book of Life again;  
Go back and learn love's alphabet  
Of Christ the master. He will teach  
Thy lips to shape the heavenly speech."  
I looked within; a dreary scroll  
Of loveless, dull, self-blinded days,  
I saw my humble Past unroll.  
Not even my fellow-pilgrim's gaze  
Could I uplift my eyes to meet,  
Such glory played around his feet!  
He went his way. I turned again,  
Ashamed and weeping, to the road,  
Thronged by the suffering sons of men;  
A beckoning Face among them glowed.  
Sweeter than all the harps of Heaven  
I heard a voice: "Thou art forgiven!"  
"Come, follow Me and learn of Me,  
And I will teach thee how to love."  
My Master! now I turn to Thee;  
I sigh not for a Heaven above.

These human souls are angels bright;  
Thy Presence here is Heaven's own light.

### MISSION PAPERS.

BY W. B. STOVER.

### Number Two.—India.

WHEN any country connects itself with the rulers of Bible times, there is an increased interest in that country on the part of the Bible student. In the days of good Queen Esther, Ahasuerus ruled "from India even unto Ethiopia, a hundred and twenty-seven provinces." Esther 1: 1, and 8: 9.

India, like Egypt, is old, old, old. We have learned to regard it as a little peninsula, jutting down from Asia into the Indian Ocean. That was the idea we conceived when studying Geography years ago at school, and that is too nearly the limit of our real knowledge of it now. Yet India is as large as all the States lying east of the Mississippi River put together,—not counting Alabama and Mississippi. Or if it could be placed in its triangular shape in the United States, one corner would be near New Orleans, another near Philadelphia, and the third away up in north-west Dakota somewhere.

When we speak of carrying the Gospel to India, we speak of a gigantic work. We would not think of doing much in preaching the Gospel to the United States, by placing a dozen preachers in Chicago. The work dare not be played with in India.

As Americans, we can, with difficulty, conceive of the density of India's population. One of our western brethren, traveling through the East, remarked that he could hardly see how so many people lived on so little space. In Pennsylvania, though there are but about ninety-three to the square mile; in Massachusetts population is denser, with 222 to the mile, while Rhode Island has about 254 The United States, as a whole, has but 21 inhabitants to the square mile. In India the pressure of population at lowest ebb equals our highest, while Bengal, with its 74,000,000 souls, has 471 to the mile; and Oudh, with 11,000,000, reports 522 to the square mile, and the whole nation numbers nearly five times as many persons as our own fair land. And these millions yet live, support families, pay taxes, and do the best they can. The support of a wife and from two to five children by day labor, at six cents a day, must necessarily be meager. Yet this is the life of thousands and thousands of the common people. They know nothing else. They, in very many cases, occupy the same house, do the same work, and live the same life that their fathers did twenty generations before them.

Practically, there is no patent office in India. The peasant's plow of to-day is made like the one of thirty centuries ago. The women, in their slave-like condition, are like the men in one respect,—they are satisfied.

It is said that years ago foreigners sadly mistreated the wives of the men, so, by the priests, laws were inserted in the shastras, making it wrong for a married woman to be seen of any man outside her household. It is a matter of conscience with her now. Thus are presented to us the Indian *zenanas*, or women's apartments, to every homestead. These can be reached only by the lady missionaries.

Of course it is known to all that these people belong to the dark races. However, there are found among their women blue eyes and auburn hair, and many very good-looking faces. Their hair is straight, and the lips, nose, and forehead are shaped like the Caucasian rather than the typical African.

The religion of India is all mixed Hindu, the bigoted Mohammedan, the Sikh, the Christian, and nine others are created. And as Christianity has its divisions, so have some of these others their Here is a great religious battle ground. religions of the world are contending for ascendancy. And as the conflict is on, the Ruler of the universe observes it all. The gods are ever changing, while the Moham change not at all. Buddhism has seen days. Often, when two brother religions undertake to define their religion they oppose other as much as they do their opponent.

Christianity is slowly but surely ground, and to make India a Christian only a matter of time and earnest work in all the history of the world, is the hour for that work.

The languages of India are almost as the religions—eleven. Some of them difficult to learn. To acquire a good knowledge of the language is the missionary's first goal. He cannot depend upon an interpreter if he do any respectable amount of work.

When the young missionary imagines teaching little savages the alphabet, it is but a dream. India is not a land of the heathen. Neither is it heathen in the commonly use of the term. Missionaries go not there to civilize, but to evangelize.

Their literature is very extensive. D. C. Cost says their general language is as musical as the Greek, more prolific than Latin, and more exact than either of them.

In Calcutta alone, a city nearly the size of Philadelphia, there are about 4,000 persons who have earned the B. A. degree. Their advances in education almost equal the record of Japan.

Bishop Thoburn says: "The missionaries to his surprise, and perhaps to his dismay, he enters the educational field he must schools all the way up, from those of the elementary grade to the full-fledged college who lightly dream of going to India to live their lives in teaching the heathen, would pause and examine themselves to see if they are prepared for a kind of labor which educated people at home would think of as impossible."

It seems to me that India is a good example of head-culture without heart-culture. In they are away up; in another and higher they are away down. They have no real truth, are often very dishonest, are very morally, and are worshipers of their ten idols. They used to bury alive, but do more. They used to cast the children to the crocodile, but they don't any more. They used to practice human sacrifices, suicides, gerraut, hook swinging, slavery, extortion, intolerant, support of caste by law, these things are no more. If these have been blotted out, those yet remaining, many and grievous, may yet be removed. "nothing is impossible with God."

The homes of the common people are as common indeed, but the magnificence of architecture is equal if not superior to the most efforts of the American genius. The Taj Mahal is at once the wonder and admiration of any one who begins to look at India.

The reins of government are in the hands of Britain, and while there are many semi-independent states, such as Cooh Behar in Eastern India, which reference will be made later, the under the one general government. The English the ruling language, and it



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quently the aspiration of every Indian student to learn to speak English.

All denominations are at work in India, so that the workers there number about 2,800, all told. This is more than one-fourth of all the foreign missionaries in all the fields. God is blessing the work. Shall we stand idly by and look on? Shall we see others go to all the world and preach while we merely wonder how they do it? The day has not yet dawned for missions to Russia, but the sun is high in the heavens, brightly shining for work for India. Let us not forget her, that many names of her sons and daughters may be added to the list of the redeemed ones of the kingdom of God!

#### LABORERS WANTED.

Sermon by J. B. Brumbaugh, Preached in the Normal Chapel, Sunday Morning, April 23.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. 9: 38.

THERE were several considerations that prompted our Master to request his disciples to pray for laborers. First, the condition of the people. He was on a missionary tour to the towns of Galilee, and his preaching and healing had so aroused the people, that they flocked to him in great multitudes. As he looked upon the multitude it is said he was moved with compassion. Why? Because the people fainted and were scattered abroad as sheep without a shepherd. The figure used is a strong one, and shows the condition of the people very forcibly. It was the duty of an eastern shepherd to keep a constant watch over the flock, to keep the sheep together, to lead them to the pastures and waters. Without a shepherd the flock would scatter, and a traveler in the East says a scattered flock of sheep is a very pitiful sight. Jesus doubtless had such a scene before him when he described the multitudes that flocked to his ministry. The Jewish teachers who should have been as shepherds to the people were not faithful to their charge. They had turned from the truth, and were teaching the traditions,—for doctrine the commandments of men. As a result, the people were confused, and presented to the Savior as pitiable sight as a scattered flock of sheep. His great heart at once goes out in sympathy for them, and he calls upon his disciples to pray the Lord of the harvest to send laborers to assist in teaching the people, in leading them to the green pastures and the living waters.

Another consideration was the plentiful harvest. He had been in all the cities and villages of Galilee. He knew there was a large number of persons hungering for the Bread of Life, and ready to be gathered into the garner of the Lord. Just then a multitude of interested people had gathered about him. Many had left their homes and followed him. Why? Because they had a longing for a better life. This same condition of affairs obtains at the present day. Every-where we find interested souls,—those who feel the need of a Savior, and only need the Gospel presented to them to make them feel its power. They are ready for the harvest, but the laborers are few.

Another consideration that prompted him to make this request of the disciples was, the scarcity of laborers. The laborers are few. This consideration also applies to our times, and especially to the Brethren church. It is true, when we look into our calendar and see the long ministeri-

al list, we might conclude that the request does not apply to us. But it nevertheless comes to us with unusual force. The laborers are scarce. In the Middle District of Pennsylvania, perhaps a half dozen men cannot be found who are willing to go out and do mission work, and the same can be said of other Districts. How many men do we have who are ready and prepared to do mission work in our great cities, and in foreign fields? We pause for an answer. The fact that comparatively nothing is done in this direction, shows either of two things. The laborers are lacking, or the laborers are not doing their duty. The fields are open, and if we, as a church, do not enter them, in this respect, we fail in being the church of Christ, for it cannot be denied that the church of Christ is eminently a missionary church. This is shown by the example of Christ himself and his apostles. It requires but a glance at the church to-day, to see that we have in it but few laborers with the zeal of John, James, Peter and Paul. But what is to be done? The text gives the answer.

*Pray ye the Lord of the harvest.* This request was made of the disciples in view of the scarcity of laborers, and it comes to us with equal force. *Pray ye.* This presupposes a deep interest, and an earnest desire on the part of the disciples. They could not pray for a thing in which they had no interest, or for which they have no concern. Dear Christian people, are we praying? Or have we not been thinking about this matter? Well, I tell you, if you haven't, it is time you should think about it. Just think of it! Members of Christ's church, and not thinking about how it is to be perpetuated and enlarged! I tell you, brethren, if you are not thinking of this matter, you are overlooking the most important subject for thought this life affords. You all have some occupation, and you would be ashamed to say you were not giving it thought.

If you have enlisted in the service of Jesus, your chief occupation is to work for him, and do you say you are not thinking about it? Remember, it is not the duty of the officials or certain individuals only, in the church, to think and act in this great work. You who have come into the church, no matter what may be your station in it, you who are in the store, in mill, factory, or kitchen, it is your duty, as much as mine, to be concerned about the work of the church. Oh how I desire to impress this truth upon your hearts! It has come to my own mind and heart recently, with unusual force.

Not long ago I got to thinking on this subject when I retired in the evening, and I could not sleep. I heard the clock strike eleven and twelve, and then I got up and went out into my library and prayed over the matter, and then I thought if all the members of the Huntingdon church would think on the subject, and pray in accordance with the direction of the Savior, something would be accomplished. Then I thought if all our people were to pray, surely the laborers would come. Remember the direction of the Savior was specific. They were to pray for laborers, and that, too, in view of the pressing need. Do you not feel that there is a pressing need to-day? Think of it!

We claim to be the apostolic church, and yet two-thirds of the people in the United States alone, have never heard of our church, except through some newspaper article, and then fre-

quently misrepresented. It has been over a century since our church was organized in America, and yet we do not number more than a hundred thousand. How does this correspond with the aggressive character of the apostolic church? On one day three thousand were added to the church, and in a short time afterwards, we find the number had grown to five thousand, and now over eighteen centuries afterwards it is hardly twenty times larger! And yet some of our speakers and writers talk and write about the great Brotherhood! Great in what? Not in number. The apostolic church never was. Great in power? Then its influence ought to be seen and felt.

From the day of Pentecost on, the church was not confined to the rural districts, and almost lost in obscurity. No, no; we find it in the great cities. The apostles founded churches in Jerusalem, the great Metropolis, in Ephesus, Antioch, Thessalonica, and Corinth. Afterwards letters were written to these churches to confirm their faith, correct their errors, encourage the membership, and to give them directions in Christian work. Ah, these were laborers in the field then. Paul, in the first chapter of his letter to the Thessalonians, says: "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

And a little farther on in the chapter he says: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything." Notice the influence of the church at Thessalonica. It spread abroad, not only in Macedonia of which Thessalonica was the capital, but to Achaia, an adjoining Province. Nor does its influence stop here: "But also in every place your faith to Godward is spread abroad." O, Brethren, here was a church that had too much power in it to remain in obscurity.

A few years ago I had occasion to stop a day in a town of some four or five thousand inhabitants. I stepped into a store, and it being a cold day, the proprietor very politely offered me a seat by the stove. I conversed with him, and soon inquired whether he knew of any German Baptist Brethren living in the town or vicinity. "No," said he, "I believe I do not know of any people of that name." Then I inquired, using a name by which we are often known, and he at once said, "Yes, some of them are customers at my store; there are none of them living in town, but I am informed they have a good-sized church some five miles in the country. I know nothing of their religion, further than I have found them to be honest. I am told that their church is confined almost exclusively to the country, and that they are not aggressive in educational and missionary work." I thought, How different from the church at Thessalonica. It was established in the city, and its influence spread abroad. I don't suppose there were many persons in the provinces of Macedonia or Achaia, or any place adjacent but that knew something about the doctrine of that Brethren church in Thessalonica. There were workers in that church,—men and women so full of the Spirit of God, that they could not remain in obscurity.

But let us notice further in reference to this prayer. Remember, Christian friends, when

(Concluded on page 314.)



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ADVISORY COMMITTEE.

L. W. Teeter, A. Hutchison, Daniel Hays.

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

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Mount Morris, Ill., . . . . . May 16, 1893.

BRO. W. R. LIERLY, of Adams County, Ill., has been spending some days at McPherson, Kans.

BRO. D. BEOTELHEIMER, of Juniata, Nebr., should hereafter be addressed at Young America, Cass Co., Ind.

WM. A. MURRAY, of Ashland, Ashland Co., Ohio, should now be addressed at Polk, same County and State.

A BROTHER, who is a good physician, may find a profitable location by addressing Frank M. Calvert, West Point, Ill. A minister is preferred.

ELD. C. S. HOLSINGER has been selected to represent North-western Kansas and Northern Colorado on the Standing Committee. The District sends no papers to the Annual Meeting.

BRO. FRANK MCCUNE attended the Ministerial and District Meetings at Mt. Carroll, and seemed to enjoy himself very much. His presence was very much appreciated. Northern Illinois was formerly his home.

We are informed that the District Meeting for South-eastern Kansas passed off very pleasantly. One paper goes to the Annual Meeting. Eld. Samuel Edgecomb will represent the District on the Standing Committee.

A FEW days ago a sister sent to the General Mission Board an endowment note of two thousand dollars, for the benefit of the India Mission. The sister has faith in the work, and she shows her faith by her works.

THE missionary work and financial reports occupy considerable space in the Minutes of North Missouri. No queries are sent to the Annual Meeting. Eld. S. B. Shirkey will represent the District on the Standing Committee.

**FULL REPORT** We are preparing to publish a "Full Report of the Proceedings of the Annual Meeting." Those desiring copies of the work should send in their orders at once. Price 25 cts; 12 copies, \$2.50.

WESTERN Pennsylvania sends up a request for the Annual Meeting in 1894. Eld. John S. Holsinger will represent the District on the Standing Committee.

LAST Sunday was a good day for the missionary cause in this, the Silver Creek church. Over \$100 was raised for the India Mission. This is nearly forty cents per member, including nearly one hundred young members who are here attending school.

THE Minutes of the District Meeting of South-eastern Indiana show that a considerable amount of business was transacted at the Meeting. One query goes to the Annual Meeting. Eld. L. W. Teeter has been selected to represent the District on the Standing Committee.

BRO. J. M. SNIDER, of McPherson, Kansas, is preparing to publish a daily during the Annual Meeting, giving the Conference news. Price 25 cents for five issues. After May 18, he may be addressed at Muncie, Ind., in care of Annual Meeting Box.

IN his notice on page 316 in this issue, Bro. Geo. W. Cripe says the train for Annual Meeting leaves Cerro Gordo at 11:32 A. M. He meant to say 7 A. M. The side of the paper containing his article was printed before receiving his correction. Hence this notice.

WE have again secured the services of Mr. James Abbott to prepare a full report of the proceedings of the Annual Meeting. Many very important questions will be discussed at this Meeting, and for that reason the report will be of great value to all of our readers. Price, 25 cents; or 12 copies, \$2.50. Send in your orders early.

BRO. LEVI TROSTLE's wife, Franklin Grove, Ill., met with a very serious accident on Sunday, two weeks ago. In company with her husband, she attended Sunday-school at the Brethren's meeting-house. While in the act of stepping from the platform into the buggy, she fell and broke her limb just below the knee. The break was so severe that the bones protruded beyond the flesh. In this painful accident sister Trostle has the sympathy of many friends.

WE have heard of those who try to work up a feeling against our institutions of learning, on the ground that they are advertised and sail under the name of "Brethren's Colleges." To our knowledge, there is not an institution in the Brotherhood passing under that name, and to represent them in that way, either publicly or privately, is certainly to misrepresent and do them a very great injustice. True, the schools are owned and controlled by Brethren, yet they are not church institutions, and are not sailing under the name of the church. We should always try to confine ourselves to facts when giving information.

BRO. E. J. NEHER and wife, of Keuka, Fla., are spending a few months in the North this spring. They have been with us several days, and seem to be enjoying their sojourn among the members at this place. They located at Keuka over eight years ago, and this is their first trip North. They speak very encouragingly of their work in the Sunny South. It is their intention to take in the Annual Meeting, and return to their home the latter part of June. Bro. Neher preached for us in the Chapel last Sunday morning, and was with us at the District Meeting and other gatherings, where his presence was very much appreciated. He speaks very highly of Bro. Hutchison's work in Florida, and is quite anxious to have him returned next winter, feeling confident that a grand work may be done in that part of the South.

THE contract has been let for a new building at Mt. Morris, to take the place of the present ladies' building, which is to be torn down. The new structure is to be 35x81 feet, two stories above the basement, and veneered with white marble. It will stand about one hundred feet west of the "Old Sandstone." Concerning this building, Mt. Morris *Index* says: "On Wednesday week N. E. Buser, one of our popular college men, was given the contract of building a new building at the college. He will commence about June 5, when he will put twenty men to work tearing down 'Old Sandstone,' the old building mark of Mt. Morris. Many of our oldest students attended school in this building in the early days of its existence. In its early day it was the only college building in northern Illinois. Although the old building is outgrown its usefulness, it has been deemed better to build a new one than to demolish its room is better than its company. It is a diminutive for the increasing attendance. It must be removed to make room for a more handsome and more convenient building. The new building will, no doubt, be ready for occupancy Sept. 1. 'Old Sandstone,' farewell. It has been of untold service to mankind. Its memory will remain fresh in the minds of the citizens for many years."

## THE RAILROAD ARRANGEMENTS

THIS is probably the last issue in which we shall say anything concerning the railroad arrangements for those who desire to attend the Annual Meeting at Muncie, Ind.

Those in the West who desire to pass through Chicago, can get World's Fair rates to Muncie. From there they can purchase round-trip tickets to Muncie for one fare, good till June 30. Those who need not pass through Chicago, can get fare rates to the Annual Meeting from St. Louis, Bloomington, Peoria, or any other city on the lines of the "Big Four," or the Chicago & Western. Both of these roads are mentioned in this issue of the MESSENGER, and are patronized by our people in all parts of the West. They have lines extending to Chicago, St. Paul, Cleveland, Columbus, Cincinnati, Louisville, Cairo, Indianapolis, and Fort Wayne. Those living in Virginia can get good rates to Muncie via Chesapeake & Ohio lines. This road is advertised in this issue. The roads mentioned above will accommodate the bulk of the people in the West and Middle States, and in Virginia. Those living in the East are referred to E. W. Stoner's notice in this issue. It is to be regretted that half the people could not be made for them.

To many of our people the railroad arrangements may not seem satisfactory, but they are the very best that can be done this year. The expense of travel to the World's Fair gives us a chance to see the world, and to see the companies did not feel disposed to make special inducements for more business. We should kindly accept the favors of the Lord that they are as good as

## MINISTERIAL AND DISTRICT MEETINGS

LAST week we enjoyed the pleasure of attending the Ministerial and District Meeting at Mt. Carroll, Northern Illinois, held with the Brethren of that place. The attendance at both meetings was quite good, and the interest most excellent. The accommodations were the best we ever had at a District Meeting. The Brethren at Mt. Carroll know how to demonstrate Christian



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The services were held in their commodious house in the city, and the meals were served in a large hall secured for that purpose. The visitors were comfortably lodged at the homes of the members and their friends in the city.

The Ministerial Meeting was the first one held in this District. J. G. Royer was Moderator and D. E. Brubaker, Clerk. The topics for discussion were as follows:

#### FORENOON SESSION.

1. "Can we Improve on our Manner of Holding Love-feasts, and How?"
2. "How can we Raise the Standard of Vocal Music in our Churches and Sunday-schools?"
3. "Best Method of Caring for, and Utilizing the Influence of our Young Members in Church and Sunday-school Work."

#### AFTERNOON SESSION.

4. "What is the Best Plan for Conducting a Series of Meetings?"
5. "In what Way can we Increase the Attendance of the Members at our Council-meetings?"

#### EVENING SESSION.

6. "How to Enlist the Sympathy and Co-operation of the Officials and Laity in Support of the Missionary Cause, both Local and General."
7. "Best Method of Carrying on Church Work in Cities and Towns."

The speakers, to whom topics were assigned, came prepared, and gave the Meeting many valuable suggestions. We never attended a gathering where all the time was so well and so completely occupied by discussing the questions in hand. The next Meeting is to be held in the fall, and will be located and announced by the Committee on Programme, composed of D. B. Eby, J. C. Lahman and M. S. Newcomer. Congregations desiring the Meeting can make their application to this committee.

There was considerable business before the District Meeting. The officers of the Meeting were, Daniel Dierdorff, Moderator; D. L. Miller, Reading Clerk; Jos. Amick and J. G. Royer, Writing Clerks. Nineteen papers were taken up and disposed of, only two of which were sent to the Annual Meeting. The reports show that last year \$420 was raised for the General Missionary Fund; \$691 for the Home Mission; over \$1,400 for the care of the poor, in addition to what was raised for the completion of the Old People's Home and other good causes, aggregating over \$3,000. The Home Mission Board called for \$1,200 for use at the various mission points next year. The Meeting voted to raise that amount, believing that the time has come for extending her missionary efforts.

The Spirit of the Meeting was good, yet earnest and firm. The delegates were men of clear conceptions and positive convictions. Some of the questions were discussed with considerable animation. At no time did the proceedings lag in the least. The District will be represented on the Standing Committee by D. E. Price and Geo. D. Zollers. The next Meeting will be held in the Rock Creek church, the fourth Wednesday prior to Pentecost. The elders are requested to meet at 2 P. M. the day before, for the purpose of attending to such business as falls to their lot.

In the evening, after the close of the District Meeting, Bro. Miller delivered one of his interesting talks on Rome and the Land of Egypt to a full house of attentive listeners.

J. E. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

##### No. 44—At Home Again.

How true it is that we only learn to know the full meaning of words by experience! Only those who have had a sorrow that covered the soul, or a joy that stirred the whole being to its depth, or have been separated from loved ones, and have felt the heart yearnings of homesickness, know fully the meaning of the words, sorrow, joy, homesickness. So, as we write these words, "At Home Again," seated at our own desk, in our own home, where we have, under God's blessing, spent so many blessed, happy years, they have more than an ordinary meaning to us. It is so good to be at home again, and as we write these lines, our hearts go out to God in gratitude and thankfulness, for he has been very good to us.

Our long and somewhat dangerous journey is ended. Six months have passed away, since with heavy hearts we left our homes. It was only when the hour for parting came, that we fully realized how hard it was to go. And now, under the protection of our kind Heavenly Father, we are at home again. And whilst we have been protected and cared for, the same kind Providence has been about our homes. Neither disease nor death came nigh our dwellings. Surely the Lord has been very good to us.

To the writer this second journey to the Lands of the Bible was one of intense interest. The years that we have given to the study of the eastern countries, and especially as to their relation to the Book of God, and the evidence they reveal of the truth of that Book, with the previous visit made to Palestine, all helped to make our present journey the more interesting and profitable to us.

From the time we left our western home until we returned again, we traveled over eighteen thousand miles. Including the Nile trip and ocean voyages, we spent about sixty days on the water, and our journey led us, in part, through four of the great Natural Divisions of the globe. The entire journey was made without a single delay or accident; and, with the exception of three days of rough weather on the sea, the ocean voyages were very pleasant.

Including the "Eternal City," as Rome has been aptly called, we visited many of the most important cities of the Bible, all of which contain some record of the past, bearing evidences of the truth of the Book. Many of these cities have become desolate, without an inhabitant, just as the prophets of God, twenty-five hundred years ago, said they would. Thus each of these cities of the dust becomes a witness to the truth of the Bible.

We journeyed down into Egypt, the land from whence God called his Son, and climbed the mighty pyramids, which stood on the banks of the Nile when Abraham first visited the land of the Pharaohs. We wandered about the ruins of Memphis, Heliopolis, and Thebes, and in their ruined temples, their obelisks and rock-cut tombs, saw evidences of their former greatness and of their present desolation. Southward, on the river of Egypt, we sailed many days, until we entered the Torrid Zone of Africa, and saw the lands of Nubia, Ethiopia and Cush of the Bible. Turning northward and homeward again, we descended the Nile to Cairo, where we looked in the face of the Pharaoh who knew not Joseph, and oppressed the children of Israel. We rode across

the Land of Goshen, and followed the oppressed sons of Jacob as they fled from the land of bondage to the Red Sea, and, crossing over the water, we stood on the farther shore, where Miriam sang the glad song of deliverance.

"Sound the loud timbrel o'er Egypt's dark sea;  
Jehovah hath triumphed, his people are free."

From this scene of rejoicing, we followed the host across the desert to the bitter waters of Marah, where the people, forgetting God, murmured, and Moses healed the waters. Then we turned our faces Zionward, and sojourned near three weeks in the Holy City of Mount Zion, made glorious by the reign of David, and to be made glorious again by the Son of David.

From Jerusalem our journey led us to Mount Carmel, the scene of Elijah's triumphs, to the port of Antioch, where the disciples were first called Christians, to Tarsus, the birth-place of Saul, to Troas, Rhodes and the Seven Churches of Asia, where Paul labored so earnestly as a missionary, to Athens, where he preached on Mars' Hill, and to Corinth where he established a church, and to which he addressed two letters found in the epistolary writings of the New Testament. From Corinth we hurried on to Rome by way of Patros, Corfu and Brindisi, and spent ten days in the capital of the Cæsars before sailing from Genoa to New York.

When we left home we were fully minded to go to the Brethren in Sweden and Denmark. But the way seemed closed by the prevalence of the cholera in Northern Europe during the winter. And while we were glad to get home a few weeks earlier than we had anticipated, yet we regretted very much that we could not meet with and enjoy the company of the members in Scandinavia whom we have learned to love from previous association. Our former visits with them had been pleasant, and we looked forward with joy to meeting them again, but in this we were disappointed. We know something, by actual experience, of the difficulties and trials that beset them in their work, and of their need of encouragement, and on this account, too, we felt pressed to go to them, but it seemed best, under the circumstances, not to go.

As to the letters that are to come, we can say that we have copious notes, covering our entire journey. With a description of the Land of Goshen and our journey to the waters of Marah our letters on Egypt will close. Then we shall have our walks about Jerusalem, looking especially at the wonderful improvements that have taken place there since we visited the Holy City nine years ago. Following these will come our visit to the Seven Churches of Asia. In some respects, this was the most interesting part of our journey. The faith and practice of the Greek Church will be given, with interviews with the Bishops of Jerusalem and Smyrna, and with the representative of the Bishop of the Church of Philadelphia. We found that, in part, their practice is similar to that of our own church.

To the brethren and sisters, who so kindly remembered us in their prayers, and to those who wrote us words of encouragement on our long journey, we express our gratitude, but above all do we thank God who safely brought us to our home again.

D. L. M.

BRO. H. B. BRUMBAUGH, of Huntingdon, will represent Middle Pennsylvania on the Standing Committee this year.



## LABORERS WANTED.

(Concluded from page 313.)

Christ directed his disciples to pray for laborers, he meant that they should include themselves in their prayer. Had they prayed the Lord to send laborers, and left themselves out of the prayer, it would have been selfish. Our prayers should include ourselves. There are prayers made this way: "O Lord, send laborers, but don't send me." There are too many prayers made in this way. We must not only have a strong desire that the work of the Lord be done, but that we ourselves be willing to do our part of it.

Notice further to whom we are to pray. The Lord of the harvest. He is the proprietor of the harvest, and therefore calls and sends forth the laborers. No man is a true laborer who is not called of God, and if called of God, he must feel that call. Here it is probable that the church sometimes makes a mistake. It attempts to do the calling. This is not in accordance with the teaching of the text. The Lord of the harvest was to be entreated to send laborers. When he sends them it is the church's province to recognize them. To do this requires divine guidance, hence the prayer of the disciples, when they were to make a choice between Joseph and Matthias. "Lord," said they, "Show whether of these two thou hast chosen."

Remember the choice was of the Lord. Paul was called directly by the Lord. The Lord told Ananias that Paul was a chosen vessel to carry the Gospel to the Gentiles. Acts 9: 15. In the first chapter of Galatians he refers to this call in the following manner: "But when it pleased God who separated me from my mother's womb, and called me by his grace, to reveal his Son to me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went up into Arabia, and returned again to Damascus." All this, and some further statements, he makes to show that he was called of God, and not of men. Paul was one of the most efficient workers that ever lived, and I refer to the teaching of the text, and of Paul, to show that every laborer to be efficient must be called of God, and that he must feel that call.

Paul said he was called by God's grace, and that his Son was revealed unto him. Why? That he might preach him among the heathen. He felt the call, and was determined to labor because of the call. In accordance with this view when we pray for laborers, there comes the duty of recognizing the laborers whom the Lord sends. In this we perhaps fail. Here is a congregation in which there are a number of consecrated young men. They feel that they are called of God to labor in this field. But the church says, We have laborers enough. In another congregation more laborers are needed, but there are none who have given the ministry any thought, have never felt any promptings in that direction, and have made no preparations for it.

But simply because laborers are needed in that special locality, the church says to certain ones, You must take upon you this work. The one selected may be a man well advanced in years, without any educational advantages, has never been a student of the Bible, and who, perhaps, never had a thought of the ministry. Are such men called of God? Can they say with Paul that

they were called by God's grace, and that to them God's Son was revealed, that they might preach him? May it not be, that some among us are laboring merely in obedience to the call of the church, without feeling that we are called of God, and because of this may not our ministry lack power?

By this I do not speak disparagingly of our ministry. I merely maintain that the Scriptures teach that a laborer is to be called of God, and that mere obedience to the church will not give a man the requisite power for his high calling. When Jesus told his disciples to pray for laborers, he had in view men who would give themselves to the work, not such as would preach or teach, when they could spare the time from some occupation, or merely to meet the demands of the church. He meant men who magnified their ministry above everything else, men whose hearts were burning with love for God and for souls.

I know it may be said that some very successful ministers in our church have accepted the ministry very reluctantly. This is all true. Sometimes we struggle the hardest with a known duty. Jonah felt he was called of God to preach to the Ninevites, yet he fled to Tarshish. And some men, like Jonah, must be swallowed by a whale before they will heed the call of the Lord. I never saw anything commendatory in Jonah's conduct. It would have been more creditable to Jonah, and he would have been a better example to everybody, if he had cheerfully obeyed the call of God at once. I have more admiration for the Apostle Paul who went at his work cheerfully. He was a better preacher than Jonah, or any of the Jonahs that have ever lived since then. Further, those who have been successful in the ministry, can hardly say that at some time, deep down in their hearts, they did not feel an impulse that prompted them to the ministry.

But it may be asked, How is the church to know when men are called of God? This is an important question, and when the church attempts to investigate this matter it needs divine guidance. Then comes the time for that prayer of the apostles in Acts 2: 24, "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." Notice that the Lord had chosen one, and the province of the disciples was to find out which one of the two was the Lord's choice. This is our province to-day. The Lord makes choice, calls his laborers, and the church by divine help is to recognize this call.

And be it remembered, fellow-Christians, that God does not require impossibilities. It is our duty to make this choice, and he has given us the ability to do it correctly. But we must exercise the powers God has given us in this matter. He has given us judgment and reasoning powers, and we are responsible for the manner in which we use them. Then, too, there are some marks given by which we may know those whom God sends. When the seven were to be appointed, the direction was, "Look ye out." Notice, there was now a work for the church; the membership was to be observant, and to exercise their judgment.

Further, the signs of those whom the Lord had chosen are given. They were to be honest, of good report, full of the Holy Ghost and wisdom. These marks apply as well to the ministry; indeed, Stephen became a minister of great power. It is said, they, the people, were not able to resist

the spirit and the wisdom with which. Notice the marks: Honesty, full of Ghost and wisdom. They were not such as were loose in the principle of dormant Christian principle, and of little ment.

Now right here is a thought I want to say. We have already shown that it is the duty of every member of the church to pray for laborers, and let it be remembered that it is none of your duty to recognize them when they come. Laborers are needed, and it is those in the church who possess the characteristics of laborers, it is your duty to recognize them; yes, to be on the lookout for them; you say you have plenty of them now, if you do not look outside of the narrow limits of this congregation, you are right. But let us turn to the text again. "Pray ye the Lord of the harvest that he may send laborers into the field." The field does not mean a town, a city, a village, or a certain district of country.

It means the whole world, wherever laborers are needed, and if we have too many laborers in this part of the great field, we can surely get some of them where they are needed. And it is possible that even here we may be able to use our forces to a better advantage. We preach oftener at certain points, and we might enlarge our territory. Be it remembered, it is the duty of those whom God calls to go into the field, and the church, in recognizing the called, should not do it so much with a view to certain localities in the field, but to the great field in general. When we have then the church's next concern should be to find out where they are needed. O, dear friends, there is a great responsibility resting on us, and I would to God we could feel it more fully. I am deeply impressed with the thought that we, as a people, have been, and are, slack on the missionary question. We have had a good deal of talk about it now, but as yet comparatively little work has been done. We need to redeem the past by more aggressive work.

The thought has come to me frequently that the Huntingdon church ought to be more active in missionary work. As this church does not have a minister, and as there seems to be no demand for it just now, what is to hinder our contributing largely to the support of a missionary where? It is time we pay out considerable money for church purposes, such as building houses and assisting some of our workers in a private way, and I for one among you, that the Lord has blessed me so that I can contribute a little in this way. But should we not do more? Last fall I was in Altoona, where there was a State Christian Endeavor Meeting, and I listened attentively to the reports from the different churches.

Many churches in addition to the support of a pastor, and the other additional calls for money from the church, were supporting, in some foreign or home field, a missionary. It is a shame to think of how little we are doing. Should we not be willing to contribute to the support of a missionary in a new field where his services are needed all the time? There is a stir now in reference to a mission in India. It has thrilled my heart with joy, to know that at least a few are willing to give themselves to this great and noble work. Thank God that we have come to the time



which he spoke. All of the Holy Spirit not to appoint a man of honesty, of little discern-

want impressed. the duty of every man for laborers, is none the less when God sends and if there be as the character- istic duty to recognize for them. Do them now? Yes, narrow limits of But notice the of the harvest, the field." The a village, or a

wherever laborers many laborers in a surely, by and they are needed. we might utilize. We might and then, too, Be it remem- bered that God calls, to us, in recognizing much with refer- ence to the field, as in the have the men, should be to get O, dear people, resting on us all, it more sensi- ble than the thought and are yet, too n. We hear a- bout as yet, com- mune. We ought to do this work.

sequently, that the more active, and more active step in the does not support to be no special hinder us from port of one else- considerable mon- building meet- ings, our workers in ing you, am glad that I can do a we not do still here, where there Meeting, and I from the differ-

the support of calls for money, in some for- m. It made me Should we not port of a min- utes are needed in reference to my heart with willing to give able work. I the time when

the subject of foreign missions is so favorably received. Now let us all work!

Our church has not manifested the apostolic zeal in this matter, and now let us make up for lost time! Let us pray the Lord to send laborers into the field, and follow our prayers with the money to carry on the work! May I not hope that there are those in this chapel this morning, whose feet will tread the foreign mission field? Our Mission Board proposes to send four consecrated persons now, but we prophesy that within ten years, many more will be wanted in the foreign field. Let us follow the direction of Jesus to his disciples! Pray the Lord of the harvest to send laborers into the field.

But in making this prayer, do not forget the home field. There is a great work to do at home. There are at least four places in the East, where there are good meeting-houses, with a nucleus of twenty or more members, and no preacher. Now, it does seem to me, that money could be spent to a good advantage, by sending active, earnest, consecrated men to these places. Do we not have the men? Then, surely the injunction of the Savior in my text applies to us. But further, when you pray, do not think of ministers alone. We need Sunday-school workers, Bible teachers, young men full of the Holy Spirit, to go before in many places to open the way for the preaching of the Word. Bro. Quinlan's Bible School in Baltimore, was a preparation for a good work. But the field was not occupied. So in many places, especially in the cities, the field may be most successfully opened by Sunday-schools or Bible schools.

Here is a great field for our sisters, as well as our brethren. A few years ago, while at Chautauque, we became acquainted with a couple women who were making the teaching of the Bible in the cities their life work. They would look out localities in the cities distant from churches. There they would hire a small room, collect boys and girls, and teach them the Bible in the evenings and on the Sabbath. During the day they would visit the homes and especially where there was poverty and affliction. In this way, they said, they laid the foundations of large and flourishing congregations. O, dear people, the field is large and it is open everywhere for willing and consecrated workers.

But you ask, "Suppose we do feel called to a work of this kind and are willing to do it, how is it to be done? How are we to receive our support?" In reply I say, read the ninth chapter of Second Corinthians. When the Lord calls laborers, it is the church's duty to recognize them and follow the teaching of the Gospel in reference to their support.

(1) Preparation is necessary for the efficient performance of the work in the field. The example of Christ in calling men into the field is conclusive evidence on this point, and we ought to note the slow and gradual process by which our Lord prepared the Twelve for their work. From John 1: 34-51, we learn that he called certain ones to follow him for a time, but afterwards they returned to their homes and their secular employment. When he saw them again on the Lake of Galilee, he called them to attach themselves permanently to him, stating his intention to make them fishers of men. Afterwards he selected twelve from the mass of his disciples who were to be especially near to him and to be trained for special duties, and immediately after

their selection he delivered to them a great discourse on the true nature of the Messianic reign. Then, too, they were permitted to see his miracles, hear his great discourses to the people, and in this way they were prepared for their work. They were with Jesus as learners. Let me remind you here this morning, young men and women, to be efficient workers in the field you must be intimately associated with Jesus, the Great Teacher. He is your example in work and spirit. Just here is where so many of our young people make a mistake to-day. They are not working enough with Jesus. Their eyes are too much centered on the world and they imbibe too freely its spirit. Nothing will so fully fit you for the highest usefulness in the great harvest field as to follow closely in the footsteps of Jesus.

But further you will notice that the climax of the disciples' preparation was the gift of the Holy Ghost. After his ascension they were to tarry at Jerusalem until they had received the baptism of the Spirit, which fully equipped them for their work. Oh, I would that the baptism of the Holy Ghost might come to this congregation! I would that these young men and women might be filled with it; that they might go out into the mission fields with apostolic energy and zeal. I would that we who are older, and we who occupy the position of ministers in the field might have the baptism more fully. Sometimes I feel that we have only a sprinkling of the Holy Ghost. If we were fully immersed, we would have more power when the time of trial comes. When the dark clouds hover over us, as they so frequently do, we could see more clearly the sun beyond them. O, may its energizing, enlightening, and sanctifying power come to every member of this church!

Lastly of all, notice the result to be attained by being harvesters in this great field. When we are called of God into the field, does he present anything as an incentive? Yes, thanks be to his name, he does. Not in a pecuniary way, and this, perhaps, more than anything else has hindered, in the Brethren church, many from becoming active workers in the field. Brethren and sisters, let us look beyond earthly reward to the higher good. It is true we must live and I feel sure if we become earnest, faithful workers in the field, our wants will be supplied. I would have you, this morning, look to the higher reward. The harvests of earth gathered into the garner are what make us rich, but the gathering of souls into the great garner of the Lord will make us richer.

Christ, shortly after he had chosen the Twelve, where he delivered, in their presence, the Sermon on the Mount, and after giving them an idea of the persecutions to which they would be exposed, used these soul-cheering words: "Rejoice and be exceeding glad, for great is your reward in heaven." Not on the earth, but in heaven. O, yes, fellow-workers in the field, there is a great reward in heaven for us, but we must not look for it here. When you find men and women looking for their reward here, they become disqualified for God's work. If we seek the approval and smiles of the world, then we are disqualified for God's service, because we are all the while compromising the truth. Let us lose sight of the poor, earthly rewards—riches, honor, worldly applause, and let us lay hold more firmly on the precious promise as it comes to us through God's inspired servant, "My reward is with me, to give to every man, according as his work shall be." J. B. B.

"We should do many more things if we believed less in impossibilities."

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Cerro Gordo, Ill.

AFTER visiting the place of Annual Meeting for 1893, I can say that the location is an excellent one, on the banks of Missisquoi River. A gravel road runs to the grounds. Electric street cars pass the Lake Erie depot and run direct to the grounds. Thus there will be ample facilities for reaching the Tabernacle.

I failed to meet any of the Brethren there, as had expected, and being a very stormy day, with much snow at times, I did not stop as long as had intended, but in talking with a number of citizens of Muncie, they gave me to understand that satisfactory arrangements would be completed in good time for the "big meeting," as so-called. They gave us the assurance that the committees were the best of men for their different labors, and were very successful in their work far; and as we stood in a severe snow-storm watching a number of men at work, driving piles in the river, and others framing timbers and putting up the Electric Railroad bridge, we came to the conclusion that the bridge would be built, the track laid, and that all would be in readiness in good time for the Meeting.

In passing over the Lake Erie and Western R., we were much surprised to see the wonderful improvements in, what is known as the gas belt of Indiana. We used to pass through this country quite frequently, about ten years ago, and tried to preach. Then the little railroad towns numbered only a few hundred inhabitants. Even Muncie once a city of little importance, is now a city with a very large, new court-house, and machine shops too numerous to mention. The city has certainly grown to wonderful proportions. Just think! The fuel is natural gas and the lights are the same. Muncie has three railroads,—the Lake Erie, Western, the Big Four, and Ft. Wayne, Cincinnati & Louisville. So there are ample railroad facilities.

Arrangements from Cerro Gordo have been made over the Wabash & Lake Erie R. R., at a cost of one fare for the round trip. We want to get a car load or two; then we will run direct to Muncie without change. We will leave here at 11:26 A. M., and arrive at 4:20 P. M. We expect to start May 20, and would like to hear from all along the Wabash line, in order to have them join us, and go with us on the special train. Any inquiries will be cheerfully answered. GEO. W. CHAPPEL, April 26.

From Summitville, Ind.

I LEFT home April 22 for Summitville, and had meetings Saturday night and Sunday morning and evening, with large congregations and tentative listeners. Sunday afternoon two deacons and sisters were added to the fold. On Monday morning a brother was buried with Christ in baptism. Monday evening was their love-feast, and prior to it were examination services. Brethren Charles Woods and Levi Holder were advanced to the second degree of the ministry. Bro. Nathaniel Hiatt was installed into the first degree of the ministry amidst much rejoicing. These brethren agree to discharge their duty to which they have been called. May the prayers of brethren go in their behalf! The Communion was a feast of joy, with the best of interest and good order from



the by-standers. The brethren and sisters were in much sympathy with their elder, I. Howard, who could not be present at these meetings on account of having a very severe case of measles. For three weeks he has not been able to leave his room, and he is improving very slowly. He is bearing his affliction with patience.

HENRY L. FADELY.

Honey Creek, Ind.

#### Railroad Arrangements.

THE Norfolk & Western R. R. offers to the Brethren of the First District of Virginia first-class advantages to Annual Meeting. They are making arrangements to carry us from Roanoke to Muncie in twenty-four hours, and without change of cars between here and Columbus, Ohio. Tickets will be on sale from May 14 to 21, and good to return until June 5. Cost of tickets, \$14.75 for the round trip. The train will leave Roanoke at 6:40 A. M., going west.

P. S. MILLER.

Roanoke, Va.

From the White Church, Montgomery Co., Ind.

FRIDAY, April 21, was the day for our love-feast, but on April 20, between 8 and 9 o'clock, wicked hands set fire to our church-house, and burned it and all the contents to ashes. So, instead of meeting for preaching at 2 o'clock Friday, we met to organize a building committee and solicitors, to build a new house, and to decide what kind we will build. It will be a brick house 40x60 with basement. We raised a little over \$1,000 that afternoon. We could not have our love-feast, but had preaching that evening, at a school-house. Ministers from other churches were brethren L. T. Holsinger, Merton Holsinger, John W. Metzgar, and Amos Neher. Bro. Metzgar and wife remained with us over Sunday and preached for us. We will have our meetings and Sunday-school in the school-house until we can get our house done. We ask an interest in the prayers of the brethren and sisters in behalf of our loss.

ALBERT T. HARMESON.

April 24.

From the Monticello Church, Ind.

THE cause here is still moving along in the work of the Master. There are no serious troubles in the church at this time, to mar its peace. We hope and pray it may be our good lot, and that of all the other churches of our great Brotherhood, that these "serious troubles" may become less frequent, as they always prove detrimental to the peace and prosperity of any church. May each member try to get more of the grace of God shed abroad in his heart!

The District Meeting of Middle Indiana, was held in our church April 5, 1893. The meeting was a harmonious one. All the business and work of the Meeting passed off very pleasantly. All who attended the Meeting pronounced it one of the best District Meetings they ever attended. Near the close of the Meeting, a collection was taken up for the Orphans' Home at Mexico, Ind. The amount collected, I think, amounted to \$30 or more. This is a noble work and there ought to be many more of these institutions in our Brotherhood. Many of our wealthy members ought to follow Bro. Miller's example, and build Homes for the children. Bro. Miller, the originator of the Home, and Bro. Frank Fisher, the Superintendent, are both putting forth their greatest efforts to make the work a success.

We held our quarterly church meeting April 22, 1893. In the transaction of business we tried

to follow the teachings of God's Word, and the principles of our Brotherhood. While there was some difficult business, everything passed off in a pleasant manner. Bro. J. A. Weaver was elected as delegate to Annual Meeting.

J. A. WEAVER.

April 26.

From Harrisburg, Pa.

BRO. JOHN M. MOHLER, of Lewistown, Pa., came to Harrisburg, April 8, and on the day following, Lord's Day, commenced a series of meetings, which he continued until April 23, preaching, in all, eighteen sermons. He also delivered a short sermon on the morning of April 23, in the Dauphin County Prison. As a result of these meetings, three precious souls made the good confession, and came out on the Lord's side. One is an old lady, upwards of seventy years of age. She is very feeble and weak at this time. They will be received into the church in the near future by baptism. Some others are almost persuaded, and, like a Felix of old, were made to tremble. The prospects are good for more to soon join in with the army of the Lord, and forsake sin.

Bro. Mohler held forth the Word with power, and shunned not to declare the whole Truth as it is in Christ Jesus.

Much good has resulted from the meetings held here by Bro. Mohler. Our little band of soldiers of the cross in our city, have been greatly strengthened. We have a membership of fifteen in the city, and hope soon to have it increased. Bro. Mohler left Harrisburg for his home in Lewistown April 23, in the afternoon.

The love-feast in the Big Swatara church will commence June 2, at 10 o'clock A. M. The place of meeting is ten miles east of Harrisburg. All those coming by rail will stop off at Swatara Station, on the Philadelphia and Reading Railroad, eleven miles east of Harrisburg.

HENRY BALSBAUGH.

April 25.

#### Railroad Notice.

THE Trunk Line Association at their last meeting absolutely declined to authorize a rate for those going to Annual Meeting over their roads. The B. & O. have made a rate of \$20.00 from Hagerstown; tickets on sale from May 10 to 18, good to return to June 10; route via Pittsburg and Greenwich, B. & O., and Big Four to Muncie and return. I have heard nothing from other roads; suppose they will do the same. Parties leaving Union Bridge and Westminster on early train, will reach Muncie next morning at 10 o'clock, I have been informed.

E. W. STONER,

Agt. for Trunk Line Association.

May 4.

From the Coquille Church, Oregon.

FEB. 24, a series of meetings was commenced in the Presbyterian church of Myrtle Point. The meetings were conducted by the home ministry, who wielded the Sword of the Spirit during twelve meetings. The people of Myrtle Point gave good attention to the Word preached.

Though there were no accessions to the church, yet we were made to believe that there was quite a number who had their hearts touched with the Truth, and were made to realize that they were traveling the broad road. But, alas! Satan is enticing and deceiving so many by whispering to them that there is plenty of time, and they should put off coming to Christ till some more convenient day.

March 24, 1893, a series of meetings was commenced at Norway, several miles further down

the valley, where the brethren again held the Word of Eternal Life. They preached twenty-two sermons that received marked results. We believe that during our meetings knocked at the hearts of more than one, but bid the Savior come in. They would not the best of their own eternal interests. What, through the goodness and power of Christ, seed sown will spring up in due time.

April 8, 1893, our quarterly council was held. All business that came before the meeting was disposed of, we believe, in a Christ-like manner. It was decided to hold a love-feast this spring.

Our ministering brethren expect to preach the Word in many different localities this spring. The field is large, and the harvest is great, but the laborers are few. Oh, who will help us to garner in the sheaves of good from the Lord's sowing?

Geo. O.

Myrtle Point, Oregon, April 18.

From Tempe, Arizona.

WE would like to have the Brethren from Arizona take the Southern Route to Annual Meeting, and stop over with us to hold some meetings, as there are at least five places where the Gospel should be preached. Any wishing to apply themselves, will please notify the local minister here.

By the order of the church,

JOHN WITTE.

From Muenster, Texas.

In my recent trip North, into the Indian and Oklahoma Territories, I found many opportunities for doing good work, and the Master. One thing caused me some thought and misgiving, and that was to find everybody, except the Brethren, out at work in a new and promising field. And we have churches in some of the older States, more ministers than they can keep at work. I found splendid opportunities, all along the line of the Rock Island Railroad, for Brethren to settle and work for the Master, as to provide a nice home for themselves.

In Oklahoma I found many friends of the Brethren, who were very solicitous for them to come among them and preach the Gospel.

At Sheridan a church was organized with twelve members. A minister, living far away, was in the organization. They were shepherd among them very badly.

The Mount Hope church is a very new band of brethren and sisters, with four ministers and two or more deacons. We have great hopes for their prosperity. They have room for good Brethren, and will give them a hearty welcome.

The Paradise Prairie church seems to be active and zealous. They are anxious for Brethren to come among them.

Now, as we need help here on the frontier, there is any brother that feels to enter or obey the command of our Blessed Lord ("ye therefore"), I will do all I can to help him. rich field to work,—not rich in minerals, but in precious souls or sheaves. I am an agent. My only hope of gain is in getting Brethren to settle here in this district, and here the cause of Christ and the salvation of souls.

I was raised in Northern Illinois, near Mt. Morris. I have lived in Nebraska, Kansas, and can truthfully say that this suits me well enough to stay here, if the large church here for the family's benefit of Oklahoma Territory beat all, I admit.

A. W.

April 29.



May 16, 1893.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Correction.**—In report of receipts to General Missionary Committee for March, I credited Union City church, Ohio, and it should be Union City church, Ind.—*Galien B. Royer, Sec.*

**Abbotstown, Pa.**—Our council-meeting was held April 15. We purpose holding our love-feast May 27 and 28. Four were baptized in this church recently. Bro. Jos. A. Long, one of our ministers in the second degree, has moved to York, and will henceforth labor for the church in that city. His five years' work in this church was greatly appreciated, and the loss we sustain by his leaving us will be keenly felt.—*Orville V. Long, April 18.*

**Dayton, Ohio.**—The members of the West Dayton church met in council Thursday, April 27. Considerable business came before the meeting. Two were received by letter; one a minister. One query was sent to District Meeting. Brethren S. W. Hoover and Samuel Bock were chosen as delegates to District Meeting, and Bro. S. W. Hoover as delegate to Annual Meeting. The treasury was supplied to the amount of \$54.35.—*Elmer Wombold, 1723 W. 1st St., April 29.*

**A Correction.**—In my article about the Home at Mexico, Ind., the type make me say that it might be well if all the members of Northern Indiana would come and see for themselves. I meant to say Middle Indiana. Wife and I are in the Pipe Creek church, Ind. I call this my old home church. Here is where I labored in the ministry when the country was quite new and there was no organized church. There were only a few scattered members. I am doing a little preaching.—*Samuel Murray, April 25.*

**Sidney, Ind.**—I commenced meetings in Sidney on Saturday night, April 8, and closed last night with fair congregations and good interest. I preached, in all, twenty-two sermons. As an immediate result, two were baptized and one reclaimed. We have reason to believe that impressions have been made that will yet result in fruits of holiness. We expect to commence a series of meetings to-night, at what is known as the Stone-berner school-house in the Washington congregation, Kosciusko Co., Ind.—*Daniel Snell, May 1.*

**Edna Mills, Ind.**—We had our quarterly church-meeting to-day. All business was done in love. Eld. Solomon Blickenstaff was elected delegate to Annual Meeting. We appointed a Communion for May 27, at 4 P. M. We have discontinued our Sunday-school in the Pleasant View church, and now have one school in Edna Mills, with Bro. Amos Neher as Superintendent. We also have a school in the New Hope meeting-house, with Bro. J. L. Hazlett as Superintendent. This gives us two schools in the Middle Fork congregation, instead of one, and I hope much good will be done.—*John E. Metzger, May 2.*

**Poudre Valley Church, Colo.**—The members of this congregation met in quarterly council April 8, 1893. Everything passed off pleasantly. Two queries were sent to District Meeting. The writer was chosen as delegate to District Meeting. To meet with so many dear brethren and sisters of the household of faith, as we had the pleasure of doing at our District Meeting, was a feast to the soul. We never enjoyed a more harmonious meeting. The Ministerial Meeting was a feast indeed. Then, in connection, was the love-feast, which was really a feast to the soul. Thank the Lord for such refreshing seasons.—*D. M. Chick, May 1.*

**Markleysburg, Pa.**—The Brethren of the Markleysburg congregation are in the midst of a series of meetings at the Dale school house, conducted by the home ministry. At this writing, three have come out on the Lord's side, with a good prospect of more. Praise the Lord for his goodness!—*Jasper Barnhouse.*

**Avery, Mo.**—The Spring Branch church met in council-meeting April 22. Our elder, M. T. Baer, Bro. Jas Campbell, and others, were with us. The business of the meeting was disposed of in a loving manner. Brethren H. T. Breshears and G. N. Ihrig were chosen delegates to the District Meeting. Letters were granted to three members who had moved away. We decided to organize our Sunday-school April 30.—*Burr E. Breshears, April 23.*

**Salem, Ohio.**—We held our council, preparatory to District Meeting yesterday, April 27. There was considerable business before the meeting, and some of great importance. We held an election for two deacons. The lot fell upon brethren John Rinehart and Samuel Snell. They, with their wives were installed into office by Eld. Jacob Garver. May they prove faithful to their calling in the church! The India Mission also received some attention, but the result has not yet been reported. Bro. John H. Brumbaugh and the writer were selected as delegates to District and Annual Meetings. One query was sent to District Meeting for Annual Meeting.—*Jesse K. Brumbaugh, Union, Ohio, April 28.*

**Canton, Ill.**—Seeing so many good reports from the different churches in our Brotherhood, I feel like dropping a few items from the Cole Creek congregation. We are in peace and union. We met in council yesterday. Not much business came before the meeting. Everything passed off pleasantly. Last Sunday we met at the Cole Creek meeting-house and organized our Sunday-school at ten o'clock. We had preaching at eleven. After preaching one precious soul came out on the Lord's side and was baptized. Many were made to rejoice in that one more soul came to Christ. The writer was chosen at our council-meeting as delegate to Annual Meeting.—*Solomon Bucklew, April 28.*

**Price's Creek, Preble Co., Ohio.**—The members of this church met the first Sunday in April to reorganize our Sunday-school. The organization was effected with Bro. Andrew Miller as Superintendent, and Bro. Henry Eby, Assistant. Our school opens encouragingly. On April 27 we met together in council, preparatory to District Meeting and Annual Meeting. All business that came before the meeting was pleasantly disposed of. Brethren Andrew Miller and Henry Eby are to represent us at District Meeting, and the writer at Annual Meeting. Three precious souls came out on the Lord's side and were received into church fellowship. May they prove faithful, is our prayer.—*Jos. Longanecker.*

**Adrian, Mo.**—The Mound church met in regular quarterly council to-day. The annual visit was made during the past week. Quite a good deal of business came before the church, and, sad to say, one lamb had to be expelled from the fold. Yet we believe all matters were adjusted in harmony with the Word of God, and hence the church is in peace, love and union, and in good working order. Bro. G. W. Lentz is sent as delegate to District Meeting; no delegate to Annual Meeting. We decided to hold our love-feast May 20, commencing at 5 P. M. Four members have been recently received by letter. Our evergreen Sunday-school is doing good work. May the Lord strengthen and give us an increase of holiness, is my prayer!—*Albert J. Smith, April 29.*

**Polo, Ill.**—The Pine Creek church met in council-meeting April 27. We decided to hold meeting and Sunday-school every Sunday morning at the country church, and also the same in the town of Polo. We would appreciate the occasional help of our neighboring ministers as there are but few of us here. Four have been received by baptism and two by letter since we last reported.—*John Heckman, May 2.*

**North Manchester, Ind.**—April 20 we met in council-meeting to hear the report of the Annual visit. Much business came before the meeting, but all was disposed of in a Christian-like manner. The members seem to be working in love and peace. One sister was received by letter. Our membership now numbers 388. It has been greatly increasing during the last year. We have five ministers in this congregation. Brethren Isaac Miller and Gorman Heeter were elected delegates to Annual Meeting. We have an interesting Sunday-school, with an attendance of about seventy. Bro. D. C. Cripe is our Superintendent. A goodly number of last year's scholars have united with the church.—*Mary E. Neher.*

**New Philadelphia, Ohio.**—We re-elected our officers for our Sunday-school on March 26. Wm. H. Davis was chosen as Superintendent and the writer as Assistant, with a full corps of officers. We use the Brethren's literature and like it. Our school is increasing in number and also in interest. We have preaching every two weeks and prayer-meeting when there is no preaching. We had our council-meeting on April 29, at the Mt. Zion church. All business that came before the meeting was disposed of in a Christian spirit. Our love-feast was appointed for June 3, at the Mt. Zion church, Tascaraus Co., Ohio, five and one-half miles north-east of New Philadelphia, Ohio. A general invitation is extended to all, and especially to the ministering brethren.—*F. Whitehair.*

**Pleasant Grove, Kans.**—On April 29 myself and a number of our members went to enjoy a Communion service in the Pleasant Grove congregation. The weather was very unfavorable, there being much rain, but over eighty members surrounded the tables of the Lord. The ministerial force was ample. We had a very good meeting. On Sunday morning Bro. T. G. Winey was ordained to the eldership by the united voice of the church. By request we remained until Monday evening and held two meetings. Two were added to the church: one father who had previously seen his companion and two children baptized, was received by baptism, and one restored to fellowship. There seems to be a deep, religious feeling prevailing around Pleasant Grove, and we hope many will be added to the fold in the near future.—*Isaac H. Crist, Gardner, Kans.*

**Bloomville, Ohio.**—The District and Missionary Meetings of North-western Ohio were held in the Maumee church, Defiance Co., Ohio, April 20 and 21. The Missionary Meeting on the afternoon of April 20, was a very pleasant one. All business was entered into with commendable zeal and earnestness, which is characteristic of such meetings in north-western Ohio. On the morning of April 21, the District Meeting proper was organized, by electing the necessary officers. The first business before the meeting was the adoption of a code of rules for the governing of the meeting. Much business was transacted, all in peace, harmony and union. No queries were sent to Annual Meeting. The sum of \$150 was apportioned to be paid by the different churches, for the purpose of carrying on the home mission work. A member of the Standing Committee was elected.—*S. A. Walker.*

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A. W. AUSTIN.



**St. Joseph, Mo.**—Our organization into a church took place Friday, April 21, 1893. Being now united we can work more earnestly for the Master. Bro. C. H. Brown was elected elder of our church. We are now known as "The First German Baptist Brethren Church of St. Joseph." We have no preacher as yet, and would like any of the Brethren, when passing through, to stop and see us. They may come to the residence of Mrs. S. J. Cook, No. 517 Sylvania Street. The church has decided to have her next council-meeting June 5. Address communications to the writer.—*J. H. Lutz, care of Missouri and Kansas Telephone Company, April 24.*

**Burlington, Hampshire County, W. Va.**—Bro. Jeremiah Thomas, of Preston, W. Va., came to us and commenced a series of meetings at the Furnace school-house on the evening of April 8, and continued until April 16. The meetings were very interesting all the time; the people all seemed to take great interest in them. Five precious souls came out on the Lord's side and were baptized. More seemed to be very serious; some said they could sit and listen to the preaching all night. During the District Meeting, at the Pine church, some of the brethren came down and preached two or three sermons. We all were very sorry to see Bro. Thomas leave.—*Annie R. Kelly, April 22.*

### Literary Notices.

*The Preacher's Magazine* for May is as usual packed full of helpful articles of great value to the pastor, teacher and Bible student. We especially note, among the varied contents, a sermon by the Rev. W. L. Watkinson, entitled, "Lightness in Religion," and also one by Prof. J. A. Beet on "Balaam." The Rev. Mark Guy Pearse continues his able series of articles on Moses, and writes in this number on "The Institution of the Passover." "How to begin the Study of Hebrew," by the Rev. J. T. L. Maggs, and "Exploring the Bible," by the Rev. W. A. Labrum, are most excellent. The Homiletical Department contains many outlines of Sermons, among them "My Lamp," a sermon to children by Rev. Robert Brewin. "Salvation," by Rev. William Tyson, and "Past Recollections," etc. The Magazine is published monthly at \$1.50 per year. Single copies, 15 cents. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**SPANOGLE—MOHLER.**—At the residence of the bride's parents and by her father, J. M. Mohler, near Lewisston, Pa., March 30, 1893, Bro. Harry A. Spanogle and sister Annie S. Mohler.

JOSEPH BARNTHOUSE.

**THOMAS—FIKE.**—At the home of the bride's parents, at Markleysburg, Pa., on April 8, 1893, by the undersigned, Bro. Christian A. Thomas and sister Mary M. Fike.

**NOLON—GILLMORE.**—By the undersigned at his residence, April 10, 1893, James L. Nolon and Virginia M. Gillmore, both of York County, Nebraska. D. B. HEINY.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**BUEGHLY.**—In the South Waterloo church, Waterloo, Iowa, April 20, 1893, Bro. E. K. Bueghly, aged 80 years, 4 months and 11 days. His wife preceded him to the spirit land. She died June 22, 1892. Deceased was a faithful worker in the church for a long period of his life. Funeral by Bro. S. H. Miller from 2 Cor. 4: 1. J. H. FIKE.

**BOWMAN.**—In the Covington congregation, Miami County, Ohio, April 14, 1893, sister—, wife of Samuel Bowman, aged 26 years, 5 months and 7 days. She leaves a husband and two children. Funeral in the Covington church, April 16; services conducted by Bro. I. J. Rosenberger. J. G. PORTER.

**LAYER.**—At her late residence, near Bradford, in the Harris Creek congregation, Miami County, Ohio, April 23, 1893, of apoplexy, sister Hannah Layer. She was born in Schuylkill County, Pa., March 17, 1811. In the early pro-

ceed days of Ohio she moved to Darke County, March, 1840, from there they moved to Miami County, near Bradford, at which place the father and husband answered to the Master's call, about ten years ago, and is now followed by the faithful wife and mother. She was the mother of eleven children. Funeral at the house, April 25, at 9 A. M.; services in the Harris Creek church by brethren Tobias Kridler and Wm. Boggs. J. G. PORTER.

**MCDONALD.**—Near Burlington, W. Va., April 15, 1893, Enoch G., son of Bro. Jacob and sister Rebecca McDonald, aged 23 years, 11 months and 16 days. About a year ago he took a deep cold which resulted in consumption. He expressed his desire to unite with the church as soon as his strength would permit. Funeral by the brethren from Jer. 12: 5. M. JENNIE BAILEY.

**KLINGAMAN.**—In the Pine Creek church, St. Joseph County, Ind., April 21, of paralysis, Bro. Samuel Klingaman, aged 75 years, 5 months and 21 days. Deceased was born in Schuylkill County, Pa., Oct. 31, 1817. He leaves a wife and three children. Funeral by brethren J. Hilderbrand and A. Rupel. CLARA HILDEBRAND.

**MAURER.**—In the Oakland congregation, Darke County, Ohio, April 15, 1893, Bro. Henry Maurer, aged 74 years, 6 months and 9 days. He leaves a wife, five sons and five daughters. Funeral at the house in the Harris Creek church, April 18, at 9 A. M.; services conducted by Bro. Isaac Frantz. J. G. PORTER.

**ESHELMAN.**—In the Nettle Creek church, Wayne County, Ind., Feb. 14, 1893, of paralysis, sister Nancy Eshelman, aged 70 years, 10 months and 1 day. She was a faithful member of the Brethren church for many years. Funeral by elders Lewis W. Teeter and Abraham Bowman, from Heb. 9: 26, 27.

**BRENNAMAN.**—In the bounds of the same church, April 19, 1893, Moses Brenneman, aged 69 years, 6 months and 19 days. Funeral by a minister of the River Brethren and Eld. Lewis W. Teeter from 1 Cor. 15: 57. IDA E. TEETER.

**NEFF.**—April 15, 1893, Jno. Michael Neff, aged 69 years, 2 months and 22 days. He was born Jan. 24, 1824, in Brettenbrum, Hesse Darmstadt, Germany. He was united in marriage with Maria Margaret Rauch, Nov. 19, 1857. Six children were born to them—four sons and two daughters. Funeral in Lower Stillwater church by Rev. Mueller, of the Lutheran church, assisted by Eld. Jno. Smith. Text, Matt. 11: 28, 30. L. F. BOOKWALTER.

**TROUT.**—Near Lowry, Bedford Co., Va., April 22, 1893, Joseph D. Trout, aged 24 years, 4 months and 24 days. Deceased united with the Baptist church in 1890, and lived a devoted Christian until his death. He was much loved by his members and friends. He was the oldest son of John A. and Mary A. Trout, who are members of the Brethren church. Funeral by his pastor, Rev. J. P. Luch, from Rev. 14: 7, 8. The remains were laid to rest in Timber Ridge cemetery. BETTIE S. BEAHM.

**BRYANT.**—In the South Beatrice church, Gage County, Nebr., April 26, 1893, of inflammation of the bowels, Jesse J., eldest son of Bro. Frank and sister Hannah Bryant, aged 10 years, 5 months and 19 days. Funeral discourse by Eld. Owen Peters, from Psa. 39: 4, 5. M. L. SPIRE.

**GANGER.**—In the Elkhart congregation, near Goshen, Ind., April 24, 1893, of dropsy, after a lingering illness of 28 months, Bro. Samuel Ganger, aged 86 years, 6 months and 25 days. His wife preceded him to the spirit world about three years. To this union were born seventeen children, eleven of whom survive him. Father Ganger was one among the many early settlers of Elkhart County, being a resident of the same about fifty-five years. Funeral occasion improved from Rev. 22: 14. J. S. KULP.

**MCDOWEL.**—In the bounds of the English River church, Keokuk County, Iowa, April 26, 1893, Daisy E., daughter of David and Elizabeth McDowel, aged 1 month and 18 days. Little Daisy was a victim of whooping-cough. Funeral services by Bro. C. M. Brower, from Job 1: 21. S. F. NISWANDER.

**CRISSINGER.**—In the Meyersdale congregation, Somerset County, Pa., April 22, 1893, Bro. Jacob Crissinger, aged 79 years, 9 months and 6 days. Occasion improved by the writer and Bro. E. K. Hochstetler from Num. 23: 10.

**SAYLOR.**—In the same congregation, April 23, 1893, sister Catharine, consort of Bro. William Saylor, aged 51 years, 11 months and 15 days. Occasion improved by the writer, assisted by Bro. J. W. Peck, from Rev. 14: 10. C. G. LINT.

**ANGEL.**—In the Tippecanoe church, Kosciusko County, Ind., April 8, 1893, Bro. George Angel, aged 78 years, 9 months and 14 days. He was born in Tuscarawas County, Ohio, moved with his parents to Indiana, when a young man, and lived here until his death. His companion and seven children survive him. Funeral April 10, at Syracuse.

**WHITE.**—Near Roann, Wabash Co., Ind., April 15, 1893, of blood poison, Mr. Otto S. White, aged 25 years. He leaves an aged mother (a sister), and two brothers. Funeral conducted by the Brethren from James 4: 14. JOSEPH.

**SAWYER.**—At Morill, Kans., March 3, 1893, sister, wife of Bro. W. H. H. Sawyer. She was born in County, Ohio, Sept. 14, 1835, and has been a consistent member of the Brethren church for thirty-five years. She leaves a husband and eight children. Funeral by Bro. W. MILLER.

**MILLER.**—In the Flat Rock church, N. C., Feb. 15, 1893, sister Nancy Miller, aged 73 years, 7 months and 15 days. Deceased was born in Ashe County, N. C., July 5, 1820. She was married. She was a faithful and consistent member of the church for forty-three years. Her illness was caused by pneumonia. Through all her bodily suffering she exercised patience and said she was just waiting to be called home. She was anxious to see the Glory Land and the good Lord had for her. Funeral services conducted by Henry Sheets. ROSA J. MILLER.

**BURGARD.**—Near East Berlin, Pa., Feb. 8, 1893, Rachel Burgard, at an advanced age. Services by ministers.

**HARTER.**—In the Roann church, Wabash County, Ind., April 15, 1893, of heart failure, Bro. Allen Harter, aged 70 years and 29 days. He leaves a lonely companion and six children. Funeral services by the brethren from 14: 1, 2. JOSEPH.

**NICKEY.**—Near Bigmouth, Pa., Feb. 14, 1893, child of Wilson Nickey. Services by David H. Baker.

**MUMMERT.**—Near Heldersburg, Pa., Feb. 16, 1893, of heart failure, Bro. Mummert, aged 87 years. Her remains were laid to rest in Mummert's meeting-house. Services by B. Kittling. The home ministers.

**LACHMAN.**—Near Abbottstown, Pa., March 1, 1893, the infant child of Jacob Lachman. Services by merrit and David H. Baker.

**ARNOLD.**—Near Kraltown, Pa., April 13, 1893, of heart failure, Bro. Arnold, aged 30 years, 10 months and 16 days. Services by David H. Baker. MARY K.

**DALE.**—In the Cornell church, Cornell, Ill., April 13, 1893, Ora, twin son of Bro. George and sister Emma, aged 3 years, 5 months and 25 days. ELLA.

**FREDERICK.**—In the Woodbury church, Bedford County, Pa., April 26, 1893, sister Elizabeth Frederick, aged 3 months and 8 days. Funeral services by the writer from the words, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10. J. C. S.

**KINDLE.**—In Peoria, Ill., April 20, 1893, Mrs. Kindle, aged 63 years, 2 months and 3 days. She was brought to the home of her brother-in-law, Bro. Isiah, near Freeport, for burial. A few weeks ago she spent some time with her daughter in Peoria, and shortly afterwards took her bed, in the last stage of illness. One of the relatives left is her brother, Eld. M. Funeral by the writer from John 11: 25. D.

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament as a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance toward men, Regeneration of the heart and mind, baptism by water for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of church militant.

It also maintains that Feet-washing, as taught in John 13: 14, is a command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as observed by the apostles and the early Christians, is a full communion with the Communion, should be taken in the evening of the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in accordance with the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have taught, and aims, amid the conflicting theories and modern Christendom, to point out ground that all must concede as faithfully safe.

The above principles of our Fraternity are on our Brethren's Envelopes. Use them! Price per package: 40 cents per hundred.









A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

Royal Baking Powder Co.,  
106 Wall St., N. Y.

### Announcements.

#### LOVE-FEASTS.

- May 18, at 10 A. M., Beaver Creek church, Washington Co., Md.  
May 19, Kaskaskia church, Fayette Co., Ill.  
May 20, Fairview church, Blair Co., Pa.  
May 20, at 10 P. M., Upper Middletown Valley.  
May 20 and 21, at 10 A. M., Falling Spring church, Franklin Co., Pa., at the Hale church-house.  
May 20 and 21, at 10 A. M., Clay Hill, Pa.  
May 20, at 2 P. M., Rome Hall church, Marion Co., Ill.  
May 20, at 2 P. M., Middle District of Ohio.  
May 20, Midland church Va., in Valley house.  
May 21, at the home of W. H. Sell, Gunda Springs, Kans.  
May 21 and 22, at 2 P. M., Welsh Run church, Franklin Co., Pa.  
May 23 and 26, Upper Cumberland church, Pa.  
May 25, at 10 A. M., Vandalia meeting house, W. Va.  
May 25, George's Creek church, Pa.  
May 26 and 27, Pleasant Hill church, near Libertyville, Iowa.  
May 26, at 2 P. M., Pleasant Hill church, Jefferson Co., Iowa.  
May 26, Greenwood church, Texas Co., Mo., 6 miles northwest of Galveston.  
May 26 and 27, at 2 P. M., Goodwill, Lost Creek church, Juniata Co., Pa.  
May 26 and 27, at 4 P. M., in the new meeting-house, 2½ miles east of McVeytown, Pa.  
May 27, at 11 A. M., Blue Ridge church, Platt Co., Ill.  
May 27 and 28, at 10 A. M., in the Sugar Ridge church, 3 miles east of Deshler, Henry Co., Ohio.  
May 27, Highland church, Neb.  
May 27, at 3 P. M., Nocomo church, Texas, at Eagle Point school-house, 7 miles northeast of Nocomo.  
May 27, Rock Creek church, Monte Vista, Colo.  
May 27, at 2:30 P. M., Weeping Water church, Cass Co., Neb.  
May 27, at 10 A. M., in the Panther Creek church, Woodford Co., Ill.  
May 27 and 28, at 2 P. M., Yellow Creek church, Ste phenson Co., Ill.  
May 27, at 12:30 P. M., at Pipe Creek church, one and one-fourth miles from Linwood Station, Carroll Co., Maryland.  
May 27, at 3 P. M., Lower Fall Creek, Ind.  
May 27, at 2 P. M., in the Springfield congregation, near Wawaka, Ind.  
May 27, on Cleveland Ave., near Douglas Ave., Wichita, Kans.  
May 27, Wacanda church, Ray Co., Mo.  
May 27, at New Enterprise, Pa.  
May 27, at 4 P. M., Oathen congregation, 3½ miles east of Warsaw, Ind.  
May 27, at 4 P. M., Okaw church, Ill.  
May 27, at 4 P. M., Rock Run church, 5 miles south-east of Goslen, Ind.  
May 27, at 5 P. M., Mahoning church, Ohio.  
May 27 and 28, Maple Valley church, Iowa, 3 miles south-west of Aurelia.  
May 27, at 11:30 P. M., Germany Valley church, Aughwick congregation, Pa.  
May 27 and 28, Panther Creek, Dallas Co., Iowa.  
May 27, at 1:30 P. M., Manor church, Md.  
May 27, Maple Valley church, Aurora, Iowa.  
May 27, at 10 A. M., Hickory Grove church, Miami Co., Ohio.  
May 27, at 4 P. M., Middle Fork church, Clinton Co., Ind.  
May 27, at 4 P. M., Oathen church, Johnson Co., Kans., at the Liberty church-house, near Gardner.  
May 27 and 28, at 2 P. M., Nagerville, Ill.  
May 27, at 4 P. M., James Creek, Huntingdon Co., Pa.  
May 27, at 10 A. M., Upper Conawaga church, near East Berlin, Pa.  
May 27, at 2 P. M., Esterly church, Esterly, La.  
May 27 and 28, at 4 P. M., Vermillion church, Marshall County, Kans.  
May 28, at 3 P. M., Johnston congregation at the Walnut Grove church.  
May 28, at 4 P. M., Brother's Valley, Grove church, Pa.  
May 28, at 10 A. M., Spring Run church, 2½ miles north of McVeytown, Pa.  
May 29 and 30, at 2 P. M., Sugar Valley church, Clinton Co., Pa.  
May 30, at 11:30 P. M., Rocky Ridge, Frederic Co., Md.  
May 30, at 2 P. M., Oakland, Ohio.  
May 30, at 4 P. M., Pipe Creek church, Miami Co., Ind.  
May 30, at 4 P. M., Wolfe Creek church, Montgomery Co., Ohio.  
May 31, at 5 P. M., in the Salamonie church, Huntington Co., Ind.  
May 31, at 4 P. M., Clover Creek, Pa.  
May 31, at 4 P. M., Hopewell church, Bedford Co., Pa.  
May 31, at 5 P. M., Bangs church, 3 miles north-west of Wakarusa, Ind.  
May 31 and June 1, at 10 A. M., Pine Creek, Ill.  
May 31 and June 1, Lower Cumberland church, Pa.  
May 31 and June 1, Dallas Centre church, Iowa.

June 1, Glade Run church, Pa.  
June 1 and 2, Mohler meeting house, near Ephratah, Pa.  
June 1, at 4 P. M., Manor church, Pa.  
June 1, at 9 A. M., Ephratah, Pa.  
June 1, at 10 A. M., Cedar Creek church, DeKalb Co., Ind.

June 1 and 2, at 1 P. M., Cherry Grove, Ill.  
June 1 and 2, at 1 P. M., Buffalo Valley church, Union Co., Pa.  
June 1, at 3 P. M., Cedar Creek church, Anderson County, Kans.

June 1, at 5 P. M., Bethel church, Koscusko Co., Ind., 3 miles east of Milford.  
June 2 and 3, at 9 A. M., in the Conestoga church, Lancaster Co., Pa., at the Bird in Hand meeting-house.

June 2, at 10 A. M., Hartford church, Ind.  
June 2 and 3, at 10 A. M., Swatara Station, Pa.  
June 2, Mt. Zion church, Tecumseh Co., Ohio, ½ mile north of New Philadelphia.

June 3 and 4, at 10 A. M., Belleville church, Republic Co., Kans.

June 3, at 2 P. M., Pleasant Valley church, Darke Co., O.  
June 3, at 10:30 A. M., Maple Grove church, Ashland Co., O., 4 miles north of Ashland City.

June 3 and 4, at 1 P. M., at Waddam's Grove, Ill.  
June 3, at 10 A. M., in the Wabash church, seven miles south of Wabash, Ind.

June 3, at 10 A. M., Hudson, Ill.  
June 3, at 4 P. M., South Beatrice, Neb.  
June 3, at 2 P. M., Bethel church, Mo.

June 3 and 4, at 4 P. M., Bethel church, Thayer and Fillmore Counties, Neb.  
June 3, Seneca church, 1½ miles north of Bloomville, Seneca Co., Ohio.

June 3, at 10 A. M., South Waterloo church, Waterloo, Iowa.  
June 3 and 4, at 2 P. M., Rock River church, at Franklin Ind., at the Gravelton house.

June 3, at 4 P. M., in the Turkey Creek congregation, Ind., at the Gravelton house.  
June 3, at 6 P. M., Harrison County church, Ind.

June 3, at 5 P. M., Rovving Spring, Pa.  
June 3, Peabody, Kans.

June 3, at 2 P. M., Brownsville, Md.  
June 3, at 10 A. M., Portage church, Wood Co., Ohio.

June 4, at 4 P. M., Woodbury church, Bedford Co., Pa.  
June 6 and 7, at 10 A. M., West Branch, Ill.

June 9, at 10 A. M., Missisnewa church, Union Grove church-house, Delaware Co., Ind.  
June 9, at 4 P. M., Yellow River church, Marshall Co., Ind.

June 9, at 5 P. M., Solomon's Creek congregation, Elk-hart Co., Ind., 2 miles north-east of Milford Junction.  
June 10, Red Bank, Armstrong Co., Pa.

June 10, at 10 A. M., Green Spring church, Seneca County, Ohio.  
June 10 and 11, at 2 P. M., Grundy County church, Iowa.

June 10, at 4 P. M., in the Nettie Creek church, near Hagerstown, Ind.  
June 10, at 3 P. M., Blue River, Whitley Co., Ind.

June 10, at 10 A. M., Falls City church, Falls City, Neb.  
June 10, at 2 P. M., Eagle Creek church, Hancock Co., Ohio.

June 10, at 10:10 A. M., in the Greene church, Butler Co., Iowa.  
June 10, Birden, Kans.

June 10 and 11, at 10 A. M., Richmond church, Richmond Co., Ohio, 6 miles north of Mansfield, Ohio.  
June 15, at 10 A. M., Wyandot church, Ohio.

June 16, Elkhatt church, near Goshen, Ind.  
June 16 and 17, Kingsley church, Woodbury Co., Iowa.

June 17, at 10 A. M., Sil er Creek church, O.  
June 17 and 18, at 1 P. M., Hickory Grove, Ill.  
June 17, at 10 A. M., Sugar Ridge church, Mich.

June 17, at 10 A. M., Black Swamp church, Ohio.  
June 17, at 10 A. M., Garrison church, Benton Co., Iowa.

June 17, at 10 A. M., Rome church, Ohio.  
June 17 and 18, at 10:30 A. M., Indian Creek church, Polk Co., Iowa, 3½ miles south of Maxwell, Iowa.

June 17 and 18, at 2 P. M., Chapman Creek church, Kans., 9 miles north and 2 miles east of Abilene, Kans.  
June 22, at 4 P. M., Shade Creek congregation, Somerset Co., Pa.

June 23 and 24, at 2 P. M., in the Silver Creek meeting-house, Ogle Co., Ill.  
June 23, Montgomery church, Indiana Co., Pa.

June 23, at 4 P. M., Kockton, Clearfield Co., Pa.  
June 24 and 25, at 10 A. M., Iowa River church, Marshall Co., Iowa.

June 24, at 10 P. M., Center meeting-house, Stark Co., O.  
June 24 and 25, at 10 A. M., Iowa River church, Iowa.

June 24, Farnhamville church, Calhoun Co., Iowa.  
June 24 and 25, Des Moines Valley church, Polk Co., Iowa.

June 24 and 25, at 10 A. M., Boon River church, Hancock Co., Iowa, ½ mile east and 2 miles south of Sulton, Iowa, 1 mile west of Dry Creek church, Linn Co., Iowa.

June 24, at 4 P. M., Milledgeville, Ill.  
July 4, Coon River church, Iowa.

Oct. 24, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.  
Oct. 27, at 2 P. M., Clev Creek congregation, Huntington Co., Ind.

Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.

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## Attention!

The Annual Meeting of brethren and sisters of the German Baptist Church, will be held at Muncie, Ind., May 19th to 26th, 1893.

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## THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., May 23, 1893.

No. 21.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 65  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are publish-  
ed at Mt. Morris, orders for them and Sunday-school sup-  
plies should be sent to that office.

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We have been made sorry to learn that Eld. J. W. Brumbaugh, of Clover Creek, is afflicted with a cancerous growth on his face. He is under treatment and it is hoped, for the very best of results.

DURING our love-feast and Communion meetings we had a very enjoyable season. Eld. Geo. Brumbaugh, Thos. B. Matlocks and W. S. Long were with us and labored in the Gospel. Just before the opening services three more were received by baptism. Among the number was "our little Ruth," J. B. B.'s adopted daughter. "First seek the kingdom."

By the time this reaches our readers we hope to be at our Annual Meeting, at Muncie, Ind., where we shall be pleased to meet and greet our many patrons and friends. Will we not all pray that this Meeting may be greatly blessed to the up-building of the kingdom? Much will depend on how we feel and do. Let all be for the glory of God and the salvation of souls. This should be the end,—the very end—of all our desires and prayers.

## INFANT BAPTISM AND SPRINKLING.

E. K. JACOBS, of Oketo, Pa., writes: "Please inform me correctly, in what book and where In-

fant Baptism is found, and where it had its origin. Also, from whence did sprinkling, as baptism, have its origin. Who brought it about?"

As far as we have been able to investigate, we have heard of no one who has found the book in which Infant Baptism, as a church sacrament, has been found, although many very able men have felt that it has a foundation somewhere. The institution is built on vague and inferential grounds, such as the Jewish rite of circumcision and Christ's blessing little children. Though some of our most learned commentators waive all claims to either of these as being, within themselves, justifiable grounds for the practice, yet they are the best inferential grounds that can be produced in favor of infant baptism. Circumcision was given as a religious rite among the Jews and applied to male children, and infant baptism has been introduced into the Christian church as a substitute; of course without authority or the Divine sanction.

It was an easy transition from the one to the other, and the gradual practice of it led to a general use of it; and, like many other customs, usage has legalized it in the minds of a large number of people. It is the legitimate outgrowth of making the decisions of the church equal to the Truth itself. Wall, Chrystal and other advocates of Infant Baptism, put more stress on the decision of the Church Fathers than they do in the Bible. They argue that it is in the line of "Apostolical succession," and therefore must be right. We do not accept the line as running through this channel, and therefore fall back on the Word,—the Truth.

From the example of Christ blessing little children, in the minds of some, the practice slowly developed. And we need not wonder so much at this, when we consider how anxious the true converts to the faith were, to follow, in all things, the doings of the Master. It is said that he laid his hands on little children and blessed them,—not as a religious rite, but to show his love and concern for the little ones. In the early ages of the church, some good men, with perhaps the best of motives and with the purpose of doing as Christ did, also laid their hands on the children and blessed them. This usage grew, and afterwards was called "dry Christianity," to distinguish it from infant baptism, which was practiced early in the history of the church,—not by sprinkling, but by trine immersion.

The practice is still in vogue among some of the Southern Old-school Baptists, and, we are told, at one time it had a small practice in our own church,—not as a church sacrament, but as a religious privilege. In this way, we sometimes have easy transitions from one thing to another. Age gives them sanction, and from traditions of the fathers they are developed into established church rules and regulations. And in this way we have infant baptism in the Pedobaptist churches as a

sacrament, positively without either foundation or Divine sanction.

Sprinkling, as well as infant baptism, is growth, or, to express it more clearly, a retarded development. It is a creature of circumstance and supposed necessity. The change from immersion to sprinkling was a very gradual one. At first, in cases of sickness and great debility the infant or grown person was so placed that water could be poured all over him. This was accepted, not as the baptism, but a substitute, and was called a "Divine Compend," of which Cyprian of the third century, speaks as follows: "In saving sacraments, when necessity compels a God grants the indulgence, 'Divine Compend' confer the whole benefits on believers."

It will be noticed that Cyprian names two conditions in regard to these "compends," pouring and sprinkling. The first is "when necessity compels." Whether there even can be such necessity has always been an unsolvable problem in the minds of many and always will be. Why Allwise God should make substitutes essential in his laws and institutions, is surely hard to understand. If he is pleased to save by substitute, why not save without it just as well? Salvation founded purely on possibilities, and when all possible means are used as directed, see no use for substitutes or Divine compends.

The second condition in their use is, "A when God grants the indulgence." This certainly places the practice on a very unsatisfactory basis and ought to deter any from going away from it safe to that which is unsafe. But from the pouring in the cases of necessity, we have not only water used in the administering of the sacrament but a change from the supposed impossible to possible, and from cases of extreme necessity that of preferment. Sprinkling is now preferred because of convenience, and from the profane sprinkling a change has been made to a few drops of water or a moistened finger of the clergy placed on the forehead of the applicant.

To the intelligent inquirer it is easy to see in these Divine Compends were introduced, and baptism by trine immersion was changed to pouring, a sprinkling—to a nothing. And a grave question should be to all, Are we willing to risk our eternal salvation on that which, at least can only be an indulgence on the part of God accepting a substitute—now without a shadow of cause,—for that which he, in his wisdom, has substituted for our salvation?

Let us be true to ourselves and our conviction of right, by accepting God at his word. We are sure that what he has promised he will do,—may do more, but to presume that he will do more is unwise, unsafe. After we have done all, we then doing only that which it is our duty to do and are saved by grace. Doing all that he has commanded us to do, brings into a saving relationship with him, where grace can reach us.



## ESSAYS

"Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### "WAITING FOR CHRIST."

[Selected by Alice B. Snyder.]

HARK! a strain of heavenly music  
Floating on the air  
Like a distant trumpet echo,  
Greets my listening ear.  
Christian, can thy soul interpret  
What that music saith to thee?  
Listen! "Lo, the Bridegroom cometh!  
Trim thy lamp and watchful be."  
Look! a faint and far-off glimmer  
From the quiet stars  
Falls within a cheerless dungeon,  
Through the prison bars.  
Christian, canst thou read the message  
Pencilled by those lines of light?  
"Christ, the morning star, is rising—  
Soon he'll come to end thy night."  
List! a sound of "freedom" ringing  
In a captive's ear!  
Quick his fetters fall asunder,—  
His deliverer's near!  
Christian, can thy heart responsive  
Answer with exultant tone  
To the Savior's "I come quickly,"  
"Even so, Lord Jesus, come!"  
Sound in ears benumbed and heavy  
Jesus' dying love;  
Point sad eyes, grown dim with weeping,  
To the heavens above;  
Show them how the crimson glory  
Deepens o'er the eastern hills;  
Bid them listen to the sounding  
Of Christ's coming chariot wheels.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### The Holy Spirit; Its Office and Mission.

BY L. W. TEETER.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

#### Part Three.

### II. THE OFFICE OF THE HOLY SPIRIT IN THE GOSPEL DISPENSATION.

#### 1. His official Position in the Godhead.

(1) He is the third character in the Trinity of the Godhead. That the Holy Spirit should be the third in the order of the characters named in the Godhead, in reference to the Gospel dispensation seems to be the result of the course in which God, and the Son or Word, had previously performed their parts in the world. In the creation of the world God was the Chief Designer and Operator, performing his part first, as a foreman.

When Adam and Eve violated his law, being overtaken in sin, making a reformation necessary, the Word, which was with God in the creation, came to the front next, and consented to take upon himself flesh and blood in the form of a servant, in which he performed his part, as the Redeemer of man, and as the Author of the plan of eternal salvation.

After Jesus had completed his mission in the world, it appeared to be necessary that the Holy Spirit should make his appearance, last in the order of succession.

It is remarkable how, in the providence of God, things appear to occur by accident, as the fall of man, and yet, in the course of a series of

accidental events, the consummation of the whole is as complete as if a design had been exactly followed from beginning to end!

In his last commission to his disciples, Jesus commands them to baptize "into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. The Holy Spirit is mentioned last.

(2) He is sent into the world by both the Father and the Son. Jesus speaks of him saying: "But the Comforter which is the Holy Ghost, whom the Father will send in my name." John 14: 26. Again, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." John 15: 26. He is therefore also sent as a witness for Christ. Compare Acts 20: 23.

#### 2. His Official Position and Work, Relative to the Church.

(1) They only who obey the Gospel of Jesus Christ can have the Holy Spirit. (a) They must believe the Gospel. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7: 38, 39. (b) They must repent of, and (c) be baptized for the remission of their sins, before they can receive the Holy Ghost. See Acts 2: 38; compare Acts 5: 32.

(2) He is the ever present Comforter. Jesus says: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14: 16. He is always present, because his abiding place is both within and all around the Christian. See John 14: 17. Paul speaks of the body being the temple of the Holy Ghost, saying: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6: 19. Again, Paul shows that if the Holy Spirit dwells in the body of the Christian, the Christian also dwells in the Spirit. He says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8: 9.

This intermingling of the Holy Spirit and the Christian is but the natural result of being (a) baptized in the Spirit, and (b) of being filled with the Spirit. Luke refers to both acts,—i. e., of being baptized or completely covered, or enveloped in the Holy Ghost, and of being filled with him—saying: "For John truly baptized with water; but ye shall be baptized with (or in) the Holy Ghost, not many days hence." Acts 1: 5. "And they were all filled with the Holy Ghost." Acts 2: 4.

The Holy Spirit proved to be a present Comforter to the apostles, especially during their persecutions. Luke speaks of the churches' experience after Paul's conversion, when he ceased to be a persecutor, saying: "Then had the churches rest throughout all Judea, and Galilee and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost." Acts 9: 31.

#### 3. He was a Teacher of, and a Guide into, the Truth.

(1) To remind the apostles of all things that Jesus had said unto them. John 14: 26.

(2) To teach them the things they were not able to bear when Jesus was last with them, for he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." John 16: 12, 13.

(3) To show them things to come, i. e., such things as Jesus shall direct: "For he shall not speak of himself, but whatsoever he shall hear,

that shall he speak." John 16: 13. "He shall glorify me, for he shall take of mine, and shall show it unto you." John 16: 14. *4. He is the Sanctifier of the Church.*

After Jesus had spoken to the disciples of the coming of the Holy Spirit, he said, saying: "Sanctify them in thy word is truth, . . . and sanctify myself that they also may be sanctified through the truth." John 17: 17. John prays in anticipation of the coming of the Holy Spirit which should occur as his work on earth, that the disciples should be completely sanctified, or "Gospel."

Paul, in speaking of his work, says: "That I should be a witness to the Gentiles, ministering unto them by the Gospel of God, that the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. 15: 16. Agur is bound to give thanks always for the brethren beloved of the Lord, from the beginning chosen through sanctification of the Spirit, and the truth." 2 Thess. 2: 13.

Peter, writing to the Gentiles, says: "Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and blood of Jesus Christ." 1 Pet. 1: 2. "Seeing ye have purified your hearts to obey the truth through the Spirit, brethren, . . . being incorruptible seed, but of inward seed, which liveth and abideth in you." 1 Pet. 1: 23.

#### 5. His Official Position and Work, Relative to the World.

(1) He is the Reprover of the world. He is coming into the world presently, and witnessing all things that shall come to pass, and had the effect of convincing, those who rejected and crucified him, made use of this testimony to convict them, saying: "This Jesus, whom ye crucified, whereof we all are witnesses, by the right hand of God exalted, and received of the Father the Holy Ghost, he hath shed forth his blood for the remission of sins, and hear. . . Therefore let Israel know assuredly, that Jesus, whom ye have crucified, is Lord and Christ." Acts 2: 32. "And they that were convicted of their wickedness, 'They were convicted,' and said, 'Men and brethren, what shall we do?'"

In this the unbelieving world, (a) of its sin, and (b) of its punishment, according to the truth. He is the world of judgment, because the world is judged. Since Satan has no opportunity and means to frustrate the design of God, the plan of salvation on the part of every part, therefore he is bound, beyond which he cannot stand under judgment, unto final doom. Therefore all the Lord Jesus Christ, shall be of God's Word passed upon, and receiveth one that judgeth him: the world, the same shall judge him. John 12: 48.

#### 2. The World cannot Receive the Gospel.

Jesus says, speaking of the



John 16: 13. Jesus says: "for he shall receive of unto you." John 16: 14. "of those only who obey"

to the disciples of the Spirit, he prayed the Father through thy truth: . . . and for their sakes I . . . also might be sanctified John 17: 17, 19. Jesus . . . the coming of the Holy . . . occur soon after finishing . . . the sanctification of the . . . completed "through the

his work among the Gen- . . . uld be the minister of Je- . . . des, ministering the gospel . . . ring up of the Gentiles . . . ing sanctified by the Holy . . . Again, "But we are . . . always to God for you, . . . Lord, because God hath . . . chosen you to salvation . . . of the Spirit and belief . . . : 13.

the Gentile strangers, calls . . . g to the foreknowledge of . . . ough sanctification of the . . . e and sprinkling of the . . . st." 1 Pet. 1: 2. Again, . . . ed your souls in obeying . . . Spirit unto unfeigned love . . . being born again, not of . . . of incorruptible, by the . . . eth and abideth for ever."

tion and Work Relative to

prover of the world. His . . . ld precisely as Jesus had . . . all that he said and did, . . . ncing, and even convicting . . . and crucified him. Peter . . . mony on the great Pente- . . . Jesus hath God raised up, . . . witnesses. Therefore being . . . God exalted, and having re- . . . the promise of the Holy . . . orth this, which ye now see . . . fore let all the house of . . . that God hath made that . . . have crucified, both Lord . . . 32, 33, 36. When they . . . convinced and convicted of . . . They were pricked in their . . . and brethren, what shall

eveng world was convinced . . . of the righteousness of Je- . . . gs were true, and his deeds . . . th. He also convinces the . . . because the Prince of this . . . ce Satan, after using every . . . ans to overcome Jesus or . . . of God in establishing his . . . the earth, totally failed in . . . he is limited to certain . . . he cannot pass; hence he . . . at, until he shall receive his . . . re all men who will reject . . . shall have the judgment . . . d upon them. "He that re- . . . iveth not my words, hath . . . the word that I have spok- . . . dge him in the last day."

not Receive the Holy Spirit. . . of the Holy Spirit, "Even

the Spirit of Truth, whom the world cannot re- . . . eive, because it seeth him not, neither knoweth . . . him." John 14: 17. Again, "But the natural . . . man receiveth not the things of the Spirit of . . . God: for they are foolishness unto him: neither . . . can he know them, because they are spiritually . . . discerned." 1 Cor. 2: 14

Hagerstown, Ind.

## POETRY, MUSIC AND THE BEAUTIFUL.

BY JAS. A. SELL.

### In Two Parts.—Part 1.

"Music is the voice of God, and poetry his language."

"Poetry is itself a thing of God,  
He made his prophets poets; and the more  
We feel of poetry do we become  
Like God in love and power."

POETRY has its origin in sublimity and ideality. The elements exist in every mind, though not in the same degree. To some the beautiful and grand are inspiring and almost entrancing. Others are not affected in this rapture of feeling, either through a deficiency of these faculties, or because they are latent—not yet awakened. Those who can look upon the craggy mountain, the lovely landscape, the starry firmament, light and darkness, and the many beautiful things that enter into human experience, and speak their burning thoughts in measured lines, are called poets. They are said to be born, not made; that is, the power thus to speak and write our feelings cannot be acquired. Like the fountain, they spring from hidden sources spontaneously. The lines of the poets glow and burn and sparkle with the gems and jewels of thoughts of the sublime and beautiful as they are woven into the web of life through the loom of imagination. One who was himself a poet once said that "Poetry is the blossom and the fragrance of all human knowledge, human thoughts, human passions, emotions and language."

There is much of our literature poetical that is not put in verse. The writers were men who could appreciate the beauties of nature and art, and whose souls would swell and thrill with the fire of poetry, but did not possess the accomplishment of writing in the rounded sentences of rhythm. Their souls seemed to flow from pens dipped in the sunset.

The reading of poetry fires up the imagination, gives intensity and fervency to the feelings, and helps the orator to elaborate and garnish his subject, and thus stir the feelings of his auditors. Our benevolent Creator not only put the elements of poetry in our nature, but filled his book both of nature and grace with the most beautiful, pure and sweet poetical things in endless variety, from the dew-drops on the petal of the flower to the bright bow, "all woven of light," that spans the dark surges of time. Turning from the book of nature to the Bible, we find the stanza, heading this article, verified: "He made his prophets poets." Some of the prophecies—Job, Psalms, Canticles, Ecclesiastes and Proverbs—are pure and applied poetry.

Much of the richness of poetry consists in the figures that are used. These are sometimes hard to understand and require study, and the more we apply ourselves to them the richer the poem becomes. The Scriptural requirement is, to "sing with the spirit and the understanding also." Otherwise it is no benefit. As singing is part of divine service, we should prepare to perform it properly and beneficially by reading and studying sacred poetry; and if the desire is strong we will not confine ourselves to the productions of others but will search for it in the great book of nature, "in the manuscripts of God." As a help to do

this the following extract from "Brooks' Mental Philosophy" is given:

"REFINES THE MIND.—Beauty refines and elevates the mind. The element of beauty breathes of the spirit of refinement. As the sunlight comes beaming out of the depths of the pure blue heavens and illuminates the world, so the spirit of beauty carries with it purity and refinement. The mind that is susceptible to the beauties of nature and art intuitively turns away from all that is coarse or vulgar and sympathizes only with that which is refined and elevated. A taste for pictures, for poetry, for music will unfit a person for the enjoyment of the dirt of the drinking saloon, or the vulgar wit and ribald jest of the uncultured crowd. A beautiful home, with its refining influences, tends to infuse a spirit of refinement in the mind that lifts it above the grossness and coarseness of vice and physical indulgences. Beauty is the light of the world of thought and feeling; and the soul grows and refines in this light as the lily refines in the sunlight of the day.

"A SOURCE OF ENJOYMENT.—Beauty is a source of enjoyment. One of the purest and most exquisite pleasures comes from the communion with the works of nature and art. The soul thrills with an exquisite delight as we read the tender sonnet, or sublime epic, stand in the frescoed halls or galleries of paintings, or listen to the combined voices of man and instrument in the opera or oratorio. To one who has a mind to appreciate the productions of art, they are a source of the purest and highest delight that the human heart can experience. So may we also derive enjoyment from the beauties of nature. Here is a well-spring of joy which is never dry. The tender light of the auroral dawn, the liquid depths of the blue sky, the fleecy clouds floating above in wonderful variety of form, the pure white lily or blushing rose of the garden, the modest forget-me-not of the shady forest, the song of the birds trilling on the air,—all these are, to the soul that can feel them, the source of a pleasure beyond words to express.

"ADORNs LOWLY OBJECTS.—Beauty gives interest to the lowliest objects of life. It casts a charm around ordinary events and incidents, and plants flowers along the pathway of our daily life. We need not go to halls of statues and galleries of pictures to find this element; it is a spirit that fills the world with its presence. Wordsworth voiced a universal sentiment when he wrote: "To me the meanest flower that blows can give thoughts that do often lie too deep for tears." Burns at the plow could find a theme for the exquisite lines on the daisy,—"Wee, modest, crimson-tipped flower." The cot may be never so lowly, but a few flowers in the window, some wreaths of autumn leaves with their rich colorings, and a tasteful arrangement of the rude furniture, will make it seem as attractive as the palace of a king. It is the mission of the beautiful to raise up the lowly things of life and enrobe them with that ethereal spirit of beauty that shall make them a source of delight to the heart.

"LEADS TO MORALITY. Beauty leads to morality and virtue. The love of beauty refines the mind and attracts it into the paths of purity and virtue. The perception of beauty in the physical world leads to a love of moral beauty; and a love of moral beauty leads to virtuous actions. The mind that is susceptible to external beauty, that delights in the beauty of color, form and tone, will naturally be open to the influences of morality, for *virtue is moral beauty*. Conscience and taste are so related that they have a reciprocal influence upon each other. Many persons do right from the love of the beautiful which they perceive in moral action, aside from the incentives or moral obligation. "Vice is a monster of such hideous mien" that we shun it on the account of

its deformity; the goddess of virtue, radiant with heavenly beauty, entices us into the paths of purity and holiness. Beauty is thus a minister of virtue and tends to purify the heart, ennoble the aspirations, and dignify the life."

## SECRETISM.

BY H. A. STAHL.

### Number One.

WE, as chosen vessels of God, are to expound the Christian religion and expose all evils as much as lieth in us. Thus it becomes our ardent duty to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In studying to show ourselves approved, as Paul instructed Timothy, we must look about to see what is the greatest evil we have to contend with in this progressive age of the world. We find that it is the anti-Christ doctrine of secretism. It is established in almost every denomination that has some creed as its foundation. We find that many of the ministers, who claim to teach the true religion of Jesus Christ, are connected with those anti-Christ societies; yea, they are often at the head of them, claiming that they must have such institutions for their protection, because they are more charitable than the churches they belong to. That may all be true. But they would belong to the church of which Christ is the Founder and Leader, and take the Word of God as their creed, and only creed, their secret societies would soon seem unnecessary.

A minister of Christ, therefore, who does not warn his followers against the heaven of secretism proves false to his trust, and is one of the many who corrupt the Word of God (2 Cor. 2: 17) by making it a mere means of hiding his corruption. He who shuts his eyes to a reputed evil or danger cannot possibly be a safe guide. He willingly makes of himself a blind guide that leads into the ditch. It is not a sense of his own personal safety, rather than a sense of duty to Christ, that prompts the shepherd of Christ's flock to say, "I know nothing about secretism," when, in fact, a secret lodge is established in almost every town and in various parts of the country. Fellow-ministers, it is our duty to inform the flock, and put them on their guard against wolves in sheep's clothing.

Secretism is a new and strange religion, growing up in our land, with the pretension of being a better religion than that of Christ. They hinge their eternal salvation on the charity they claim to have in their secretism, saying they provide for those who get sick among them, and also pay funeral expenses for their members who die. That evidently would be a very good religion if it would give them eternal life. What heaven-daring hypocrisy, to try to hinge their eternal wellbeing on charity, and on that alone, without obeying the ordinances that are contained in God's revealed will.

How are they brought into this institution? By a solemn oath that they will never reveal their secret and never will expose their order if they leave it or are expelled from it. Is that religion? Certainly not. If their religion be true, then but few can obtain it, for it is hid behind bolted doors and darkened windows so that no one can behold the good or evil they have. Christ says, "In secret have I done nothing." Again, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Matt. 5: 15. They evidently put their light under a bushel, so that it is hid from the true light, for it cannot stand the test.



Secretism puts in the man's heart a secret corner-cupboard, where he keeps his secrets, hid from his wife and family. It causes trouble in the family and often it causes a habitual quarrelling between husband and wife. They are no more one, but are divided. God grant that the day may soon dawn in which all their eyes may be opened, that they all may retrace their steps, and be separated from the world with her delusions, and take the Word of God for their only guide.

Dear brother and dear sister, use all your energy and influence against this gross evil, for it may creep into Christ's church to spy out our liberty.

Dear reader, are you ensnared in this cunning device? If so, escape for your life; "cease to do evil, and learn to do well." Are you free? Alas! no man or deceptive system to rob you of your liberty. If you have been indifferent, awake and help us to expose and pluck secretism out by the root. I appeal to one and all, put your shoulders to the Gospel wheel and help to push it along, so that the victory may be ours.

Gebhart's, Pa.

#### THE INDIA MISSION.

[To get as much information concerning missionary work as possible, Bro. A. W. Vaniman sent sixteen questions to Mr. Morton D. Adams, a missionary of many years' experience in Bilaspur, India. Here are the questions with Mr. Adams' frank answer. A careful perusal of the article will give our readers much valuable information.—Ed.]

1. Would you advise our Board to send another man and wife, or would another sister do as well?

ANSWER.—I hardly know how to answer this question, as there are so many points in favor of both equipments; but if my brethren were able, and a true yoke-fellow could be obtained, I believe I should prefer the man and wife for counsel and co-operation in the pioneer work of a mission in India. He could do many things in such an undertaking that a woman could not. As soon as your work is in operation, you would be greatly helped by the work of a Zenana missionary. We sent two men and their wives, and four Zenana missionaries as our first missionaries to India; and Balispur has, from the first, had three ladies besides my wife. As long as we lived in the same house, the extra ladies were generally taken by the ignorant natives to be my wives. Nevertheless, their influence has been most wholesome, and there is no department of the work in which the benign influence of the Gospel is more felt than in the department of the ladies' work. If my brethren could not send another man and wife, I should urge them to send along with me a Zenana missionary (that is, a lady to visit and work in the Zenanas, the part of the house in which the native women are kept, into which male missionaries cannot gain admittance).

2. Could you suggest a suitable place for us to locate?

ANSWER.—I could suggest several places that are unoccupied by any missionaries, that are populous regions. In the central provinces Danoh is an unoccupied district. Balazhat is another, and in Raipur district, of Central Provinces, Rali handi is another. There are many places that would be excellent fields of work, where you will find it hard to secure houses in which to live, and your brethren should as soon as possible raise about two thousand dollars for a mission house.

3. By what route would you go from New York?

ANSWER.—I went and came by the Anchor Line Steamship Company to Liverpool; thence to Bombay. I should try another line of steamers, and would not advise the sea journey from Liverpool to Bombay, owing to the Bay of Biscay. The German Lloyd sends some of its steamers from New York to Mediterranean ports,—Genoa and Naples,—whence you can sail to Bombay. I would purchase through tickets to India, as it will cost less than to purchase for part of the journey and then book again from another port.

4. About what will it cost?

ANSWER.—I paid in 1893, \$235 for each ticket from New York to Bombay.

5. Would you advise one to stop at Rome or Jerusalem?

ANSWER.—This is a matter of expediency, to be decided according to your wishes. I do not believe it will exercise much influence on your work in India, and yet one is so near that it seems a pity not to do so. I hope to pass through Rome. I expect to sail from New York to London or Liverpool, and then go by the overland route to India; by the P. & O. Line from Brindisi; or sail direct to Mediterranean ports from New York. The route shall be determined by rates and probable service of Steamship Company.

6. Should we prepare much ahead in the way of clothing? If so, what?

ANSWER.—No; an outfit that will last about a year or two. Too many woollen clothes are likely to be eaten by moths. One good coat, four light woollen suits,—coats, pants and vests,—a dozen shirts, a light overcoat for India, and a heavy one for the voyage would be sufficient. The suits to be worn in India should be very light weight, and at some seasons we can only wear a suit of white drill. On the sea you will need warm clothing. Light weight suits, such as you need, are cheap in Bombay, and can be made to order there. All clothing is some cheaper there than here, but it is not made so well. Both of you will need warm clothing as well as clothing made of as cool material as possible.

7. How much baggage can one take along free?

ANSWER.—The Anchor Line gave each ticket forty cubic feet free. You will get at least twenty cubic feet free. Small trunks are the things for baggage. Beware of Saratogas or large cases.

8. About what should be the expense of a man and wife per year in India?

ANSWER.—From a thousand to fifteen hundred dollars. It depends on the place, and often on the habits of the persons.

9. Should we start a school?

ANSWER.—Yes.

10. What does it cost for a comfortable place to live in?

ANSWER.—From twelve to twenty dollars per month.

11. How long does it require to learn the language?

ANSWER.—About eighteen months.

12. Is the knowledge of medicine of much profit?

ANSWER.—Yes, of immense value.

13. Do most of the missionaries enjoy their work?

ANSWER.—Yes; all true missionaries are happy in their work.

14. Would you advise us to spend any time in America, learning the language?

ANSWER.—No; avoid it as you would a foreign accent in English.

15. What is the best time to land in India?

ANSWER.—The last of October, November and December.

16. Do you have much trouble to secure a suit you?

ANSWER.—When you get used to the food of India, no. It depends on the food. In the great cities of India, European supplies. Take good blankets and clothes, including good pillows, from Europe. If you send any of your baggage to be put into the hold of the ship, the hold is tin-lined, for security against being spoiled by water. The cases should be made strong enough to resist rough usage.

May the blessing of God rest upon all of his people, forgetting party spirit, work unitedly for the Christianization of India's benighted millions! Fraternally,  
M. I.

India Address,

Hindu Gods, Badha, Balis

American Address,

118 Quincy St., Cleveland

#### DARK PICTURES.

BY SADIE BRALLIER NOFFSINGER

In a stately mansion a mother sits, silken curtains at the windows and cushions on the floor. Everything breathes wealth and elegance; yet, in the midst of these handsome surroundings, there is a more blighting than poverty,—a sore deadly than death itself. The mother sits in her jeweled hand. It tells of the fall of an only son. Yesterday he was her joy, her all; to-day he is a criminal outcast! She sinks her teeth into her lips when she remembers that it was made him what he is. Her proud head she wrings her hands and wildly beats her breast! But the eye is hard and grief too fierce and deep for tears. She sits on her knees beneath a load of shame. "Peace!" she wails, "farewell hope! Oh, had died instead! Oh, my son! my son!"

I climb a rickety stair. This time it is her feeble lips have hardly strength to utter speech. "Ah, he was so good to me," she whispers, "and God knows how happy I was when that wrought the awful change! He has abused me, until I can endure little while longer," and the sad face more than words could tell. "I know you are dying," she murmurs, "and I am glad. I only pray that before I go I may see of that blessed reformation which shall give with it the assurance that no wife there must bear the insults and tortures that I have borne."

There is a bridal now. The bride is handsome; the bride is passing fair. The groom is over; he stoops to kiss the lips of the bride. He has vowed to love and cherish. What is in his breath that strikes the color from the bride's face and makes her beating heart stand still? Five years have passed. That bride is now a drunkard's wife and the mother of a drunken child. We meet again. I quail before the sight of the happy girl she once had been! The vestige of beauty has been driven from her face, the raven hair is streaked with gray. The paint the horror of that face; who can witness the anguish of that heart, as she clasps her less darling to her aching breast, and wails, "How long, O Lord! how long?"

A young girl rushes through the street, her burning eye and disheveled hair. I catch her arm, and ask her what the matter is. She sobs, "he has driven me out into the street, nearly frozen and almost starved; and I have nowhere to go; nowhere, nowhere, only to



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Fraternally,  
M. D. ADAMS.

Balispur, India.

Cleveland, Ohio.

S.

RSINGER.

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disgrace! Nay," she continues with bated breath, "judge him with mercy; for he was once a father kind and true,—away back in the happy past, before the demon, Rum, had done his cruel work, and ere my mother broken-hearted died."

Ah, me! there is one other picture I must show you yet before the curtain drops,—the darkest of them all! There are prison bars and a lonely cell. I look between the rusty grates and speak to the young man doomed to die. He lifts his haggard face, which reveals the awful woe that is written there. "To-morrow," he says with painful emphasis, "to-morrow, I go down to hell with hell's own chief,—the monarch of all devils,—Rum!"

"Frightful pictures!" you cry aghast. Even so, I answer, but none the less real because of the darkness which gives them tone and being. I have not drawn them from imagination, but from truth,—truth without paint or color,—plain, unvarnished, shameful truth, as it exists and is! And in the face of this desecration of human love, this slaughter of human hearts, this traffic of human souls, I plainly ask, *What are we, as Christian men and women, doing to slay the sweeping curse?*

Johnstown, Pa.

### THE RESURRECTION OF CHRIST.

BY DANIEL HAYS.

FOR four thousand years death held merciless, inexorable sway over the human race. Tears excited no sympathy, beauty caused no hesitation,—the power of the tyrant was the doom of the victim, and Death waved his black flag in triumph over all the earth. But as autumn succeeds summer, so surely does spring-time follow the dark night of winter.

Abib, the first month of the Jewish year, is the month in which our Lord arose from the dead. This month was so named because it was the time the bud began to swell and to put forth the leaf. How fitting it was that the resurrection of Christ should be associated with the swelling bud, bursting into life with an energy of its own. Never before had death been conquered. This is the first and only instance in the Bible of the dead rising with a power of his own in triumph from the grave. Christ alone, of woman born, met death in his own domain, and now a complete and final victory, leaving the bud of promise to millions yet to come.

There is no fact in history more incontestably established than the resurrection of Christ. His death upon the cross was real. The multitudes around witnessed the tragic scenes of his death, and to put the fact beyond all question, a Roman spear pierced his side, from which flowed blood and water. Providence was over it all, and man was in it all, fulfilling the Scriptures, perfecting the plan of salvation. In the removal of the body from the cross and placing it in the tomb, all the ingenuity of man was employed to prevent the possibility of deception. A new tomb was selected,—one in which no dead body had ever been laid, to prevent the possibility, or the remotest suspicion of substituting any other body for that of our crucified Lord. Then the entrance to the tomb was closed with a great stone, sealed with the Roman seal, and a guard of soldiers was placed in front of the sepulcher. The disciples could not remove the body of Jesus, protected as it was by the Roman guard. The Jews had no other motive than to prove that Jesus was an impostor, and to keep the body in the tomb beyond the third day. The soldiers were bound by the Roman law to the utmost vigilance in guarding the tomb. Yet, with the dawn

of the third day and the tremor of an earthquake, at the touch of the angel's hand, the stone was rolled back from the tomb, and forth came Jesus, the Resurrection and the Life. This is the grandest event in the annals of time, and proves, beyond question, the divinity of Christ, and is the pledge of our own survival of the tomb. John, the evangelist, who had seen him pierced, and who was a witness of the fact and manner of his death, saw him also after his resurrection. Thomas who refused to believe until he had seen the print of the nails, and was made sure that he was the same that was pierced in the side, also saw and believed. Paul relates that the risen Savior had been seen by about five hundred brethren, many of whom were at that time yet living.

Fifty days after the resurrection of our Lord, Peter openly announced the fact in Jerusalem, and afterwards before the council, in the presence of the men who had been instrumental in the crucifixion of the Savior. The resurrection was the great theme of the apostles, and they shrank from no investigation of its truth, nor from any trial of the cause they had espoused. They pressed their claims with untiring persistency, amid the conflict of disputing nations, and bore the conflict gallantly and triumphantly against Jew and Greek, Barbarian and Scythian. The philosophers of the age stood confounded before the heralds of the resurrection, and bowed to the burden of their story. The opinions of generations and the prejudices of the schools of philosophy sank beneath the force of their appeals and the thunder of their rebuke. The idols of Greece and the temples of Eastern magnificence crumbled before the brightness of the Gospel and the glory of the resurrection.

Our Lord was crucified outside of the gates of the city. He was buried in a costly tomb. That tomb was in a garden. Sin and death were born in the Garden of Eden. In the garden of the resurrection, life and justification are restored to man through Jesus Christ. Our Lord received honorable burial. No less personages than Joseph of Arimathea, and Nicodemus, a member of the Sanhedrin, conveyed his sacred body, wrapped in linen with spices, to the tomb. The tomb received the seal of Caesar, and was protected by a Roman guard.

No one saw the body of Christ from the time he was buried till he rose from the dead. The Roman soldiers became as dead men in the presence of the angels. A power greater than Rome burst Caesar's seal, and Jesus arose to die no more.

The first attempt that was made to disprove the resurrection of Christ bears upon its face the stamp of falsehood. When "some of the watch came into the city, and shewed unto the chief priests all the things that were done, and when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him and secure you." How weak and inconsistent is this attempt, by the chief priests and elders among the Jews, to conceal the truth! How could the soldiers know that the disciples stole the body of Jesus away while they slept? Then the rigid laws, governing a soldier on duty, the taking of a bribe to conceal the truth, and the natural timidity of the disciples in attempting to rescue the body of Jesus, guarded by the soldiers, all prove the desperate nature of the enemies of Christ, and the utter hopelessness of their task.

Christ is the only founder of a religion that came forth from the grave. His resurrection proves that he is the Savior of men. Christ

rested his claims of being the Son of God upon his resurrection. The church owes its existence to the fact of the resurrection of Christ. "Because I live, ye shall live also." Christ is not only "the author," but also "the finisher of our faith." "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. 14: 8, 9.

Paul's desire was to know Christ and "the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of (from among) the dead." Philpp. 3: 10, 11. To know Christ is life; to know the power of his resurrection is to walk in newness of life. There is danger that our conceptions of Christ and his holy religion may be too low, too much hindered by the flesh, or worldly pleasures. What we need is to get with Christ on the resurrection side, and then the world and the flesh will have less hold on us. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4.

### SOWING SEED.

BY ALLEN A. OBERLIN.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. 14: 13.

SINCE our text embraces the subject of "Sowing Seed," or influence, it divides itself under two heads: (1) "Sowing to the Spirit;" (2) "Sowing to the flesh." No doubt we all have a proper conception of sowing seed, in the sense in which it causes the earth to be productive. So the mind is the great field, and receives into itself seed of two kinds: one will cause it to become great, grand, and glorious,—the other, miserable, wretched, and undone.

Let us see what this seed is like. It is a substance, but not a material substance. It is real, but not tangible. It is the impression our actions or words make on the minds of those around us, the result of which eternity will reveal to our astonished gaze. May our influence be of such a nature that our children will eventually rise up and call us blessed!

If "to be spiritually minded is life and peace," and "to be carnally minded is death," then we can easily discern between the two kinds of seed. The one, being spiritual, pertains to the spirit; the other being carnal, pertains to the flesh. We are sowers continually. The kind of seed is determined in the words and works of our conduct. "And their works do follow them." An improper word or gesture may start a child along a line of evil, that may lead to its final ruin. Therefore example is the exponent of precept, denoting its power.

There is no neutral ground, that can be occupied by us. Whether we are willing or not, our influence is daily going out, and we are responsible for others' sins (besides our own) in the ratio that our influence affects mankind generally. And if we repent not, it will sink us into oblivion, in that great and notable day of the Lord. "And their works do follow them."

Dear reader, to what are you sowing? To the flesh or to the Spirit? We trust you are sowing to the Spirit, so that when you take the parting hand in death, you can say to your loved ones, "Meet me in immortal glory, where we can renew our associations, and join that choir, now invisible, of those immortal dead, who live again."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committees.

DANIEL VANHMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### TOIL AND PATIENCE.

[Almeda Castello in the Christian Herald]

It is hard to see the crown,  
When the Cross before us stands;  
It is hard to see the gold,  
Glittering 'mid the common sands;  
Hard to see the promised goal  
When the journey seems so long;  
Harder still to find the right,  
In the multitude of wrong.

But the things which cost no effort—  
These are not the things we prize,  
And the soul knows not its power,  
Till it spreads its wings and tries.  
'Tis the winning of the medal,  
Not the wearing, we enjoy;  
As a symbol it is priceless—  
Otherwise a childish toy.

### WHAT THE CHURCH NEEDS.

BY GRANT MAHAN.

THERE can be no doubt about it, the church needs consecrated men and women, consecrated ministers and laymembers; and she needs as many of them as she can get. To make a truly Christian church there must be members whose lives are an imitation of Christ's life. And this must apply to both ministers and laymembers. Neither class, by itself, forms a church, or can ever form a church. They depend one on the other. Each class has its duties to fulfill. And the mere fact that one class fails to fulfill its duties does not relieve the other of what is incumbent upon it.

Very often, but too often, both go astray. In one church there is a minister who is looked up to ever and always. Whatever he does is all right. His congregation will do whatever he says they ought to do. That would be all right if he were thoroughly consecrated; but how many are?

He does not do as Paul did, tell the members to follow him only so far as he follows Christ. They follow the man, and of course go astray. This happens most often, perhaps, in cities; that is, it most often goes to extremes there. But it is a danger that exists everywhere, and one that must be met with everywhere. How is it to be met? By having a consecrated membership, one

that refuses to follow any one but Christ, one that will soon silence any minister who ventures to teach any other doctrine than the one found in God's Word. In this way, and only in this way, can the danger be met.

But there is another side to this. In another church there are some influential members who do not like to give up all and follow the teachings of our Savior. They have some pet vices which they wish to keep, even though professing to be members of the body of Christ; and keep them they will. How is this danger to be met? In the same way as the other one—by a consecrated membership, one that refuses to fellowship any one, no matter how rich or influential, who will not yield as hearty obedience to the commands of Christ as does the poorest person in the church. In this way, and only in this way, can the church be kept pure.

In churches which give a fixed salary to their ministers, it is the rich who pay most of it. The preacher hardly dares to preach anything which will displease the ones from whom he gets most of his pay. A case of this kind happened: In a certain congregation there was a rich man who paid about all the expenses of running the church. This same man was guilty of gross sin. Once the minister was honest enough to condemn that particular sin in a sermon. The result was that the contributions stopped, and this minister who had dared to speak the whole truth was forced to go elsewhere. A more obedient servant succeeded him. The man who was needed in that church could not remain there. Such a thing as this often happens. It is not right to put a man who holds the highest office in the world at the mercy of a money-bag. And churches that do so are not particularly noted for spirituality.

We possibly go to the other extreme, and do comparatively nothing for our ministers. But this extreme is better than the other, for with us a man can speak his convictions without being afraid that it will make him go hungry. We surely ought to do something for those who preach to us. It is hard to tell how best to do this; but it seems to be quite evident that giving a fixed salary is not the best way. Most of us know of ministers who are "called" to some church. What "calls" them? Once I had the curiosity to try to find out. The church which "called" loudest was the one which added an extra hundred dollars to the salary. Such a "call" is generally answered, no matter how great need there may be of the minister's services in the church which cannot "call" so loud.

Is it true that "another need is greater inducement to our young brethren to make the ministry their life-work"? And what are those greater inducements to be? Is there, can there be, any greater inducements given than those which our Master gives? What is greater or better than what he promises for this world and that which is to come? Is money a greater inducement than his promise of eternal life at God's right hand? Who would dare to even think such a thing, much less to say it?

And why is it that, when young brethren are once in secular professions, "they are about lost to the work of the church"? It is simply because they choose to be lost to the work of the church. If a young man is not enough in earnest about his religion to live a life for Christ and the church when out of the ministry, God forbid that he should ever be put in the ministry. We don't want that kind of a person to preach for us, and we don't want to send him to preach to others.

It will do no harm to say it again, the church needs consecrated ministers and laymembers. But we must not forget that the members as a bo-

dy, and not the ministers, form the body of Christ. There is power in a consecrated life, whether it be in the pulpit or not. Under just as great an obligation to live a Christian life as another, after once the grace of Christ is taken. Every member of the body of Christ should lead a pure life, good to all men, should preach the Gospel to all who know him not, should show himself well as precept that he has "been called." Can the minister do any more than this? Can the laymember do any less?

### RECEIPTS OF GENERAL MISSIONS FOR APRIL, 1893.

S. J. Thompson, Mt. Morris, Ill.; Ridgely church, Md., \$5.75; Mrs. I. Gallula, Ill., 20 cents; a sister, Ill., \$2.00; Silver Lake church, Nebr., \$2.00; Geistown, Pa., \$5; two sisters, W. Pa., \$90; a brother and family, Ohio, \$2; Upper Conawago church, Ellen Bigler, Castile, Pa., \$1; G. Iowa, \$6; Eliza Bumer, Polc, Ill., \$50; Montgomery church, Pa., church, Ill., \$4; a sister, \$5; Bell Mt. Morris, Ill., \$1; a sister, Newry, ter E. V. Wine, Ottabine, Va., \$2; Dayton, Ohio, \$4.50; Silver Creek c \$4.25; Bethel church, Mo., \$5.70; church, Va., \$10; Grundy County \$14.20; a sister of Sam's Creek chu Indian Creek church, Pa., \$26.50; toga church, Pa., \$10; Hatfield chur Conestoga church, Pa., \$11.10; District of Kansas, \$3.15; Tropico \$3.60; Esterly church, La., \$5.75; church, Pa., \$5; Geo. V. and Eliza Philadelphia, Ohio, \$12.50; Joseph Philadelphia, Ohio, \$1.02; George Mountville, Pa., \$10; Wolf Creek \$16.48; G. R. Hornbeck, Greenway, mana church, Kans., \$1.71; Tropico \$3.30.

### Receipts for India Mission up to

Young sister's missionary circle, Pa., \$25; Salem church, Ohio, \$ church, Fla., \$7.51; J. H. and Emma Baker, Ohio, \$3; A. B. Elliott, Gr \$1.25; a brother, Dankerton, Iowa, \$ Wright, Gallula, Ill., \$5.80; Carol dorf, Keystone, Pa., \$1; Henry Bal risburg, Pa., \$1; a brother and sister \$5.01; a brother in Christ, Sidney, a brother, Geistown, Pa., \$5; a sister Ill., \$1; J. H. and Emma Showalter, \$1; a brother, Rockton, Pa., \$5; E. aster, Pa., \$1; a sister, \$25; Mrs. J. Ladoga, Ind., \$1; a sister in Phila sister, Accident, Md., \$1; Newton c \$11.25; Christiania Fawcett, Centrev Samantha J. Morgan, Centreville, I ia Heath, Wabasha, Minn., 50 cent garet Calhoun, Everett, Pa., \$5; J houn, Everett, Pa., \$5; Jacob Roy Essex, Iowa, \$1; Libertyville church Mt. Vernon church, Ill., 35 cents; church, Mo., \$2.05; Maggie C. Weck er, Keyser, W. Va., \$5; a brother, Store, Va., \$2; Rebecca Snyder, B \$1; Mrs. B. M. Cohill, Mt. Holly Sp Sarah M. Langdon, Crossingville, P and Lillie Calvert, Sidney, Nebr., \$ Rowland, Mountville, Pa., \$5; Bethe \$5; a brother, Kans., \$1; Isolated, M

### SUMMARY.

Total receipts for General Mission...  
Total receipts for India Mission...  
Interest on endowment notes,....



form the church. ated life, no matter not. One person is ion to live a Chris- the vow of obedi- every member of the pure life, should do ach Christ to those how by example as "been with Jesus." ore than this? Can

# MISSION FUND 1893.

orris, Ill., 25 cents; Mrs. R. C. Wright, ter, Dayton, Ohio, febr., \$1; a brother, s, Warrior's Mark, family, Louisville, church, Pa., \$2.50; \$1; Green church, o, Ill., \$1; a sister, Pa., \$3; Lamotte, Belle Thompson, Newry, Pa., \$3; sis- , \$2; sisters of W. creek church, Kans., \$5.70; Green Mount unt church, Iowa, k church, Md., \$3; \$2.50; West Cones- church, Pa., \$13.10; 1.10; South-eastern ropico church, Cal., \$5.75; Quemahoning Eliza Kollar, New Joseph Kollar, New George S. Rowland, creek church, Ohio, nway, Ark., \$5; Ro- troico church, Cal.,

# up to May, 1893.

ircle, Waynesboro, io, \$12.35; Keuka Emma Showalter, t, Gambier, Ohio, owa, \$5; Mrs. R. O. Caroline Womels- y Balsbaugh, Har- sister in England, idney, Nebr., \$2.70; a sister, Leaf River, walter, Baker, Ohio, 5; E. A. Evans, Lan- Mrs. J. C. Mahoney, Philadelphia, \$2; a wton church, Ohio, Centerville, Iowa, \$1; ville, Iowa, \$1; Lou- 0 cents; Mrs. Mar- \$5; Jennie E. Cal- b Royer and wife, church, Iowa, \$7.50; ents; Cedar County weckert and moth- other, Myerhoeffer's er, Baltimore, Md., lly Springs, Pa., \$2; ville, Pa., \$2; Laura ebr., \$2; George S. Bethel church, Va., ted, Mich., \$1.

ssion Fund, \$354 61 ion..... 172 27 ..... 55 00

Interest from loans of Mission Fund.....\$15 00  
Interest from loans of Endowment Fund . \$56 50  
Total.....\$653 38  
Total receipts for April, 1892.....\$971 01  
Total receipts for April, 1893.....\$653 38  
Decrease.....\$317 63

Should any money have been sent during April, not acknowledged in the above, please notify immediately the undersigned.

GALEN B. ROYER, Sec'y.

## SEMI-ANNUAL REPORT OF BRETHREN'S BOOK AND TRACT WORK.

The following is the report of donations from churches and individuals, ending May 1, 1893:

### NOVEMBER.

A brother, Ill., \$50; Covington church, Ohio, \$10.61; Pleasant Hill church, Ill., \$5.05; Angeline Rase, Cal., \$1; Monitor church, Kans., \$2.25; Grundy County church, Iowa, \$3.25; Lower Stillwater church, Ohio, \$2.80; Mineral Creek church, Mo., \$6.50; Wolf Creek church, Ohio, \$6.56; Cerro Gordo church, Ill., \$11.40; Luther Petry, Ga., \$1.25; English River church, Iowa, \$1.

### DECEMBER.

Shannon church, Ill., \$4.40; W. H. Bowser, Ohio, 25 cents; a sister, Cal., 25 cents; Susie Replogle, Iowa, \$1; Greene church, Iowa, \$2.15; Maggie K. Miller, Pa., 25 cents; Maple Spring church, W. Va., \$3; Tropico church, Cal., 40 cents; Rome church, Ohio, \$3.60; Daniel Waters, Iowa, \$10; William Miller, Iowa, \$20; W. F. Shrock, Iowa, \$5; J. W. Miller, Iowa, \$5; Sarah Douglas, Iowa, 50 cents; J. A. Lichty, Iowa, \$10; A. Lichty, Iowa, \$1; Samuel Smith, Iowa, \$3; Martin Hoover, Iowa, \$5; Martin Speicher, Iowa, \$5; P. J. Summy, Iowa, \$5; sister Kelson, Iowa, \$2; Eld. Murray, Iowa, \$1; A. H. Pinkerton, Iowa, \$5; Joseph Blough, Iowa, \$5; Elias Hersham, Iowa, \$1; W. M. Wygalt, Iowa, \$5; Robert Oir, Mo., 75 cents; Geo. Ellenberger, Mo., 50 cents; T. M. Tobbert, Mo., 50 cents; Henry Oir, Mo., \$1; Ellen Shoemaker, Mo., \$3; J. M. Hoover, Mo., \$1; Susan Miller, Mo., 50 cents; John Madison, Mo., \$5; Wakenda church, Mo., \$1.75; Isaac Early, Mo., \$1; S. B. Shirkey, Mo., \$5; Samuel Sandy, Mo., \$1; D. F. Landes, Ind., 25 cents; Nancy Lesh, Ind., 25 cents; Aaron Overholser, Ind., \$1; Emma Shull, Ind., 75 cents; Richard Cullian, Ind., \$5; J. M. Barnard, Ind., \$5; H. D. Eikenberry, Ind., \$5; G. W. Cline, Ind., \$2; S. Anderson, Ind., \$1; Simon Swindler, Ind., \$2; J. A. Himes, Ind., \$1; D. B. Webster, Ind., 50 cents; Charity Himes, Ind., \$1; G. Harris, Ind., \$1; D. F. Peffer, Ind., \$1; J. B. Peffley, Ind., \$10; Howard Keim, Ind., \$5; Henry Wysong, Ind., 50 cents; Genie E. Goff, Md., \$1; Hannah Hibbs, Pa., 15 cents; Kingman County church, Kans., \$2.60; a brother, Colo., \$5; sisters of West Dayton church, Ohio, \$4; Pine Creek church, Ill., \$9.55; Spring Creek church, Pa., \$7.34; White Oak church, Pa., \$5; J. F. Ross, W. Va., \$1.50; David Negley, Pa., 13 cents; a sister, Va., \$1; Sugar Creek church, Ill., 88 cents; Buffalo Valley church, Pa., \$3.30; Dorrance church, Kans., \$3.

### JANUARY.

Geo. Marchard, Kans., \$2; Belleville church, Kans., \$2; Lydia Shewman, Ind., \$1; M. Main, Ind., 50 cents; L. D. Hoover, Ind., \$1; B. Bowman, Ind., 50 cents; a brother, Ind., \$1; James M. Wyatt, Ind., \$10; Bowlder Bales, Ind., \$2; Geo. Ullery, Ind., \$1; Lewis Kinsey, \$15; J. D. Hoover, Ind., \$3; Mahala Huffman, Ind., \$5; G. W. Gebhart, Ind., \$5; Christena Gebhart, Ind., \$2; J. H. Replogle, Ind., \$1; Susan Brumbaugh, Ind., 50

cents; N. F. Connady, Ind., \$1; Geo. Sherry, Ind., \$2; W. H. Replogle, Ind., \$5; Ruth Bowman, Ind., \$1; sister Teeter, Ind., 25 cents; Gabe Hardman, Ind., \$1; Ben Moore, Ind., \$1; a brother, Ind., \$1; a brother, Ind., 25 cents; a brother, Ind., \$1; Margaret Bowman, Ind., 50 cents; Hannah Bowman, Ind., 50 cents; Solomon Bowman, Ind., \$3; D. O. Dilling, Ind., 50 cents; Henry Dilling, \$5; Amanda Widows, Ind., 25 cents; Covina church, Cal., \$2.65; Oakley church, Ill., \$1.00; Botsourt church, Va., \$5; Rock River church, Ill., \$26.75; Macoupin Creek church, Ill., \$1.65.

### FEBRUARY.

Wade Branch church, Kans., \$1; Hickory Grove church, Ill., \$2.05; T. S. Moherman, Ohio, \$1; Emma Watson, Ind., \$1; Daniel G. Hendricks, Pa., \$10; a sister, Va., 80 cents; Martin Garber, Va., \$2; Newton church, Kans., \$1.40; McPherson church, Kans., \$2.95.

### MARCH.

Bear Creek church, Ohio, \$5.90; Spring Creek church, Ind., \$1.50; Union City church, Ind., \$9.97; Lower Stillwater church, Ohio, \$2; West Otter Creek church, Ill., \$9.25; W. E. Biddinger, Md., \$1; a sister, Kans., \$5; English River church, Iowa, \$1.60; Clear Creek church, Ind., \$3.33; Maple Spring church, W. Va., \$3.57; Upper Stillwater church, Ohio, \$11; D. I. Hoover and wife, Ohio, \$2.50; Yellow Creek church, Pa., \$20.37; a sister, Pa., \$10; Jacob N. Snyder, Pa., \$5; Rhoda A. Brown, Pa., \$1; Slate Creek church, Kans., \$1.25; Pleasant Hill church, Ill., \$1.62; Newton church, Kans., \$2.40; Lower Miami church, Ohio, 50 cents; Eel River church, Ind., \$2; Covina and Lordsburg churches, Cal., \$2.10; Tulpehooken church, Pa., \$5.40; Mountville church, Pa., \$9.29; First Philadelphia Brethren's church, Pa., \$7.37; Salem church, Ohio, \$22.28; Christian Wirt, Minn., \$1.

### APRIL.

A brother, Iowa, \$5; a sister, Va., \$1; Noah Mumma, Ohio, 50 cents; Upper Conewago church, Pa., \$2.50; two sisters, Pa., \$10; Martha Moose, Ohio, 20 cents; E. V. Wine for Sunday eggs, Ottobine, Va., \$1; Sarah Minnich, Somerset, Ind., 50 cents; S. M. Ankerman, Somerset, Ind., \$5; Eliza Stambaugh, Somerset, Ind., \$1; Eld. Caylor, Somerset, Ind., 25 cents; Barbara Haner, Nappanee, Ind., 50 cents; M. A. Metzgar, Elkhart, Ind., 50 cents; Eld. J. W. Studebaker, Muncie, Ind., \$5; John Kunkle, Muncie, Ind., \$1; David Gump, Muncie, Ind., \$1; E. M. Barick, Muncie, Ind., \$1; Mary Howard, Hagerstown, Ind., \$5; J. W. Tuttle, Somerset, Ind., 50 cents; Levi Hoover, Somerset, Ind., \$5; Salimony church, Ind., \$17.20; G. A. Buckwalter, Huntington, Ind., \$10; Greene church, Iowa, \$3; Macoupin Creek church, Ill., \$2.40; Grundy County church, Iowa, \$4.50; Conestoga church, Pa., \$11.09; Hatfield church, Pa., \$4.40; Jacob Royer and wife, Iowa, \$1; Tropico church, Cal., \$1.50; sisters of West Dayton church, Ohio, \$1.75.

S. BOCK, Sec'y and Treas.

Dayton, Ohio, May 8, 1893.

## PURE JOY OR GOOD COMPANY.

BY EFFIE UNDERHILL.

SINCE we are very fond of good company, may we claim your society and attention for a few minutes? The little child is always glad when company comes. Why? Because everybody loves innocent children, and they show their love by kind words and actions. The four-year-old is glad to be with its grandparents, because they not only love it but express their love by means of

gentleness and generous gifts, such as apples, candy, cookies, etc.

The ten-year-old girl and boy rejoice in the society of a schoolmate of their own age. Their likes and dislikes, aspirations, hopes and efforts are similar, therefore they can sympathize with each other. When they reach the dignity of teens, they are never so happy as when in the society of a schoolmate from the other side of the house. Why is this? Because tender love asserts itself in the form of pleasant looks, sweet speeches, loving acts of care and sometimes little gifts,—candy, nuts, etc. Sometimes they enjoy each other's society so much that they are not satisfied with an occasional meeting; but they must marry, and thus enjoy each other's loving society all the time. What soul does not look forward with true joy in anticipation or backward with remembrance of such an important event?

As we grow older some of us grow fastidious. Some care only for the society of the rich and great; others seek the society of the learned and wise; but others prefer the companionship of the meek and lowly—the humble. We have a lover in whom are combined all the graces. He is meek and lowly and humble enough to associate with the lowest and poorest of earth's creation, rich and grand enough to stand in king's palaces, wise and learned enough to build up or overthrow not only governments, but worlds. Yet this King of kings and Lord of lords is so tenderly compassionate and full of love toward us that he yearns for our society; not only occasionally but all the time—every day, every hour, every moment.

Could we wish for better company? Could we have sweeter intercourse with any individual than with the one who so loved us as to leave his Father's glorious mansions of peace and joy and come down to earth to rescue us from death, by giving his own innocent life on the cruel cross as a ransom for us? Has he not proved his love to us by such words as no mortal ever spoke, by such deeds as man never did, by such a gift as only God could give? Could any mortal offer better inducements than Christ, the Bridegroom, offers to his bride,—eternal life, everlasting joy, man's ones more grand than human mind can conceive, streets of pure gold, summer all the time, the society of saints and angels, everlasting peace, rest and heavenly bliss? As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Who could help rejoicing in such a Lover? He is a friend that sticketh closer than a brother. He is altogether beautiful, lovely, kind and good. He is the fairest of ten thousand.

Surely it is pure joy to dwell in such good company. Would you enter the realms of the blest? Would you walk with the Heavenly Bridegroom? Would you enjoy the companionship of saints and angels? Would you dwell forever in the mansions of light? Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

'Tis pure joy to be with those whom we love. 'Tis easy to walk under the yoke with the One who helps and encourages us on our way. 'Tis sweet to labor with and for One who loves, sympathizes with and cares for us. The burden of love is light. Do we love Jesus? He says: "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "If ye love me keep my commandments."

Canyon City, Colo.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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D. L. MILLER, . . . . . Editor  
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J. B. BRUMBAUGH, }  
J. G. ROYER, . . . . . Associate Editors.  
JOSEPH AMICK, . . . . . Business Manager.

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L. W. Teeter, A. Hutchison, Daniel Hays.

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., May 23, 1893.

THE MESSENGER will be sent from the Annual Meeting to the end of the year for 85 cents.

LAST week we stated that the new College Building would be two stories high above the basement. We should have said three stories.

Do not fail to order the "Full Report of the Annual Meeting." We predict that the report will be an interesting one. Price, 25 cents; or 12 copies, \$2.50.

BRO. DANIEL VANIMAN is spending a few days in Ohio, this week, prior to the meeting of Standing Committee at Muncie. He stopped with us a short time on his way east.

BRETHREN D. L. MILLER and J. G. ROYER are in Indiana this week with the Tract Examining Committee, for the purpose of examining such tracts as have been offered the Committee for publication.

WE have before us what we take for the Minutes of North-western Ohio, as the District and State are not mentioned. No paper is sent to the Annual Conference. The District is to be represented on the Standing Committee by Eld. S. A. Walker.

SOME people have very strange ideas. It seems all right for them to read about "Mr. Talmage," "Mr. Beecher," or "Mr. Spurgeon," men of world-wide reputation, but they count it a great breach of courtesy if we fail to write "Rev." before the name of some little preacher, hardly known outside of the County in which he lives. It seems to us that the "Rev." might be dispensed with by those who write for the MESSENGER, without detracting, in the least, from the reputation of any preacher.

**FULL REPORT** We are preparing to publish a "Full Report of the Proceedings of the Annual Meeting." Those desiring copies of the work should send in their orders at once. Price 25 cts; 12 copies, \$2.50.

A RECENT issue of the Washington Evening News contains a very interesting article, giving a clear statement of the faith and practice of the Brethren, by W. M. Lyon. Articles of this nature are calculated to do good.

WE learn that the Brethren at McPherson, Kans., are in the midst of a refreshing season from the presence of the Lord. When last heard from, eight had made the good confession, with indications of more to follow.

IT is real gratifying to learn that the little church at Moscow, Idaho, subscribed over sixty dollars towards the India Mission. How will this compare with some rich churches that do nothing for the spread of the Gospel?

THE long-continued drought in Kansas has been quite discouraging to many of the people, but Bro. B. B. Whitmer, of Quinter, writes us that a good rain fell in that locality a few days ago, and everything then looked cheerful and the people were again full of hope.

ON his way east, Bro. Enoch Eby stopped over last Sunday with the little church at Sterling, Ill. His visit was very much appreciated, it being the time of their feast. Brethren D. E. Price and D. B. Eby were also present. Bro. P. R. Keltner was ordained to the eldership, and brethren J. E. Harman and Ira J. Hoak were elected to the office of deacon.

BRO. G. N. FALKENSTEIN, our efficient Sunday-school Superintendent at this place, was advanced to the second degree of the ministry last week. He delivered his farewell sermon in the Chapel last Sunday evening. He goes from here to the Annual Meeting. He has arranged to locate at Germantown, Pa., and take charge of the work at that point.

THERE will be no paper next week. We are in the habit of omitting one issue during the Conference week, hence the next issue will not be mailed until week after next. It will contain the amount of Annual Meeting news which we usually give on such occasions. Those who desire to read a full account of the proceedings of the Meeting should not fail to send for the Full Report.

THE Brethren in Northern Missouri have decided to sustain, in the mission field, a minister who can devote his entire time to the work, and for that purpose have secured the services of Bro. W. C. Hipes, who will soon enter upon his duties. We are glad that the Brethren in that district propose to do mission work on that plan. We believe it to be the real successful way of building up churches at isolated points.

THE Standing Committee meets on Friday of this week. There are a number of new members on the Committee this year. We have published the names of all those reported in time for last issue. The names of a few others will be found among the correspondence in this issue. We look upon the Committee as a strong, reliable working body, that will keep the good of the Brotherhood in view, and earnestly work for that which promotes unity, peace and prosperity in Zion. The Standing Committee is a very important factor in our Conference, and has much to do in shaping some of the business that comes before the Meeting. The power, however, to decide questions is in the hands of the delegates sent from the local churches, and is certainly a most satisfactory way of rendering decisions that will be accepted by the general Brotherhood.

By the time this issue reaches most readers, we expect to be at the Annual Meeting company with the thousands of like people who will attend the Conference. We anticipate a glorious season in worship with kindred in Christ, yet we never know what will be in store for us. There is much important business coming before the Meeting this year, and it is to be hoped that an overruling providence will so direct those whose duty it is to render decisions on the various and perplexing questions presented, that the work may be done in a manner becoming our Christian profession. Knowing that the fervent effectual prayer of righteous avails much, we also trust that those who remain at their homes will remember the Conference at the throne of God. During the Conference ought to be a week of prayer in the Brotherhood.

THE very liberal responses given, on the Sunday in May, to the request of the General Mission Board for a collection in behalf of proposed India Mission, suggests to us the propriety of setting apart certain Sundays in each year, for the purpose of taking up collections for this character. Letters are coming in from different parts of the Brotherhood, filled with words of encouragement and good news concerning missionary sermons delivered by the earnest advocates of foreign missions. Possibly there never been a time in the history of the Brotherhood when so many impressive missionary sermons were preached on one Sunday. If the angel whom John saw "fly in the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and tongue, and people" (Rev. 14: 6), could have passed from the Atlantic to the Pacific on the morning of May 23, he might have heard one almost unbroken chorus in behalf of the millions who are sitting in darkness and waiting for the light of the Gospel. We do not set apart the first Sunday in May, year after year, as a suitable time to bring together our contributions for foreign missions? The first Sunday in October would be an excellent time to take up a collection in support of home missions, while we are working for the conversion of heathen, we do not want to neglect the important fields in our own country. Up to the time going to press, Bro. Galen B. Royer has received for the India Mission over \$1,200, with many other churches yet to be heard from.

## THREE TIMES.

A TEXAS minister, who believes in backwash immersion—a mode that is not yet 50 years old—wrote the following to his cousin in Kansas:

Did you ever think of it, that those who teach these baptismisms, do not baptize the lower limbs but once? Why do they baptize the man's feet three times as well as his head? Ask them and let me know.

This reminds us of four things. (1) Years ago we were hailed by a minister of this persuasion who requested us to tell the many listeners standing by why we did not dip the lower part of the body of the applicants three times. We put before him two questions to him: (a) When you lead the candidate into the water waist deep, do you consider the lower part of the body legally baptized? He reported in the affirmative. (b) Will you please explain to these people in whose name that part of the body has been baptized? we asked. We had no reply. His own logic killed his theory.

(2) When Eunomius invented single immersion about the year 360, he decided that the lower part of the body needed no baptism, so he and his



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followers contrived a way of dipping only the upper part of the body in the water, leaving the other portion clear of any contact with the water. This shows that the inventors of single immersion did not feel so much concerned about the limbs being immersed as those of the present age.

(3) When Naaman was told to dip himself seven times it is not to be presumed that he returned to the shore at the end of each dip. He doubtless waded into the water to a proper depth, and then dipped his body seven times.

(4) It is not consistent for those who hold to single immersion to say anything against trine immersion, for they will gladly take into their church every baptism of the kind they can get. "Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14: 22.

All that our Texas minister has to say about not baptizing the lower part of the body is mere quibble. There is neither learning, logic nor good common sense in the position assumed. For instance, when he baptizes a person, he leads him forward into the water. If he holds that the lower part of the body is, in this way, baptized, it is, of course, forward baptism. Then the other part of the body is placed backward under the water. Then one part is immersed forward and the other backward. And while this, too, may be quibbling, it is not an iota less than what he has written. J. H. M.

#### THE PHARAOKS OF THE OPPRESSION AND EXODUS.

MUDDY CREEK, TENN.

Dear Editor:

I WRITE you for information for myself and others. Will you please explain how we are to know that Pharaoh died and was not drowned in the Red Sea. There are some, even ministers, who stoutly deny what Bro. Miller has written on the subject. Where do we get the proof that Pharaoh ruled Egypt with a rod of iron for sixty-seven years, and was gathered to the tombs of his fathers? Please explain through the MESSENGER so that all can understand. W. C. KEENER.

WE very gladly comply with the request of our brother, especially since others have spoken to us on the same subject. It will be remembered that in our letters we called attention to the fact that it was impossible, in the space at our command, to enter fully into details. Many matters of interest had to be overlooked. Then, too, our letters were written in the hurry of travel, often under very unfavorable circumstances. Very often we were compelled to depend entirely upon the memory for historical data. If the large number of letters written, all of which are longer than we first intended to make them, are entirely free from mistakes, it would be more of a surprise than if a lack of detail should lead some to a wrong conclusion, as has doubtless been the case with our brother and those ministers, "who stoutly deny what Bro. Miller has written."

But let us explain, and we shall see that what has been written in regard to Pharaoh is true, and in harmony with the Bible.

The part of the letter upon which our explanation is asked, reads as follows: "The father of Pharaoh,—all the kings of Egypt had the general name of Pharaoh, as all the rulers of Germany are known as Emperors,—Seti I, the Mild King, under whose gentle reign the Israelites prospered and multiplied, died and was embalmed and entombed. Then followed the long reign of his son, 'The Great Pharaoh,' known as Ramesses II, the oppressor of Israel. He ruled Egypt with a rod of iron for sixty-seven years, and was gathered to the tombs of his fathers."

The only difficulty in the way of our brother and others, is the common belief that the Pharaoh of the oppression of Israel and the Pharaoh of the Exodus, was the same king, whereas the Pharaoh of the oppression, "which knew not Joseph," Ex 7: 14, after reigning sixty-seven years died, and his body, after being carefully embalmed, was gathered to the tombs of his fathers; and his son, Meneptah II, reigned in his stead. This Meneptah was the Pharaoh of the Exodus, and not Ramesses II, the Great, who knew not Joseph and who oppressed the Children of Israel. This statement finds abundant proof in the following Scripture: "And it came to pass in process of time, that the King of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage." Ex 2: 23.

Here we have a clear statement that the Pharaoh "which knew not Joseph" died before Moses led the Israelites out of Egyptian bondage. The language, "in the process of time," has in it doubtless a reference to the long life of the king. He must have been nearly a hundred years old when he died. It was the daughter of this Pharaoh who found Moses, and a little reflection here would at once have settled the difficulty. From the birth of Moses to the Exodus, more than one king must have reigned. Moses was forty years old when he left Egypt, and he sojourned in the wilderness forty years, leading the life of a shepherd before God called him to lead his people out of bondage; so that the Pharaoh who reigned at his birth, and this was Ramesses II, although he reigned sixty-seven years, must have been dead, at the very least, thirteen years when Moses returned to Egypt.

The proof that the Pharaoh of the oppression ruled Egypt with a rod of iron, is found on the walls of the tombs and temples on the banks of the Nile, and in the history of ancient Egypt. As to his having been gathered to the tombs of his fathers, we visited the tombs and saw where his body had been laid away in glory, and then looked in the face of the king himself.

Referring our readers to the letters describing the finding of Pharaoh's body, we call attention to the fact that the body of Meneptah II, the Pharaoh of the Exodus, has not been found. In the tombs at Deir El Bahasi were found the bodies of a number of the kings of Egypt. The bodies of the Pharaoh of the oppression and his father were found, but Meneptah II was not there. Why? Was his body covered up in the sands of the Red Sea? The Bible does not say. "Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore." Pharaoh's body may have been washed ashore as here described and embalmed and entombed, but it is significant that it was not found in the tomb of his father and grandfather. The following list of kings will assist the reader:

Ramesses I.

Seti I.

Ramesses II, Pharaoh of the oppression, during whose reign Moses was born.

Meneptah II, Pharaoh of the Exodus, whose host was overthrown in the Red Sea, and whose body was not found in the tombs of his fathers.

We again thank our brother for calling our attention to this matter, and we think it will be apparent that it is not well to "stoutly deny a statement" until we are thoroughly familiar with all the facts. D. L. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 45.—Abu Simbul.—Wady Halfa.—The Southern Cross.—Prophecy Fulfilled.

RAMESSES II, the Pharaoh of the oppression was a great builder as well as a great statesman and general. He did not confine his building operations to Egypt proper, but dotted Nubia with magnificent temples, on the walls of which are recorded in extravagant terms, the deeds of the greatest egotist the world has known. He not only built new temples, but used those of his predecessors, upon the walls of which he recorded his victories and celebrated his glories. He even went so far as to appropriate the statues of some of the Pharaohs who preceded him, and had his sculptors change the features of his fathers for those of his own. The names of the Kings whom the statues originally represented were chiseled off and replaced by the name of the praise-loving ruler. His idea was, that a statue, to fully represent his greatness must be colossal in its size, and this idea he carried out most fully at Abu Simbul in Nubia.

Sailing up the Valley of the Nile, a distance of 160 miles from Philæ, we see in the distance the dim outline of a mountain-range. A nearer approach shows that the bluff comes close to the river, and here we have the temple of Abu Simbul. The face of the mountain has been hewn away and smoothed to a depth of 119 feet, forming the front of the temple which is 105 feet high. In cutting away the cliff, the face of the mountain was carved into four gigantic statues of the Kings. They are seated on thrones with their backs against the mountain. "These granite warders, hewn out of the living rock, keep watch at the portal of the temple, seated in solemn majesty as they have sat for nearly four thousand years." The guide-books give the following dimensions of the statues: "Their total height is sixty-six feet without the pedestal; the ear measures three feet and five inches; from the inner side of the elbow joint to the end of the middle finger the distance is fifteen feet." These figures give but an inadequate idea of the magnitude of these wonderful statues bearing the features of the Pharaoh who oppressed God's people.

The symmetry and beauty of the figures are as remarkable as their great size. The limbs and head are well proportioned. The coarseness and rudeness of finish usually associated with statues of great size, is not to be seen in these mountain-like figures. Notwithstanding the enormous scale on which they are cut, the effect is quite natural and successful. The features are delicately wrought, the expression of the face is kindly and pleasant. One writer says, "They are unique in art. The masterpieces of Greece, higher in rank, have nothing to rank with the mystic beauty of these."

Each of the four statues bears the royal cartouch and name of Ramesses II. It is deeply cut on the breasts, the arms and the legs of the four colossi. By the side of the statues of the King is that of the Queen. But it is so dwarfed by the gigantic proportions of the larger statues, that it at first escapes notice and yet it is about twenty feet high. The representation shows what an exalted opinion the Pharaoh had of himself and how he regarded his consort.

Back of these four gigantic figures the mountain has been chiseled and hollowed out to a depth of 185 feet. The entrance to the temple is be-







In our next letter we shall have something to write about the Land of Goshen. D. L. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notice of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Treasurer's Report.

The following is the report of the Home Mission and Church Erection Fund, for the District of Nebraska, since Oct. 4, 1892:

#### RECEIPTS.

North Beatrice church, \$3.80; Wood River church, \$3.45; T. W. Graham, \$8.00; South Beatrice church, \$3.70; Sarah Clouse, 10 cents; Will Rinnell, 5 cents; John Rinnell, 5 cents; Anna Gripe, 5 cents; Mary Gripe, 10 cents; Cassie Crowl, 10 cents; Juniata church, \$2.75; General Mission Fund, \$150.00; Weeping Water church, \$10.85; a brother, \$12.00; D. G. Canser, \$1.05; A. R. Smith, 50 cents; Elizabeth Smith, 50 cents; South Beatrice church, \$10.70;

#### EXPENDITURES.

Stephen Yoder, series of meetings in Lincoln, \$3.80; Stephen Yoder, mission work in Lincoln, \$5.32; John Ikenberry, mission work at Maywood, \$16.84; Jesse Z. Heckler, mission work at Crawford and Crookston, \$31.40; J. S. Ryan, mission work in Lincoln, \$2.58; Owen Peters, mission work in Lincoln, \$2.50; J. P. Nofziger, mission work in Buffalo County, \$21.62; Owen Peters, mission work in Chase and Cheyenne Counties, \$37.00; Stephen Yoder, mission work in Lincoln, \$4.40; John Ikenberry, mission work at Maywood, \$12.02; J. S. Ryan, mission work in Lincoln, \$2.58; M. L. Spire, postage, 75 cents; J. S. Ryan, mission work in Lincoln, \$2.68; Stephen Yoder, mission work in Lincoln, two trips, \$5.50; S. M. Forney, mission work in the Upper Wood River, \$7.08; W. L. Boyd, mission work in Rock County, \$6.00; L. F. Love, mission work in Lincoln, \$4.66; Aaron Berkeybile, mission at Elk Station, \$2.50; C. Hope, loaned for traveling expenses, \$14.90; M. L. Spire, expenses to meet Mission Board, \$4.43; J. L. Snively, postage, \$2.70; G. W. Stambaugh, mission work in Custer County, \$22.24; Owen Peters, mission work in Lincoln, \$2.60; J. S. Gable, hall rent for Lincoln mission, \$45.00; L. F. Love, mission work in Lincoln, \$3.92; Stephen Yoder, mission work in Lincoln, \$2.60; J. K. Shively, mission work in Lincoln, \$3.70; G. W. Stambaugh, mission work in Frontier County, \$20.43; Stephen Yoder, mission work at Elk Station, \$2.25; L. F. Love, mission work in Buffalo County, \$20.10; W. L. Boyd, mission work in Rock County, \$6.00; John Ikenberry, mission work at Box Elder, \$11.72.

M. L. SPIRE.

Holmesville, Nebr., April 17.

#### Shadows.

"ALL sunshine makes the desert," says an Arab proverb. A black cloud makes the traveler mend his pace and wind his way home, whereas, on a fair day and a pleasant way, he wastes his time, for his affections are taken up with the prospect of the country. However others may think of it, I take it as a mercy that now and then some clouds come between me and my sun, and many times trouble conceals our comforts; for I perceive that too much sunlight would cause us to forget our Father's house and our heritage.

The greatest difficulties often lie where we are not looking for them. Shadows lie on many fields of knowledge, but the light of God falls on the path of duty. Tribulations may come into the church as a flood, but those who have their eye fixed on Christ hold on their way. The word which they have heard is a strong link binding them to him who is more than all else to them.

Such are life's scenes. Change and disappointments are written upon every leaf of Time's Book. Thus the great disappointment to the brethren and sisters of White church on Friday, April 21, when they came together to hold a love-feast, and found the church-house in hot coals and ashes, with all its contents burned. It happened Thursday night, between eight and nine o'clock. Cause, incendiarism; loss, about \$1,200; no insurance. Our Hymn Books, Bibles and Testaments, a large bundle of tracts, a part of the Sunday-school supplies, all of our utensils for Communion services were destroyed. If any brother, or sister, or friend, feels like helping us to replace our losses, it will be thankfully received. Remit to T. C. Dunbar, Treasurer of Building Committee, Bowers Station, Ind.

D. C. CAMPBELL.

Colfax, Ind

From the Pipe Creek Church, Md.

THE brethren and sisters of the Eastern District of Maryland met in the Pipe Creek church, April 4. A number of queries were before the Meeting. Two papers were sent to Annual Meeting. It was decided that we hold a ministerial meeting in this District, and a committee of three brethren was appointed to make the necessary arrangements. Eld. S. H. Utz was elected to represent this District on Standing Committee.

On April 29 we again met in the Pipe Creek church in council, after the general visit. Considerable business came before the meeting, but all was disposed of in a Christian spirit. Some business had to be left over until our next council. The church asked Bro. Wm. M. Lyon to return and assist in the ministry. Five dear souls were received by baptism. Five were received by letter. Thus the good work moves on. Our love-feast will be held May 27, the Lord willing.

RACHEL A. FROUTZ

#### Death of Eld. Isaac Cripe.

ISAAC CRIFE, elder of the Pyrmont church, was born in Montgomery County, Ohio, Jan. 5, 1816, and died April 27, 1893, aged seventy-seven years, three months and twenty-two days. He was a consistent member of the Brethren church for over fifty years, and served the church as minister about forty years. He has had the eldership of the Pyrmont church about twenty-two years. He was married twice, the first time to Sarah Daniels, on March 19, 1840; the second time to Anna Holsopple, on Oct. 16, 1858. He was the father of four children, — three sons and one daughter, — three of whom are still living.

He was laid to rest in the Pyrmont graveyard April 19. About one thousand witnessed the burial. It was a solemn thing to see one, who was our foreman so many years and who had often given us good counsel, lowered beneath the clouds of the valley. The widow chose as text 2 Cor. 5: 1. Discourse by Bro. A. J. Flory. We hope our loss is his gain.

Pyrmont, Ind., April 29.

From Staunton, Va.

STAUNTON, a city of about ten thousand inhabitants, is the home of about eighteen members at present, including two of us in the minis-

try and one deacon. Several have lived here a long time, others but a short time. Some are permanently located, others are but transient. We have no place of public worship, but have the use of a chapel about two miles from here.

Yesterday Eld. Noah Fisher preached. One precious soul made the good confession. By Eld. Levi A. Weuger he was led down into an artificial lake in the City Fair Grounds, in the presence of about five hundred persons.

Much inquiry is made about our doctrine and practice, and it is often asked why we do not build a house of worship here. Two of the city congregations are proposing to sell us their houses as they wish to enlarge. We do not know of a better opening for practical missionary work than this place. What says the Second District of Virginia, which is and ever has been, a strong advocate of home mission work, both in theory and practice?

S. W. GABBER.

May 8, '93.

District Meeting of Northwestern Kansas and Northern Colorado.

THE District Meeting of Northwestern Kansas and Northern Colorado was held April 21. After devotional exercises G. W. Feeler was elected Moderator; C. S. Holsinger, Reading Clerk; B. B. Whitmer, Writing Clerk. There was not much matter presented by the churches outside of mission work; but in this line a commendable zeal was manifested. It was to our regret that, from the report of the various delegates, it was apparent that our District is still much too weak to respond to the many calls from the isolated points in our territory.

The Denver Mission was favorably reported. It was decided to station a suitable brother there as soon as such a one can be secured. Upon the whole there seemed to be an earnest feeling in favor of pushing forward the mission work of the District to the full extent of our ability. Eld. C. S. Holsinger represents our District on the Standing Committee; Eld. John Holsinger is alternate. The Ministerial Meeting of our District was well represented and much enjoyed by all present. A growing interest was manifested, and much was brought out that will, if observed, be valuable to us all as ministers and house-keepers.

B. B. WHITMER, Sec.

Quinter, Kans., April 26

From Carthage Church, Jasper Co., Mo.

THE Spring River church met in special council May 1, for the purpose of organizing the west half of the Spring River church into a new organization, for the convenience of both churches. Perfect harmony prevailed, and the work was done, we believe, to the entire satisfaction of all concerned, and in a Christian spirit. We have a very orderly church here. Some good admonitions were given by the elders present, which had their effect for good on all.

We completed our organization by electing Bro. George Barnhart as our elder, and by electing a clerk and treasurer. The new organization was named the Carthage church. We start out with thirty members, one minister in second degree, and three deacons. About twenty of the members live in Carthage City. We have no house of worship, but we have the use of the Adventist church. They use it on Saturday, we on Sunday; so it does not interfere with their appointments.

We also decided to have a Sunday-school, and elected as Superintendent, Bro. Ard. George. We met the second Sunday in May, to complete the organization of our Sunday-school.

N. ORR.



## From the Mountains of Virginia.

THIS article comes late, for the reason that I had written it last fall, and for some cause it failed to appear. I now write again, by request of the Book and Tract brethren.

The work of the Beaver Creek brethren is done principally on horseback through the mountains west of the valley of Virginia. The brethren ride as much as one hundred miles in parts of six Counties of Virginia and West Virginia. It does not cost us much money, and that is why we do not call on the Missionary Board for help. However, it requires our time, and therefore we do not contribute as much to the Missionary Fund as some may think we ought; and it may be that we should do more. But this will show that we favor the cause. For my own part, I think the church should do more for the Lord than she does. The people are suffering for the Gospel, even in our little territory, and the church is suffering.

April 20, 1892, G. W. Wine and myself went to Highland County, Virginia. We remained six days preaching and visiting the members, and had one church meeting.

April 29, I went to Highland and Pendleton Counties, a distance of thirty-five miles, where I remained five days preaching and visiting the sick.

May 17 Bro. S. T. Miller and myself started to Highland, Pocahontas, Greenbrier and Bath Counties, some eighty miles from home. We remained there twenty-one days, preaching once and twice a day.

June 17 I started to Highland County, a distance of fifty miles, and was out twelve days, preaching nearly every day. Sunday I preached twice and baptized one applicant.

July 10 wife and I started to Highland to the Mineral Spring, where I spent nineteen days.

Sept. 5 I started to Bath, Greenbrier, Pocahontas, and Randolph Counties, a distance of one hundred and fifteen miles, remaining thirty-four days, and preaching nearly every day; some days, twice.

Oct. 14 I went to Bath County to a new field, a distance of forty-six miles. Here I remained fourteen days and preached about once a day. I baptized five persons.

For brevity's sake I have omitted many particulars, but will yet say that on these mountain trips we cross the Shenandoah Mountains the first day; the first and last days we often have no appointments. Some other days we ride all day, but generally have one appointment each day. Some places we remain a week. We have members at all those points; at some there are only four or five. At one place there are twenty; at another place there are twelve. We have a few preachers, but at some points none. We have other Brethren at Beaver Creek, who travel in the mountains. Still, we do not do as much as should be done for the good of the cause.

In my work in 1892 I distributed about 2,600 tracts. I cannot tell just what they have done, for the reason that I did not often get to the same places again after distributing them. If it is the Lord's will that I get there this year, perhaps I can tell more about what they have accomplished. I think they will do a good work, for they preach when we are gone. JOS. A. MILLER.

Sangerville, Va.

## From Black Rock, Pa.

Our journeyings took us on Saturday, May 6, to Woodbury, Baltimore, where we met at night with the congregation of that place for worship. On Sunday morning Bro. Jeremiah Brown, of Pipe Creek, also met with us at the same place.

After service we went to the stream, where one sister was baptized, and, we trust, "rose to walk in newness of life."

At 3 P. M. we had Sunday-school, and at 7:30 P. M., preaching. Thus ended a short, but busy visit with our Brethren and friends at that place.

We felt, as we often do, that in our large cities there are yet many people to be brought to Christ, and that it requires much work to do it.

To-day, May 8, we reached home in safety. By the time this reaches our readers our address will be Shannon, Ill., until further notice.

SAMUEL BOWSER.

Lineboro, Md.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Secor, Ill.—One more came out on the Lord's side yesterday and was buried with Christ in baptism.—G. W. Gish, May 8.

Willow Creek, S. Dak.—Our love-feast will occur June 24, at 4 P. M. It is to be held sixteen miles south west of Frederick, S. Dak. Help is needed and all are invited. Any one coming will please notify the writer.—W. W. Horning, Frederick, S. Dak.

Daleville, Va.—The Ministerial Meeting to-day, at the Valley church, organized with Bro. O. E. Arnold, Moderator. We had three two-hour sessions with good attendance. Discussions were prompt, pointed, and earnest. The general interest was warm and spiritual.—I. N. H. Beahm, Clerk, May 6.

Truro, Iowa.—Our love-feast will be May 27, at 2 P. M., in the South River church, Madison Co., Iowa. Any Brethren wishing to stop at the South River church, will be gladly met at Osceola, Clark Co., Iowa, if they will drop a card to Bro. W. W. Folger at that place, or Wash. Caskey.—Meda Caskey, May 9.

Wacanda Church, Ray Co., Mo.—At our council, May 13, 1893, a committee of five was appointed to investigate the propriety and devise plans, if necessary, of dividing this church into two or more congregations. It is now scattered over the greater part of two Counties, and contains nearly two hundred and fifty members.—J. H. Shirley.

New Market, Iowa.—We have had another spiritual meeting. It did us much good in our isolated condition. Bro. John Gable came to us April 27 and commenced preaching on the following evening. He continued until May 3 and his labors resulted in three additions to the fold. We think there are others almost persuaded. This is a new place for the Brethren and, we think, a good one in which to do mission work. Bro. John, come again.—Isaac E. Webb.

Culver, Ottawa Co., Kans.—On April 14 Bro. John S. Mohler, of Morrill, Kans., came to hold a series of meetings. He preached, in all, thirteen sermons in Tripp's schoolhouse, four miles west of Culver. Sinners were made to feel the need of a Savior. Six dear souls came out from the world and were baptized. Among them was my husband; for which we thank the Lord. Others are counting the cost. Bro. Mohler preached with power.—Ella M. Settle.

North Beatrice, Nebr.—May 6 the above church met in regular quarterly council, at which time all the business of the meeting was transacted pleasantly. Eld. Urias Shick, of Holmesville, having the oversight of this church, remained over Sunday with us and preached a sermon on the blessedness of those who have a right to the Tree of Life. After services, the India Mission was remembered, and about eight dollars contributed for its support.—J. E. Bryant, Pickrell, Nebr.

Summerfield, Kans.—The cause of Christ in the Vermillion church, Marshall Co., Kan., is prospering. We were made to rejoice by one young brother making the gospel his profession. Yesterday four more were made to join in with the people of God. They are under the age of eighteen years. Blessings be with the tender lambs!—debaker, May 8.

Rummell, Pa.—Western Pennsylvania Synod in council in the Shade Creek congregation, Erie County, Pa., April 26. Thirty gates were present, and organized John S. Holsinger, Moderator; J. C. Assistant Moderator; Daniel Holsopfer, S. S. Lint, Assistant Clerk; D. H. W. Clerk. There was no new business. Reports of several committees were heard. A new request of last year for Anniversary for 1894 John S. Holsinger was adopted on Standing Committee. Adjoining union and harmony.—Daniel Holsopfer.

Forgy, Ohio.—The council-meeting of the Creek church, Ohio, last Saturday, was one. There was considerable business transacted. District Meeting. District Meeting and Annual Meeting. nett Trout and Henry Frantz. The Meeting was a pleasant one. There are waters here in the Miami Valley, high years. I am about restored to my usual so I can work again in the great cause. How much there is to do! Who can be idle?—Henry Frantz.

Lancaster, Pa.—We held our love-feast Sunday, May 7. The weather was beautiful. We had a very enjoyable season. The house was crowded, and many returned staid home because there was no room. Our second love-feast since we organized, second ever held in this city. During the noon we had a Children's Meeting, addressed by Bro. C. H. Balaugh, S. S. others. Their remarks were very interesting. This little mite will help in this mission. We hope and pray that God will continue the work here, and that much good may be done for the Lord.—A. J. Evans, May 10.

Belleville, Kans.—Bro. Charles Smith, of Ill., is sojourning in our vicinity. He preached for us April 30, the first Sunday in May, Bro. Holsinger a missionary sermon, followed by a collection. Then a collection was taken up for the mission. The congregation was not large, but the collection was not large. Withstanding \$16 were received. This little mite will help in this mission. While we are in favor of foreign missions, still think that our home mission is neglected. Bro. Holsinger returned from Longmont, Colo., where he was assisting in some church work.—Louisa May 8.

Sandy Church, Ohio.—Our quarterly meeting passed off pleasantly May 6. Many were present, and all appeared interested in the work of the church. Eld. Loomis read us and delivered a missionary discourse. A collection was held after services to defray the expenses of brother and sister. The amount collected was \$10. Prayers of many go with our dear brother on their mission. Our Sunday-school is progressing finely under the supervision of brother, M. W. Hahn. We have in series of meetings in the near future followed by Communion services.—North Georgetown, Ohio, May 8.



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Everett, Pa.—Brethren traveling by rail or any other way, will please stop with us, as we are having services every Sunday. We can get a congregation together in one hour's time. We are having an interesting meeting. Come and help us whenever you can.—D. S. Clapper, May 1.

Markleysburgh, Pa.—I met with the Brethren of the Markleysburgh congregation on the evening of April 27, and continued our meetings until the evening of May 7. As an immediate result, ten precious souls made the good confession and were buried with Christ in baptism on the morning of May 8.—J. H. Myers, Somerset, Pa.

East Hillsdale, Ohio.—The Brethren met in council May 6. But little church business was called up. Eld. Noah Longenecker was chosen by North-eastern Ohio on Standing Committee to the Annual Meeting. Eld. John Kurtz is sent from this District as delegate. The church then decided to meet June 17, at ten A. M., for Communion services, to which the members are all invited.—D. F. Ebie.

Hygiene, Colo.—The St. Vrain church held its spring Communion April 29. Owing to the very inclement weather just at that time, the attendance was small, but the meeting was a very enjoyable one, nevertheless. We trust all who were permitted to participate in it, were made stronger spiritually. Eld. O. S. Holsinger, of Belleville, Kans., made us a brief visit and was present at the meeting. The few sermons he gave us were highly instructive—full of encouragement for the Christian, and warning for the sinner. Will such earnest workers please remember that their visits here are always welcome?—D. Leedy, May 2.

Appanoose Church, Kans.—Bro. C. C. Root came to us April 29 and preached for us until May 6, when our Communion occurred. One young man came out on the Lord's side and was baptized. In the evening one hundred and eighty members surrounded the table of the Lord to partake of the sacred emblems. Fifteen ministers, seven of them elders, were present. May 7, the day following the Communion, brethren C. T. Heckman and John Sherfy were advanced to the eldership, and Bro. I. B. Garst was advanced to the second degree of the ministry. Bro. C. T. Heckman is our delegate to Annual Meeting.—W. A. Kinzie, Centropolis, Kans., May 8.

Warrensburg, Mo.—The District Meeting of the Middle District of Missouri, was held in the Deep Water church, May 4 and 5. The Ministerial Meeting was held May 3. The discussion at the Ministerial Meeting was very interesting and profitable. A brief synopsis of it will be published with the Minutes of District Meeting. There was not a large amount of business before District Meeting, but all was disposed of pleasantly. No papers were sent to Annual Meeting. Bro. M. T. Baer represents the District on Standing Committee. The District Meeting for 1894 will be held in the Walnut Creek church, Johnson Co., Mo.—Levi Mohler.

Yellow Creek Church, Ind.—This church met in council April 29. The business passed off pleasantly. Bro. Hiram Roose was elected delegate to Annual Meeting. One young married lady was baptized. While the meeting was in session, Bro. John Roose (father of Hiram and Eli Roose, both ministers) died. Some of the friends were called from the meeting. There is much sickness in the country and many are dying. There is also much rain and cold weather, making for us a late spring and causing sickness. Spotted fever, measles, diphtheria and other diseases prevail. A number of old people are dying with the drowsy, and heart failure, supposed to be the result of La Grippe.—J. H. Miller, April 30.

Vermillion, Kans.—Rejoice with us! Five were made willing to put on Christ by baptism lately. We feel this to be the result of our evergreen Sunday-school. All are young and faithful attendants at Sunday-school and church. A missionary sermon was preached to-day, and a collection for the India Mission taken. Health is good.—A. Z. Gates, May 7.

Muenster, Texas.—The William's Creek church met in council, and elected delegates to the District Meeting, to convene on Aug. 11. By collection we raised \$36 for expenses, and for Mission and Tract Work, \$7 10. We think this little band deserves help and encouragement. I will be at Annual Meeting and to brethren that want to come here and help, I will give all of the information I can. No land speculation in this.—A. W. Austin, May 6.

Bareville, Pa.—The Conestoga church met in quarterly council April 15. Our love-feast will be held June 6 and 7, at the Bird-in-hand meeting-house. Brethren Isaac Taylor and Hershey Groff have been elected delegates to District Meeting, and Eld. John Grabill to Annual Meeting. A committee was authorized to proceed with building a meeting-house at Spring Grove. We are sorry, very sorry, that we cannot report the organization of a Sunday-school, as so many other districts have done; but hope that, through the help of an All-wise Providence, we may some day be granted this happy privilege.—Lizzie Myer.

Solomon's Creek, Ind.—We met in special council at the Syracuse house. Bro. Lincoln Carey was chosen Sunday-school Superintendent at Syracuse. One was baptized at this meeting. April 10, by request, Bro. Lemuel Hilery came to this place and gave us eight doctrinal sermons. Bro. Lemuel preached the Word with power, and shunned not to declare the whole Truth. There is no uncertain ring in his preaching. His burning words are having their telling effect in the churches of Northern Indiana. Two were received into the church by baptism at this meeting. At 10 A. M. to-day, Bro. David Reid was called to his long home.—L. A. Neff, April 24.

Bellefontaine, Ohio.—According to the request of the Mission Board, our Sunday-school yesterday took up a collection for the India Mission, amounting to \$29 37. We think this very good, considering that it was the first collection ever taken in our church for missionary purposes. We are glad to see that our Brotherhood is waking up to the missionary work and I trust that the time is not far distant when we will have a representative in every heathen land. We can if we will. We have the material waiting, and we have the means if the proper effort is put forth to obtain it. May the Lord bless those who have said, "Here am I; send me," and may they be the means of light to some poor heathen soul, whose future is nothing but darkness.—John R. Snyder, May 8.

Wooster, Ohio.—The members of the Wooster church met in quarterly council yesterday, April 29. The church called Eld. F. B. Weimer to assist us in settling some difficulties that have existed in our church for a number of years. Everything was settled to the satisfaction of all present, for which we all feel to thank the Lord. We decided to hold a Communion June 8, at 10 A. M., at Bro. Aaron Heestand's, one and one-fourth miles west of Smithville Station, on the Pittsburg, Fort Wayne and Chicago R. R. A series of meetings will begin the Saturday before the Communion. An invitation is extended to all, and especially to ministering brethren. Bro. Eli Holmes represents us at Annual Meeting.—Maria Runkle, Weilersville, April 30.

Masteronville, Pa.—Nineteen additions to the church by baptism on Saturday, April 15, with several more applicants soon to follow, is the result of several series of meetings held in this district last winter. Our love-feast, on May 2, is in the past, but not so soon forgotten. About three hundred members communed. Both our Sunday-schools are prospering. All praise to God, for his many blessings!—John C. Zug, May 8.

Lewistown, Pa.—We held our Communion meeting April 25. We had a very good and enjoyable meeting. Our membership was pretty well represented, and there were quite a number of brethren and sisters from other churches. We had quite a good representation of ministers, as our District Meeting was the day following. Two precious souls were willing to forsake the sinful pleasures of this world and were baptized, we trust, to walk in newness of life.—Sarah Spanogle, April 29.

Crescent City, Ok. Ter.—We left McPherson County, Kans., Feb. 15 for Logan County, Oklahoma, where we expect to make our home. We moved to the Mount Hope congregation which numbers thirty-five members. They have worked faithfully for the good cause. They have a good Sunday-school, and preaching every Sunday evening, also on second and fourth Sundays at 11 A. M. There are four ministers and two deacons. There are three organized churches in the Territory. Other members are scattered, but they can probably be organized in the near future. Much preaching is needed. I know of no place where it is more calculated to do good than here. Bro. Jacob Appleman is the only elder in the Territory. We could use several more to a good advantage in this fertile country.—J. O. Brubaker, May 5.

Eglos, W. Va.—April 30 was the day appointed for the Children's Meeting. Bro. Aaron Fike preached for us from Prov. 23: 19, 26. There were two others of our ministering brethren present, and they spoke also. We all had a pleasant meeting, but still there was sorrow. One seat was vacant. Our little brother in Christ, August Fike, could not be with us. He is still improving, but slowly. May 7 we met again for worship. Bro. Jonas Fike preached a missionary sermon from Luke 22: 29. After the sermon we took up a collection for the India Mission, which amounted to something over \$29. May this be the means of saving some poor soul. We hope and pray that the good Lord will bless those brethren and sisters who are willing to sacrifice all for Jesus and are made willing to go out in the heathen country to save the lost.—Rachel Weimer.

Melvin Hill, N. C.—In reading from time to time your appreciated columns, we have discovered that there is quite a good deal said about mission work, which makes us think that there is a good missionary spirit among us. We are glad for this and hope you will remember us here in our isolation and arduous labor, when you get to the point of distributing faithful workers and means to carry on the good work. We feel that there might be a glorious work done here among the people of North and South Carolina, if we had the means and the brethren who would be willing to make the sacrifice. There are many here who are tired of their present hopes and when properly instructed in the primitive simplicity of the religion of Christ, will accept it. But the means are lacking here to carry on the good work to the desired extent. We have many more calls for preaching than we can fill, having to support self and family by tilling the soil. There were four members received by baptism in April, and we think there are others almost persuaded.—Geo. A. Branscom, May 8.



**A Correction.**—At the end of last quarter our school was in my debt \$5.77. I told the Secretary I would donate that amount to the school. But, instead of placing it with the receipts, he got it with the expenses, making the receipts \$44.95 and the total expenses \$56.49. By placing the \$5.77 as a donation, both amounts are \$50.72. —*James Quinlan, Baltimore, Md.*

**Wetsel, Ohio.**—The Van Wert church met in quarterly council April 19. Our elder, Bro. Simmons, of Union City, was with us. Bro. Harp was chosen delegate to Annual Meeting, and brethren Jacob Heistand and James Harp were elected delegates to District Meeting. We appointed a love-feast for Oct. 14, commencing at 2 P. M., the Lord willing. —*S. E. Longanecker, April 20.*

**Dimsdale, N. C.**—The Good Lord is working in the hearts of this people. April 9 three precious souls publicly renounced the world, — Satan's kingdom, — and covenanted with God in Christ to live faithful in the Master's cause until death, and were baptized according to the great commission in Pacolet River, S. C. April 30 one more precious soul followed their example, and was buried with Christ and arose to walk in newness of life. Many more, we feel, are near the kingdom. —*W. Lawler.*

**Girard, Ill.**—The quarterly council of the Macoupin Creek church was held yesterday. All business passed off pleasantly. Four were received by letter, one a minister in the second degree, which was quite encouraging to us all. Contributions to church treasury, the Mission and Book and Tract Work were given. Our Communion meeting was appointed for Oct. 27. Some good council was given by the brethren from adjoining churches. May God bless all his people! —*Michael Flory, May 8.*

**McPherson, Kans.**—The feast of the Monitor church, held April 29, is now past. The weather being unfavorable, it was not largely attended, but very enjoyable. We trust good impressions were made and resolutions formed. Next morning we had an interesting talk to the children by A. W. Vaniman and Eld. A. M. Dickey; next a soul-cheering sermon by Eld. F. H. Bradley. After that Bro. Geo. E. Studebaker was advanced to the full ministry, and Bro. J. J. Yoder to the second degree. —*S. E. Lantz, May 5.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**DAVIS-SNYDER.**—At the residence of the bride's mother, Martinsburgh, Pa., April 19, 1893, by the undersigned, Mr. Harry Davis, of Altoona, Pa., and sister Elizabeth Snyder, of Martinsburgh, Pa. *J. W. WILT.*

**NEWMAN-HUSTON.**—At the residence of brother and sister Harrison Huston, Mr. Howard W. Newman and sister Loama Huston, both of St. Joseph County, Ind. *H. W. KREIGHBAUM.*

**EATON-WEIGHLEY.**—At the residence of the bride's parents, April 18, 1893, by the undersigned, Mr. Jacob Eaton, of Latrobe, and Miss Vesta Weighley, of Somerset County, Pa. *ISAIAH C. JOHNSON.*

**BRANT-ENGLE.**—At the residence of the bride's parents, April 30, 1893, by the undersigned, Mr. Gilmore W. Brant and sister Ella Engle, both of Somerset County, Pa. *ISAIAH C. JOHNSON.*

**SNYDER-GARVER.**—At the residence of the bride's parents, near Harbor Springs, Mich., April 30, 1893, by the undersigned, Mr. Andrew Snyder and Miss Belle Garver. *ISAAC HUFFORD.*

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**REEVES.**—In the Gillett's Grove church, Clay Co., Iowa, April 18, 1893, of poisoning by eating wild parsnips, Nelson

Grant, eldest son of A. H. and Maria Reeves, aged 12 years, 5 months and 7 days. Funeral by Mr. Bond from 1 Cor. 15: 54, latter clause *C. D. REEVES.*

**SCHMIDT.**—In the Wayman Valley congregation, Clayton Co., Iowa, April 21, 1893, Henrietta, wife of Charles Schmidt, daughter of Luther and Lily Hawks, aged 23 years, 6 months and 29 days. Funeral by Henry Stone and the writer from Matt. 14: 12. *C. H. STONE.*

**WILLIAMS.**—In Barron County, Wis., April 15, 1893, sister Rachel Williams, aged 33 years and 4 months. She died of a complication of diseases. She had been a faithful member of the Brethren church for a number of years. She leaves a husband and two children. Funeral by Bro. E. Bowman from Rev. 14: 12, 13. *JENNIE A. BOWMAN.*

**ROSS.**—In the Brother's Valley congregation, Somerset Co., Pa., April 25, 1893, sister Caroline Ross, aged 48 years, 5 months and 29 days. She was the wife of William Ross, and leaves a husband and five children. Funeral by the writer. *D. H. WALKER.*

**KINSEL.**—Near Tescott, Ottawa Co., Kans., April 13, 1893, Bro. Jacob Kinsel, aged 76 years and 1 day. He was born in Mifflin County, Pa., and moved to Kansas many years ago. He died at his son's, John Kinsel. He leaves five sons and three daughters. Funeral sermon by J. S. Mohler and the writer. *L. W. FITZWATER.*

**WILSON.**—Near Middletown, Frederick Co., Md., April 10, 1893, from an attack of La Grippe and heart trouble, Robert Wilson, aged 77 years, 6 months and 18 days. He was a devoted and faithful member of the church for many years. He leaves a family of children, part of whom are in the church. Interment in the Broad Run cemetery. Services by Eli Youtree and the writer. *DAVID AUSHERMAN.*

**GARBER.**—In the Pipe Creek congregation, near Untontown, Md., Jan. 17, 1893, Bro. J. Martin Garber, aged about 75 years. Funeral services by Eld. Solomon Stoner.

**BAER.**—At the same place, April 18, 1893, friend Samuel Baer, aged 64 years. Bro. Garber had his home with friend Samuel and family for several years. The last year of his life he was nearly blind. Funeral by Eld. E. W. Stoner. *R. A. FROUTZ.*

**MARTIN.**—In the Four Mile church, Union Co., Ind., April 10, 1893, Bro. James N. Martin, aged 59 years, 3 months and 24 days. He was married to Huldah Cox in 1865. To them were born seven children, three of whom preceded him to the spirit land. He united with the Brethren church Aug. 18, 1891. Funeral services by the writer. *JACOB RIFE.*

**COX.**—In the Donel's Creek congregation, Ohio, April 29, 1893, Bro. George H. Cox, aged 33 years, 7 months and 21 days. He left a side companion and an infant son. Funeral services held at the Donel's Creek house. *D. LEATHERMAN.*

**HUFFMAN.**—In the Black Log Valley, Juniata Co., Pa., Bro. Joseph B. Huffman, aged 21 years, 5 months and 12 days. The young brother was killed instantly by a tree falling on him. He, with others, was cutting timber for a steam saw-mill, a few miles from his home. Funeral by the writer from Eccl. 7: 1. *R. M. WAKEFIELD.*

**SHUE.**—In the Aughwick congregation, Pa., April 26, 1893, sister Rebecca Shue, wife of Bro. Andrew Shue, aged 51 years, 4 months and 14 days. She was a constant sufferer for several weeks prior to her death. She leaves a devoted husband and ten children. Funeral by Eld. James R. Lane. *WALTER S. LONG.*

**KABLE.**—In the West Otter Creek church, Macoupin Co., Ill., Susan, wife of James Kable, aged 76 years, 6 months and 11 days. She was born in Washington County, Md., Sept. 28, 1816. She was married to James Kable, May 14, 1837. She united with the German Baptist Brethren church in 1856. To them were born ten children. Funeral at the Pleasant Hill church, by Javan Gibson and the writer from Job 19: 25. *MICHAEL FLORY.*

**PRISER.**—In the Fredonia church, Wilcox Co., Kans., April 9, 1893, the infant son and only child of brother John and sister Kate Priser, aged 4 days. *NORA RENCH.*

**ASHBROOK.**—In the Bethel church, Ind., March 22, 1893, sister Jane Ashbrook, aged 92 years, 8 months and 13 days. Sister Ashbrook united with the church about twenty-four years ago, and has lived a consistent life ever since. She was anointed a short time before she died, and expressed herself as being ready and willing to leave this world. She was the mother of twelve children. Funeral by the writer, assisted by Bro. Davis Younce, from Heb. 13: 16. *W. R. DEETER.*

**FLEMING.**—In the bounds of the Nettle Creek congregation, Ind., Jan. 29, 1893, Mary Catharine, daughter of friend Frank and Maggie Fleming, aged 2 years and 29 days. Funeral services by the writer from 1 Cor. 15: 22.

**LYONS.**—In the same congregation and the same family, April 22, 1893, of consumption, Nella A., daughter of John

and Catharine Lyons, aged 17 years, 10 months and 14 days. She was left without a mother when quite young by the writer, assisted by Eld. Lewis Kinsel. *ABRAHAM.*

**FREET.**—At the home of sister Eliza Freet, Bro. John Freet, aged 76 years. Funeral services by the writer and others.

**NELSON.**—At her home near Altoona, Pa., da Nelson, wife of Bro. James Nelson, aged 74 years. Funeral services by the writer and others.

**NELSON.**—At the home of her daughter, church, Pa., near Asbury, April 2, 1893, son, aged 74 years, 8 months and 1 day. Funeral by the writer.

**WEBB.**—At his home in Sinking Valley church, April 6, 1893, Bro. Joseph Webb, aged 76 years. Funeral services by the writer.

**NEARHOOF.**—At his home in Warrior's Mark church, April 16, 1893, L. Hoof, aged 67 years, 5 months and 22 days.

**HARSHBARGER.**—At Huntingdon, Pa., Ray D. Harshbarger, aged 4 years, 4 months and 1 day. He was the son of Jacob S. and Susanna A.

**HIGHLAND.**—Near Roth's church, Pa., a child of Henry Highland, aged about 8 years. Funeral by Eld. Peter Brown and others.

**GARRETT.**—At the same place, April 16, 1893, Lewis Garrett, aged 71 years, 2 months and 10 days, born in Virginia. About 1890 he moved to Indiana, where he lived until his death. He leaves a family of children. Funeral April 24.

**FISHER.**—In Okaloosa, Iowa, April 4, 1893, Fisher, aged 80 years, 4 months and 16 days. He was a member of the Presbyterian church. Funeral by Rev. Baugh, of the Presbyterian church.

**COON.**—In Roanoke congregation, near Va., April 27, 1893, Mrs. Mary Frances Co. Jefferson Coon, aged 41 years, 6 months and 10 days. She was the wife of John Coon, and leaves a husband and seven children. Funeral by the writer and Eld. J. W. Eller from 1 Cor. 15: 22.

**COON.**—In the Roanoke congregation, near Va., April 10, 1893, sister Nancy Coon, aged 65 years, 5 months and 25 days. She was the daughter of Eld. Danl. Barnhart, of Virginia, with the church over forty-six years ago. To Bro. Coon, who survives her, in 1845, mother of thirteen children. Funeral by the writer and J. W. Eller, from Rom. 14: 7, 8.

**DUNKIN.**—At her home in the City of Richmond, Va., May 3, 1893, sister Alice A. Dunkin, aged 76 years, 7 months and 4 days. Deceased May 18, 1893, in Floyd County, Va. She moved with her family to Carthage, Ill., March 27, 1893. She was a member of the church, and was assisted by the writer. *H. DUNKIN.*

### The Gospel Messenger.

Is the recognized organ of the German Baptist Brethren, and advocates the form of doctrine taught in the Bible, and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance, Regeneration of the heart and mind, baptism for remission of sins unto the reception of the Holy Spirit, are the means of adoption into the household of God.

It also maintains that Feet-washing, as taught in the Bible, and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and served by the apostles and the early Christians, in connection with the Communion, should be taken in the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Peace, upon the followers of Christ.

That War and Retaliation are contrary to the spirit of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-Resistance, as taught in the New Testament, should be maintained by the followers of Christ.

That the Scriptural duty of Anointing the Sick with oil, as commanded in the Bible, is binding upon all Christians.

It also advocates the church's duty to support the poor, thus giving to the Lord for the spread of the Gospel.

In short, it is a vindicator of all that Christ and His apostles have taught, and aims, amid the conflicting theories of modern Christendom, to point out ground that all may safely follow.

The above principles of our Faith are set forth in our Brethren's Envelopes. Use them per package; 40 cents per hundred.



## ADVERTISEMENTS.

Rate per Each each Insertion.	
One time or more.....	\$ 50
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One year (50 times).....	70
No advertisement accepted for less than.....	1 00

## Tract Work.

## List of Publications for Sale.—Sent by Mail or Express, Prepaid.

CLASS A.		
Golden Gleams or Light of Life, per copy, -	\$ 85	
CLASS B.		
Plain Family Bible, per copy, -	\$ 70	
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Gilt and Sermons, Quinter, per copy, -	15	
Europe and Bible Lands, Miller, per copy, -	1 50	
Doctrine of the Brethren Defended, Miller, per copy, -	1 50	
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Classified Minutes of Annual Meeting, per copy, -	75	
Brethren's Tracts and Pamphlets, neatly bound in Book, Vol. I, 294 pages, per copy, -	75	
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CLASS C. (Tracts.)		
REVISED AND IMPROVED.		
Per 100. Per copy.		
The Brethren or Dunkards, \$1 50 \$0 02		
Path of Life, 4 00 05		
Trine Immersion, 1 00 02		
Trine Immersion traced to the Apostles, 6 00 08		
Christian Baptism, 2 00 03		
Salvation or Safe Ground, 2 00 04		
The Sabbath and the Lord's Day, 2 50 06		
Secret Societies Incompatible with Christianity, 1 50 03		
CLASS D.		
The tracts in this class at 60 cents per 100, contain eight pages.		
Per 100.		
House We Live In, \$0 60		
Come Let Us Reason Together, 60		
The Atoning Blood of Christ, 40		
Intemperance, 40		
Plain Dressing, 60		
Which is the Right Church, 60		
House We Live In (Swedish), 40		
House We Live In (Danish), 40		
The Light House, 75		
Close Communion Examined, 40		
Modern Skepticism, 40		
House We Live In (German), 40		
The Prayer-Covering, 60		
The Lord's Supper, 60		
The Bible Service of Feet-Washing, 60		
Communion, 60		
Are Christians Allowed to Swear? 40		
CLASS E.		
Why Am I Not a Christian? 30		
Christ and War, 20		
Gold and Costly Array, 20		
We also sell Family, 20		

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	ELIZABETH MIDDLEKAUFF.
411	Mt. Morris, Ill.





A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

Royal Baking Powder Co.,  
106 Wall St., N. Y.

### Announcements.

#### LOVE-FEASTS.

- May 27, Warren's, Mark church, Huntington Co., Pa.  
May 27, at P. M., South River church, Iowa.  
June 1, Glade Run church, Pa.  
June 1 and 2, Mohler meeting-house, near Ephratah, Pa.  
June 1, at 4 P. M., Manor church, Pa.  
June 1, at 9 A. M., Ephratah, Pa.  
June 1, at 10 A. M., Cedar Creek church, DeKalb Co., Ind.  
June 1 and 2, at P. M., Cherry Grove, Ill.  
June 1 and 2, at P. M., Buffalo Valley church, Union Co., Pa.  
June 1, at P. M., Palestine church, Darke Co., Ohio.  
June 1, at P. M., Cedar Creek church, Anderson County, Kans.  
June 1, at P. M., Bethel church, Koscusko Co., Ind., 3 miles east of Milford.  
June 2 and 3, at 9 A. M., in the Conestoga church, Lancaster Co., Pa., at the Bird in Hand meeting-house.  
June 2, at 10 A. M., Hartford church, Ind.  
June 2 and 3, at 10 A. M., Swanton church, Pa.  
June 2, Mt. Zion church, Tuscarawas Co., Ohio, 5 1/2 miles north of New Philadelphia.  
June 2 and 4, at 10 A. M., Belleville church, Repu b Co., Kans.  
June 3, at 10 P. M., Pleasant Valley church, Darke Co., O.  
June 3, at 10:30 A. M., Maple Grove church, Ashland Co., O., 4 miles north of Ashland City.  
June 3 and 4, at P. M., at Waddam's Grove, Ill.  
June 3, at 10 A. M., in the Wabash church, seven miles south of Warsaw, Ind.  
June 3, at 10 A. M., Hudson, Ill.  
June 3, at 4 P. M., South Beatrice, Nebr.  
June 3, at P. M., Bethel church, Mo.  
June 3 and 4, at 4 P. M., Bethel church, Thayer and Fallmore Counties, Nebr.  
June 3, Seneca church, 1 1/2 miles north of Bloomville, Seneca Co., Ohio.  
June 3, at 10 A. M., South Waterloo church, Waterloo, Iowa.  
June 3 and 4, at 2 P. M., Rock River church, at Franklin Grove, Ill.  
June 3, at 4 P. M., in the Turkey Creek congregation, Ind., at the Gravelton house.  
June 3, at 6 P. M., Harrison County church, Ind.  
June 3, at 5 P. M., Roaring Spring, Pa.  
June 3, Peabody, Kans.  
June 3, at 4 P. M., Brownsville, Md.  
June 3, at 10 A. M., Postage church, Wood Co., Ohio.  
June 3, Silver Lake congregation, Adams Co., Nebr.  
June 3, at 4 P. M., Bear Creek church, Montgomery Co., Ohio.  
June 4, at 4 P. M., Woodbury church, Bedford Co., Pa.  
June 6 and 7, at 10 A. M., West Branch, Ill.  
June 8, at 10 A. M., at A. I. Heestand's, Woodport church, Ohio.  
June 9, at 10 A. M., Mississinewa church, Union Grove church-house, Delaware Co., Ind.  
June 9, at 4 P. M., Yellow River church, Marshall Co., Indiana.  
June 9, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2 miles north-east of Milford Junction.  
June 10, Red Bank, Armstrong Co., Pa.  
June 10, at 10 A. M., Green Spring church, Seneca County, Ohio.  
June 10 and 11, at 2 P. M., Grundy County church, Iowa.  
June 10, at 4 P. M., in the Nettle Creek church, near Hagerstown, Ind.  
June 10, at 3 P. M., Blue River, Whitley Co., Ind.  
June 10, at 4 P. M., Falls City church, Falls City, Nebr.  
June 10, at 2 P. M., Eagle Creek church, Hancock Co., Ohio.  
June 10, at 10:30 A. M., in the Greene church, Butler Co., Iowa.  
June 10, Border, Kans.  
June 10, at 10 A. M., in the Thornapple church, Mich., East House.  
June 10, at 4 P. M., Pleasant Valley church, Elkhart Co., Ind.  
June 10 and 11, at 10 A. M., Richland church, Richland Co., Ohio, 6 miles north of Mansfield, Ohio.  
June 10 and 11, at 2 P. M., in the Sheldon church, at the house of H. T. L. Kimmel, 4 miles north-west of Sheldon, Iowa.  
June 10, at 4 P. M., Bolivar church, in the Brethren's meeting-house at Garfield, Pa.  
June 12, at 4 P. M., Cokeville Branch church, in Old Church Hill at Marietta, Pa.  
June 15, at 10 A. M., Wyanet church, Ohio.  
June 16, Elkhart church, near Goshen, Ind.  
June 17 and 18, Kingsley church, Woodbury Co., Iowa.  
June 17, at 10 A. M., Silver Creek church, O.  
June 17 and 18, at 1 P. M., Hickory Grove, Ill.  
June 17, at 10 A. M., Sugar Ridge church, Mich.  
June 17, at 10 A. M., Black Swamp church, Ohio.

June 17 and 18, at 9 A. M., in Schuyler church, Pa., 3 miles east of Pine Grove, at the home of Bro. Jacob Morgan.  
June 17, at 4 P. M., North Beatrice church, Nebr.  
June 17, at 5 P. M., Tuscarawas church, Ohio.  
June 17, at 4 P. M., L'Anson's Valley church, in the Brethren's meeting-house at Waterford, Pa.  
June 17, East Nimishillen church, Ohio.  
June 17, Moscow church, Idaho.  
June 17, at 10 A. M., Garrison church, Benton Co., Iowa.  
June 17, at 10 A. M., Rome church, Ohio.  
June 17 and 18, at 10:30 A. M., Indian Creek church, Polk Co., Iowa, 3 1/2 miles south of Maxwell, Iowa.  
June 17 and 18, at 2 P. M., Chapman Creek church, Kans., 9 miles north and 2 miles east of Abilene, Kans.

### Why We Are Victor.

To assist our agents and to enlighten many others who have been inquiring of us, we feel it our duty to make known to the public by this means our history, claims, etc., showing through what lineage of five noted physicians—three of whom made a specialty of chronic diseases—our Victor Liver Syrup emanates.

We claim a vast experience, resultant of the treatment of both chronic and private diseases, and will here show you why we do so, by calling attention to the fact that the Victor Remedies are prepared according to the formula of a *certified graduate in medicine*, Dr. Peter D. Fahrney, who has practiced the Uroscopian System of Medicine for the past thirty years and resides in Frederick City, Md.

As a result of this experience we present to you the Victor Remedies as safe and reliable Family Medicines. Now notice carefully how we trace our history through these many generations, beginning with old Dr. Peter Fahrney, of Boonsborough, Md.

We substantiate our claim to a knowledge of the original recipe of old Dr. Peter Fahrney, who died in 1837, from these facts; viz.: of his (old Dr. Peter Fahrney's) large family, two of his sons,—Dr. Jacob and Dr. Daniel,—followed his footsteps and became skilled in medicine. Dr. Jacob was the elder of the two, and when but a young man, left his father's roof and settled near Quincy, Pa., where he soon established a practice of his own. He having died in 1848, was succeeded by his nephew,—Dr. John Burkholder,—of whom we will speak later.

Dr. Daniel, the younger of these two sons, remained at the homestead with his father until his father's death, after which he not only had his father's (old Dr. Peter's) large practice to care for, but also remained on the home place and there continued the practice of medicine. Dr. Daniel, properly speaking, succeeded his father (old Dr. Peter Fahrney) and it is to this "worthy scion" that we will call more especial attention, and it is he who is, at the present day, better known as the old Dr. Fahrney.

It was with this Dr. Daniel that our Dr. Peter D. Fahrney associated himself from 1857 until 1865, thereby gaining a practical knowledge of the actual experience of these two famous physicians,—on the home place,—having during this time access to the various formulae under which those medicines were prepared.

Not only have we these experiences, but for two years he was associated with Dr. John Burkholder, of Quincy, Pa., heretofore mentioned. Thereby he gained valuable knowledge from a large visiting practice, mostly of acute diseases, and in this manner he had access to the various formulae of Dr. Jacob Fahrney.

It was during this time that our Dr. Peter D. Fahrney completed his course of study in Philadelphia, and thereby became a graduate in medicine.

By request of his worthy teacher (Dr. Daniel), who passed away in 1867, he now became better known as a member of the firm of Drs. D. Fahrney & Son, of Boonsborough, Md., from which firm he withdrew a few years later, and it was not until after this time that what is now known as the Victor Liver Syrup was placed before the public, this being brought about solely by the continual demand made upon him by his friends.

So it is,—our connection with old Dr. Peter Fahrney of 1780 fame; and it is with a large share of experience and an extended

course in medicine that we offer to-day the Victor Liver Syrup—formerly known as the old "Blood Purge"—now prepared in liquid form by the latest and most improved processes known to pharmacy. Thus we continue those old, time-tried herbs, roots barks, etc., of old Dr. Peter Fahrney.

In fact, as we have shown, these Remedies seem to be the culminating point of these five generations, with the seal of a physician, Dr. P. D. Fahrney, appended hereto. Now we trust we are fully understood in this explanation and the mystery will be cleared in the minds of many. These are facts and cannot be denied. We guarantee our preparations exactly as we represent them,—they will speak for themselves. We drop the name Fahrney as there are so many ancestors now living, with inferior articles, and we claim under the formulae of our Dr. P. D. Fahrney to be preparing unsurpassed Remedies for what we recommend them. The following are the Remedies which his thirty years of practice have proven to be of the greatest value in every household, viz.: Victor Liver Syrup, Victor Infants' Relief, Victor Pain Balm, Victor Lung Syrup, Victor Liver Pills and Victor Liniment.

We will send a sample of our Victor Liver Syrup compound to any one who so desires, if he will drop us a postal card, or we will send a few bottles of any or all of our Victor Remedies for the next sixty (60) days at a nominal price, if there is no agent in your neighborhood and you pay express charges. This we do to prove the merit of these Remedies. Agents wanted. Prices, terms, etc., sent on application.

VICTOR REMEDIES CO.,  
Frederick, Md.

#### Free to Home-Seekers.

THE *Northwestern Home Seeker* is the name of a newspaper just issued, giving valuable information regarding the agricultural, mineral and other resources of South Dakota.

This new State is enjoying a wonderful prosperity, and any person looking for a desirable location, or interested in obtaining information concerning the diversified resources of South Dakota, will be mailed a copy of this paper free of charge by sending their address to W. A. Thrall, General Passenger Agent Northwestern Line, Chicago.

#### The Steel Wonder Fence Machine.

Durable, powerful, rapid and easy to operate. Weaves from 40 to 60 rods of "flat or picket fence" in the field to the posts per day. A steel machine at the price of wood. The best machine made and sold for smooth, rough or hilly surfaces. Sold direct to farmers at wholesale. Address the Goshen Fence Machine Co. (Geo. D. Lint, W. T. Pittenger), Goshen, Ind.



#### A New Catalogue for 93.

And Guide to Poultry Raisers, containing 60 pages, 7x10, 8 fine colored plates of fowls, besides 40 other fine engravings, of poultry, with a full description of each variety, Plans for Poultry House, Symptoms of Poultry Ailments and How to Cure. It is the most Complete and Comprehensive Work of the kind ever published, and we will mail you one for only 10 cents in Silver or Postage Stamps. Ready for Distribution Jan. 15. Address, 287 C. C. SHORMAKER, FREEPORT, ILL.

#### Farm for Sale!

A WELL IMPROVED farm of 256 acres, two miles north of the Mexico Brethren church. A splendid stock farm, well-watered, good buildings, good brick house, and a bank barn 60x74. I will sell at a bargain. For further particulars call on, or address:

ABRAHAM MILLER,  
Mex'co, Ind.

#### Wanted!

We want Brethren in every district to sell our Fertilizers. We manufacture a number of different grades; so as to suit all buyers, viz.:

Blood and Bone, Dissolved Saw Bone and Potash, High Grade Super Phosphate of Bone, Soluble Ammoniated Bone Phosphate and Chemicals!

All the above brands have stood the test for years, and in field contests have proved to be second to none on the market.

We guarantee to keep up the present high standard of these different brands, and feel assured you can save money by buying from us. Write for terms, circulars, etc.

Address: D. BLOCHER & CO.,  
Gettysburg, Pa.

### A Home in

60,000 Acres of

Fruit, Vine and

For Sale in Lots

Perpetual W

The Lands of the Cro and Water Company a Southern Pacific Railro City of Merced, Merce among the most fertile Valley. They are suc cultivation and are unde nals of the Company, water in an inexhaustible

For the cultivation of the table, raisin or wine growing of peaches, apr pears, figs, nectarines, anges, etc., and for the this section of the State is growing of the orange a citrus fruits is a success. grown in a semi-tropical a vated with profit in this l

TERMS:—One-fourth two, three, and four years terest.

The following low rate day in the year: \$35 from Points West to Merced; \$ over the Southern Pacific

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., June 6, 1898.

No. 22.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 59,  
Huntingdon, Pa.

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### ANNUAL MEETING.

ANNUAL Meeting makes a yearly footmark to the Brethren church; not that any great things are done at these Meetings, but because of the many little tendencies set on foot that combine into a force that forms a tide that always tells on her social and spiritual life and progress. If we were to be asked what special good thing is accomplished at these Meetings, few of us would be prepared to tell. And if we did do so, the so told good might be as varied as the persons who tell, because much of the good comes to us as individuals in our individual lives, rather than to the church as a whole for distribution from the stock to the branches.

Of course this doesn't say that some of the good does not come in this way too, but by no means all of it. This fact accounts for the seemingly general desire to go to, to be at these Meetings. Another evidence of the individual good that comes to us in attending these Meetings is that the desire to be present at them, in most cases, increases with the number of times we attend, provided that we are not pessimistic and miss the advantages afforded. There are times when we

are made to wonder that we entertain such desires, and think the next Meeting can be held just as well without us (and no doubt it could) but when the time comes the desire again asserts itself and we conclude to go. And so it is with hundreds of others. Hence our large meetings. A brother, the other day, called it the "annual tie that binds," and we believe that the name, in a very important sense, is expressive. Then, too, to many, it is the "Annual Outing." It takes our members out and throws them in contact with the push and throng of life that nothing else will. It throws us out of the rut of a humdrum way of living, into which we have fallen, and reveals to us that there is a world of people that we have not known, who are our brethren, and to whom we are relatively responsible.

Indeed, in this way, we get object lessons which we can get in no other way; and, unfortunately, if we are not careful, we give lessons that had better not be learned. We never get in the line of travel that we do not learn some new lessons that are beneficial to us. These we get by simply using our senses, and they are given to us for this purpose.

As we were on our way to the Meeting, there were three things that especially attracted our attention. The first was a family traveling: a husband, wife and three children. And did you ever see a family on the way without thinking of their home life? And do you know that no family can get entirely away from their home and its attendants? True, the house, the yard, the trees, flowers, etc., are left behind, but that which constitutes the real home goes with and is a part of the home. It is the "life" of the home, and cannot well be separated from the members of the family. On the principle that the phenologist determines the character of those outside of himself, the close observer determines the home life of those with whom he comes in contact. The expression, as seen in their faces, their hands, their feet, indeed their whole person, gives expression to their home life. And after a little observation you draw your conclusions,—be they favorable or otherwise. Of course, in some cases, the facts are more evident than in others, but in all the footprints of the home life are discernible if we but look. Our special attention was called to this party because the "table of contents" elicited our sympathies, as the thought came to us: What must that home be?

Our second special attraction was a number of ministers who were on their way to their church Conference. As we were near them, we had the drift of the conversation without any effort. The thought came to us, How very different was the thread of conversation from that of our own ministers on a similar occasion! Theirs was entirely politics, salaries paid, the best means of attracting large congregations, and how to increase the possibilities of ministerial support. These are

all subjects worthy of a temperate consideration, but are not all-important. But the thought came to us, What do we do? What is the leading thing with us? We, too, have our ruts into which we have run and worn so deeply that we have forgotten that there is anything outside of them. Do our observations teach us, or are our side-boards so high that we cannot see or think over them? Let us not forget that this world is a wonderful big one, and that, though it is the will of God that all may be saved, and though Christ died to save all, yet the "all" salvation, or any part of it, depends upon individual efforts; and these efforts are to be put forth by somebody—and that somebody may be us. Now let us draw the conclusion. If the salvation of others depends upon our individual efforts, how many will be saved? If no one, then for what have we been born? And are we indeed workers in the Master's vineyard?

Thirdly, in a seat alone sat a portly gentleman, wrapped in his overcoat, engaged in reading the morning paper. He was, seemingly, as indifferent to his fellow-beings as if he were Adam without Eve—practically dead to the joys or the sorrows of his fellows. He evidently was a man of business. In this sphere he was moving and living; and if he is to be happy in the coming world there must be a business street in heaven's golden city for the special accommodation of such men.

But we are now at our journey's end, and have been landed safely within the Magic City of the "gas belt." As we are a stranger, we are at once befriended by some of its enterprising citizens. We are taken this way and that way for miles around, and it is city all around. Considerable of the suburbs, however, consists of wide streets, staked lots and imaginary market-houses, churches, schools, and manufacturing establishments. But natural gas is the golden egg that promises everything. And gas there is, bursting forth from the bowels of the earth at a three hundred pound pressure—and a considerable amount on top of the ground, with less pressure, but of rapid flow. That Muncie City has great possibilities within her borders seems evident, and those who wish to enter the field of speculation or prospective prosperity certainly can find inviting opportunities here. Our citizens are enterprising, friendly and obliging, and, so far, we have nothing but good to say of the place.

On nearing the place, we were somewhat solicitous about a stopping place, when a gentleman in the coach directed us to a house where he said we would find a pleasant home with all its attendants. We accepted the advice, and are glad to say that we have not been disappointed. A good reputation is a thing to be desired; and, as we have often said before, men, as a rule, are estimated at about all they are worth. When reputation grows out of merit, it is never disappointing.

[To be Continued.]

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Railroad, surrounding the  
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fertile in the San Joaquin  
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are under the Irrigating Co-  
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cherries, olives, or for  
for the raising of vegetables,  
State is unsurpassed. The  
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in this locality.

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grow on your calves?

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## ESSAYS

"Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### MAMA'S STORY.

BY SADIE BRALLIER NOFFSINGER.

ENGROSSED with the cares and the burdens  
Of the drearish, pitiless day,  
I stole to my chamber at twilight  
To banish my troubles away.

When, from the broad hall and her dollies,  
My Lily drew coaxingly near,  
And whispered: "Please tell me a story,  
A beautiful one, mama dear!"

I lifted the head from my shoulder  
With gesture half angry, half mild:  
"No story to-night; I am tired.  
To-morrow—now leave me, my child."

My voice sounded harsh; ah, harshly  
The glee of my prattler to nip.  
A smothered sob rose from her bosom,  
But died on the quivering lip.

The little arms ceased in their fondling;  
The tiny feet touched on the floor;  
The bright, dimpled face, ever smiling,  
Now clouded, was turned to the door.

My vexed heart relented a little  
And breathed an inaudible sigh.  
So, I kissed the dear lips, saying gently:  
"There! be a good girl and don't cry."

I still see that look of my darling,  
Of infinite yearning, full sore,  
As she tried to smile back in her sadness,  
And passed through the half-open door.

I still hear her voice softly murmur,  
As lowly she knelt on the stairs:  
"Oh, Lord, rest my beautiful mama!  
Amen. Please to answer my prayer."

Years have passed. Again I am tired  
And sit in my chamber apart,  
Vainly striving to still the throbbing  
Of the dreary pain at my heart.

And my hot head burns even fiercer,  
And my mind is far less at ease  
Than the eve when my darling pleaded  
For "a beautiful story, please!"

Though no sweet baby voice now coaxes,  
Though no sweet baby clasps me tight,  
In the darkness of that same chamber  
A long story I tell to-night;

A story of passionate longing;  
Of loneliness, trials and tears;  
Of desolate pain; of endless heartache,  
And drearish, sad, wretched years.

A sadder, more pitiful story  
From blanched human lips never came.  
I tell it to God up in heaven  
In fierce, withering words of flame.

Oh, the joy from my heart departed  
And all peace died on the dark day  
When the bright eyes closed, and their sunshine  
From my vision faded away.

And oh Lord! the empty pillow  
And the little playthings rife  
Make me more tired to-night than ever,  
Yea, even tired alas! of life.

And I know the prayer can be answered,  
"Give my beautiful mama rest,"  
Alone when he lays my pure Lily  
Again on my throbbing breast.

Johnstown, Pa.

### THE GREAT REST-GIVER.

BY C. H. BALSBAUGH.

I AM not surprised at the pathetic outburst of Moses: "I am not able to bear all this people alone, because it is too heavy for me." Num. 11: 14. The Apostle Paul says, "Every man shall bear his own burden." Gal. 6: 5. This is surely enough, and more than enough. And yet we are

emphatically enjoined to "bear one another's burdens, and so fulfill the law of Christ." Gal. 6: 2.

From the beginning, God offered Himself as the All-sufficient Burden-bearer of the heavy-laden. "Cast the burden on the Lord, and HE shall sustain thee." Psa. 55: 22. When God became incarnate, His universal invitation was, "Come unto ME all ye that labor and are heavy laden, and I will give you rest." The same precious truth was an apostolic rehearsal: "Cast all your cares upon HIM; for HE careth for you." 1 Pet. 5: 7.

All this seems very plain and natural; it is just what we would expect of God. But who really believes it? Who has his "life so hid with Christ in God" as to have heart and mind kept by THE VERY PEACE OF GOD THROUGH CHRIST JESUS? Philpp. 4: 7. So little do we know the divine nature and unlimited privilege of faith. Even the apostles were mistaken with themselves as to their conception of and trust in the Lord Jesus Christ. When a certain doubt was solved, the disciples joyously said, "Now are we sure that thou knowest all things: by this we BELIEVE that THOU CAMEST FORTH from God." John 16: 30.

But Christ knew them better than they knew themselves. Verses 31 and 32 reveal how shallow their conception, and how feeble their grasp, of His person and work. So it is still. We say we believe, but the Word has only the thinnest, most shadowy signification. It is so objective, and so faintly subjective, that our faith in Christ has little more practical value than faith in Buddha or Confucius. To believe in Christ is to believe in God. John 14: 1.

Faith commands the resources of Jehovah. Our human brother, Jesus, is the Depositary of "all the fullness of the Godhead," and "we are complete in Him." Col. 2: 9, 10. "He is the wisdom of God, and the power of God." 1 Cor. 1: 24. His strength is ours. Col. 1: 11. So is His wisdom. 2 Cor. 4: 6; 1 John 2: 20. So is His love. Rom. 5: 5. And so is His joy. John 15: 11; Philpp. 4: 4. How many among us know how to couple the "heaviness through manifold temptations," and "the JOY UNSPEAKABLE AND FULL OF GLORY," in 1 Pet. 1: 6 and 8?

To revert to the opening sentiment of this essay, Moses felt that he was only a frail, "earthen vessel." He appealed to the Omnipotence for help. It was given, and "God's strength was perfected in weakness." The Gospel was in the Law seminally, and the Law is in the Gospel exhaustively. The Law says, "Do and live." The Gospel says, "It is finished;" look, live, and do. From all parts of the Brotherhood, especially from the scattered sheep of the Israel of God, I am overwhelmed with rivers of sorrow streaming out of wounded, aching, broken, bleeding hearts.

This world is truly an Abel-mizraim. Gen. 50: 11. Some have such a humiliating, soul-rending account that they withhold their names, piercing me through and through with their hapless, helpless, desolate, desperate condition, entreating a word of comfort through the MESSENGER. Many of them never see a brother or sister, or hear a sermon or prayer, and are not even permitted to read the Bible, or engage in devotion, save by stealth in secluded corners, lest the precious Book be torn from them, and their prayers be interrupted by curses and denunciations. Some have drunkards for their life-mates, some gamblers, some infidels, and some apostates.

Here a Comforter is needed, who "has all power in heaven and in earth." "One who loves the vilest and lowest with a love that shuns not the thieves on the cross. One who pities the most abandoned, and "is able to save to the ut-

termost." Such is the heart of God the human bosom of Christ Jesus! "ME, I WILL GIVE YOU REST." What poor, sin-contracted, half-sanctified mine do for all these children of sorrow!

I too have my burdens and agonies, reader of the MESSENGER could guess, no more than I need. Just enough to my utter need of divine help, and to put on fire with sympathy, with every throb in the mystical body, and the wider miseries of mankind. I have nothing to offer. But 2 Cor. 1: 4 is an exhaustivoir. I have been in the furnace of sorrow and have passed through mighty billows of suffering, and I found Isa. 43: 2 true. "Ye shall drink indeed of the cup of drink of, and be baptized with the baptism I am baptized with." Matt. 20: 23. "Straitened till it be accomplished!" Luke 22: 26.

If such the Master's experience, will the disciple think it strange concerning the trial that is to try him? 1 Pet. 4: 1. CAPTAIN of our salvation was made through suffering." Heb. 2: 10. Shall I lower be exempt from the same discipline this cup of agony come rills of wormy unlooked-for sources. The dearest and most sacred relations of life may become swords, testing every quality of our resolve to the utmost. The husband may be tormented and terror of the wife, and vice versa.

The children may drag the parent piecemeal to the grave. Parblind, Christian professors may put out their patience to a tremendous strain. But things work together for good to them who love God." Rom. 8: 28. Nothing comes and goes but that has its anchor within the veil. 19. It is in vain that we perplex our weary God with the cry, Why, oh, why? It is enough for us to say, "The cure Father hath given me, shall I not do it?" John 18: 11.

The uses which God makes of sin and its fold consequences, is a mystery which we cannot solve. Very, very bitter may be the trial, but the Blessed Jesus knows how to transform the Eucharistic wine of the Upper Room into the Eucharistic wine of the Upper Room. Let us accept every adversity as a "trial of faith," separating the dross of self from the gold of Calvary, "that when His GLOBE shall be revealed, YE MAY BE GLAD ALSO WITH HIS JOY." 1 Pet. 1: 7, and 4: 13. Day by day, pray the great prayer of Col. 1: 11, "that we may be able to endure with patience, and long suffering with joy." Learn to shout the psalm of faith recorded in Matt. 5: 12, and Luke 6: 23.

These human impossibilities are the great tests of our souls in whom God has incarnated and free expression. The experience, and sorrow and triumph, and the Elder Brother, must be verified in our after-born. Rest in God, and God will sustain you, and vouchsafe you the astounding revelation of 2 Thess. 1: 11, 12. It cannot be that divine veracity is pledged. Let your great, flaming sun of love, and holiness, and patience, and self-sacrifice. "COME UNTO US, O LORD, AND WE SHALL BE RESTORED." "LOOK UNTO JESUS." Union Deposit, Pa.

### THE MINISTRY OF SACRED SORROW.

BY P. H. BEERY.

[The quotations in this article, excepting the Scriptures, are taken from an article in The Music Teacher.]

"THERE are comparatively few Christians to-day, who have given much thought to the subject of this article!"



God beating in  
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Day and night  
1: 11, for "all  
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How much have you thought upon it, dear reader? Did you ever think it worth your while to think on this subject? Did it ever occur to you that singing is of much importance in public worship? If so, in what ways is it useful? What have you done to help make it effective as a factor in Christian work? Have you tried to improve your own talent in that direction? Have you given encouragement to others in their efforts to make the song service better? Can you read ordinary church music at sight? If not, why not? Others, not a bit brighter than you, can. "In a great majority of churches, no other part of the services is in such a helpless and deplorable condition. Is it strange that it is so?"

Is the singing of hymns a Christian duty? Is it a command? "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5: 19.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3: 16.

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Jas. 4: 13.

"From the pulpit we are instructed as to every Christian duty except this! Why? The preachers themselves, to a great degree, are uninformed upon the subject. Have the preachers anything to do with this question? Is it at all important whether or not a minister of the Gospel be able to take charge of and lead in the song worship? Whose fault is it that there are so many preachers who cannot even start and carry through the most familiar tune? Should any steps be taken to bring about a better state of affairs? If so, what shall be done? Ministers usually make an effort to inform themselves upon every other subject relative to their work. Is this of the least importance?

"If to the preachers of to-day the question, What is the ministry of sacred song in the Christian church? were propounded, we doubt if twenty-five per cent of them could give a clear and concise answer."

"In many cases there is no other agency that will carry conviction with irresistible power to the heart of the unbelieving as will the agency of sacred song. This truth is more generally admitted to-day than ever before. Notwithstanding all this, the ministry of sacred song is a subject we have never heard referred to, much less discussed by any body of Christians assembled to deliberate upon the best means for prosecuting Christian work."

Suppose some intelligent being, knowing nothing of the intents and purposes of our forms of worship and religious services, were suddenly to come upon this earth, upon a Sabbath day, and observe carefully every part of the services as carried on in the churches, with a view of finding out the object of every part of the service, what do you suppose would be his conclusion as to the ministry of sacred song? It seems to me that would be the hardest problem about the whole matter for him to solve. He would have to base his conclusions wholly upon observations, and would it be a strange or unlikely thing for him to come to the conclusion that the ministry of sacred song is, in the main, to call into the house of worship the larger part of the congregation who, for some time prior to the time for the opening of the services, were standing or sitting in groups outside, engaged in conversation upon various subjects; to drown the noise of the ingathering crowd; to soften the clinking of the coins as they are dropped into the collection basket; to give the preachers a chance to carry on a little conversation out loud without being heard by the con-

gregation; to give a little entertainment to the congregation while they put on their overcoats, rubbers, etc., or, to put it in general terms, to serve as a sort of a call-bell and filling in; not that it forms, in any sense, a part of the real worship.

This may be putting it pretty strong, but, really, is there not some ground for remarks of this kind? Who would think of entering the meeting-house while the congregation are engaged in prayer? or of taking up a collection while the preacher is delivering his sermon? or of engaging in loud conversation while the Scriptures are being read? Now, if singing is to be regarded as a part of the real service, and the people are supposed to sing with the spirit, and with the understanding also, why not show the proper regard for this part of the worship, and not disturb the sanctity of it by such uncalled-for interruptions?

ANOTHER BOOK OPENED.

BY S. N. McCANN.

WHILE each man has an individual and a personal interest, and entire interest in his own book, this other book, the Book of Life, alike interests and concerns all men. "The grace of God, that bringeth salvation hath appeared to all men, teaching that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Titus 2: 11-12.

The children of God have their names written in this book, for Paul said to Timothy, "Help those women which labored with me in the Gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." Philpp. 4: 3. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." "The Book of Life of the Lamb slain from the foundation of the world." "The Lamb's book of life." Rev. 3: 5; 13: 8; 21: 27. This other book is the Lamb's Book of Life, the Gospel of Christ. It is the power of God unto salvation unto every one that believeth. Rom. 1: 16.

Christ brought life and immortality to light through the Gospel. 2 Tim. 1: 10. His word is spirit and it is light. John 6: 63. "When heaven and earth pass away," Christ says, "My words shall not pass away." Matt. 24: 35. "The Book of Life," "God's law," teaches men to deny themselves of sin and live godly. It is the "Book of Life," the "Word of God" that brings life and salvation to men. It is the "Book of Life" that opens before the great white throne and seals the destiny of men. John 12: 48.

Man writes his name in heaven,—writes it in the "Lamb's Book of Life," by obedience, by humble submission, by confiding trust, and faith, and love. God declares all judgment to be in the hand of the Son, "for the Father judgeth no man, but hath committed all judgment unto the Son," "and hath given him authority to execute judgment also, because he is the Son of man." John 5: 22, 27. He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the "judge of quick and dead." Acts 10: 42. "God hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained." Acts 17: 31. Christ has been ordained and appointed by God to judge the world, and had all things given into his hands. John 3: 35. "All power" and authority. Matt. 28: 18. He declares that he will not judge the world, for he says, "I came not to judge the world but to save the world." Christ says, "He that rejecteth me, and receiveth not my words, hath one that judgeth

him; the word that I have spoken, the same shall judge him in the last day." John 12: 47, 48.

We see that the Word, which Jesus had spoken,—the other book, shall be judge in the last day. You say, "How will the Word be there?" God's quickening power brought to bear upon your soul will make you to see and read every sentence you have ever read or heard from that Blessed Book. It can also be produced from the book record of every one whose robe is washed and made white in the blood of the Lamb.

Jesus will bring the Word all up at the last day,—not one thing will be lost, for he says, "I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the Father's will which hath sent me, that of all which he hath given I should lose nothing, but should raise it up again at the last day." John 38: 39. Take close heed; it is the Word that Jesus HAD SPOKEN that shall JUDGE in the LAST day. It is this Word,—this Will of which he was to LOSE NOTHING, but raise IT UP AGAIN at the last day. Raise IT UP,—not PERSONS,—for he speaks of them afterwards, but the WORD OF GOD.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

Going on to Perfection.

BY J. S. FLORY.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."—Heb. 6: 1.

Part One.

"BORN again," "born of God," "a new creature," are terms indicating the marvelous workings of God in the redemption of man. The processes of growth and complete development of the spiritual man are set forth in the inspired Scriptures in a way so as to harmonize, by illustration, with the order and growth of the natural man. The taking of things natural to illustrate things spiritual is a way of reasoning common to Christ and the apostles. In this way divine truths are simplified and more readily grasped by the reasoning sense of man.

Our text, and the contents relative thereto, brings us into a consideration of one of the most important themes belonging to the Christian religion, especially important from the fact that they outline the imperative requirements of a new life, and how the born of God, being impelled, may go on unto a full development of Christian character, and show how the Christian may be exalted to a well-rounded-out life in a sphere of happy usefulness, and be fitted and prepared for the blessed ultimates, awaiting the children of God in the world to come.

That we may the more fully understand the apostle's meaning in our text, and practically lay hold of his doctrine, as he intended, and so earnestly desired his Hebrew brethren should, we must notice the circumstances and causes which prompted him to so write.

Without doubt this epistle was written somewhat late in the apostolic age. Christian persecutions prevailed, and the Hebrews, who were converts from Judaism, owing to their peculiar environments, were inclined to drift back into old Jewish customs, forgetting, in a measure, the principles of Christianity, or, at least, making but little progress therein. The aim of the apostle is to set forth before them the strong claims of Christianity,—its superiority over Judaism,—that the author of Christianity was one, in au-

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thority, superior to angels or to Moses, through whom the Jewish law came,—that Christ is the substance of which the types and ceremonies under the law were but the shadow,—that, as a priest, Christ was superior to Melchisedec or any of the priests under the law. He then brings to their consideration his writings, as set forth in the last part of chapter five of the Hebrews, showing their lack of spiritual strength, and their dull sense of understanding. In the next chapter he sets forth, as a timely warning, the dangers of apostasy.

Apparently they had run well for a time, but had made slow growth. However he had hope that they would become aroused from their lethargy, and to this end he directs his advice. We notice the trend of his reasoning. "You have, for a long time," says he, "been Christians; therefore ought to be teachers, but instead of that you have need of being taught again which be the first principles of the oracles of God; and are become such as have need of the milk of the Gospel and not of strong meat. Milk is for babes, not for those skilled in the word of righteousness."

His rebuke was to the point; then he kindly admonishes them what to do by saying: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

The doctrine set forth is that babes in Christ are nourished by the use of the milk of the Word, that is, having been instructed in the elements or rudiments of the Gospel, as a foundation on which to build, there are certain fundamental doctrines, in order that there may be an exercise of faith in them, but to stop and tarry at this stage of development would be very unwise. A healthy child progresses in growth all the while. All the elements are necessary in their place, but the need of the soul is continual growth, and for this purpose stronger nourishment is necessary.

The apostle does not mean to say the elements are non-essential, but clearly intimates they constitute the foundation on which to build a complete, perfect house of faith. In building a house a good foundation is one of the essential features, but to be tinkering all the while with the foundation would be foolishness. In like manner the laying of the foundation again would be contrary to the rules of good architecture, that is, if the foundation was rightly laid at first, as the apostle says, theirs was.

The six particulars, enumerated by the apostle, seem to have been the first principles of the Christian catechism, as taught the Jewish converts. These elementary principles, inculcated into the heart by the new light of the Gospel, had the effect of getting those Jewish converts away from their old religious views, and to place them on the plane of Christian development. Now the apostle is laboring to have them go on to a higher degree of knowledge and experience in the Christian race. He wants them to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3: 18. They are to grow up into Christ in all things (Eph. 4: 15), and in this way reach perfection. They are to become of mature age in understanding, lacking nothing essential to a full, well-developed Christian,—a perfect likeness of Christ, the divine model.

The same course of instruction and learning is necessary for every soul now, as then, in order to a complete transformation from the kingdom of darkness to the kingdom of God's dear Son.

One very marked feature of the Gospel and means of grace is, that there is food adapted to the wants of the child of God throughout the whole course of development.

Lordsburg, Cal.

### GOING TO CHURCH.

BY NANCY D. UNDERHILL.

In Three Parts.—Part First.—What and Why.

FIFTY years ago the common expression was not "going to church," but "going to meeting." And this is what we mean when we refer to the above title. Persons may meet together in a schoolhouse or private dwelling, a hall, theater, opera house or out of doors, for worship or for religious instruction. This is not "going to church," but is commonly so called. I rather doubt if the meeting together of the saints at the house of prayer can be properly termed "going to church," since the church is composed of human souls, and not of brick and mortar or of boards and nails. The church is Christ's body; and since each individual member is a part of the church, he is ever with and in the church; hence he can hardly go to it.

But the unsaved may properly call such a meeting "going to church," since they go to a certain place to meet with the church, or to learn the will of God from representative individuals in Christ. So, whether we refer to a meeting in a house owned and used by the saints for sacred purposes exclusively, or a meeting elsewhere, for the purpose of worshiping God or of receiving and dispensing instruction regarding the will of God, we mean the same thing.

But why, or for what purpose, do people "go to church"? Some go because they do not know what else to do; some go because they have no place else to go; some go because they will be more respected if they do so than they would otherwise be; some go for the sake of society; some for the sake of worldly gain; others go to show their new clothes. Shall we condemn these classes? Nay, verily! They are the very people who most need to go, the very ones whom we should take by the hand and welcome, the very classes whom we should invite home with us to dinner or for the night, the very people whom we should persuade to go again and again.

The first class are tired of worldly ways, listless, perhaps, but they are seeking employment: let us teach them to join the throng of busy, happy workers in the Lord's vineyard.

The second class are longing for a pleasant place to go. We should make our service so pleasant, so full of joy and gladness and good will to men, that they will be ever drawn unto us, inasmuch that they will join us in treading the safe, narrow path which leads to eternal life.

The third class are seeking worldly honor. Let them see in us a higher, purer, better and more lasting honor than worldly reputation.

The fourth class are lonely and hungry for—they know not what; but we know how to supply their need, and so bless them that they will soon wish to become followers of Christ with us.

The fifth class are the hardest of all to deal with, many of them being the occupants of popular pulpits; but the Word of the Lord, which is sharper than any two-edged sword, is able even to influence this class for good.

The sixth class—we pity them! Let us so act and talk in their presence that they will learn of something purer, better, more lovely, more enduring, and more satisfying than the display of perishable goods.

But these are not all the reasons or objects for church attendance. Some go because they love to be where the brethren are. These are gener-

ally Christians and will take care of themselves. Some go merely because they wish spiritual benefit. If the sermon suits everybody dresses, acts and speaks joyously; they return home satisfied, and in the morning are ready to enter again upon their worldly gain. They are like a pet parrot that eats and eats, and eats, and then eats more; but never does he seem thankful. They manifest a desire to make any use of themselves. So the selfish Christian seeks his own gratification. If the sermon or the company of any person fails to meet his approval, he grumbles about it, thus making innocent little children and long-suffering ones miserable and disgusted with what he poses to be a false religion.

There is another class who go because they love their wife or mother or sweetheart or sister to go. Let us see to it that this class have a generous supply of pure Gospel truth, and learn to go because they themselves need it so.

Another class go because of the influence of example may have over others. They go because of broad and good reason, but should be encouraged with other and more delightful motives, such as self-pleasure and benefit in the society of the Blessed Master and his friends.

Still another class go because they love their duty to go, in order to obey the commandment, "Neglect not the assembling of yourselves together." This object, like all the others, is an excellent one so long as it is controlled by a glad desire to avail one's self of all the benefits.

But there is another class still. They go because they love God. They go because they love Christ. They go because they love Jesus, because they love the Father, because they love you, because they are guided by the Holy Spirit, and because, with a heart full of love and man, they enjoy being with God and are not satisfied merely to receive benefits, but are anxious to dispense them. They go to worship God, to serve the Lord whom they love with a deep feeling of devotion, and to lead poor, unconverted sinners to heaven by a gentle, winning voice, a word of a warm hand, a fervent word of a benignant smile of welcome, and a plea for them to "come again." These people are the truest of the service, the key of success, a faithful class who will finally hear the "THOU GOOD, AND FAITHFUL SERVANT, HAST BEEN FAITHFUL OVER A FEW THINGS, I WILL MAKE THEE RULER OVER MANY THINGS; ENTER INTO THE JOY OF THY LORD."

### THE LORD'S TENTH.

BY EFFIE GIBSON.

THERE is a great deal written and said about the present time about systematic giving, but the plan yet suggested, of which I have heard, is so nearly perfect and so well adapted to each individual as the one given long ago, yet incorporated into the new, viz., the giving of tithes, and offerings. I find nowhere in God's Word a count of his having annulled or changed his law to suit our times or convenience, and just as much our duty and privilege to give a tenth of our income, and, when we are free-will offering, as it was the duty of the lower in Abraham's time.

I have read somewhere that the early Christian Fathers show that the church for the first thousand years



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giving of tithes or "till the usages of the church were alienated and perverted by the papal hierarchy during the Dark Ages." If this be true, said the same writer, there was an unbroken line of systematic giving in the church of God from its earliest history down to about nine hundred years ago.

George Muller expresses the conviction that the hard times, the financial crises, the panics that every now and then cripple the business interest of the country, are directly traceable to the unfaithfulness of Christian stewards.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. Israel withheld the tithes from God's treasury, and a curse fell upon the whole nation. The devourer destroyed their crops, and the vine cast its fruit before the time in their fields. Again, they "sowed much and brought in little;" they "earned wages and put it in a bag with holes." "Why?" saith the Lord of hosts. Because of my house that is waste, and ye run every man to his own house. Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." There was a moral cause for their losses, and a moral reform was the only way back to prosperity. While everything was yet depressed, they took up the interests of God's house, and from the very day that its foundation was laid the blessings of the Lord returned to them." Hagga-

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9-10. Do not be afraid, as some seem to be, that if you give so liberally you may be left destitute in old age. Christ said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6:38. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psa. 37:25. But let us see to it that we are righteous if we expect to merit his care.

Do not try to satisfy your conscience with the thought, I drop a copper penny into the envelope every Sunday for the benefit of the Sunday school. God required the first fruits and the best of everything of the Jews, and in this dispensation of grace does he require less of us? Are we willing to give less? Of course, if a penny is all you have and you are a widow, you can claim the same commendation as she who gave the widow's mite. "For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

But you, fathers and mothers, heads of families to whom the Lord has lent hundreds and thousands of dollars worth of his goods, whose tables are loaded with a superabundance of the good things of this life, who are dressing your children and furnishing your houses extravagantly, stocking your farms with the finest animals and sending your children to the best schools, don't insult the Lord by offering him only the coppers, and don't set your children such an example.

It is said that it is more blessed to give than to receive. Let us, who have all our lives been receiving good things from the Lord, prove the truthfulness of this saying by beginning at once, with the first of the New Year, to give only a tenth to him, and soon, I think, we shall find giving so blessed that we shall gladly, willingly give, not only a tenth, but perhaps some free-will offer-

ing, to atone for our neglect in the past along this line. God does not require a man whose income is five hundred dollars, to give two hundred dollars of it to him, but he does require him to give fifty. After giving a tenth, you have nine-tenths to lavish on your own precious self, if you are so inclined. Is not God very liberal with us, to require only one-tenth? I think he is extremely so. Now, brother, sister, do not let an evil spirit divert you from your duty, by telling you to wait till your education is complete, till you are married and have a home of your own, or your children are provided with homes of their own. Long before any of these hopes are realized, you may be called to give an account of your talents. In this, as in every other duty, we must overcome if we ever expect to enter the pearly gates and walk the golden streets of the New Jerusalem.

Young brethren and sisters, do not think that this applies only to father and mother; it applies with equal force to you. And now, will you not begin keeping a part of your account with the Lord, by heading one column in your day-book, INCOME, the second TITHES, the third FREE-WILL OFFERINGS, and then putting all values received in the first column, deducting a tenth from it, and placing it under the heading TITHES, and, when you feel able, a free-will offering? Try it, will you not?

Dear little ones, of whom Jesus said, "Suffer the children to come unto me, and forbid them not," will you not begin now, while your souls are yet unstained by the world, to give a tenth of the contents of your banks, for Christ's sake?

An old gray-haired elder whose property was valued at one hundred thousand dollars, and whose children were all well provided for, once said to me, "The hardest thing for me, is to know what to do with my money." Now, if any one who chances to read this, is troubled in the same way, let me say to you to see that your ministers are as well provided for as they ought to be.

There is a Children's Mission just starting in Chicago that I wish every sister would consider it her duty to mother, for the next year at least. The Mission is conducted by sister Alice J. Boone at 183 Hastings St., and all contributions of money, clothing or food will be wisely used by her for the benefit of the poor little waifs of that city.

There are churches to build; there are missionaries that ought to be sent in greater numbers than ever before. The Book and Tract Work of the Brethren merits our attention also. Tracts go everywhere and reach many whom we can never expect to reach otherwise.

Girard, Ill.

#### POETRY, MUSIC AND THE BEAUTIFUL.

BY JAS. A. SELL.

In Two Parts.—Part 2.

*An aid to religion.* Beauty is an aid and incentive to religion. The beautiful in the world is a divine presence, and leads the soul towards the ineffable beauty of its author. All radiant with the glory of the skies, it turns the mind upward towards the source of eternal and heavenly beauty. The beautiful is thus one of the ladders on which the soul rises towards the pure and heavenly. Painting, sculpture, architecture, poetry and music have all been enlisted in the interests of religion. It is in the service of religion, too, that art has received its highest triumphs. The most beautiful frescoes are those of Raphael and Michael Angelo, the noblest specimens of architecture are found in the cathedrals; and the grandest musical compositions are the sacred fugues of Bach and the oratorios of Haydn and Handel.

The beautiful is not, however, identical with religion. The love of the beautiful will not, of itself, make us holy. Had Raphael been morally what he was esthetically, even Christ would almost have had a rival in virtue. The theory of the Greeks was distinguished alike for its beauty and imperfections. It presented the finest type that the world has known of a system of ethics founded on the beautiful, but failed because beauty and piety are not identical. True religion must be founded on the religious nature rather than on the esthetic. Piety and beauty may, however, go hand in hand, for the highest beauty on earth is Christian piety. The noblest manhood is Christian manhood; and the most beautiful womanhood is Christian womanhood. The spirit of the beautiful may therefore unite its attractions with the spirit of the good and enhance its glory, as the clambering vine-leaves adorn Corinthian columns and Gothic arches.

The perception of the beautiful is cultivated by the observation of natural scenery. The soul rises in its perception and appreciation of the vine element of beauty by becoming familiar with the beauty and sublimity of nature. Here we possess a source of culture accessible to every mind; nature's galleries of beauty are free to all that will take the trouble to visit them. We can see this ethereal spirit of beauty blooming in the flower, twinkling in the star, trilling bird-song, and shining in the myriad-hued sunsets. It sighs in the zephyr, chatters in the streamlet, laughs in the cascade, roars in the cataract, and howls in the tornado.

Nature is a master artist, and has embodied the spirit of beauty in all her works. We can see in the morning sunlight, kissing the cheeks of the dew-gemmed flowers; in the evening twilight like a silver clasp, links the day and darkness; the morning star that heralds the rising sun, in the star of evening that glitters like a diamond upon the brow of night; in the azure sky above fretted with fleecy clouds or spanned by the rainbow's graceful arch; in the smiling valley at our feet, dotted by cosy hamlets or ribboned with crystal streamlets; and in the broad expanse of the old ocean, as it blends with the sky and vanishes in the hazy distance. We hear it in the woods of springtime, in the whispering of evening zephyrs, and in the green valley where the silver stream

"Babbling low amid the tangled wood,  
Slips down through moss-grown stones with endless laughter."

The perception of the beautiful may be cultivated by reading poetry. The element of beauty is largely embodied in poetic composition. Poetry has been expressively defined as "a rhythmic creation of beauty." The bright visions of loneliness that rise in poetic minds, have been embalmed in immortal verse, and give inspiration and shape to the visions and shape to the thoughts of the poets who read them. The mind awakens to beautiful conceptions by communing with the souls who seemed to have caught visions of the ineffable beauties of the heavenly land. The flame of beauty glowing in the poet's line, kindles the flame of appreciation in the minds of his admirers, and fills them with sweet emotions that awaken dreams of unearthly loveliness.

This esthetic culture is also given by the study of music. Music is beauty expressed in the melody and harmony of tone, and is thus adapted to train the mind to the perception and appreciation of the beautiful. This culture can be obtained in the home circle, the singing school, the musical society, etc. Every home should be provided with means of culture, and the voice of singing should rise, like a sweet incense, from every family altar. Home can be thus made attractive, the taste of its inmates refined, and the soul enticed into the paths of "purity and virtue."

McKee's Gap, Pa.



The military officer of to-day retorts, war makes nations brave, self-reliant, able to arouse a lofty spirit of self-sacrifice, it imbues the soldier with a glow of patriotism; it brings into action forces and qualities which would never be revealed in the valley of perpetual peace." The brave soldier, developed by war, it may be confidently asserted, is not declining. That cannot be true patriotism which would lead men to murder and incendiarism. The qualities and forces brought into action by



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have never been of a nature to accomplish any-  
thing but evil deeds, and what Von Moltke appar-  
ently overlooked, when he talked about the "edu-  
cational value of war" is the licentiousness and  
profanity prevalent among soldiers and sailors.

It certainly takes time to shunt the mind off  
the track of inherited ideas, and this serves to  
support the opinion that the peace movement will  
be universally diffused, not by the vicissitudes of  
revolution, but by the steady progress of moral  
evolution. It is a struggle between sword and  
pen, between muscle and brain, between animal-  
ism and humanitarianism, between barbarians  
and practical Christianity.

#### CHRISTIAN ADORNMENT.

BY NOAH LONGANECKER.

"Whose adorning, let it not be that outward adorning of  
plaiting the hair, and of wearing of gold, or of putting on of  
apparel; but let it be the hidden man of the heart, in that  
which is not corruptible, even the ornament of a meek and  
quiet spirit, which is in the sight of God of great price."—1  
Pet. 3: 3, 4.

THE Bible terms the body the outer man and  
the soul the inner man. The most beautiful and  
valuable adornment is that which is worn on the  
soul. It is *this* which will never perish. It is  
*this* which all good men admire. It is *this* that  
God loves. God has made it our chief duty to  
adorn the soul. "Modest apparel" is the only  
adornment of the body that the New Testament  
sanctions.

The world would consider "modest apparel"  
more in the line of clothing or dress, than of  
adornment. Modest apparel is for the benefit  
and comfort of the body, and therefore pleasing  
to God. To clothe the body with "modest appa-  
rel" is the duty of all. To adorn it, that is, to  
make it beautiful, attractive, pleasing, etc., by  
embellishing or decorating it,—may be pleasing  
to the carnal man, but it is at enmity with God.  
There is more time and money spent in *adorning*  
the body than there is in *clothing* it. "Where-  
fore do ye spend money for that which is not  
bread? and your labor for that which satisfieth  
not?"

All unnecessary adornments of the body are but  
adjuncts to our clothing, which are for neither  
the comfort nor benefit of the body or soul. All  
such adjuncts are positively forbidden by Peter.  
Webster gives one meaning of the word "mod-  
est" as "observing the proprieties of the sex."  
Hence all dress that disregards this principle is  
a violation of "modest apparel" in 1 Tim. 2: 9.  
And all unnecessary adorning, or unnecessary ad-  
juncts, in dressing the hair, wearing of gold, or  
pearls, or putting on of apparel, is a direct viola-  
tion of 1 Tim. 2: 9 and 1 Pet. 3: 3.

While the principle given by Paul and Peter  
is extensively violated, yet that is no reason why  
any one should wish that it was put away from  
the Book. Some churches have not maintained  
their decision on the wearing of gold; it was not  
because they *could* not, but because they *would*  
not. Some of the Brethren think it is a pity  
that such arguments were presented at last An-  
nual Meeting. See "Report" of 1892, pages 39-  
41. A hint to the wise is sufficient.

But to our subject, for we are digressing.  
Paul and Peter, having shown what "Christian"  
adornment should *not* be, plainly show us what  
the adornment of the inner man, or soul, should  
be. Paul says, "With good works." Peter says,  
"But let it be the hidden man of the heart, in  
that which is not corruptible, even the ornament  
of a meek and quiet spirit, which is in the sight  
of God of great price." "Meek" means mild,  
gentle, docile, humble, submissive, forbearing,  
unassuming, etc. As Bro. Quinter used to say of  
the nine beatitudes of the Sermon on the Mount,

"They form a cluster from which all love to  
pluck;" so with the cluster of "meekness," as  
Peter has it; or "good works," as Paul has it.

A meek spirit is not easily provoked or irri-  
tated. We have a pattern of such a spirit in  
Moses. Although "Moses was very meek, above  
all the men which were upon the face of the  
earth," yet he was not perfect. He was but a  
man. But Christ's example of meekness is a per-  
fect one. His was not only a *meek*, but also  
a *quiet* spirit. Matt. 12: 19, ff. Such a spirit is  
in the sight of God of great price. Such a spirit  
is the Christian's adornment. Such a spirit em-  
bellishes and beautifies the inner man.

We often hear the following advanced: "We  
must meet our adversary with his own weapons."  
Such is not God's teaching. We must meet all  
evil with its opposite,—falsehood with truth,  
pride with humility, hatred with love. Meekness  
will not allow evil for evil, but good for evil.

We have already referred to the following:  
"He shall not strive, nor cry; neither shall any  
man hear his voice in the streets." How meek  
and quiet! Charity "vaunteth not itself." Christ  
"did not put himself forward." He did not wish  
to be noticed or applauded. "He charged them  
that they should not make him known," that  
Matt. 12: 18-21 might be fulfilled. The unosten-  
tations, unobtrusive, and noiseless manner in  
which Christ achieved his victories is a wonder-  
ful example of "Christian adornment." He was  
noted and loved for his "meek and quiet spirit."  
He did not say, I fast, I pray, I give alms, I  
preach so many sermons, etc. Let us all learn  
more and more of him, for he is "*meek and lowly  
in heart*." The "*Divine Nature*" is the oppo-  
site of the "*Wicked One*."

#### WHAT IS PREACHING FOR?

BY THEODORE L. CUYLER, D. D.

[The following, which we clip from the New York Inde-  
pendent, contains some food for thought that will be good for  
many of our ministers to consider.—Ed.]

A BRIGHT young minister in Iowa writes to me  
in regard to his work, and says:

"Here in the West it is very difficult to keep  
on spiritual lines. Many people desire on Sun-  
day a sermon-pure oration; they want a man in the  
pulpit who can "draw," and they think that in or-  
der to draw, one must be flowery, dramatic, emo-  
tional, sensational—anything and everything but  
the *one great thing*. When this sort of pressure  
is brought to bear on me, I read 'Finney's Auto-  
biography,' Albert Barnes' 'Way of Salvation,' B.  
Fay Mills, and kindred writers."

A wise young man he is; for he understands the  
one great thing for which he entered the minist-  
try; in fact, the one chief purpose for which the  
Lord Jesus Christ established a Gospel ministry.

The demand for preachers who can "draw" is  
not confined to Iowa, or to the West; it is quite  
universal. Within certain proper limitations it is  
a reasonable demand; for a minister can do very  
little good to people who do not like him and  
none at all to those who will not come to hear  
him. Every minister is bound to make his Sab-  
bath services attractive; there is a legitimate and  
also an illegitimate way of doing this. To many  
a man the temptation is strong to entice people to  
God's house by flowery rhetoric, or dramatic de-  
livery, or by divers sensational devices that I  
have no time or space to enumerate. When he  
once begins this style of "drawing" he must rack  
his brains and tax his ingenuity to keep it up, or  
else his auditors will vanish away. The vital  
question ought to present itself to his mind, For  
what purpose have I drawn all these immortal be-  
ings into God's house on God's holy day? Have  
they come here to be entertained, or to have their

ears tickled, or their sensibilities played upon, or  
even to have a certain degree of intellectual prof-  
it? If they are attracted to the sanctuary for no  
other reasons than these, it is indeed better for  
them than to loiter at home, or to squander sacred  
time in some sort of Sabbath-breaking amuse-  
ment. But to draw the possessors of immortal  
souls into a church edifice, and not to use every  
possible means to draw their souls to Jesus  
Christ, is but a pitiful travesty of the divine art  
of preaching the Gospel. The chief end of every  
true minister's labors is to awaken careless souls;  
to warn the endangered, to instruct the ignorant,  
to comfort the sorrowing, to help the weak, and to  
edify believers; in short, to *make bad people good,  
and good people better*. The man who does not  
aim at this, was never called of God into the min-  
istry. He may attract auditors for a time to his  
pulpit, but he does not attract them to a Chris-  
tian life; he may win a salary, but he does not win  
souls. No man has a moral right to enter a pul-  
pit unless he comes there as the ambassador of  
the Lord Jesus Christ, and comes also—as Moses  
descended from the Mount—from communion  
with God, and with a direct message from God.  
And when he enters his pulpit in that spirit and  
for that purpose, God will come with him. His  
preaching will have a power from on high, even  
though his scholarship be very moderate, and his  
rhetoric be very unadorned, and his delivery un-  
dramatic. Such preaching as this, if it flows out  
of a warm heart, and is delivered with an honest  
glow, will draw; and it will continue to draw, long  
after the fireworks of pulpit pyrotechnists have  
all exploded, and all the tar barrels of the sensa-  
tionalists have ended in smoke.

My young Western brother is wise in recruit-  
ing and confirming his high and holy purpose by  
turning to such effective ministers of Christ as  
those whom he names. If there be one estab-  
lished fact in the history of the church it is the  
fact that those preachers of the Gospel who have  
aimed the most directly to save souls and to bring  
men to Jesus Christ have been the preachers who  
have achieved the most solid results. The minist-  
ry of the apostles had this single aim, and  
Paul struck its keynote when he proclaimed, "I  
am determined to know nothing among you save  
Jesus Christ and him crucified." The great Ref-  
ormation under the lead of Luther and Calvin was  
far more than a protestation against Romish er-  
rors; it was a direct bringing of souls to Jesus  
Christ; and the reliance of these heroic reformers  
was on the supernatural power of the Holy Spirit.  
When a spiritual famine prevailed in Great Brit-  
ain during the last century, Whitefield and the  
Wesleys rose at once to the demand of the times.  
They clove at once to the root of the matter; they  
addressed their fellow-countrymen as sinners ex-  
posed to the "wrath to come," and their business  
was to lead sinners to the only One who could  
save them for this world or another. Converted  
hearts made converted lives. Out of these labors  
sprang the world-wide labors and philanthropies  
of Methodism. The real power of that great  
church to-day lies in its soul-saving power. And  
if the Methodist pulpit, or the Presbyterian, or  
Baptist, or Congregational, or any other pulpit  
should ignore the tremendous facts of man's utter  
depravity and need of regeneration by atoning  
blood and the Holy Spirit; if it busies itself main-  
ly in answering the scoffs of the skeptics, or in  
philosophizing, or in pyrotechnics, or even in un-  
folding general principles of morality, it would  
soon become a shorn Samson. Let every young  
minister understand that the men who have never  
failed to "draw" have been the Finneys, the  
Guthries, the Lyman Beechers, the McChesnes  
and the MacLarens, who lifted up Jesus Christ as  
the only attraction of their pulpits. Spurgeon is  
admitted on all hands as the most effective preach-  
er of modern times; and he once addressed to me  
the characteristic question, "How far do your  
chief American preachers aim at the conversion  
of souls?" The question showed his estimate of  
the true mission of the Christian ministry.



# The Gospel Messenger,

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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We are in receipt of the first installment of copy for the Full Report of the Annual Meeting. We expect the remainder inside of a few days. It will then be placed in the hands of the printers, and will be forthcoming. It reads well, and will doubtless prove interesting to all our readers. Those who have not yet favored us with their orders will please do so at once. Price 25 cents, or \$2.50 per dozen. We expect to have it ready for mailing the latter part of this month.

## ANNUAL MEETING NOTES.

—On the way to the Annual Meeting we stopped over one night in Chicago, and enjoyed a season of worship with the Brethren in their house of worship, 183 Hastings Street.

—Friday morning, May 19, at 9:45, in company with several others, we left Chicago for Muncie, Ind., where we arrived at 6 P. M. To Anderson, the trip was over the Panhandle line, and the accommodations were quite good. The remainder of the trip was over the Big Four.

—A very pleasant ride of one mile over the Electric Street-car Line brought us to the Annual Meeting grounds, where a number of members had already assembled.

—Muncie is a thriving city of about 20,000, and situated in the midst of the natural gas belt. So far as we could learn, all the houses are heated and lighted with this gas. The large manufacturing establishments are lighted and heated in like manner, while the gas supplies the place of wood or coal for running all classes of machinery.

—The gas is obtained by boring to the depth of about 1,000 feet. By means of pipes it is conveyed to the places where it is used. Pipes are run into stoves and connected with a contrivance which permits it to escape as desired. A lighted match is all that is required to start the gas to burning. It makes an intense heat, and is perhaps one of the best known means of heating houses. Nothing could please the women better for cooking purposes, as it affords all the heat desired without the inconvenience and annoyance of smoke and the handling of fuel.

—All the cooking at the Annual Meeting was done with gas. We were very favorably impressed with its utility as a fuel. The gas belt is the place for boys or men who dislike to saw wood and carry coal. It is also so cheap that it is economy for the poorest people to use it.

—At the wells it has the enormous pressure of 800 pounds to the square inch. As a servant it is the most useful of elements. As a master it is as cruel and terrible as dynamite.

## The Grounds

—The conveniences at the grounds are as good for Annual Meeting purposes as we ever enjoyed. The ground is just rolling enough to carry off the water nicely. It contains hundreds of beautiful forest trees, beneath which is a well-formed, blue-grass sod. The appearance of the place is charming. Here and there among the trees are great gas jets that burn the entire night. We could almost say, "There was no night there."

—The Tabernacle is a well-constructed building, made of poles and boards covered with waterproof paper, and will seat about 5,000 persons. It stands on sloping ground, with a long, elevated platform on the lower side for the Standing Committee. Considering its size, it is the easiest building in which we ever spoke. It is well-lighted by electricity.

—The Dining Hall is constructed in like manner, and can seat at the tables about 1,000 persons. The cooking arrangements are in the center, and are a curiosity to those who never before witnessed cooking by means of natural gas. The food, however, is well cooked and in great abundance. Meals cost 25 cents and are well worth it.

—Near by is a well-kept Restaurant, twenty feet wide and one hundred and sixty feet long, where thirty clerks, at reasonable cost, supply the people with eatables. Both of these buildings are also lighted by electricity.

—The usual amount of other buildings are conveniently situated, and all the conveniences are such as to leave no ground for complaint.

—L. J. Hooke is foreman of the Committee of Arrangements; J. B. Wellington, Treasurer; and D. F. Hoover, Secretary. They display rare skill and untiring energy in their preparations for the Meeting, as well as in their commendable manner of caring for and looking after the interest of those who attend the Conference.

—The Tabernacle, Dining Hall and Restaurant are erected, lighted and placed in order at the expense of the enterprising citizens of Muncie. They also furnish all the table-ware, cooking utensils, the grounds, with the buildings that were thereon, the water and other conveniences, free of cost. In all parts of the city houses are thrown open to our people, where lodging may be had at 25 cents a night. The citizens of Muncie are to be praised for their enterprise, liberality and hospitality. And especially is the Citizens' Enterprise Company deserving of thanks for the interest it took in assuming and promptly meeting the financial responsibilities alluded to.

—The newly-constructed electric railroad proved a great convenience in carrying the people to and from the grounds. It had a carrying capacity of about 1,000 persons an hour, and there were times when this proved insufficient to move the vast crowds.

—The Standing Committee organized on Friday morning with all the members in attendance, save a few who had missed their connections. They arrived later in the day. The organization consists of D. E. Price, Moderator; John Wise, Reading Clerk; and J. G. Royer, Writing Clerk. All of these brethren have had experience in their official positions in former years. The Committee

has excellent quarters at the Childre near by.

—Prior to the opening of the Conference, which does not take place till Tuesday, the Standing Committee has much that is both laborious and perplexing. As having no answers affixed by the Districts, must be carefully examined, and agreed upon. This is often no small task. The Committee must spend hours listening to petitions for committees to adjourn difficulties. Though most of these petitions are not granted, still they demand the patience of the Committee.

—The General Missionary Committee few sessions that we were not able to attend, where some very important business was acted. Any further action concerning the Mission is postponed until the July meeting. The obstacles in the way of the Washington Mission seem to have been removed, and work in the city may now be resumed. The Board feels that the Mission is a questioned success. The Board feels at the outlook and the increased interest people are taking in missionary work.

—The Tract Examining Committee met the week for the purpose of examining papers offered for examination. A number of papers received the attention of the Committee, of which came up to the required standard were accepted. The brethren are making efforts to raise the standard of our literature.

Saturday, May 20.

—The morning opened pleasantly, with indications of rain, which wore away during the day.

—The crowd was not as large as at these meetings on Saturday mornings, the day the trains brought in the people, hundreds, and before the day closed several thousand on the ground. Trains from nearly every State where we have churches. There were many Christian greetings, and hands of hearts were made glad on the dreary spirits, some of whom had not met before.

—Three services were held in the evening during the day. At the 10 o'clock service Daniel Snell preached. At 3 P. M., Harshberger delivered an address that was listened to by a very large assembly. At 7:30 P. M. the Tabernacle was nearly filled by thousands of tentative listeners, who gave audience to the services spoken by Bro. S. F. Sanger.

—The day closed very pleasantly and was greatly encouraged over the thought of a profitable meeting.

Sunday, May 21.

—The morning opened very unpleasantly. Dense clouds shut off the rising sun, and the rain commenced falling quite early, interfering with those who had the time to come some distance from the ground. For some time it was thought that the day would be a dreary one, especially under foot. At 9 o'clock the clouds broke away, the sun shone out brightly, the mud dried up, and the hearts of the people were cheered at the prospects of a delightful day.

—Despite the rain, the people poured in from the city and country all day long, and, before the day closed, 20,000 people were posed to have been upon the ground.

—The street-cars were worked to capacity during the entire day, and at the night.

—Services by our Brethren were crowded, many, if not most, of the city churches



Children's Home

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been invited to do so by the pastors of these churches. This was indeed a very pleasant feature of the meeting. The oftener our people are permitted to address those of other persuasions, the more fully will our plea in behalf of primitive Christianity be understood.

—At 10 A. M. a large audience assembled in the tabernacle to listen to an able discourse, delivered by Bro. Enoch Eby. Those who heard the discourse speak of it as one of Bro. Eby's best efforts.

—On the platform were three aged veterans, of national reputation among our people, viz., Samtel Murray, John Metzger and Hiel Hamilton. Bro. Murray is eighty-seven years old, and the other two almost as aged. Just before Bro. Eby commenced his discourse, these aged men of God occupied about five minutes each, greatly to the delight and edification of the hundreds who have heard and known of their work during the two last generations. All of them have been preaching for more than fifty years, and the work done by them in the behalf of religion is having its effects in many localities.

—At 3 P. M. the great Tabernacle was densely packed to hear Bro. D. L. Miller talk on Egypt. This was perhaps the largest audience Bro. Miller ever had the pleasure of addressing.

—Bro. John Wise did the preaching at 7:30 P. M. His theme was "Conversion," and with his clear arguments and pointed illustrations he made some happy hits. Some of his points were quite impressive.

—These, as well as most of the services held at the Tabernacle, were preceded by song services conducted by some of the Brethren. These exercises are becoming one of the most enjoyable features of our Annual Conferences, and might be utilized to a further development of the musical talent among our people.

—During the day and evening the nimble-fingered pickpockets plied their vocation, to the great discomfort of those who chanced to be in their way. The real successful way to avoid these men is to carry but little money, and that in different pockets, and keep out of dense crowds.

—As is usual on occasions of this kind, a number of cases of sickness were reported, resulting from the change of water and diet, and perhaps over-eating in some instances. A season of fasting in the early part of these Meetings will be found good for the body, as well as the mind and soul.

Monday, May 22.

—This is usually the most enjoyable day of the Meeting, when the kindred in flesh, as well as the kindred in Christ, meet and enjoy social and spiritual reunions. On the grounds were many who never met before, and hundreds who meet year after year in Conference work. They are always glad to see and commune with one another.

—The weather was pleasant throughout the day, thus making the occasion the more enjoyable.

—The crowd was very large during the entire day. At no time could all those present find even standing room in the Tabernacle.

—At ten o'clock Bro. B. F. Moomaw preached to a very large assembly. Bro. Moomaw is growing quite old, and cannot attend many more Annual Meetings, but his past labors will long be remembered by our people.

—An enthusiastic Missionary Meeting was held at 3 P. M. Addresses were delivered by Enoch Eby, J. B. Brumbaugh, Galen B. Royer and Isaac Frantz. The speakers dwelt largely on the importance of missionary and tract work, the greatness of the field, it being the whole world,

and how to work the field and gather the means. The spirit of the Meeting was inspiring. A collection was taken up, which resulted in \$244.33.

—At 7:30 P. M., Bro. Daniel Vaniman addressed an immense assembly on the importance of missionary work in India. The services were impressive throughout. At the close a collection was taken up, and \$250.67 gathered in for the India Mission.

—Hundreds of people are sleeping in the buildings and tents on the ground, and thus find very satisfactory resting places.

—It is reported that several find excellent lodging in the jail down town. That is certainly a good way of using the jail. We would like to hear of the jailer being converted. We certainly have a Scriptural precedent for that kind of work.

Tuesday, May 23.

—The day opened with a heavy rain and wind storm, which kept many from coming to the grounds early. The rain ceased before eight o'clock, but the weather became quite cool, so that during the entire day the people had to draw around them their heavy wraps to keep anything like comfortable. It was the most disagreeable day we have experienced in a long while. It did not seem much like the latter part of May to see more than 2,000 men sitting in the tabernacle with their overcoats closely buttoned up. But such was the first day of the Conference.

—At times it was too dark for the Reading Clerk to see clearly to read, hence he had to call on others to aid him. It was a very trying day on the aged and feeble.

—But these things did not in the least dampen or cool the ardor of those who came to the Conference for the purpose of transacting business.

—At 8 A. M. the Standing Committee entered and promptly opened the services in the usual order. The officers were announced, the rules read for the governing of the Meeting, and the Conference declared open for business.

—We shall mention some of the business transacted at the Meeting, and then refer the reader to the "Full Report" for further particulars.

—The consolidation of the Missionary and Tract Committees called out an earnest discussion. It was finally decided to merge the two into one, and the following brethren appointed as the Consolidated Committee: D. L. Miller, Enoch Eby, S. W. Hoover, S. R. Zug and S. F. Sanger. At a meeting of the new committee, in conference with members of the former committees, it was agreed that the Missionary Board and Tract Work should continue the work of their separate departments until the consolidation of the two departments may be legally effected. This may require several months, and possibly one year. Those who have dealings with either department will address as heretofore. To consolidate the work will require considerable labor and care.

—The report of the committee on the duties of our School Visiting Elders, elicited a very spirited discussion, which resulted in adopting measures that will likely prove quite beneficial to our educational interests as well as strengthen our religious cause in the schools controlled by the Brethren.

—The proposition, which has been before the church for years, recommending that a new Hymn Book be prepared and published, was set aside and the present Hymn Book and Hymnal are to remain unchanged. The committees, however, appointed last year, were instructed to prepare and publish a new Sunday-school song book, and revise the present Missionary Book. This decision seemed to have given quite general satisfaction to all present at the Conference.

—The action of the Meeting concerning missionaries, who go to foreign fields, makes it now necessary that all those sent as missionaries to these fields, shall first obtain a favorable assent of their home congregation, and also the consent of the Standing Committee and the Annual Meeting. While this action may seemingly delay some of the work contemplated, it is nevertheless calculated to greatly strengthen the hands of those who enter upon this important line of work.

—Two petitions were presented, asking the Annual Meeting to purchase and control the publishing interests of the Brotherhood. The subject was discussed at considerable length, until it became quite apparent that the request would not receive the approval of the Meeting. A rising vote of the delegates showed that a large majority were opposed to any change in either the ownership or management of the MESSENGER. So far as we now see, this puts an end to any further agitation of the question.

—A paper passed the Meeting, not only approving Ministerial Meetings, but urging our Brethren to attend them.

—Many other important questions were fully discussed, a full account of which will appear in the "Full Report."

—The Annual Meeting for 1894 is to be held in Western Pennsylvania.

—The Meeting closed on Thursday, at 5 P. M. The spirit of the Meeting was good, and generally quite harmonious. The attendance was large to the close.

—Permission was granted to start a school at Ladoga, Ind. It is not to be opened for pupils till the fall of 1894.

—An unusual number of committees was appointed to visit churches where this class of work is called for.

—During the Meeting we were impressed with a number of considerations that we shall set forth in several editorials as time and space may permit.

—Our homeward journey was uneventful, and yet pleasant. We left Muncie at 8:45, Friday morning, and reached home at 9:45, the same evening. Our connections over the Panhandle R. R., were good.

—This year we have given the Annual Meeting news in the form of items, hoping that this change will be appreciated.

—On Wednesday, after the close of the evening service, those attending the Conference were invited to witness the opening of a gas well, on half mile north of the Tabernacle. The well 900 feet deep, and the gas has a pressure of 3 pounds to the square inch. A small stream of gas was turned on and ignited, making a flat about fifteen feet high. Finally the gas from the bowels of the earth was let loose in full force. The flames rose nearly 100 feet in the air, lighting up the country for miles. The noise made by the escaping gas could be heard for two miles and the earth trembled as though it were trying to hold in check some terrible force below. The sight was grand, and yet terrible. And while it had made up our minds to feel that no danger would likely result from this display of our nature's great forces, we nevertheless found it difficult to avoid an inclination to be just a little further away. No one could witness the scene without realizing what a destructive force is hidden in check beneath us. When the time comes destroying the world by fire, nature can furnish forces and material sufficient to melt the earth with fervent heat. How little we know of the power reserved in the hands of God! J. R. M.



## EDITORIAL WANDERINGS IN THE OLD WORLD.

## No. 45.—The Land of Goshen.

"And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle."—Gen. 47: 5, 6.

WHEN Jacob gathered his family together and left the land which God had given to his fathers, and came down into Egypt, he was kindly and courteously received by Pharaoh. Although he was a stranger and a sojourner in a strange land, yet he was welcomed as a friend. The king invited him to occupy the best of the country, even the Land of Goshen. It was a goodly land, rich in pasturage and all agricultural products. By proper care and irrigation, the industrious farmer might reap three abundant harvests each year. The waters of the Nile were carried by a system of canals to all parts of the country. All the conditions existed here to make a people prosperous and happy.

On this fruitful land the sons of Jacob settled. Here they soon forgot the country from which they came out. They prospered, grew rich, multiplied, and as the years passed, filled all the Land of Goshen. It was a growing nation in the midst of Egypt, that first aroused the suspicions of and alarmed the Pharaoh that knew not Joseph. He, no doubt, acted wisely from a human standpoint, when he determined to oppress the Israelites. He made their lives grievous by reason of the burdens laid upon them in the fields, in making brick, in the quarries, and in the temples and tombs constructed by the king. But God's plan differed from Pharaoh's, and the means adopted by the latter to enslave the people resulted in their final deliverance.

During the first years of oppression, Pharaoh "did set over them taskmasters to afflict them with burdens. And they built for Pharaoh store cities, Pithom and Raameses."

The borders of the Land of Goshen have been, in modern times, the subject of much discussion. The treasure cities, built for Pharaoh, had fallen into ruins, and even the sites of them were lost. Where did the Israelites dwell in Egypt? Where was Pithom and where was Raameses located? These questions were often asked, and no satisfactory answer could be given. But now, thanks to the Egyptian Exploration Fund and the men having charge of the work, both the treasure cities have been identified and the Land of Goshen distinctly and authentically pointed out. Singular as it may seem, these old cities named in Exodus have been excavated, and thus additional evidence of the truth of the Bible is secured.

During our stay in Egypt we crossed and recrossed the Land of Goshen a number of times, and although it has been badly treated and some of the canals have been filled up, yet it is still a goodly land and produces rich harvests.

It fills one with strange feelings, to pass over these fields, and ride along the banks of the canals, and to know that here the Israelites dwelt, and here they were compelled to make brick without straw. But stranger still is the fact that the evidence of their oppression has been hid away in the buried cities, and has only recently been brought to light by the spade and pick of the modern excavator. We give some of the most striking of these proofs.

Letters, written on papyrus by the king's scribe, Kaniser, during the reign of Rameses II, the Pharaoh of the oppression, were found in the temple at Memphis, and are now in the museum at Leyden. They were found in a good state of preservation, and have been carefully translated into English. The following passages occur: "I have obeyed the orders of my master, being bidden to serve out the rations to the soldiers, and also to the *Aperian* (the Egyptian name for the Hebrews) who quarry stone for the palace of King Raamesa." "Therefore I heard the message of the eye (an official title) of my master, saying: Give corn to the Egyptian soldiers, and to the Hebrews who polish stones for the construction of the great storehouse in the City Raameses." Another letter, written by the scribe Keniamann, tells of the Hebrews quarrying stones for a building on the south side of Memphis.

Of these letters Miss Edwards, in her excellent work on Egypt, says: "They bring home to us with startling nearness the events and actors of the Bible narrative. We see the toilers at their tasks, and the overseers conferring with the directors of public works. They extract from the quarry those huge blocks which are our wonder to-day. Harnessed to huge sledges, they drag them to the river side and embark them for transport to the opposite bank. Some are so heavy that it takes a month to get them down from the mountain to the landing place. Other laborers elsewhere are making bricks, digging canals, helping to build the great wall which reached from Pelusium to Heliopolis, and strengthened the defenses of not only Rameses and Pithom, but of all the cities and ports of the Red Sea and the Mediterranean. Their lot is hard, but not harder than the lot of other workmen. They are well fed. They intermarry. They increase and multiply. The season of the great oppression is not yet come. They make bricks, it is true, and those who are thus employed must supply a certain number daily, but straw is not yet withheld, and the task, though perhaps excessive, is not impossible."

But the day of oppression was close upon them. Rameses, alarmed at the rapid growth of the Israelites, took measures to retard their increase. "And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." And then came still harder tasks. The straw used in making brick was withheld, and yet the full number was required. "So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw."

It seems remarkable that, in excavating Pithom and Raameses, the very bricks made by the Children of Israel should bear such abundant testimony to the truth of the Bible narrative. And yet this is true. In God's own time the treasure cities were excavated, and thousands of silent, but eloquent, witnesses were taken from the ruins, where they had been placed by Pharaoh's builders.

Here we have bricks in the clay of which straw was plentifully and thoroughly mixed. These were made before the edict went forth to the taskmasters, "Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye

shall lay upon them; ye shall not diminish thereof." After this the people were over the land searching for straw, and glad to gather stubble to be used in the bricks. And here we have bricks bits of straw in them, which show it was used just as the Bible states. But supply of stubble failed, and the bricks show that, in their last extremity, they gathered weeds and leaves and the litter beneath the palm trees, and used this in mortar beds. And then we find bricks of clay alone. When the supply of weeds was exhausted, and the toilers could better, and the number of bricks required no wise diminished, they mixed many kinds of clay, into which they put no straw or litter.

Thus the very bricks of the ancient cities of Pithom and Raameses, built by the Children of Israel, under the hand of the Pharaoh, cry out as with living tongues and repeat the old Bible story, telling in unmistakable language that Pharaoh oppressed the sons of Jacob, and compelled them to make brick without straw. Who can examine these evidences and deny the truth of the Bible account of Israel's oppression in the Land of Egypt?

Other records, written on papyrus by officials during the period of Israel's sojourn in Goshen, are preserved and bear testimony to the great fertility of the soil. "They describe the beauty and the charms of the country in vivid colors, stating that life there was so pleasant, and that the soil produced all crops in great abundance." These records show how literally true is the statement contained in the Scripture standing at the head of this chapter: "In the best of the land make thy father and thy brethren to dwell."

Passing over the Land of Goshen to-day, noting the wonderful fertility of the soil, the prosperity of the people who now dwell there with a knowledge of what it was in the time of Israel's sojourn, we can well understand the incidents in the life of those people. Living here, as they did, in the midst of the richest agricultural district in the world, every earthly desire gratified, they would have been willing to follow Moses into the wilderness which bordered their rich farms, not their lives been made bitter and grievous by oppression. God works by means, and the means used to wean the Israelites away from the pleasant Land of Goshen. Here they were losing their knowledge of the true God and the true religion, and were partaking of the idolatrous religion of the Egyptians. God led them out by the hand of his servant Moses from under a terrible slavery, a discipline of forty years in the wilderness, to prepare them for the land in which they were to dwell.

Then, too, with the goodly land of Goshen in mind it is easy to understand why the Children of Israel fondly and longingly looked back to the fleshpots of Egypt, and why they said to Moses when he had been led into the terrible wilderness of Sinai: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to our fill, for ye have brought us forth into this wilderness to kill this whole assembly with hunger."

It all seems plain enough now, and natural enough, too, as we traverse the fertile plain



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Goshen and remember that this is the land in which the Israelites dwelt. And then when we pass over the green border of the fertile plain and enter the silent, mysterious desert with sand everywhere, and remember that it was this dreary, desolate wilderness into which the people had been led, all wonder that their murmuring ceases. How they must have dreamed, as they slept on the sands of the desert, of the green fields, the palm groves, and the sweet, life-giving waters of the Nile, of their granaries bursting with plenty, and of the kettles over the fire, never wanting for an abundant supply of flesh. To awake from such a dream in a howling wilderness, with sand and desolation everywhere, was to take the heart back again to the land they had left. Under such circumstances and such surroundings, they would have forgotten the oppression and the bitterness of their lives and thought only of the blessings they had lost. It is all plain enough now and we wonder no more as we once did, years ago, why the Children of Israel murmured and turned back in their hearts to the "fleshpots of Egypt." The whole proceeding is entirely in line with human nature, and only shows how true the Bible account is, even in the minutest details.

As we write these lines, the thought comes to us, how much better are professing Christians to-day, with the light of the Gospel and all the advantages of a high state of civilization, than were the ignorant, oppressed Hebrews who murmured in the wilderness of Sin. How many who profess Christ are not only looking back, but going back, to the fleshpots of the world? Are not we, as a church, moving worldward? Are we not much more blameworthy than were the Israelites? Shall we go on until we are swallowed by the great whirlpool of worldliness?

Fathers and mothers in Israel, dear young brethren and sisters in Christ Jesus, will you not keep your eyes and your hearts fixed on the blessed Holy Land of Canaan and leave the world of fashion and folly to the children of darkness? You are the children of the light, you have been bought with a price, you are God's own. Oh, do not look back with longing eyes to the world! Follow the blessed Master, and in the end you will enter the Land of Promise, not an earthly Canaan full of ills, but a heavenly, where the ills of life trouble not.

D. L. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Notes by the Way.

THE two last Sundays I spent at two different mission points in Southern Ohio, the first at Gurneyville, thirty-seven miles distant; the second at Oak Shade, 120 miles distant. At each place there is a little band of members, but neither place is organized, or supplied with a church house. It makes one think of the years gone by, to preach in a private house by a large fireplace. The eager listeners inspire one with zeal to preach the Word to those hungry souls. One that had talked of coming to the church, when we were last at the latter point, has gone to the world beyond, and instead of having the happy privilege to lead her into the liquid stream, I am to preach her funeral June 18. Another one that had made

up her mind to come, had to stay with her sick sister, and could not attend the meeting. Oh, how important the call to all! To-day is the day of salvation. May many hear and obey!

There is much work to do everywhere! To take in India and all on this side, means much labor. Will we all, as a united body, come to the rescue?

In a few days, by God's permission, we shall turn our steps towards Muncie, Ind. May every brother and sister go to Annual Meeting praying for the cause of Zion! Then we will have a profitable meeting. I sometimes think some go to these meetings too light-minded. The importance of the Meeting is pressing heavily on my mind. Much depends on the Conference in order that all may work for the good and prosperity of the church at large.

My son, Edward Frantz, is still attending the Chicago University, and expects to remain there for the next year at least. Any one stopping or expecting to go to Chicago during the next year, and wishing a pleasant place to stay, at reasonable prices, may be accommodated at his home, No. 5423 Monroe Avenue, Chicago, Ill. Health is fair and there is much work. Who could be idle? No Christian.

HENRY FRANTZ

From Denver, Colo.

THE Denver Mission is still moving along in its work for the Master and the salvation of souls, notwithstanding the loss by fire of nearly all of our property in the early morning of April 19. The Town Board gave us the use of their hall for a month, or until we can make other arrangements. For this we are very thankful. It being near by, we did not lose a session. The Brethren at once sent for the necessary Sunday-school supplies, and we are again equipped for the work.

Bro. Weaver, of Longmont, preached for us last Lord's Day in the morning; but on account of sister Weaver's health, he could not stay for the evening; and as the writer had an appointment at the Overland Hall, there was no preaching at the Mission in the evening.

A number of members attended the Communion at the St. Vrain church, and returned rejoicing over the good things received there.

Last Lord's Day after the services there was a collection of \$3 66 taken up for the India Mission. May the Lord bless it to the salvation of souls!

We are sorry to state that the Mission Board could not, at present, grant our petition to locate a minister here in the city; but we are thankful for the encouragement they give us, and the promise of help to hold some series of meetings during this year.

In company with Bro. D. M. Olick, of the Poudre Valley church, the writer attended the District Meeting, held near Goodland, Kans. It was the most enjoyable trip of my life. We were made to rejoice to meet so many of the Lord's servants. And how united they all were, speaking and consenting to the same thing, so that the cause they were heralding, would prosper to the salvation of many souls. Not only did their words and acts agree, but their very appearance proved, to us at least, that they were led by the same Spirit, which Spirit is always manifest in the children of Light. All expressed a willingness to do all they can, but I believe all said they had more calls than they could answer. May the Lord send more laborers into the vineyard!

H. H. WINGER.

May 11.

From Cherokee Church, Kansas.

WE met in quarterly council May 13. Bro. N. H. Gripe and wife, of Clarkson, Oklahoma, were

with us, this being his former home. Since he has had his home in Oklahoma, he has been called to the ministry. Brother and sister A. B. Lichtenwalter were also with us. How inspiring it is when members will drive thirty miles or more to be with those of like precious faith!

There was not much business before the meeting. Some changes were made in regard to appointments for preaching. All was done harmoniously. One pleasing move was made and cheerfully responded to, namely, to substantially remember our faithful elder, Sammy Edgecomb, who has many calls outside of his own district. He fills them without a word of complaint and never asks compensation from his church, although he has a family to care for and is in limited circumstances.

L. WOLF.

McCune, Kans.

### A District Meeting of Southeastern Kansas.

THE above Meeting was held April 26 in the Osage church, Crawford Co., Kans. The Meeting was organized by electing Eld. Chas. M. Yearont, Moderator; Eld. Samuel Edgecomb, Reading Clerk; and J. W. Friser, Writing Clerk. The Ministerial Meeting was held the day before. It was a harmonious meeting, characterized by that love which thinketh no evil.

Eld. Samuel Edgecomb was elected delegate on Standing Committee; Eld. Chas. M. Yearont, alternate. Chas. M. Yearont and Samuel Edgecomb were elected evangelists; N. Tropp and S. E. Cornelius on Mission Board. One query was sent to Annual Meeting. J. W. FRISER,

May 9.

Clerk.

### Echoes from the East.

SINCE my last article there has been much sickness, and several deaths have taken place in our town and vicinity; a few of the most solemn character; but this is the Providence of God. Who can say unto him, "What doest thou?" The judge of all the earth does right, though the saddening scene appears mysterious to us.

Our quarterly council is in the past. All business was disposed of in a few hours, with the best of feeling.

On April 16, the writer had the pleasure of leading five precious young sisters down into the flowing stream and they were baptized into the faith of Jesus, to walk in newness of life. They are the scholars in the class of sister Newcomer, the mother of the little boy whose death I recorded in my last article. They all seem to be under the age of sixteen.

We have now organized, in the Antietam church, four Sunday schools. We have young people's meeting every Sunday evening, which is one of the most interesting meetings we can have for the edification and encouragement of our young members; and it gives them something to do.

Next in order is our love-feast, which also is in the past. It occurred on April 29 and 30. We had an excellent meeting. Our large house was filled with members who participated in the ordinances of the house of God, though the weather was unfavorable. We never had better order. Everything was so quiet and orderly. It was the first time we washed feet as we are taught in the example Jesus gave to his holy disciples—single mode. All were much pleased with the change. Why not, dear brethren, have the one practice all over the Brotherhood? It is so plain in the example that Jesus gave. For twenty-six years I looked forward to this time when we could do as we now have done. I wish this were the practice all over the Brotherhood. We were blessed with faithful and able brethren to preach for us.



Now we are looking forward to the time when we shall meet at our Annual Conference and greet many of our dear brethren and sisters of like precious faith, and there labor together in the interest of the church, if the Lord will. May we all have the spirit of our beloved brother, Enoch Eby, and bring a matter of such vital importance to God, that his good Spirit may so guide us, that our labor and deliberations will meet his Divine approval and be to his praise and our mutual and eternal salvation. That God may overrule all to his glory, is our desire.

J. F. OLLER.

From Everett, Pa.

WE began a series of meetings in the town of Everett, on Friday, March 17, and continued till the evening of the 26th. Bro. J. B. Fluke came in one evening and assisted, which was very acceptable.

During the meetings three were added to the church, among them was Bro. Robert Sumerville, who has been a member of the Christian church for forty years. He has been a faithful member and quite a worker in that church. It now seems to be quite a blow to that church to lose the labors of a man of his standing. As this church has set aside a part of the ordinances,—feetwashing, the Lord's Supper, etc.,—it caused him to seek for some other refuge. This brother has now made some arrangements for the Brethren to preach, on the fourteenth of this month, in the locality where he now lives. We expect to be at his place for service. We want many more such brethren in the field to build up the cause of Christ and his kingdom.

Brethren, what are we doing in this world of ours to convert sinners to Christ?

D. S. OLAPPER.

From Booth, Kans.

OUR Communion meeting at this place, held May 6 and 7, was one of the enjoyable and happy seasons of this life. Oh, may the good impressions made upon that occasion not be passed by lightly, but may they become stamped indelibly upon our hearts, so as to long be remembered! May God give grace to the two young lambs who, upon this occasion, covenanted with God in baptism, to live faithful unto death. Their names are now inscribed in the book of high heaven. May we all live a holy life, so that we may, when the battle is over, wear a crown of life!

There were more than one hundred and thirty members present at our meeting. Brethren W. E. Lierly, M. Keller, M. E. and N. F. Brubaker, Dory Young, from Wichita, Daniel Dierdorff, with others, were the ministers present. Brother Keller officiated.

Our elder, Bro. E. Eby, has left us for a short season, and is on his way to the Annual Meeting. May he have a happy and successful time in his journey from place to place, and may the God of grace ever abide with him and preserve him, so that he may return to us again and we be permitted to enjoy his presence.

A. F. MILLER.

May 9.

From Wolf Creek, Ohio.

OUR council at Wolf Creek was large and harmonious, and the business before the meeting was considerable.

The District Meeting of Southern Ohio was held May 2, at Sugar Grove. The high waters hindered traveling, and it was near noon before the delegates all arrived. Eld. H. Frantz was our Foreman, and Eld. Jesse Stutzman, Reading Clerk. Three queries go to Annual Meeting. The Missionary Work received considerable at-

tention, and a revised plan was passed. A committee was appointed to consult the Northeastern and Northwestern Districts of Ohio about the propriety of establishing an Old Folks' Home jointly. The tobacco question caused a prolonged discussion. Henry Frantz was chosen to represent the District on Standing Committee; Tobias Kreider, Alternate.

JOHN CALVIN BRIGHT, Sec.

April 27.

From Grundy Center, Iowa.

THE Grundy Center church was made to rejoice to-day, when a brother and sister who had wandered from the fold made application to be received again, which was attended to amid tears of joy. A young sister made application for baptism, which was attended to in the afternoon of the same day. She is only thirteen years of age. May she prove an example to her companions, that many more may enter the fold.

This day was appointed to take up a collection for the India mission. The brethren preached a missionary sermon, after which a collection was taken; it amounted to \$3.75. Considering our few members, this was a very liberal donation. May we all enter more fully into the missionary work, for truly there remaineth yet very much land to be possessed. Josh. 12: 1.

The Grundy Center church is in a prosperous condition, and we believe there are souls counting the cost. May they come out boldly on the Lord's side!

A. W. HAWBAKER.

Mission Notes of the Northern District of Missouri.

THE Board met to organize immediately after District Meeting, at Plattsburgh, April 20. W. G. Andes, of Mound City, Mo., was elected Chairman, and W. F. Davis, of Sheridan, Mo., Treasurer. All mission money is to be sent direct to Bro. Davis. We are glad to note the liberality with which the churches have responded to our request for means to put a missionary in the district, to devote his entire time to the work. We trust the Lord will greatly bless our united efforts.

The Board had previously arranged with Elds. S. B. Shirkey, O. H. Brown, and Geo. Olemens, who, accompanied by several others on their way from District Meeting, met with the Brethren at St. Joseph, with a view to organize them, which they did. The members at St. Joseph seem very zealous and think much good can be done. This place has been under the direction of the mission board only a few months. Six have been received by immersion.

We desire that ministers, or others, who have business in St. Joseph, or can make it suit to stop with the Brethren while passing through, will encourage them and help build up the Master's cause in this great city. They chose O. H. Brown, of Mound City, Mo., as their presiding elder. The Board has arranged with W. C. Hipes, of Greene, Iowa, to devote his entire time to the work in the District the coming year. A letter received from him states that he will be ready in a short time to begin work.

We should like to hear from all weak churches and isolated members who desire mission work, immediately, so that our plans may be arranged to save traveling expenses. All requests must be signed by two or more members.

JAMES ANDES, Sec'y.

Mound City, Mo., May 7.

From McCool Junction, Nebr.

MAY 12 Bro. G. W. Stambaugh and the writer left home and went to the Beaver Creek church,

Hamilton County, Nebr., to hold a conference. We were met at Aurora by Bro. J. W. Stambaugh, who took us to his home. In the evening, Bro. and sister Forney conveyed us several miles west to a school-house, where a conference was waiting our arrival. The writer read Matt. 5: 1-13, assisted by G. W. Stambaugh.

On Saturday, at 2:30 P. M., we held a school-house about four miles east of Aurora. Little business was brought before the conference, and all was disposed of with good fellowship. Forney is the only minister; there are no other preachers, and they do not have the best of preaching. They all agreed to have a conference once a week, from house to house, until other arrangements can be made.

On Sunday we met at 11 A. M. at a school-house for worship; also in the evening. The house was filled with eager listeners. The evening one young man came forward, and requested baptism. In the morning, as we were getting ready for the place of meeting, to administer baptism to the young man (father of the young man) also, and was baptized. Two more of the same family have made application, but has been confined to his bed for several weeks with lung trouble. As soon as he has a little more strength, he, with one more (not two), will be immersed. There is a rejoicing by the mother and two brothers and brother come.

The brother and sisters were much rejoiced and asked for more preaching. We went on our way to the train, some of the Brethren asked us to stay at least one more night, they would secure a full house. But we did not stay. Our prayers are with the Brethren, that he may stand firm in his belief, to accomplish the desired end. The harvest is great but the laborers are few. Arrived home May 15.

May 19.

McPherson Notes.

SINCE our last report a number more have been added to the good confession and were united to the church by baptism. On Sunday, May 10, the students made known their desire to be baptized. In the evening, three more were baptized, and were baptized the next day. On the following Sunday, two more came forward, and one on the following evening. On the following Sunday, ten more were added, making ten in all who came. Others desired to unite with us, but were objected. We feel very sorry for them, as they are among our most conscientious and zealous students, and are desirous to live right. We feel very sorry for them, as they are among our most conscientious and zealous students, and are desirous to live right. We feel very sorry for them, as they are among our most conscientious and zealous students, and are desirous to live right. We feel very sorry for them, as they are among our most conscientious and zealous students, and are desirous to live right.

While the good work has been progressing at the College, Bro. James Gilbert has been holding a few meetings at one of our mission stations in charge of the ministers of McPherson. Sunday two were baptized at that place. This is a very hopeful station and donations have been made. A goodly number of our love-feast and returned deeply into the necessity of obeying all the commandments. Six regular places of preaching are being held this time by our preachers from McPherson. Many others ought to be supplied, but we want of ministers.

There are also three Sunday schools in the Brethren of the McPherson conference.



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schools kept up by on congregation.

Our school closes May 29. We have much to be thankful for both in the church and in the school. S. Z. SHARP.

From the Derry Church, Pa.

WE came together at the Derry church, in Eld. William Hertzler's congregation, to hold baptismal service. Bro. George Bucher, from Kleinfeltersville, Lebanon Co., Pa., came to us to preach. He spoke very plainly, so that every one could understand, and to a great number of people. After the service ten young souls were taken to the liquid stream to be baptized. There were six more young girls and two young men and their wives. The weather was very pleasant and the roads good. A few weeks ago eight were baptized at Conawago, in the same congregation; so that makes eighteen here in Hertzler's District, and some more to follow,—a man and wife that were not ready. Now one of the writer's daughters has made the good confession and wants to be baptized as soon as she gets well and has made better preparation, for she is very sick at this writing.

We have been wonderfully blessed during the past two years. Last year twenty-two came to the church, and this year nearly as many. Should we not rejoice and be exceeding glad for what the Lord has done for us? I have especial reason for rejoicing, for in four years four of my children have made that good choice. Three belong to the Brethren church, and this last one will come before long. I sometimes think that our district is not doing its part for the upbuilding of the church in general, and for the mission cause.

CYRUS WESTHEAFER.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Beatrice, Nebr.—April 30 there were two baptized in Beatrice, and one May 7. Many who came from a distance said our love-feast was one of the best they had attended.—J. E. Young.

Clay Hill, Pa.—We baptized six on Sunday, May 14. Our meeting was at Hade's in the Falling Spring congregation. We have one more applicant for baptism for which we praise the Lord.—Wm. A. Anthony, May 16.

Adrian, Mo.—We engaged in another glorious feast. Many were seated around the Lord's Table, old and young. Two precious young sisters came out on the Lord's side and were buried with Christ in baptism.—Diana Miller.

Germantown, Pa.—We held our love-feast last Thursday evening. Forty-one communed. We had a full house and an impressive meeting. Bro. T. T. Myers officiated. One more baptized recently.—W. B. Stover, May 16.

McPherson, Kans.—Since my last report four more have been received into the McPherson church by baptism, making fourteen who have come on the present occasion. There is still a good interest prevailing.—S. Z. Sharp.

Painter, Kans.—Our new church house is well under way. We expect to have it completed by June 15. Our church met in council May 13 and decided to hold our Communion June 24. We would be glad to have some of our Eastern Brethren with us.—H. Ullom, May 20.

York, Pa.—My address is now changed from Abbottstown, Pa., to No. 20 Belvidere St., York, Pa. I removed to this place the 6th of last April. Since then we have baptized three sisters. We have here at least one hundred members and a flourishing Sunday school.—J. A. Long.

Smithborough, Bond Co., Ill.—Last Saturday was the regular quarterly council for the Hurricane Creek church. All things passed off pleasantly. Our elder, Henry Lilligh, was with us. We appointed our Communion for Oct. 13. A series of meetings will be held at the same time.—Cornelius Kessler, May 24.

Philadelphia, Pa.—We held our love-feast May 4. We had a good meeting. Thirteen have been baptized since our last report. During the year closing May 1, thirty-five were received by baptism and nine by letter. Seven letters were granted. Five were removed by death. About three hundred and fifty pastoral visits were made. Pray for the Master's work in cities.—T. T. Myers, May 16.

Rogersville, Ind.—Our Communion at the Brook Creek church occurred May 13. Bro. A. Bowman, of Hagerstown, Ind., officiated. Not so many members were present as usual, but those that were there seemed to enjoy themselves very much. The meeting passed off very pleasantly, with good attention and good order. The day following, the congregation was addressed by D. F. Hoover.—Dora Rhodes.

Pigeon River Church, Steuben Co., Ind.—The members of this church met in council May 13. The best of feeling prevailed. We expect to hold our love-feast June 24, at 2 P. M. We have had no series of meetings this winter, but we have had a Bible class, which we hold every Sunday evening. As a result we had four accessions to the church by baptism this spring. One is a young sister fifteen years old, the youngest daughter of the writer.—Jesse W. Fast, May 21.

Allentown, Pa.—As an item of news for the GOSPEL MESSENGER, I will say that it was my good fortune, in my travels during the past week, to meet brethren Daniel Ziegler and John Hertzler at Shenandoah, Schuylkill Co., on a mission tour. The cause is prospering slowly in the "coal regions" of Pennsylvania. Three were added to the fold by baptism on Wednesday afternoon. In the evening, services were held at Bro. David Reed's house. The attendance was small, but the services were interesting. The Brethren feel encouraged in their labors of love.—H. Frank Rosenberger.

Lattasburgh, Ohio.—The Mohican church, Wayne Co., Ohio, met in council May 13. Business passed off pleasantly, all manifesting a Christian spirit in discussing points of difference. It was decided to hold a series of meetings sometime in the fall, to close with a love-feast on Sunday. May 14 we were favored with a missionary address by Bro. Silas Weidman, in which he proved beyond a doubt that we should lend a helping hand to spread the glad tidings of salvation to the poor heathen nations. After service a collection was held, which resulted in getting \$11.50, to be applied to the Foreign Mission. May the Lord bless it to its intended use!—L. C. Hastler.

Manheim, Pa.—On April 16 we were made to rejoice, as two precious souls were added to our number by baptism. On May 11 (Ascension Day) eighteen more were baptized at the same place. This makes twenty baptized in the White Oak congregation since April; but thirteen of these were reported before as applicants for baptism. The meeting on Ascension Day was very largely attended; many could not get inside the house. It was estimated that three thousand persons were at the water in the afternoon to witness the baptizing. In the evening we had meeting in Manheim, which was conducted by Bro. Levi S. Mohler, of Dillsburgh, Pa.—Anna E. Light.

Egton, W. Va.—May 21 we met again for worship. Our aged father in Christ, Bro. S. A. Fike, preached for us from these words, "Quench not the spirit." We were glad to see him get up again and address us. Bro. Jacob Miller and wife, from Iowa, were with us. We were glad to welcome them in our midst. Such visits encourage us on our way to heaven.—Rachel Weimer.

Woburn, Ill.—The members of the Mulberry Grove church met in council May 6. All business that came before the meeting was disposed of. One sister, who had wandered away from the fold, was reclaimed. There was a better attendance at the last council than there had been for some time. Saturday, May 13, we held our love-feast. Eld. Michael Flory had engaged to be with us, but failed to come. Bro. I. M. Gibson, being here, officiated, assisted by the residing elders. Our Sunday school is progressing finely.—A. C. Kessler, May 20.

Champlon, Pa.—We began a series of meetings at the Buchanan school-house in the Indian Creek congregation, six miles west of our meeting-house, on April 25. Bro. H. A. Stahl, of Somerset County, Pa., did the preaching. He preached, in all, seven sermons, in which he did not shun to declare the whole counsel of God. As an immediate result four precious souls were added to the church by being buried with Christ in baptism. The meetings closed with large congregations and three more applicants, while others were deeply impressed, but could not be reconciled. We pray God that every hindrance may be removed, that many more may come into the fold of Christ.—F. E. Murray.

Spring Gap, W. Va.—Bro. Benjamin W. Smith, of Barnes' Mills, W. Va., comes and preaches for us every month. We believe that Bro. Smith is an earnest worker for the cause of Christ. Six precious souls came out on the Lord's side and made the good confession before the world, that they would henceforth walk no more with the world, but would now go with the people of God, renouncing sin and all the pleasures thereof. They were thus baptized in the presence of a large concourse of people. Another one said that if she had the necessary clothing she would be baptized too. They were all young in years but two. An aged father and two daughters have been baptized in the last two weeks. There are others near the kingdom. May God speed the day when many more will come to join the army of the Lord and work in his vineyard while it is called to-day!—Anna B. Shanholts.

Mayesville, Dekalb Co., Mo.—If some of the brethren, when going to the Annual Meeting or coming back west again, will stop off at this town and give a few good sermons they would be appreciated. Two sisters live here near town besides myself. I haven't heard one of our ministers preach since I have been in the church. We have no church in this County. It does seem to me, judging from the influence tracts have had on a few people in this town, that a few doctrinal sermons would be worth as much here in this part of the world as in India or any other country. Some people often wonder why some of the brethren do not come here and preach. They would be glad to hear them. I think this part of the world has not had the Gospel preached to it yet. The world will not go where the Gospel is, but we must take it to them. If I had tracts or papers to give away I would always be doing so. If any of the brethren conclude to stop off a few days with us, I would like for them to give me notice in time to see if I can get a church for them to preach in, and make their coming known.—R. Hallerman.



**Yellow River, Ind.**—This church seems to be progressing in its work. We have a flourishing Sunday school. We use the *Young Disciple*, which the children read with great delight. I think sister Miller's letters and Uncle Joe's letters in the *Young Disciple* are interesting as well as instructive. Sunday, May 7, being the day to receive the money for the India mission, our elder, John H. Sellers, gave an interesting talk to the Sunday school, after which a collection of \$5.38 was received as mission money. May the Lord increase our efforts in mission work, and bless abundantly the cheerful giver!—*John E. Joseph, Bourbon, Ind., May 9.*

**Arcadia Church, Ind.**—The business of our last quarterly council was disposed of in love and union. At this time occurred the ordination "to the full ministry" of James H. Hill and Elias Smeltzer. We are now having some interesting meetings, though we have had much rainy weather. The attendance is good, and the attention excellent. Bro. Hutchison, on his way from Florida to Annual Meeting, has stopped with us and is dealing out the Word of Truth with earnestness. We have not had any additions yet, but sinners have been warned to flee the wrath to come, and saints admonished to watchfulness. May we be faithful until death!—*Elias Smeltzer, May 13.*

**Goshen, Ind.**—May 13 the Rock Run church met in quarterly council. A large amount of business was passed with good feelings and interest. Bro. I. L. Berkey was chosen Delegate to Annual Meeting; Bro. B. F. Stutsman, Alternate. At the close of the meeting there were two applicants for baptism, which ordinance was observed with solemnity. On Sunday evening one more concluded not to walk without hope, but wished to be baptized on Monday. At to day's meeting we were made to rejoice by her father coming with her and accepting salvation. Bro. I. L. Berkey, assisted by Benjamin Leer, of Shipshewana, held a meeting at our east house, with two conversions, making a total of thirty-nine baptized and two reclaimed this year.—*R. N. Davenport.*

**Sidney, Ind.**—I commenced meeting at what is known as the Stonebrenner school-house, in the Washington church, Kosciusko County, Indiana, on Monday night, May 1, and closed last night with good interest and a crowded house. I preached sixteen sermons and had one children's meeting, which was much enjoyed by the older ones, as well as by the little folks. As an immediate result, one young sister was baptized and many others were seemingly deeply impressed with the Word preached. This church has passed through some severe trials of late years, but a brighter day is dawning, and there is love and union and an inclination to get back to the Gospel as understood and practiced by the general Brotherhood.—*Daniel Snell, Sidney, Ind., May 15.*

**Palestine, Ark.**—Jan. 11, Bro. G. V. Goshorn came to us on a flying visit to the South. He staid with us till Feb. 4. During his stay, although the weather was exceptionally rough, he preached for us several discourses on extremely interesting and profitable subjects. We were all much encouraged. April 21, Eld. Jas. R. Gish suddenly appeared among us again, and by a fortunate coincidence our members from beyond the S'Anquille also came the same day, and we enjoyed a most wholesome reunion. Five sermons were preached by the brethren. It has a strangely grateful effect on us, after having been alone a long time, to hear the brethren preach. We are as busy doing the Master's service as we can well be. We hope to have our Communion June 3.—*A. I. Mow, May 15.*

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**BEADELL-ROYER**—At the residence of the bride's parents, Bro. G. J. Royer's, Beadle County, South Dakota, May 7, 1893, Mr. Edgar L. Beadell and Miss Mollie O. Royer.  
B. F. MILLER.

**WALLACE-GANGER**—At the residence of the bride's parents, Elkhardt County, Ind., March 23, 1893, Bro. Allen Wallace and sister Eva Ellen Ganger, both faithful members of the Brethren church.  
HIRAM ROOSE.

**EAST-FLORY**—At the residence of friend Jerry Wolf, near South English, Iowa, May 10, 1893, by Eld. Samuel Flory, Mr. East, of Augusta County, Va., and sister Susie Flory, of Keokuk County, Iowa, formerly of Augusta County, Va.  
S. F. NISWANDER.

**ALBRIGHT-ALLEN**—At the home of the bride's parents, May 4, 1893, by Bro. J. M. Hanawalt, Bro. W. H. Albright, of Grundy County, Iowa, and sister Mary C. Allen, of Franklin County, same State.  
W. H. ALLEN.

**WATTS-TINSLER**—At the residence of the bride in Homerville, Medina Co., Ohio, May 6, 1893, Mr. William Watts and sister Margaret Tinsler.  
H. S. JACOBS.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

**FUNK**—In the Pine Creek congregation, Ogle Co., Ill., sister Lydia Funk, aged 88 years, 8 months and 12 days. Her husband preceded her thirty one years and two months. Funeral occasion improved by the Brethren in Polo, Ill.  
E. FORNEY.

**MEEHAN**—In the Franklin County church, Franklin Co., Iowa, April 30, 1893, of measles, sister Meehan, aged 56 years. She united with the Brethren a little over a year before her death. Funeral conducted by Bro. J. M. Hanawalt to a large crowd of sympathizing friends.  
W. H. ALLEN.

**CONCHMAN**—In La Porte County, Ind., May 3, 1893, sister Sarah Conchman, aged 73 years, 1 month and 3 days. Sister Sarah (Dubble) Conchman was born in Washington County, Maryland, March 27, 1820, and with her parents moved to Virginia, where she was united in marriage to Cornelius Conchman. They came to La Porte County, Indiana, while the country was comparatively new. Sister Conchman leaves a husband, past fourscore years of age, and two daughters. Funeral at her late residence, May 6, by the writer from Rev. 14: 13 Interment in Pine Lake cemetery same day.  
THURSTON MILLER.

**BECKNER**—In the Jacob's Creek congregation, April 28, 1893, sister Mary Beckner, aged 80 years, 6 months and 27 days. Funeral services by the Brethren.

**FLECK**—In the same congregation, May 5, 1893, sister Isabella Fleck, aged 44 years, 1 month and 27 days. Funeral services by the Brethren.  
J. K. EICHER.

**SMITH**—In the Hopewell church, Pa., Edith Pearl, daughter of Henry P. and sister Salvina Smith, aged 6 months and 4 days. Funeral services by the writer from Matt. 24: 44.  
D. S. CLAPPER.

**KLEPINGER**—In the Pipe Creek church, Miami Co., Ind., May 5, 1893, after a long and painful illness, Bro. Ira Oscar, son of Bro. John D. and sister Lavina Klepinger, aged 24 years, 7 months and 5 days. The deceased was born in Montgomery County, Ohio. He came with his parents to this County a few years later. He united with the church and was taken to the water and baptized six weeks prior to his death. Funeral services by Eld. Daniel Bowser, assisted by Bro. Joseph Shepler, from 1 Thess. 4: 14.  
W. B. DAILEY.

**HOLLINGER**—Near Five Forks, Pa., May 10, 1893, sister Elizabeth Hollinger, aged 53 years, 11 months and 22 days. Deceased ate a hearty supper and after supper, as her son, with whom she made her home, was watering his cow, she became entangled with the watering tub and ran away with it toward the little grandchild. This so frightened the grandmother that she dropped dead. Funeral improved by the writer, assisted by Bro. Wm. C. Koontz, from Luke 12: 40. Interment at Brown's Mill.  
WM. A. ANTHONY.

**HOVIS**—In the bounds of the Falling Spring congregation, Franklin Co., Pa., April 25, Albert A. Hovis, aged 44 years and 5 days. Funeral occasion improved by the writer, assisted by Eld. Wm. C. Koontz, from 1 Cor. 15: 56. Interment at Price's.  
W. A. ANTHONY.

**TURNER**—Near Longmont, Colo., Mary Susan Turner, daughter of Bro. T. A. and sister Maria Turner, aged 15 years, 7 months and 18 days. Services by the writer.  
G. W. FESLER.

**PECK**—In the Middle Creek church, S. April 26, 1893, Moses Peck, aged 72 years, days. Funeral services by H. A. Stahl, assisted from Job 14: 46.

**FITZWATER**—In the bounds of the V. Ray Co., Mo., May 10, 1893, sister Drusilla Abraham Fitzwater, aged 69 years, 8 months. Deceased was born in Hardy County, W. Va. until about ten years ago, when she moved. She leaves two children, son and daughter, mother of Bro. Levi Fitzwater (minister), sister to Bro. L. D. Caldwell, of the Lost River Co., W. Va. Funeral by the Brethren.  
13, 14.

**YARYES**—In Cowgill, Mo., May 5. Yaryes, aged 71 years, 8 months and 9 days. born in Berks County, Pa., in 1821. He was later Maggie Fesler, of Cowgill. Funeral by Eld.

**LOCKWOOD**—In the bounds of the church, Wells Co., Ind., April 19, 1893, Harvey Lockwood, aged 19 years, 1 month and 9 days. Samuel Neher from Eccl. 12: 1.

**CLARK**—In the Scott Valley church, Co. May 4, 1893, Daniel Clark, aged 77 years, days. Funeral services by C. Myers. JNO.

**ENNEKING**—In the Maumee church, Ohio, May 8, 1893, Bro. Frederick Enneking, 4 months and 26 days. He leaves three children. Services by the writer, from 1 Thess. 4: 13-18. JAC.

**SCHMIDT**—In the bounds of the W. church, Clayton County, Iowa, April 21, of 1901, Etta Schmidt (nee Hanks), wife of Schmidt, aged 22 years, and about seven months. She was in very delicate health for over half a year. She was entertained that she might be episcopally positioned was quiet and kind, which won her a large number of friends. It was her desire to unite with the church on account of extreme delicacy of health she was stricken. She leaves an infant daughter. Funeral by Eld. C. H. Stone and Bro. Henry Stone. JON.

**MEYERS**—In the Quemahoning church, Pa., May 13, 1893, Bro. Josiah P. Meyers, 4 months and 11 days. The deceased brother forty eight years, and served in the thirty-five years. Funeral services by brethren and the undersigned, to a large concourse of people. E.

**BOWSER**—In the Brush Valley church, Pa., of typhoid fever, Valentine Bowser, James and sister Bowser, aged 15 years, 8 months and 27 days. Funeral services by the writer. D. A.

**BOWSER**—In the Glade Run church, Wm. Infant son of W. J. and sister Margaret Bowser, 9 months and 25 days. Funeral text 2 Sam. 23: 6. D. A.

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It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance, Regeneration of the heart and mind, baptism by water for remission of sins unto the reception of the Holy Ghost, and the use of the means of adoption into the household of God, are the means of adoption into the household of God.

It also maintains that Feet-washing, as taught in John 13: 1-17, and the command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and observed by the apostles and the early Christians, is a full communion with the Communion, should be taken in the church at the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Mission Work, thus giving to the Lord for the spread of the Gospel to the ends of the earth.

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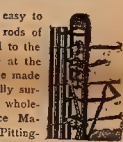
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., June 13, 1893.

No. 23.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 54,  
Huntingdon, Pa.

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THERE is nothing more disgraceful than that an old man should have nothing to produce as a proof that he has lived long except his years.

### ANNUAL MEETING.

IN a short time the streets and roads were in fine condition for travel, and as train after train came in, filled with brethren and sisters for Annual Meeting, sunshine and cheer were depicted on all their countenances, so that by church time the city and Annual Meeting grounds seemed to be full of people. There were services by the brethren ministers in all the churches in the city and also in the large Tabernacle, both morning and evening. The city congregations, as a rule, were rather small because of the desire on the part of everybody to be out on the camping grounds.

To those who are inclined to study faces and forms, the meeting grounds were a desirable opportunity, because there they were in all the variety that it was possible for nature and wisdom to give. Though the crowd there was im-

mense, yet there was an individuality belonging to each one that was sufficiently prominent to draw the personal lines. We sometimes try to make things and people look alike, but our Father in heaven did not want them so to be; and because of this, we have the wonderful variety—an individuality that it would be impossible for human wisdom to accomplish. There is nothing else in nature that gives so wide a field for thought and study as the human form. Reader, did you ever think that if all the inhabitants of the world were to be assembled together, no two in the vast assemblage could be found that would be exactly alike? And yet it is a truth beyond question.

While on this line of thought, we will drop a few ideas as to our "non-conformity uniformity" views. Plain dressing is to be commended for many reasons, and "modest apparel" is a Scriptural injunction; but we fear that the word "modest" has not much relation to our accepted form of uniformity in apparel.

Uniformity consists more in color than in form; and how much of this have we among our sisters in their dresses and bonnets? As we looked over the congregation, we came to the conclusion that the tints and the shades of the rainbow were outdone, if possible, in the variety in color, as seen in our sisters' dresses and bonnets. Among intelligent people in all ages, color has had much to do with modest dressing. How scarlet, fiery red, indigo blue, green, etc., can be called uniform and modest, we have not yet learned. But we will drop this thought and give a few on Sunday desecration.

Most Christian people disapprove of the opening of the World's Fair on the Sabbath, because it is thought to be a desecration of the day,—and it is,—and we were made to feel that we had some desecration on the Annual Meeting grounds our Sunday. Attending to the physical wants on the Sabbath is allowable; but, in our estimation, there were a number of things provided at the Lunch Stand that were not at all essential to physical life, especially the manufacturing of candy and taffy. We were glad that our sisters noticed these things and protested against them. For such things there is no occasion, and they should not be allowed. It will be well for us to examine and study the reproof given to the Pharisees—"they strain, or strangle, at a gnat and swallow a camel." Barring this one thing, the Sunday service was pleasant, enjoyable and edifying.

The Standing Committee is a select and honorable body, and we suppose that a number of our brethren would be pleased to have a seat thereon; but if we ever had such feelings we think we are safe in saying that our mind has been changed. The labor from beginning to end is hard, responsible and continuous. It is here that the inside of things is seen, a part that we could wish did not have an existence; but if it must exist, it should

never go beyond the pale of the local church. There is an unwarranted disposition to pass to Annual Meeting trifling questions which could be decided just as well in the local churches.

It may seem extravagant to say it, but we believe it to be true, that there was not a single query before our last Meeting that had not been fully and sufficiently answered by former decisions. The only real advance work done at the Meeting was the consolidation of the "Tract Work and the General Mission." Yet, outside of the business done, it was a good Meeting, and the managers deserve credit for the very excellent provisions and accommodations provided all through. From what we could learn, had the citizens of Muncie been less accommodating, the Meeting would have been more of a financial success. The treatment in the city in the way of rooms and boarding was really better and cheaper than could be given by the Meeting, and as a result, a large number of our people roomed and boarded in the city. This was no fault of the managers in charge, but of the great liberality of the citizens of Muncie. And while it may have militated somewhat against the financial success of the Meeting, we are sure it was greatly appreciated on the part of those who enjoyed the advantages afforded.

As we looked over the Meeting on Tuesday, as represented by the membership, we were unusually impressed with one truth, that time is passing; years are rolling by and changes are being made. The aged ones are passing away and others are taking their seats. Two of the very aged present were elders John Metzger and Hiel Hamilton. Next on the list we name Eld. B. F. Moomaw. These were all strong, zealous and active workers for the church. May the hand of time deal kindly with them as they go down the decline. Following in this line we have elders Wise, Oiler, Eby, Price, and a list of others that might be named, who will soon be listed among the aged ones and of whom it can be said, "They have finished their course."

These changes are not new things, that we should become alarmed. They have been taking place all along, and will so continue. Yet from them we should take instruction, and see that we do well the work before us, so that when our days of labor close it may be said of us, "Well done, good and faithful servant."

Though, on account of being a member of the Standing Committee, we did not have the pleasure of meeting and greeting as many of our patrons and friends as usual, yet to us the Meeting, with all its associations, was a pleasant one, and we shall look back to the Annual Meeting of 1893, held at Muncie, Ind., with pleasure. If these annual associations together afford us so much pleasure, what will the meeting be on the eternal shore, when the sadness of parting will be felt no more?



It is not necessary to write a long ex-  
planation of a plain question like this. The Bible  
plainly settles it. In Luke 16 we have an account  
of the sleep of the rich man and Lazarus.  
They were both conscious. The rich



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gaged in conversation with Abraham while he was asleep in death. Unconscious people never act that way. Moses was also conscious while asleep in death, for he appeared upon the Mount of Transfiguration and talked with Jesus. Thus we have an account of four persons who are known to have been conscious in death. This ought to be the end of all controversy. The proof is so clear that any child may understand it. With this understanding of the Bible we prefer to let the heading of our obituary notices remain as it is.—Ed.

## THE CATHOLIC CHURCH.

THE following items, clipped from the St. Louis *Evangelist*, will give our readers some idea of what we may expect from the Catholic Church:

In their sublime charity Protestants often kindly fancy that the Romish church has lost its ferocious intolerance and become gentle and liberal toward dissenting faiths. The answer of the Catholics themselves is seen in mobs, riots, and murderous assaults upon those who question the immaculateness of old "Mother Rome." Only a short time since we recorded the brutal assault upon Newton Knox, a member of the Christian Church, at Waukegan, Ill., for the reason that a lecture by J. G. White, an anti-Catholic lecturer, was announced in our church building. Similar incidents are constantly occurring. Recently, at Lafayette, Indiana, an ex-priest by the name of Rudolph, who asserts that he abandoned Rome because his eyes had been opened, attempted to lecture. The Catholic population assembled in force to prevent it and assailed not only the lecturer, but his audience, with murderous intent. It is stated that from thirty to fifty shots were fired, one of which inflicted a flesh wound in the abdomen of the ex-priest, and a large number of persons were injured. In the trial that followed it was shown that the assault was deliberately planned, and that it was the purpose to assassinate the lecturer. One of the ring-leaders has been sentenced to the penitentiary for two years, others are on trial. One takes his life in his hands who attempts to expose the errors of Romanism where there is a large Catholic population. Yet there are those who assert that it has ceased to be intolerant.

We have alluded to the Catholic government of American cities. New York is wholly in the hands of Romanists, and in the City of Boston the Puritans have had to surrender to the papists. All our great cities have either Catholic mayors and aldermen, or dough-faced Protestants who dare not utter a whisper or commit an act which would offend the priesthood. This is perhaps less remarkable than that London, for the first time in two hundred years, has a Catholic Lord Mayor. The chief official in the greatest city of the world, the capital of the greatest of Protestant kingdoms, is not only a Catholic, but magnifies his civil office to glorify the Catholic church. Recently he attended in state a great banquet held in honor of Cardinal Vaughan, the recently chosen English "prince of the church." The banquet was made a state occasion. The event is described in the following language: "All the Roman Catholic prelates present wore their silk robes and chains of gold, and when the cardinal arrived, he was met at the entrance, first of all, by the city marshal in full uniform and by two torch-bearers, carrying lighted candles—an honor only accorded to royalty—and then, at the foot of the staircase, he was met by the lord mayor himself, arrayed in his robes and attended by his mace and sword-bearers and all the members of his household.

The climax, however, consisted in proposing the health of the Pope, previous to the customary loyal toast to Queen Victoria, which enjoys precedence at all banquets of this kind in Great Britain." The whole affair has raised a tremendous storm, and is calculated rather to injure than to promote the very promising prospects of the Catholic church in England. The English people see in such demonstrations that Rome is as arrogant and presumptuous as when English kings did penance at the bidding of the Pope.

## HIDDEN LIFE.

BY ELIZABETH H. DELP.

"Our life is hid with Christ in God."

ALL life is hidden. Scientists have never unraveled its mystery, because here it is God's glory to "conceal a matter." The study of the plants of the field does not make clear to us the mystery of the life developed in root, blade and bud. Intellectual life is hidden, so we wonder what our children will be. So secret are their biases and tendencies of mind that often we must work in the dark, and most of it is experience.

Our spiritual life is hid with Christ in God. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the spirit." The Christian life is one of growth. He had wandered from the sunlight of God's presence into the shadows of evil; but he heard the voice of Jesus saying, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." As we draw out the real wealth of the heart of a friend, not by means of intermediate friends, but by personal communion of soul with soul, so we need a personal alliance with Christ; and if we abide in him we shall grow. He said, "I came that ye might have life, and that ye might have it more abundantly." And so the constant communion of the soul of the Christian with God leaves its impress upon him. A constant living up to the inward, heavenly vision marks him as those who are born again, as sons of God, and joint heirs with Christ. The Christian grows in grace, not at all times, not with the same rapidity, for there are seasons of discouragement; the summer and winter of the soul, the calms and storms, help or retard the growth of the life that is to be perfected in Christ; but as the years go by, we must progress. There may be fewer words than formerly, but there will be more experience; there may be less excitement, but there will be more healthful life. The autumn may have scattered the brown, withered leaves which, when green, had charmed by their beauty of promise, but there will be some fruit, and "by their fruits ye shall know them."

The world must be won back to God by love. "God so loved the world that he gave his only begotten son" to save the people from their sins. If we had more of this "manner" of love throbbing in the heart and shining in the life of the church, there would be more sheaves garnered from the white harvest fields. We would work in the "highways and hedges," and in "high places," winning souls for Christ.

Both service and trial are needed to perfect the growth of the life, hid with Christ in God. Those who stand nearest the throne, robed in white, are those who have come up out of great tribulation. The tread of the martyr is like the treading in the wine-press. We need ever remember that we are to be "made perfect through suffering," and this is one of the laws of Christian growth. The ship that is to wait the most precious, costly freight, must be subjected to the severest tests of seaworthiness. David could nev-

er have written those matchless psalms, which speak to our souls in joy or sadness, had not his own soul tasted the worm-wood and the gall.

And at last, when we find ourselves stranded, desolate, and alone, after all these waves and billows have gone over us, we know that beyond the swelling tide is a crown and a robe awaiting him who overcometh.

Mainland, Pa.

## BREAKING BREAD.

BY I. J. ROSENBERGER.

In GOSPEL MESSENGER, of May 14, I. J. Rosenberger, under the heading, "Tradition," says: "We find no instance in the Scriptures, of either Christ or the apostles ever breaking bread on the first day of the week." How about Acts 20: 7?  
G. W. MATWELL.

If Mr. Matwell will take the pains to read Acts 20: 7-11, instead of the seventh verse only, he will be convinced that on that occasion the disciples did not break bread on the first day of the week. The facts stand thus:

1. They came together upon the first day of the week.
2. Paul preached until midnight.
3. The young man Eutychus, having fallen asleep, fell down, and was taken up dead.
4. Paul went down and restored him to life, performed a miracle.
5. Paul then broke bread.

As the accident to the young man occurred after midnight, the breaking of bread took place after midnight, which was Monday morning. Therefore I repeat that there is not the faintest proof that either Christ or the apostles ever broke bread on the first day of the week.

## GUILTY! GUILTY! GUILTY!!!

BY I. N. CROSSWAIT.

Who are guilty? The professed followers of Christ are guilty in the sight of God in many ways, making it evident that "the time has full come that judgment must begin at the house of God." Now, the matter of guilt bearing most heavily on the mind of the writer is the failure to train up our children in the nurture and admonition of the Lord, and thereby insure their coming to the Truth as taught in the Word and held by our Fraternity.

Well, says one, how can we so train them? Now see, when, alas! too late for me, the great secret, viz., beginning early. To illustrate, we only need to refer to the young, tender plants in the garden. There we see that it is of vital importance to be vigilant in removing the weeds as soon as they appear; then they are easy to be removed. Just so it is in the case of the tender infant; if the first weeds of evil are exterminated, the child will learn to be obedient without punishment; a look is all that is necessary to keep the little one from doing that which the kind parent has forbidden.

True love and constant firmness of purpose will succeed in all cases, if persevered in. True there are some that require long-continued perseverance, if we are to be successful. In such cases we should not despair, but consider the great importance of the work in hand, even the eternal salvation of our offspring. We are aware that some are inclined to depend on the return, as in the case of the prodigal, after wandering far away. But, O think how cruel it is thus to suffer them to stray away! Those who are in Christ are well aware that no one can really enjoy the present life out of Christ. Then, in God's great name, I would ask, how can we see our dear one



going away into the cold world? This, I must acknowledge, is because we have lost our first love, and are not walking in the light, but are asleep and dead to God and alive to the world.

Here, it occurs to my mind to ask how we would do with a child that was inclined to quit the shelter of the paternal roof and be exposed to the elements. We surely would make a *strong* effort to bring it in. It would be a matter of *most intense* interest to a parent, one that would arouse the whole soul to energetic action; but alas! our children may sometimes stray *far* from the way of life and cause little concern. This is evidence *most positive* of a *low* estimate of the value of the soul; it is also evident that parents, in many instances, have encouraged the love of vanity in worldly style of dress, while, by a proper course, we might have raised them to *detest* such things; in short, they should be so trained that they would come to the fold as soon as they come to years of accountability. The Catholics say, Give us the first seven years of a child's life, and we have him severely.

Now, in conclusion, I want to say a few words to young parents. Let me entreat you, if you value the souls of those dear ones given to you, to train them up so that they will become pillars in the church. Then, in the judgment of the great day, you can meet them with true joy, and not have them there say, in bitterness of soul, You, my parents, never taught me the great value of the soul in my tender years. In the near future, I intend writing to this latter class.

*Salem, Oregon.*

MERCY.

BY MATTIE A. LEAR.

"That I may apprehend that for which also I am apprehended of Christ Jesus."—Philpp. 3: 12.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." How this fact is made more and more apparent to us, as we become better and yet better acquainted with the ways of the Almighty!

In the eyes of human law it is deemed right to mete out to the offender against law sure and swift punishment, to make the guilty wretch an example to deter others from committing the same or similar crimes. Only in this way, it is thought, can the majesty of the law be sustained, and life and property be protected; and probably, owing to the weakness of human law, it is the best that can be done. Oh, the awful punishments that have been visited, by those in power, upon the hapless ones that have dared resist their authority, or offer any insult to their person! And yet it is only erring humanity resisting erring humanity.

But what a case we have here! A poor, misguided worm of the dust in rebellion against the authority of heaven, heaping insult and reproach upon that Being whose power is infinite, and whose laws are perfect. What infatuation! But this erring one is seized in his mad career, and made an example to all future ages. An example of what? Of the vengeance of his offended Sovereign? Ah, no. What a spectacle for angels and men! This arch rebel is made an example, not of the vengeance, but of the love of his offended Judge. He is not only pardoned, but honored, ennobled and taken into confidence.

He is apprehended, seized by the authority of heaven, not that he may be thrown into a dungeon, to be tried, convicted and executed, but that he may be saved from the jaws of the second death, into which, in his blindness, he is fast rushing. He was seized that he might be turned from the downward road to ruin, and placed in

the way of life everlasting, so that at the end of  
life's pilgrimage he might seize the crown that  
is at the end of the race. Oh, wondrous love!  
Oh, bleeding mercy!

No wonder this man, who had been forgiven so much, whose heart had been made so tender, and who was now so appreciative, so capable of gratitude, could exclaim, "For I am persuaded, that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord;" and, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" "for whom I have suffered the loss of all things and do count them but dung, that I may win Christ. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Dear sinner, this same love, this same mercy that was extended to Saul of Tarsus, is offered to you. Behold that compassionate Savior, who you have wronged more than you have wronged any other being, more than you can wrong any other being, with outstretched arms, pleading with you to ground the weapons of your rebellion, to accept of that mercy which he is so freely offering to you. Oh, hear these tender words, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways: for why will ye die?"

God has done and is doing all that infinite love and mercy can do to save you from the awful consequences of sin. Why are you so bent on your own ruin? Why fight your way down to perdition, against all the obstacles that God has so compassionately placed in your path? If you are not saved, you can blame no one but yourself. Even God can not save you in your sins, but, oh, he can, and wants so much to save you from your sins. Will you still resist his pleadings? Will you sacrifice heaven for the plantations of earth? Will you, in spite of the precious blood that has been shed for you, in spite of all the wooings of his Spirit, the pleadings of his Word, the entreaties of your friends, their prayers, their tears, go down to perdition? Oh no, you can not be so infatuated; surely you must yield, surely the boundless love of God will beget love to him in your heart, and, with Saul of Tarsus, you will exclaim, "Lord, what wilt thou have me to do?"

## THE ANOINTING.

BY LEAH REPLOGLE.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."—James 5: 14.

BIBLE students and teachers of theology have written many comments on this subject, dwelling much upon the authority of the administrator, as though that was the most important part of the command; while it was probably the least thought in the mind of the apostle. When we look at the contents and take them in their simple meaning, the word elder in this text seems to mean simply those who are set apart to preach the Gospel and officiate in the highest duties of the church.

Again, we are told by these commentators that the design of the anointing is the forgiveness of sins. The Apostle James does not say so; but his language clearly implies that the sick person either may, or may not, have sinned. If he has committed sins they shall be forgiven him. James 5: 16. But if he has not committed

sins,—what then? If the primary anointing is the forgiveness of sins, then one who has not committed sins is not to be anointed. But the apostle makes a distinction between those who have sinned and those who have not; but simply says, "Is there any sick among you?"

Mark gives us a beautiful ray of light subject in his account of the sending of the twelve: "And they went out and preached men should repent. And they cast out devils, and anointed with oil many that were sick, and healed them." Mark 6: 12, 13. The other portion of Scripture that throws light on the apostle's language, in this connection, is that little clause. James was one of the twelve, who, in that mission, anointed the sick with oil and healed them. He was at least one of the early disciples who received their commission from Christ. There was nothing new to James; in giving this commission, he simply did as Paul said, "For I have received of the Lord that which also I deliver unto you." 1 Cor. 11: 23. And now, in his address to his brethren, he reminds them of their commission and their privileges in Christ.

Let us be careful to keep close to the Word of the Lord. "If ye continue in then are ye my disciples indeed; and know the truth, and the truth shall free." John 8: 31, 32.

WE SHALL BE LIKE HIM.

BY A. HUTCHISON.

"Beloved, now are we the sons of God; and it shall appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him."

THERE is enough contained in the above verse, if we could comprehend it, to put one of us to thinking. First, About what the apostle is speaking; and second, about the person to whom he was writing.

It is of the greatest importance that our relation to him now, for upon this depend our being like him there. In order to be like him as he now is, we shall have to be as he was when he was here,—in so far as do what he left us to do will make us like him. We do not expect that we shall be able to see him from the beginning. We can not see him as he was, but we shall be able to see him as he is now. Paul, with all of his advantages, was not able to see him as he was, but he saw him as he is now. "For now we see through a glass, darkly; but then face to face." 1 Cor. 13: 12. But we shall have a very clear distinction between the now and the then.

While we are here in this world our perception are too feeble to see very far into the future. Only with an eye of faith can we go beyond the *nov*. And our faith is so weak we see but dimly, as if through a glass. The present apostle could doubtless say truthfully now we see through a glass, darkly; but we shall see face." It hath pleased our Father in heaven to give his only begotten Son, to be a leader and commander to the people. Isa. 55: 4. "I will only way for us to know what he did and what he wants us to do, is to look at the things he has found in the Book which he has given. In that Book we shall find the following: that man serve me, let him follow me; and whosoever am, there shall also my servant be." John

The text says, "We shall be like him shall see him as he is." This tells what If we serve him faithfully while here, we be with him there; and not only *with* him him there. So, in order that we may be there, we must be prepared while here. ing we must look well to our goings; for



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in Matt. 10: 24, "The disciple is not above his master, nor the servant above his lord." This should prompt us to look carefully to what he left for his disciples to do, so that we may follow him and be as he was when he was here.

Upon one occasion our Leader says, "I have given you an example, that ye should do as I have done to you." John 13: 15. Now would it not be well for us to learn what he had done before he made that statement? And in order that we may have the matter clearly before us, we will call up the two preceding verses. They read thus: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." But our attention has been called to the fact that Jesus was speaking to the twelve apostles when he used that language. That is strictly true. But while such is true, may we not get ourselves into a serious difficulty if we take the position that it shall be confined to the apostles? We turn to Matt. 28: 20, and there we read: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Now, if John 13: 13-15 is left with the apostles, may we not with the same propriety say that Matt. 28: 19, 20 shall be left with them also? And yet we are trying, in all good faith, to go into the various parts of the world, that we may carry to them the joyful tidings of salvation. Are we not tampering with matters not given to us? The charge to go into all the world, etc., was given to the apostles; and to them was given the soul-cheering promise, "And, lo, I am with you alway, even unto the end of the world." With whom did he promise to be? Why, with the apostles, most undoubtedly. But was it to them only? It would seem reasonable to say, that it was to them only, if the commands were given to them only.

I think we would all object to the promises stopping with the apostles, and if we are aiming to have part in the great promises, we will have to take our part of the commands; for they seem to be for all such as wish the promises upon the Lord's terms. In John 13: 16 we have Jesus saying, "Verily, verily, I say unto you, The servant is not greater than his lord," etc. So we must expect to follow him, if we hope to be with him in glory, and be like him.

Let us give some attention to the following: "The disciple is not above his master: but every one that is perfect shall be as his master." Luke 6: 40. "Every one that is perfect shall be as his master." How can this be, unless the servant does as the Master gave the example? We have the Master and Leader saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. We were reconciled unto God, so far as the Adamic sin was concerned, by the death of Jesus. But for the salvation which we now need, that is, deliverance from our personal sins, we must look at the life of Jesus. Rom. 5: 10 says: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Hence the importance of knowing what he did during his life for his followers to observe; because we read in Matt. 4: 4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then how dare we accept Matt. 28: 19, as our authority for a formula for the inducting of the penitent believer into Christ, and then tell that same one, after he had been initiated by that formula, that the formula, as found in John 13: 13-15, is not necessary?

Will not that young disciple be somewhat perplexed to solve the following: "He that is washed needeth not save to wash his feet?" John 13: 10. The young convert comes to the pastor, who taught him that he must go into the water to be baptized, in order that he may follow the example of Jesus, and be buried with Christ in baptism. Rom. 6: 4 and Col. 2: 12. But while the preacher has succeeded well in his teaching on the subject of baptism as a means by which to enter into the church, imagine the surprise of the young disciple when the pastor with a sober face tells him that it is not necessary to be like Jesus when it comes to washing one another's feet. Jesus gives this a form of expression which is wanting in every other command in the Book, saying, "I have given you an example, that ye should do as I have done to you." What, then, becomes of Matt. 4: 4?

If we hope to be like him in the next world, it is reasonable to suppose that he will expect us to follow him, as he left the footprints and way-marks by the way. We certainly dare not choose out some things in which to follow, and reject others. The beloved apostle says, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 3-6. I quote the several verses because they should be studied together.

In conclusion I will say that we all ought to review our lives, and see whether we have both the form of the doctrine, and the Spirit of its Author. The form will do us no good without the Spirit.

#### OUR VISIT TO THE MAHONING CHURCH.

(For lack of room on first page this article appears here.)

On Friday evening, May 27, the Brethren of the Mahoning church, Ohio, held their love-feast, and, according to previous arrangements, we were present. Eld. Noah Longanecker accompanied us from Annual Meeting to this place. We find him an agreeable companion, always on the alert for what you say, and how you say it. We arrived at Columbiana late on Friday night, and on Saturday forenoon attended a short service, at which three persons united with the church. Eld. Longanecker laid before them and the congregation the principles of the church in a way that was impressive and convincing.

Brethren J. F. Kahler and Simon Stuckey were also present and assisted in the services. Both of these brethren we had known before, and it afforded us much pleasure to meet them and enjoy with them a love-feast service. Here, too, is the home of brethren Jacob Kurtz and Albert Harrold, both of whom were at our Bible session last winter.

The evening services were orderly, and all seemed to think we had a good meeting. We felt so, because we were happy in doing those things the great Head of the church instituted and commanded his followers to observe. He who has accepted Christ by faith, and truly loves him, will realize experimentally the meaning of those words,—"Happy are ye if ye know these things and do them."

On Sunday morning, evening, and Monday evening, we tried to preach to good congregations, and now (Tuesday evening) we are still at the home of Eld. Jacob Kurtz, where we have our home, and are making these notes. Yester-

day we visited the place where Eld. Henry Kurtz lived, and where the *Gospel Visitor* was first published, in 1851. We saw the old spring house, part of which was used for a printing office. The foundation has now given way, is roofless, and about ready to fall down. The old homestead is occupied by his son, George Kurtz, who is aged and infirm. He was never married, and at present a grandson of Eld. Henry Kurtz is living with him and caring for him. The house in which he lives was built in 1809, and lacks the conveniences of our modern houses. Near the house, on a little elevation is the graveyard, and in the corner of it are the graves of Eld. Henry and sister Kurtz. In the home of Bro. Jacob Kurtz, in a little back room, stands a pipe-organ which Eld. Kurtz brought with him from Germany. It is in good condition, except that the treadle which works the bellows is broken. Sister Kurtz, however, worked the bellows by means of a crank attached to the back part of the organ, and her daughter-in-law gave us several pieces of music. It is a pipe-organ on a small scale, and in tune, many of our modern organs are by no means an improvement. It is said that the organ was a great source of enjoyment to Eld. Kurtz, but in his last days the opposition to it became so strong on the part of his Brethren, that he shoved it in a corner, and covered it with a quilt.

The *Visitor* was published here in the country, several miles from a post-office, from 1851 to 1857, when it was moved to Columbiana. In 1856 Bro. Quinter became associated with Bro. Kurtz in the publication of the *Visitor*. It was here also on this spring-house loft that H. R. Holsinger was an apprentice to the printing business.

The following little reminiscence may be interesting: It is generally known that Eld. Kurtz was a Lutheran minister. From the year 1823 to 1826, he had charge of a church in Pittsburgh, Pa. While there, in the discharge of his duties, he became troubled in mind concerning the validity of some of the church ordinances, and especially that of infant baptism; but he continued preaching for his people until he felt he could no longer hide his convictions. Just at this time he was called by a family of his church to baptize the children. In company with an elder he went to the home of this family and found some of the children old enough to be instructed. This he tried to do, but while he was trying to instruct one, the others would go away. He found his task a difficult one, and at last he remarked, "It is almost necessary to have a dog to bring them together." Finally he made known his convictions to the church, and was soon excommunicated.

Our visit to this place has been of unusual interest on account of the associations connected with it. We were not personally acquainted with Eld. Kurtz, but associated with Eld. Quinter in the publishing business, and our profound respect for him, gives interest to the place where he commenced his editorial work. We will spend a few days here yet, and then, homeward bound.

J. B. B.

THERE is a romantic idea in the minds of some of our young sisters that they can reform an attractive and dissipated young man by marrying him. Cold facts compel the statement that this experiment is nearly always a dismal failure. She who marries a man who drinks, even moderately, must make up her mind sooner or later, to be a drunkard's wife.—*Central Baptist*.

"The sublimity of wisdom is to do those things living which are to be desired when dying."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### NOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, to let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committees.

DANIEL VANIMAN, Foreman, - - - McPherson, Kans.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. Bock, Secretary and Treasurer, - - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. Bock, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on inferior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### WHAT SHALL I GIVE IN EXCHANGE FOR MY SOUL?

BY J. S. MOHLER.

With knowledge unbounded were I always possessed,  
Earth's wisdom, its fountains, my soul richly bless,  
And with fame and with honor be fondly controlled,  
Still, what shall I give in exchange for my soul?

And though I were skillful in science and art,  
And be enabled my skill in success to impart,  
To cities, and temples, in grandeur to mold;  
But what is all this when compared to my soul?

Or possessed I the wealth of all India's vast plains,  
And Africa's diamonds, could I them all gain,  
And millions of silver, and billions of gold,  
Yet, can I give these in exchange for my soul?

And though I may reign in great power below,  
On a throne of earth's glory,—of glitter and show,  
And the wealth of my kingdom may never be told,  
But what shall I give in exchange for my soul?

If in purple, fine linen, and costly array  
I adorn my poor, perishing body each day,  
And sumptuously fare till my days are all told,  
Then, what shall I give in exchange for my soul?

If my heart and my life, to pleasures of the world  
I give, while the banner of life is o'er me unfurled  
Till the world from my vision forever shall roll,  
Then, what would I give in exchange for my soul?

In the days of your youth take heed to your ways,  
By serving your God all the rest of your days,  
And, should you die soon, or live till you're old,  
In truth you can say, "It is well with my soul."

Morrill, Kans.

### MISSIONS PAPERS.

BY W. B. STOVER.

#### Number Three.—Cooch Behar.

THERE is no more pleasing factor in life than to be able to see the Holy Spirit leading one's self. For a long time I had been wavering, in my desires for foreign mission work, between Japan and India, and without any very definite knowledge of either. Both are inviting fields and hopeful, and good work is being done by different societies in either. Neither is heathen as far as being uncivilized, wild, and murderous is concerned, but both prostrate themselves before countless gods of their own making.

Less than two years ago, Bro. D. Emmert, of Hagerstown, suggested to me to write to a missionary friend of his in Calcutta, which I did, and was richly blessed in the correspondence. That gentleman besought me as a Dunkard to come to India, promising to do what he could to help in the work in an indirect way. He is the secretary of the Sunday School Union in that great city, a Baptist, and a highly spiritual and conscientious man.

His first letter to me presents Cooch Behar in a favorable light: "Not far to the east of the railway that leads to the sanitarium of Bengal (Darjeeling) is a small semi-independent state named Cooch Behar. The Raja is a Brahmo, his wife was a daughter of Keshab Chunder Sen, the reformer of whom you have doubtless heard. No missionary has ever lived in Cooch Behar, though it is healthy, easy of access, and densely populated. I should like to have gone there myself. On the south and west you would have some of the best missionaries in our society, with whom you would be able to work in delightful fellowship. In Cooch Behar there is ample room for ten male missionaries and any number of ladies and Bengali preachers. I have been appointed secretary of the Bengal Sunday School Union. I take a great interest in the students of Calcutta (some twelve thousand) and in all movements for their welfare. I also preach daily on the streets and squares, and do what I can to sell books, help the Bengali Christian community, etc."

In a more recent letter, this same good man says: "We expect that a railroad to Cooch Behar will shortly be laid down. Every one says it is a magnificent field. There are some good Bengali Christians (Baptists) living in the town. There is room for from ten to twenty missionaries in the district. I rejoice that your labors have been so blessed at home, and hope the results of your preaching will be a thousand fold greater here in India. I know nothing against Cooch Behar as a mission field. In my opinion, it is an ideal mission field. Alas, that it should have been so long neglected!"

Yet another thought, somewhat akin to the subject, I will add from another of these letters: "If in India, your work does not seem to yield so much fruit as it did in America, you must not be discouraged. At the same time you may have much greater results, for with God nothing is impossible. You had better arrange to start so as to arrive in Calcutta about the middle of November. You would then have the cold season before you."

By the grace of God the field is waiting at our feet. Those near the place say, "Come." The Master of the highest heavens says, "Go." The field is white already for the harvest. Now let us prayerfully thrust in the sickle.

Nations have what they call an international law. So, too, there are unwritten rules of right, relative to missionary societies in their work side by side in the foreign fields. Fearing lest these principles of missionary comity might be violated, I wrote to the Baptist Society in England with reference to Cooch Behar. Here is a part of the letter received from the secretary: "I beg to assure you it is with great pleasure that I learn that you are contemplating missionary work in India. No missionaries of this society are working in Cooch Behar, and I do not know of any reason that should prevent your taking up work there. I pray that you may find there a sphere of service at once congenial and fruitful, and that our Heavenly Father may richly bless your labors in the service of the Savior."

Here is an open way before us, the divine injunction is firm behind us, friends promise encouragement on either side of us, and the last

shadow of excuse is taken from beneath which way shall we move? We can but follow in good Queen Esther's words: "And if I perish, I perish."

### AN EXAMPLE OF MISSIONARY

BY LEAH REPLEGUE.

"In the year 1786, a young Englishman had struggled to his education over a sea, last, was ordained as pastor of a Baptist church in Moulton. For years he had been accustomed to have the walls of his room covered with maps and tables of foreign countries, and had studied and toiled by turns, his whole soul was on fire with the thought of the Gospel to the heathen.

This was William Carey, the eminent missionary.

"For six years he tried to get others to join with his enthusiasm, but the wisest and ablest ministers only thought it an act of folly, and a matter that should be left to the sovereignty of God alone.

"But the fire of the Holy Spirit in his heart was not so easily quenched. He continued to study the subject until his missionary zeal was kindled to the organization of seven great missionary societies. In 1794 he was sent to India as one of the first missionaries. He labored with great energy, the spirit, and worked with his own hands. After being supported by the friends of the cause a few years, he was enabled to support himself. He gave large sums of money to the mission societies.

"He conceived the desire to supply the world with the Word of God in its own language. He either made or edited, with his own hands, forty-four translations, and largely stimulated the organization of great societies by which his noble work has been nearly realized. The Scriptures have been translated into all the principal languages of the world.

At the age of seventy-three years he died. In his life he had so fully devoted to the work of missions. At his death his friends to say nothing about Dr. Carey's Saviors."

If one soul, alive with missionary zeal, could not do an organization of men, what could not an organization of men do, if all were so fully devoted to the work? May the Holy Spirit bring us all more fully into sympathy with Jesus, for the salvation of the world!

### GOING TO CHURCH.

BY NANCY D. UNDERHILL.

In Three Parts.—Part 2.—How

SOME persons, like the lowly Nazarene, are content to walk to church, but the majority are conveyed thither in a restful position, by labor of man or beast. We have known of a poor old team hard from morning until ten or eleven at night, in every week, and then drive them miles to church and back two or three times a week, thus making them travel from thirty miles on their only day of rest. The Word of God does not teach us to do this. Our Lord says, "Blessed are the meek, they shall obtain mercy;" and James says, "The meek shall have judgment without mercy shewed no mercy." The wise man says, "A righteous man regardeth the life of his beast." Prov. 12: 10. And even the old Israelites, under the Mosaic Law, were required to let their beasts rest one day in seven. Are we any more righteous than they?

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gether except we use the means referred to, let us give our beasts some rest previous to our day of worship. If we go in a buggy, carriage or wagon, let the horses rest the day before. If we must employ street cars, or railroad service, or other means, whereby men's labor is necessary, ought not the drivers or managers and other laborers to have one day of rest? Either let us allow a seventh day rest, or else let us find some other way to attend Christian services, and allow all men the privilege of resting upon the first day of the week.

But suppose our horses are not tired, then how shall we go? Alone, while our poorer neighbors tramp through dust or mud for a greater distance than we would think of walking? Or while some unsaved soul stays away from church, away from God, and away from heaven, because he or she is too old and infirm, too little or too indifferent, or too proud, or too weak, or too tired, to walk the necessary distance to hear the Gospel preached? Nay; but let us invite our neighbors to go with us, thus showing our concern for their pleasure and welfare, and encouraging them to walk with God's people in the straight and narrow way which leads to eternal bliss. Thus we shall encourage our faithful leaders by increasing their audiences and manifesting an interest in the salvation of souls?

There are many ways to go to church. One is to begin the work of making money, cleaning house, or preparing nice clothes early on Monday morning and keep at it every day of the whole week, without even taking time to assemble ourselves together once in the middle of the week for prayer and admonition, thus to gain spiritual strength and grace for the next two or three days' duties; not even taking time in the morning, in many cases, for a few words of supplication to the Lord for his guidance, protection and blessing during the day; not reading a portion of his Holy Word to their families before they separate for the arduous duties of the day. Some, I am ashamed to say, do not even think it worth while to spend precious time in thanking the Lord for his goodness before they partake of their meals, in committing themselves and their families to his loving care at night before retiring. But they spend the whole week in selfish undertakings, never thinking of serving the Lord till Sunday morning, after the morning is about all gone. Then they are so tired and worried and cross, that if they conclude to go to church at all, they hurry to get ready in time. Arriving late, they crowd up to the only vacant seat, in front, attracting attention, disturbing the sermon and keeping everybody waiting for five minutes till they get settled. Then the husband often goes to sleep.

Is that the proper way to go to church? Do such persons receive or dispense any benefit to any one? Very little. The best way to go to church is to begin preparing for it at the beginning of the week, and keep on preparing the whole week through. For instance, before we begin Monday's household, or farm or other duties, let us go to God and ask him to guide us during the day. It is a good plan also, to accept his guidance as laid down for our benefit in his Word. I do not see how we can do this unless we use, or read, the Word. Then, seeing that he gives us all we have and are, we ought not to begrudge a few moments spent in thanking him for his goodness when about to partake of some of his blessings, and at the close of each day. If we do this every day, it will be a wonderful help to have a mid-week meeting for prayer, exhortation, admonition and praise. It will encourage, strengthen and help us wonderfully to get through the remainder of the week without giving way to irritableness, despair and temptation.

Now, the prayer meeting being over, it is time to begin thinking about going to church next Sunday. On Thursday, if you can, see some of God's poor creatures who seldom go to church, and ask them to go with you next Sunday, or if they are so situated on account of sickness or infirmity that they cannot go, carry them a bouquet of flowers or a good book, a tract or paper, or a present that will meet their needs, and a few words of loving counsel, cheer, sympathy and love; and on Sunday call again with a few more kind words and helpful acts.

Let Friday, the sixth day, be a day of preparation. Do not put it all off till Saturday, and then be too tired and cross to enjoy the service of the following day. No; begin your preparations on Friday. If you are a farmer, go to market on the sixth day, and make your purchases then; thus your horses may rest before Sunday. And you, dear sisters, don't be too particular about having everything fresh and scrupulously clean on Sunday. Do your sweeping, scrubbing, dusting and polishing on the sixth day of the week. Then, if you have baking to do on the seventh, you will be busy enough. But try to rest a little on the seventh day. God never commanded us to work ourselves sick on the seventh day, and then mope around or lie in bed half of the first day.

Then, on the morning of the first day of the week, we may arise early, rested, refreshed and ready to go about the Master's work; not our own work, but the Lord's work, of saving souls. Then we may, like our dear Redeemer, who is our perfect pattern, arise early, and go off by ourselves for a season of private prayer, which will be of much benefit to us all the day. Then we may not only have time for grace before meals, but plenty of time to gather our little ones about us and tell them of the good Master, whose day we celebrate.

We shall have time to read a portion of God's Word and, besides teaching our dear ones to pray, lift our voices in songs of praise to him who, upon the first day of the week, arose from the grave victorious over death and hell. We may have time to go a little out of our way to take some poor old woman, little child, invalid, cripple, or stranger with us to church or Sunday school. Arriving there early, we may have an opportunity to greet not only our friends, but the strangers who seek sympathy, society, or instruction among us. With a smile of joy on our faces, with thoughts of gladness in our hearts, and songs of praise on our lips, we may lead some poor, lost soul into the presence of a merciful Savior, and not only help the weak and weary, but encourage the strong and faithful leaders to greater usefulness in God's vineyard.

The service ended, we may ask our more distant neighbors or the passing stranger to dine with us, and attend the next service from our house. Preparations for such charity should always be previously made, and as little work as possible done while we have the privilege of entertaining some of God's precious ones as our own beloved guests.

Then let all our acts, looks and conversation, be to the glory and honor of the Heavenly Master, whom we represent. Let all we do or say or think, redound to the praise of him who is altogether lovely. If the day is so spent that the light of Christian love has been continually shining from us, a life-giving and heart-warming glow, we shall feel like kneeling down and thanking the Lord for having spared our lives thus far. Having trusted in and obeyed the Lord, we shall have blessed some of the precious souls for whom he died, have glorified his name, honored his cause, and have received untold benefit to ourselves. Thus we may merit the Savior's kind approval in Matt. 25: 31-40.

### THREE DAYS AND THREE NIGHTS.

BY REUBEN WELLER.

WHILE reading "An Explanation Wanted," by B. E. Kesler, in GOSPEL MESSENGER No. 9, current volume, my attention was attracted by a question he asked, viz., "How do you make out the 'three days and three nights' of his burial, Friday and Friday night, Saturday and Saturday night making only two nights and two days?"

This caused a query to arise in my mind, viz., What is the object of trying to prove the Savior was three days and three nights in the sepulchre? I find no Scripture to bear me out in taking that position. He was buried on Friday and rose again on Sunday. Does not that fulfill all the predictions in regard to that matter? Matt. 17: 23; Mark 10: 34; Luke 9: 22. I know he said, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," Matt. 12: 40; but does that refer to the sepulchre?

Let us examine this subject by the light of Scripture, for as Jonah was, so shall the Son of man be. "Out of the belly of hell cried I, and thou hearest my voice." Jonah 2: 2. Here, then, was Jonah alive in the depths of the sea. Now let us return to the sepulchre. Here we find the Savior dead, and the sepulchre on the surface of the earth. Was that as Jonah's was? "For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation." Luke 11: 30. Then we must certainly look elsewhere for the fulfillment of this prediction. "Out of the depths I cried unto thee, O Lord." Psa. 130: 1.

Peter says: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison." 1 Peter 3: 18, 19. Here, then, we have Peter's testimony that it was after he was risen.

Now let us hear what Paul says: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" Eph. 4: 9. Here, then, we have the testimony of two unimpeachable witnesses that it was between his resurrection and his ascension that he went, as he said he would, into the heart of the earth.

What did he go there for? "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Peter 4: 6. "Wilt thou shew wonder to the dead? Shall the dead arise and praise thee? Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psa. 88: 10, 11, 12.

I think we have found testimony to prove that as Jonah was (alive) in the whale's belly, so was the Son of man (alive) in the heart of the earth, for as Jonah's preaching was a sign to the Ninevites, so also was the Son of man to that evil generation.

But perhaps some one will ask, Where was the prison? I will refer to only a few passages in regard to that: Isa. 24: 22; Ezek. 26: 20; 31: 16; 45: 9; Zech. 9: 11; Jude 6: 2; Peter 2: 4; Luke 16: 26. In taking this view of the case the Scripture seems to harmonize, and we are also relieved of the otherwise seemingly difficult task of trying to make out the three days and three nights in the sepulchre.

Brethren, if I am in error in this matter, please set me right, as it is the truth I am searching for.  
Rich Hill, Mo.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., . . . . . June 13, 1893.

BRO. E. BOSSERMAN's address is changed from Middleton, Mich., to Alvada, Seneca Co., Ohio.

BRO. SAMUEL MURRAY and wife are now with us, where they may be addressed for the present.

BRO. HENRY PRICE and wife, of the Indian Creek church, Pa., spent some days in the Mount last week.

A FEW days ago, at a little church in Chicago, a check for \$67,000 was laid on the contribution plate. It was given by a lady.

ON another page is a short, but encouraging letter from Sweden. Our brother writes the English quite well. We hope to have reports from him occasionally.

THE *Muncie Times* says, that during the late Conference the electric railroad carried over 60,000 passengers without a serious accident happening to any one.

THE West Branch feast is reported to have been largely attended by members from adjoining churches. The weather was pleasant and the exercises enjoyable. A number of ministers were in attendance and did some good preaching.

UNDER date of May 29, Bro. Joseph Beahm writes, "The series of meetings closed last night at Sipesville meeting-house, Quemahoning church, Somerset Co., Pa., with seventeen additions and one reinstated; with good prospects for more."

THE best arranged seats for love-feast purposes we have yet seen in the Brotherhood are in the Pine Creek meeting-house. Those of our brethren who are interested in anything of that kind, can address (with stamp), John Stoff, Pine Creek, Ill.

AMONG the inhabitants of New York City there are said to be more Jews than it is probable Jerusalem ever had in its palmiest days. It is possible that millions of them in the old world will turn their faces this way, unless Palestine can be opened up to them.

A NUMBER of members from Mt. Morris attended the feast at Franklin Grove, Ill. and report an excellent meeting with a strong ministerial force.

BRO. SAMUEL M. MILLER, of Waterloo, Iowa, spent a few hours with us last week. He is a brother of D. M. Miller, who, with other brethren, accompanied him from Milledgeville.

BRO. J. S. FLOREY, of California, is spending a few weeks in Northern Illinois. From here he goes east, and then to Colorado, expecting to reach his home in September next. He is accompanied by his wife.

BRO. JAS. H. LARKINS writes us that the feast at Cherry Grove, Ill., was a very pleasant occasion. Bro. I. R. Young was elected to the ministry and Bro. C. P. Rowland advanced to the second degree.

JOSHUA KESLER, of the Old Order Brethren, on his return from their Annual Meeting, gave us a short call. He reports a good Meeting, with two queries, Henry Davy, Moderator and a good attendance. His home is in Sangamon County, this State.

BRO. AMICK attended the feast at Waddam's Grove, Ill., and reports an excellent Communion service with the saints. Bro. Enoch Eby was present and labored to the edification of the members. Other ministers were also present and added to the interest of the meeting.

THE Secretary informs us that over \$2,500 has been received for the India Mission. This shows a commendable zeal upon the part of those who favor foreign missions. Not till its next meeting in July will the Mission Board be prepared to take further steps in the project in contemplation.

WE are informed that the Tabernacle, used for the Annual Meeting at Muncie, Ind., will be permitted to stand, having been purchased by the Electric Street-car Company. It will be used for various purposes, but it is not likely that the people of Muncie will soon see a more orderly crowd than the one assembled during our Conference.

THE oldest man in Ogle County lives in Mt. Morris. His name is N. J. Stroh, and hardly a day passes that he is not seen on our streets. He is now ninety-five years old, and is thought to be the oldest Lutheran minister in the United States. He frequently attends services in the Chapel and enjoys the religious exercises. The old man seems to be in good health and may possibly live to the age of one hundred years.

IT now seems settled that Dr. Briggs must sever his connection with the Presbyterian church. Whatever may be said in favor of the Doctor's great learning, it must be conceded that he has acted very unwisely in attempting to fasten on to his church a doctrine that is absolutely contrary to its long-established principles. The vote of the Presbyterian Assembly is against him, and he must now seek other ecclesiastical relations. This probably means another denomination with views so liberal as to face in the direction of infidelity.

THE *Indianapolis Journal* has this sensible thing to say of Dr. Briggs' conduct: "We are more inclined to favor the Briggs theology than that of the people who are opposed to him. Yet we think that the latter are in the right in the present controversy, and that Dr. Briggs ought to be summarily ejected from the Presbyterian church. He ought to have the good taste to go out of his own notion. Then everybody would respect him for his belief. As it is he is open to the suspicion of seeking notoriety by fomenting trouble in the church."

THE Brethren at Pine Creek, Ill., were to enjoy a very pleasant feast last week. Jacob Trostle and J. S. Flory were with us. They did some very acceptable preaching, weather possibly lessened the attendance. Still the meeting was a very enjoyable one and was baptized and one reclaimed.

If all goes well, Bro. L. W. Teeter, town, Ind., expects to have his "Notes Testament" completed near the close of next year. He is now giving his entire attention to the work, and is doing to bring out a Commentary that will do the Brotherhood. He is fully determined to bring it up to the highest standard possible.

THE *Independent* says that some one conceived the idea of holding a Christian Congress in Jerusalem in 1900, in celebration of the hundredth anniversary of the birth of the meeting of the projectors of this Congress in Philadelphia last week, at which Cook, D. D., presided, and Col. Jesse I. a leading advocate of the idea, set forth the reasons in favor of it. It is proposed to have a public meeting, July 4, in Philadelphia, in front of Independence Hall, which shall discuss resolutions in favor of the Congress, then to the Parliament of Religions in September for approval.

WE have the following from Bro. Hutchison. It deserves special attention on the part of all those who are interested in the work and welfare. He says:

"I feel it my duty to say to such as may wish to serve in the shape of a series of discourses, that please not send for me, unless they can furnish lodgings for me, in less than one mile from place of meeting. If I call otherwise, it is only to get sick and the failure. At some places where I preach the accommodations are first-class in every respect, only my lodging place is too far from the meeting-house. I need it not to me to my lodging after preaching. It is not to me to speak of this, but I know you don't want a preacher to come to you, and then have a breakdown of a meeting."

Physically Bro. Hutchison is a very strong man. He needs the best of care. No attention should be solicited for his services unless a comfortable lodging place can be had near his place of meeting. Mentally and spiritually he is one of the strongest men, and will prove a blessing to the church securing his services. He is now at home at McPherson, Kans., endeavoring a little so as to prepare himself for further service.

THERE can be no question about Mr. Talmage's ability as a preacher, who knows how to catch the ear of the masses. But it sounds like sense to hear of him being compared to the apostles. In a recent issue of his paper, published from one of his over-zealous admirers, the following brief letter:

"I wish to tell you how much I have enjoyed your faithful sermons, and have always thought you to be the preacher since the time of Christ, Paul not excepted."

One possessing more zeal than judgment might be excused for showing his weakness in this matter, but for a preacher of Mr. Talmage's reputation, to publish in his own paper such a statement, demonstrates the truth of the remark of a witty orator, who said, "The greatest of men have their soft spots." Mr. Talmage can easily be excused for this, as he is the largest church in New York, but were he to be named that Paul was going to preach, the best structure in the world would not afford a room to hold one-tenth of the people who would walk for miles through rain or snow to hear the great apostle of the Gentiles.



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BRO. D. L. MILLER is now quite busy on his new book, giving the results of his recent travels and researches in the Bible Lands. From what we know of his efforts to procure correct information, we can assure our readers that, as a work of interest and value, it will greatly excel his first book. From the letters now passing through the MESSENGER our readers can form some idea of Bro. Miller's ability to interest and instruct his readers.

OUR Sunday-school workers will find some improvements in the *Quarterlies* for July, August and September. More space has been given to each lesson, and correspondingly more attention has been given to the contents of the lessons. The lessons for the remainder of the year will be in the New Testament, commencing with the call of Paul into Macedonia. The line of study is well arranged and will doubtless give quite general satisfaction. We are now ready to fill orders for the Third Quarter, and hope to hear from our Sunday-school friends soon. Order your helps at once so as to have them on hand in time.

WE did not have the privilege of examining much of the matter in last issue until the paper came from the press, as it was put in shape and arranged by our foreman, Bro. L. A. Plate, during our absence at the Annual Meeting. The issue is a very interesting one and contains much news from the churches that is quite encouraging. While reading the reports from the churches, we were very favorably impressed with the idea of evangelistic work during the spring and summer months. Were our brethren to put forth during these months the same efforts that are usually put forth during the winter, the results would doubtless exceed anything hitherto experienced in our evangelistic work. With faith in God, let our preachers enter the field and see what may be done.

PHILIP BROOKS, Bishop Simpson and DeWitt Talmage have for some years been regarded as the three greatest preachers in America. It may be of some encouragement to our young ministers to know what obstacles these men had to overcome in early life before they could make their power felt. "When Brooks was a student at Harvard, he consulted the president as to his future vocation and was advised to throw out of the question all impossible vocations, and in his case preaching was one of them on account of the impediment in speech. Simpson was decried by the Conference Committee to be a hopeless case, and only after repeated efforts did he receive admission into the Conference. Talmage, when a theological student, was advised by his teachers that his whole manner of delivery must be changed or he could never look for success."

"CENTRAL AFRICA, which, until opened up by Livingstone eighteen years ago, was an undiscovered country, is now entirely circled by mission stations, with the exception of about four hundred miles between Stanley Falls and Meakala, where, though there is no road, a way has still been made by the missionaries. The country around Lake Victoria Nyanza is in the hands of the Church of England Mission, that around Lake Tanganyika is guarded by the London Missionary Society; two Presbyterian Missions are stationed near Lake Nyassa, while the Baptists have established themselves on the Congo, and the Universities' Mission at Zanzibar and in the inland country. Nearly all of these Societies have their river steamers, which carry the Gospel to the natives along the banks and establish a means of communication across the continent." By and by we hope to read of a well-conducted Brethren's Mission at some point not yet occupied.

WHILE at Jerusalem, Bro. D. L. Miller procured for his wife about six hundred nicely-polished olive-wood blocks, nearly one inch thick and about fourteen inches in circumference, with the name Jerusalem in Hebrew and English stamped thereon. These blocks were sawed from trees that grew in the vicinity of Jerusalem, and, as many of our people are anxious to have in their possession a souvenir from the Bible Lands, sister Miller agrees to send by mail one of these blocks to all those who will send 50 cents for the *Young Disciple* one year, that being the regular price of the paper. So send us your name and address with 50 cents for the *Young Disciple* one year, and get one of these blocks free. You can rest assured that the blocks are the genuine article. If you do not want the paper yourself, have it sent to some little boy or girl. Sister Miller's interesting letters are still appearing in the paper and make most excellent reading, as she tells in her quaint way many things, about the customs of the people, that have not heretofore appeared in any of our publications.

#### BIBLE ALONE DOCTRINE.

THE "Bible alone" doctrine is a very good doctrine to live and die by, if it is taken in the sense the apostles transmitted the Word to us. Many of those who plead for the "Bible alone," mean to mix just enough of the pleasures of this world with their idea of Christianity to do away with about all the self-denial and non-conformity there is in the Sacred Volume. One man wants the "Bible alone," without any counsel from his brethren, saying "that the Good Book says nothing of the horse-racing and card-playing, and therefore I can attend either if I feel so disposed."

Another wants the "Bible alone" so he can wear costly array and gold to his heart's content. And thus the plea for "Bible alone" may continue as an excuse for doing things that do certainly have the appearance of evil. We are as much in favor of the "Bible alone" doctrine as any one in this great land, provided the people of God will just let the evil practices of this world alone.

The man who follows the Bible alone will never be led into any of these evils, that are certainly inconsistent with the spirit and genius of Christianity. Some reason, that, according to the Bible, they can enter into some of the doubtful practices of the world, then decide to do so. When we reason that their deportment is contrary to the Word, and so decide, then they say our decision is more than the "Bible alone" doctrine teaches. They never stop to think that their semi-worldly conduct is contrary to the "Bible alone;" for taking the "Bible alone" there are none of these evils in it.

We do not believe in mixing the world up with Christianity and then calling it the "Bible alone" doctrine. We prefer to take the "Bible alone," with the evils of the world left out. When it comes to this kind of "Bible alone" doctrine, we may be counted in, but we wish to be excused from holding to the "Bible alone" doctrine with the popular evils of the day counted in. The apostles preached the "Bible alone" doctrine, but they were careful to exclude the evils of the world. This was also the doctrine so earnestly preached by our ancient brethren, but they were also careful to keep the evils of the world out. This is the position occupied by the MESSENGER, and we believe it to be the only ground that will stand the test.

J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

##### No. 47.—The Land of Goshen.—Concluded.

"And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle."—Gen. 47: 5, 6.

A DESIRE to see the ruins of the treasure Cities, Pithom and Raameses, led us to arrange for a ride across part of the land of Goshen and the wilderness upon which Israel entered, immediately upon leaving their homes in the land of Egypt. Our ride and the incidents connected therewith may not prove uninteresting to our readers.

January 28, very early in the morning, we left Cairo, traveling by train to Zagazig, a prosperous city of forty thousand inhabitants, forty-seven miles from our starting point. For our journey we had secured the services of Achmet Ali, as interpreter and dragoman. He was recommended as being honest and trustworthy. He assured us that he could take us to the excavations; and we found him to be kind and obliging. He appeared on the scene in a flowing robe, red fez, white turban, baggy trousers of white material, and yellow shoes, thus presenting a picturesque appearance.

At Zagazig we secured good donkeys, and started on what proved to be a long and wearisome ride. Our donkey-boys, or men, rather,—they were both above twenty-five years,—solemnly assured us, in the name of Mohammed their prophet, that we should reach the excavations in two hours and a half. This was entirely satisfactory, as it would give us several hours at the ruins and we could return to Zagazig in time to take an afternoon train to Cairo. Trusting to these assurances, we started out in good spirits in the following order: Achmet Ali leading the way, closely followed by Bro. Lahman and his donkey-boy, the writer and his driver bringing up the rear.

It was a bright, beautiful day. The sun shone from a cloudless sky as warm as if it had been midsummer instead of midwinter. We had just been reading of the cold weather at home, the mercury far below zero, and we spoke of the contrast. We rode along the banks of the great canal which carries the water of the Nile to the land of Goshen as it did in the days when the sons of Jacob tilled these same fields. We realize that we are in a goodly land. We pass by many prosperous villages, surrounded with groves of palms. The fields are covered with luxuriant, growing crops. Everywhere there are signs of the fertility of the soil and the prosperity of the people. We are really in Goshen, the best of all the land of Egypt.

The ancient name of Egypt was *Kam*, which means blackness, and we can now see the significance of the word. Wherever the soil is turned up by the plowman it is as black as the richest prairie soil. It forms a striking contrast with the green and luxuriant crops growing on every side. The farmer takes no pains to pulverize the soil. The crops grow without that labor, and the Nile mud levels it once each year.

Innumerable birds are to be seen as we ride along the line of the canal. The pure white crane, called by the natives *ahoo goordan* is the most plentiful. Standing in green fields their white raiment looks very pretty. The ancient Egyptians used the figure of this bird to represent the



soul in their hieroglyphics and as a result it came to be regarded with sacred reverence. This feeling is still dominant, and the white crane is never disturbed by the Egyptian farmer. Then there are herons, kites, storks, pigeons and the kestrel which was also an object of veneration among ancient Egyptians. They worshiped it under the name of Horus.

Now and then we meet long caravans of camels, laden with heavy burdens, growling and grunting as they pass, uttering, as it were, a protest against everything and everybody. Groups of farmers are to be seen lounging under the shade of palm trees, or at work at the Shadoof and Sakkia, raising water from the canal to the level of their fields. Veiled women, clad in a single blue garment, come down to the canal, fill their water jars, poise them gracefully on their heads, walk away to the village as easily and as gracefully as if they were not burdened with five gallons of water.

Men, women and children on foot, men and boys on donkeys, men on camels, we met by the score. And here is a great, strong, strapping fellow riding a donkey and carrying a child, while his wife trudges along at his side, bearing a load on her head heavy enough for the strongest man to carry. It is the old, old story of woman's slavery and degradation, and is repeated over and over again, in these Eastern countries.

And here we have the brickmakers at work. It is a scene such as might have been witnessed at this very same place thirty-three centuries ago when the sons of Jacob dwelt in the land of Goshen. The clay is dug up with the same kind of hoes used in the olden time; it is carried in baskets, and thrown into a round pit dug in the ground. Water is then poured upon it, the straw is thrown in and the men tread the mass until it is thoroughly mixed. Then, with the hands, the clay is made into large balls and carried in the arms to the moulder, who, squatting on the ground with a crude mould before him, gives shape to the bricks. These are then placed in rows on the ground, where they are left to dry and bake in the hot sun. They are then ready for use and are built into the walls of the houses.

We stopped some time and watched the men at their work. It was an interesting scene and well worth a careful study. We had seen a picture representing brickmaking on the ruined walls of the ancient city of Thebes, painted there more than three thousand years ago. And now here we had before us the same thing in real life. The hoes, the baskets, the pit, the moulder and the bricks are just the same. The only features wanting are the taskmasters and Jewish faces. Supply these, and we have in the Land of Goshen on this day, Jan. 28, 1893, an exact reproduction of the brickmaking of the Israelites thirty-three centuries ago. Singular, indeed, how the Egyptians cling to the old way of doing things.

Continuing our ride, we pass by a large village where a weekly market is being held. By common consent of the people, one of the villages is selected and a market day appointed. Then the people come together from all the villages round about, bring their wares and products together, and buy and sell and trade. Fully a thousand men and women, boys and girls were assembled in the open space before the village. Long before we came near the place we heard the noise of many voices. It was a matter of surprise to

us how any business could be transacted amid so much loud talking, yelling and confusion, but purchases were made, trades effected, and the people, we were told, came and went the greater part of the day.

We cross the large canal by a well-constructed bridge, and then follow a smaller watercourse some distance, and are finally ferried across, and ride toward the line of the desert, which is now in view in the distance, and in a short time we reach the border of the plain and ride out upon the sand of the desert. Consulting a watch, we found that it was half past one, and that we had been riding four hours. Achmet was asked to say how soon we should reach our destination. He consulted the donkey-boys and reported, "In half an hour."

Our course led us farther and farther into the desert, and we had lost sight of the green fields of Goshen. Our donkeys sank to the fetlocks in the sand at every step, and at the end of another hour were entirely fagged out. We called a halt. It had become painfully evident to us that some one in our party had been untruthful. We spoke our mind pretty freely to Achmet. We had now been in the saddle five hours. "How about the two and a half hours' ride?" we asked him. He declared that the donkey-boys had deceived him. It was the saddest day of his life. He was much sorry, but could not help it. We must ride on. "We get there pretty soon now," he said.

Bro. Lahman and the writer, taking pity on the fagged-out animals, concluded to walk and allow them to rest. We trudged on through the sand under a hot sun for half an hour, and looking back saw that the donkey-boys had mounted and were leisurely riding after us. But for the provoking element in this incident, it would have been amusing. We remounted and pushed on until four o'clock. We had been winding about in the desert for some hours, and it was apparent to us that neither Achmet nor the donkey-boys knew our whereabouts. Seeing a Beduin encampment on a hill not far away, we rode to it and directed Achmet to call the sheik and inquire as to our whereabouts. He pointed out to us the mounds where the excavations had been made, for which we were looking. In the distance a few palm trees were visible, and we were informed that these marked the site of Tel-el-Kebir.

The sun was nearing the western horizon, and as we had no desire to sleep on the sands of the desert, we hurried on, keeping the palm trees before us. After some time we came to the border of a salt lake and marsh. It is at least a mile wide and seems to be ten miles long. To reach the village we must either cross the marsh or ride around it. We rode along the bank for a mile or more, and then reached a place where the ground seemed solid enough to bear us up. A channel had been cut across at this point, and the muck thrown out formed a low bank on the side of the ditch. Bro. Lahman said, "We must either cross here or make up our minds to sleep on the desert to-night." Neither prospect was inviting, but the thought of prowling jackals and hyenas decided us to try the crossing.

We rode in upon the spongy ground of the marsh, and for a short distance it was solid enough, but we had not proceeded many rods until Achmet's donkey sank down hopelessly, and our picturesque dragoman was floundering in the mud and water. Before he could turn back, Bro. Lahman was in the same plight. We had kept

back, and when we saw our companions in the mud and water, we concluded wisely in not following them too far. Pride goeth before a fall. In less than an hour we were wading in the mud and water. We waded along the ditch, and found it very deep. Looking back we saw the three donkeys fast in the mud and the men wading and calling on Allah to help them. Well, for we could render them no aid. Night was coming on and we were in a swamp. Setting our faces toward the shore, we pushed on. At many places the ridge gave way and we were compelled to wade in the mud and water nearly knee-deep. This kind of traveling we resented. We did not ground again, and later came to a large pool. We were told upon inquiry that Kebir was not far away. We hurried on at sunset we reached the station, and were hungry. We had not tasted food since we ate our breakfast in Cairo, in the morning. We ate our lunch with thankfulness. Afterwards secured a cup of Arab coffee. We had ridden, walked and waded not less than thirty miles. It was a hard day's work. We had seen Pharaoh's treasure cities.

The donkeys and the drivers returned later in the evening. They were covered with mud; Achmet's flowing white trousers were mud-soiled, and his man. After lunch he said, "This is the saddest day of my life, I not care for you." He then took off his turban and bowed his bare head before us. This was not to be taken literally, but it tended to intensify his expression of what had occurred. He felt extremely toward the donkey-boys, and of course placed the blame upon them, but it seemed to us as blameworthy as they.

At 8 o'clock the train arrived from Cairo. We were again in our hotel. We are sweet to the weary, and how we sleep the night after our weary journey. After all, an interesting day's work, and of those experiences in life which one does not regret having had, and which, it does not care to go through with.

## CORRESPONDENTS

"Write what thou seest, and send it unto me."

Church News solicited for this Department. Good meeting, send a report of it, so that others may know of it. In writing give name of church, County and State. Travel should be as short as possible. Land Advertisements for this Department. We have an advertisement, will issue supplements.

From Markleysburgh,

OUR meeting at the Dale school house, with ten additions by baptism. A member was a man and wife of about 40 and ten years. E'd Jeremiah Sandy Creek congregation, W. V. of meetings in our congregation by baptism, and five more a near future.

At our council-meeting, May 1st, that had wandered away was resolved to have a series of meetings at five preaching places already, and E



June 13, 1893.

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of Arab coffee. We  
d not less than thir-  
s work, but we had

ers reached the sta-  
They were literally  
s flowing robe and  
ed, and he was a sad  
This makes me more  
care for myself, but  
turban and fez, and  
e us and said, "You  
h your cane." This  
ally, it was only in-  
pression of regret for  
extremely bitter to-  
d of course put the  
med to us he was ful-

ved for Cairo, and at  
hotel. Sleep and rest  
how we did rest and  
our journey! It was,  
s work. It was one  
which, when passed,  
had, but having had  
gh with it again.

D. L. M.

## DEPENDENCE.

and it unto the churches."

Department. If you have had a  
at others may rejoice with you.  
and State. Be brief. Notes of  
Land Advertisements are not so  
an advertising page, and, if neces-

burgh, Pa.

le schoolhouse closed  
ism. Among the num-  
of about three score  
emiah Thomas, of the  
W. Va., closed a series  
gation with five acce-  
more applicants for the

May 8, one dear soul  
as restored. We have  
at five of our regular  
and Eld. J. H. Myers,

of Somerset, Pa., expects to hold a week's or ten  
days' meetings for our Brethren at the Independ-  
ent appointment, which will give every post in  
our district a series of meetings. As an immedi-  
ate result of our labors we have gathered thirty-  
three precious souls into the fold, besides the  
applicants for baptism.

At this writing, May 21, I am engaged in a  
series of meetings for the Brethren at the Sipes-  
ville church, in the Quemahoning congregation,  
with a growing interest.

We have decided to have our love-feast at  
Markleysburgh, Pa., June 24 and 25. A general  
invitation is extended to all, and especially to  
ministers.

JASPER BARNTHOUSE.

From Covina, Cal.

THOUGH our Sunday school is much smaller  
than many in the East, yet the spirit manifested  
on last Sunday told that it is alive, and eager to  
have its light shine in darkness; for when it  
was announced that this was the day chosen by  
the General Missionary Board to take a collection  
for the India Mission, \$24 was raised in a short  
time, to have the Gospel carried to a people grop-  
ing in darkness.

A more cheerful giving we have never before  
witnessed. "The Lord loveth a cheerful giver."  
2 Cor. 9: 7. Would that all our Sunday schools  
in the Brotherhood might awaken to the impor-  
tance of this great work! All India would soon  
hear the Gospel. Could we but have the great  
zeal Paul had in carrying the good news to fallen  
man!

Will not God hold us accountable for the way  
in which we use the means entrusted in our  
hands? We are under obligations to put this  
money to its proper use, that he may receive his  
own with usury. We are keeping it buried in the  
earth by withholding the way of life and peace  
from our fellow-men.

S. W. FUNK.

Glendora, Cal., May 9.

### Our Late Annual Meeting.

WHILE at the Annual Conference, it was a  
pleasure to me to notice the many happy greet-  
ings of the brethren and sisters, friends and re-  
latives. At almost every moment, you could see  
friends, long parted, recognizing each other with  
fond greetings.

Many were the different greetings one would  
hear and see. Here a father would meet his  
long-absent daughter, and there was the joyful  
greeting of brother and sister. Yes, one would  
often see the pale cheek moistened by tears. We  
were particularly struck with one happy greeting  
of a father who accidentally recognized his  
daughter, who left her parental roof in Maryland,  
immediately after marriage, and moved to far-off  
Oregon. They both were too much overcome  
with joy to speak, so they pressed each other to  
their bosom and wept. The scene created a sen-  
sation upon the part of those standing by, and  
many were seen to shed tears in their behalf.

This, with other like meetings, forcibly brought  
to mind the fact,—What will be the greetings of  
those long parted, upon the evergreen shore?  
Oh, who can lift the veil of the future and peer  
into the blissful regions, and gain a glimpse of  
the joyful recognition of friends long separated!

We were made to breathe to God a silent  
prayer to keep us faithful, that such may be our  
greeting with friends, who have gone before into  
that spirit land.

Another thing which seemed to impress our  
mind was that of the unmistakable recognition of  
long-absent friends. It seems as soon as they  
got a glimpse, they recognized each other. This

seemed to confirm the idea "that we shall know  
as we are known."

The idea is sometimes advanced that the "An-  
nual Meeting" is a burden upon the Brother-  
hood." This is absurd when we take into con-  
sideration, (1) its excellent purpose, being that  
of the highest church tribunal; (2) that of an  
enjoyable reunion of brethren, sisters and friends.  
Surely, God approves, the apostles justify, and  
the Holy Spirit directs those great Annual Con-  
ferences.

Then there is the getting acquainted with so  
many whom we know only through the medium  
of their pen. One always seems to have a long-  
ing to see those whose writings we so often read  
in the columns of the good old MESSENGER.

The saintly personages of so many of our dear  
brethren seem to inspire us with new life and en-  
ergy, and give gladness to our very soul.

J. Q. HELMAN.

Cosmos, Ohio.

From the Midland Church, Va.

THE Midland church met in council in the  
Valley View house, May 13, preparatory to love-  
feast. The deacons reported all the members in  
love and union. Elders S. H. Myers and S. F.  
Sanger were with us. Quite an amount of the satisfac-  
tion of all. Besides the business that ordinarily  
comes before such meetings, there was a special  
work for which these elders were called. Breth-  
ren M. G. Early, J. E. Blough and J. F. Britton  
were advanced to the second degree of the min-  
istry, and Dennis Weimer was reinstated into the  
first degree of the ministry. The work was  
done amid great solemnity. Six were received  
by certificate at this meeting. Our membership  
is steadily increasing. Elders Myers and Sang-  
er gave us wholesome admonitions, and also  
preached five able sermons for us. Brethren  
Conner and Holsinger visited eight members in  
Washington, D. C., who belong to this church.  
They are anxious for the Washington Mission to  
move onward.

May 20 was our love-feast. We had a beauti-  
ful day, and the attendance, especially at night,  
was large. Many could not gain admittance.  
Bro. S. W. Garber, of Staunton, Va., was with us  
and officiated. One dear young brother was bap-  
tized before examination services. More mem-  
bers surrounded the tables than at any previous  
feast. A number communed for the first time.  
We were sorry that two of our young members  
who were baptized last fall could not be present  
on account of sickness. We are glad to report,  
though, that they are improving.

Brethren, remember us here in Eastern Vir-  
ginia, and give us a visit once in awhile.

JOHN H. KLINE.

-Manassas, Va., May 28.

From Genda Springs, Kans.

OUR love-feast was held on the evening and  
night of May 21. Eld. George W. Studabaker  
was present; also the two resident elders, and one  
was present in the second degree. All seemed to en-  
minister in the second degree. All seemed to en-  
joy the meeting. I heard Eld. Studabaker re-  
mark several times that he was glad to be there;  
that if he did not do the meeting any good, the  
meetings did him good. We were truly glad to  
hear this from the old pioneer brother. All loved  
his fatherly counsel and his warm preaching.  
Our meetings commenced on the evening of the  
18th, and were well attended. On Sunday we  
were all made to rejoice on seeing three come out  
of the Lord's side, make the good confession be-  
fore God and many witnesses, and be baptized.

About forty communed. This is the first Com-

munion ever held in Genda Springs, which is a  
great health resort. People come here from far  
and near for their health; and many claim to be  
much benefited. When our meetings closed we  
all felt loth to part, but such is life—we meet  
to part.

We were made to rejoice to see our Elder, O.  
Harrader, in such good spirits. Many have re-  
marked to us that we closed our meetings too soon,  
and I think so too. I hope and pray the Lord  
that the brethren and sisters in the Silver Creek  
church will all put their shoulders to the gospel  
ark and keep her moving forward. Be of good  
cheer, the Lord will abundantly bless.

W. B. SELL.

May 24.

From Peoria, Ind.

WE, the brethren of Ogan's Creek church, met  
in council to-day. Business passed off very  
pleasantly and, we hope, pleasing in the sight of  
God.

We appointed our Communion for August 26,  
at 2 o'clock P. M. Several letters of member-  
ship were granted, and we received some mem-  
bers by letter, so that we retain about the same  
number of members. Brethren, pray for us that  
we may hold out faithful until the end, and re-  
ceive a crown of glory! MARTIN W. HOOVER.

May 27.

From the Wacanda Church, Ray County, Mo.

OUR love-feast was held at the Rockingham  
church, May 27. The roads and weather not be-  
ing altogether favorable, the attendance was not  
so large as usual. The order was good. Over  
one hundred members communed. Bro. J. E.  
Ellenberger, of the Log Creek congregation, was  
with us and officiated. During the afternoon ser-  
vices one dear soul made the good choice and was  
baptized on the following day. On the following  
(Sunday) morning three of our ministers (breth-  
ren Isaac Miller, Lewis Macey and the writer)  
were forwarded to the second degree. Bro. Ellen-  
berger preached in the morning; also in the after-  
noon.

J. H. SHIRKY.

May 29.

From the Greenwood Church, Texas Co., Mo.

OUR love-feast is now in the past. We had  
a good meeting and excellent order. In the even-  
ing before the feast two members were received  
by letter, two by baptism and one reclaimed. We  
had no ministerial help from a distance, but there  
was a number of members present from Wright  
County. We were glad to see them here; and  
shall welcome them again.

On account of rainy weather the attendance  
was not as good as usual, but we were needing  
rain and were glad to see it come. We are made  
to realize that God is good and is still showering  
his blessings upon us. We have indeed much to  
be thankful for. May the Lord help us ever to  
be faithful to our duty in laboring for the pros-  
perity of his cause and the saving of souls.

The Greenwood church met in quarterly coun-  
cil on Saturday, May 6. Five members were re-  
ceived by letter. Some business came before the  
meeting and was disposed of. The dividing of  
the Greenwood church and forming a new district  
was considered and agreed upon. The new organ-  
ization now wants to build a house of worship in  
the town of Cabool, where Eld. F. W. Dove and  
family are located. A lot has been secured and  
some money subscribed for building a house.

J. J. TRONEL.

"ONE of the great evils of the day is the receiv-  
ing of unconverted members into the churches."



From Colfax, W. Va.

At Uffington, Monongalia County, this State, reside about twenty-five members who live at a distance of about eight miles from their church-house (Mount Union). This church is in the bounds of the George's Creek congregation and is presided over by Eld. J. O. Johnson, of Uniontown, Pa. Their only resident minister is Bro. Ross E. Reed. By request the writer has been preaching for them on Saturday night, Sunday and Sunday night of each month. The people seem to be very much interested in the doctrine. Though strange to them, they seem to want to know more about it, and I think I see a bright prospect in the near future, of building up a church at that place. They are now trying to make arrangements to build a meeting-house. Though they are nearly all poor, they will do what they can, and if they succeed there will soon be a strong and prosperous congregation at that place. Though in an unorganized condition, and isolated from the main body, they seem willing to work for the Master, and do all in their power to advance the cause of Christ. May 14, seven precious souls came out on the Lord's side, made the good confession and were buried with Christ in baptism. They were all young except two. Oh how joyful to see them come flocking home! Others are counting the cost and, ere long, will come into the fold for shelter. Any of our ministering brethren, passing through, should stop and preach for them and encourage them to press on and win the prize. On the same day Bro. G. W. Annon, of Thornton, came to Bethany, our home church, and preached and baptized two. Thus you see the good work is going on in the Second District of West Virginia. Yet while the harvest is great, the laborers are few.

W. R. MURPHY.

May 24.

From La Place, Ill.

THE love-feast in the Okaw church occurred May 27. The attendance was not as large as usual at this place, on account of much rain. We had good order and the meeting was a pleasant one. Brethren John Wise and Samuel Edgcombe, from Kansas, were with us; also brethren Nickey and Bingaman, ministers from adjoining churches, were present.

Sunday at 9 A. M. we met for Sunday school. At ten o'clock we had preaching by brethren Edgcombe and Wise. At 3 P. M. we had a Children's Meeting. About sixty little boys and girls occupied the front seats and listened to some very instructive talks by the above-named brethren. Older ones might profit by the admonition.

The meetings continued until Monday evening. Thus closed another happy meeting on earth, the reward to be reaped in heaven. E. F. WOLFE.

May 31.

Lone Star Notes.

THE feast in the Nocona church, Texas, is now numbered among the things of the past. About twenty-five members surrounded the Lord's table the evening of the 27th and commemorated the death and sufferings of Christ. It was an occasion long to be remembered by those present. There were not many present from adjoining churches, some being hindered on account of sickness and others because it was the beginning of harvest.

Sunday was a busy day, there being Sunday school at 10 A. M., preaching at 11, song service at 3 P. M., preaching again at 4, and prayer-meeting at night. Eld. A. Moltbee being unwell, Eld. H. Brubaker delivered both sermons to good

congregations, giving both saint and sinner many things to think about that are to their eternal interest if heeded. At the close of the evening services one young soul came forward for baptism, which will probably be attended to next Sunday. There are others that have been halting between two opinions, like one of old, waiting for a more convenient season.

There were two brethren with us from Missouri. They were prospecting, looking for a milder climate. They are favorably impressed and think they will locate somewhere in this genial clime.

Bro. Brubaker went to the Pan Handle, Gray County, Texas, two weeks ago on a mission of love, returning last week. He was very unwell while gone, but was feeling considerably better last evening. Our old brother, Philip Eby, accompanied him. He is reasonably well again this summer, since his severe illness last winter.

Nocona, Texas, May 29.

A. J. WINE.

From the Brethren's Mission Field, Kjöfinge, Sweden.

I WILL now tell you that God has blessed our work here. Seven dear souls were baptized in March and April, 1893. We have recently had many good meetings in our meeting-house, with the result that many have begun to listen to the Word of God. One of my Sunday-school children, a little girl thirteen years old, has been united with the Brethren's church by baptism April 22. April 29 we had a very pleasant love-feast. Fifteen members communed. We are very glad that God blesses our work.

I and my wife came to Kjöfinge in 1886, and united with the Brethren's church the same year. I began a Sunday school, and now my work is in the ministry. When I can write the English better, I will give my brethren and sisters in America some more notice from here.

O. P. OLIN.

From Falling Spring Congregation, Pa.

WE held our love-feast at the Hade church, May 20. We had delightful weather and one of the largest gatherings ever witnessed among us. We met on Tuesday prior to the feast and converted benches into tables; but, notwithstanding that, our large church was crowded to its utmost capacity, and not all were able to commune.

Eld. Solomon Stoner, of Carroll County, Md., officiated, ably assisted by a number of elders and ministers. We had the very best of order, and not a thing was said or done to mar the happiness of any one.

On the evening of the 21st, quite a goodly number of brethren and sisters met at the home of Bro. Adam Baker, in Shady Grove, to hold Communion and observe the ordinances that Christ instituted on the night of his betrayal, for the benefit of sister Baker, who, for the last three or four years, has been confined to her room on account of sickness. She enjoyed the meeting very much and is only waiting the summons to a home where sickness is unknown. Bro. and sister Baker certainly need the sympathy and the prayers of every brother and sister. WM. A. ANTHONY.

May 26.

From Esterly, Louisiana.

OUR feast is now in the past. It was a feast to the soul. Forty-nine dear brethren and sisters surrounded the table, to celebrate the death and sufferings of our Redeemer. We were much pleased to have so many of our dear young brethren, who have come into Louisiana to teach school, present with us.—Bro. R. L. Hind, of Natchitoches, Bro. B. Landis, of Cheeryville, brethren William and Ed. Howe, of New Liberia, These

young brethren are much isolated and will be much benefited by being among us.

The church at this place is very those who have sent us donations to build a church house. It is about We feel to rejoice when we think of h isolated five years ago here in the "S being alone, with none of like faith; b God for the goodly number of Breth have and feel that when once the adv southern home are fully known, man east their lot with us. We now hav ters and three deacons, scattered over ritory. We have room for many n fair State of Louisiana. Souls are fa the Bread of Life. We will say, to would like to make a southern hom has supplied ample means and fair co you to do so, if you will do your pa Brotherhood, pray for the plant at Est iana. SIMON A.

May 31.

The Southern District of Ohio Mission

At the last District Meeting, held a Grove church, May 2, 1893, a new Mi was elected, in accordance with the adopted on the same day. The new organized by electing Jonas Horning and I. Bennett Trout, Secretary and It is the earnest request of the Boar church put forth renewed effort to rai essary funds as provided for in Art. 7 plan. (See Minutes of District Meet Board has complied with Art. 4 by sele ren Henry Frantz and Daniel Garver ists for the ensuing year. Solicito churches will please send all money to tary and Treasurer.

It is the desire of the Board that ev have solicitors to call on their memb ceive their offerings. The work of the be measured by the assistance render by the churches (Art. 7), thus plac where it belongs. If the people of So desire the work to prosper, they must support. By order of the Committee.

I. BENNETT TROUT, Sec. a  
New Carlisle, Ohio.

From Friedens, Pa.

BRO. JASPER BARNHOUSE, of Ma Pa., commenced to preach in the church, Quemahoning congregation, County, Pa., on Friday evening, Ma preached thirteen sermons in all, closi day evening, May 28. There were 1 by baptism and one was reclaimed d meetings. One,—a youth of tender y expressed a strong desire to be baptiz dered by near relatives who belong to nomination. Others seemed to be s uaded. May they resolve not to wait er for "a more convenient season." I house preached the Word of Eternal L ple but very forcible language, and li himself believes what he preaches.

May the tender lambs that have j the fold be fed with the sincere milk of God, that they may grow and becom the faith. And may we, who profe walked on "the King's highway of ho years, be enabled to show by our wal veration that there is a reality in the religion.

This series of meetings has demonst many of us have been slow to believ that a series of meetings can be cond



June 13, 1893.

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amongst us.

very grateful to  
ions so we could  
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k of how we were  
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MON A. SUTTER.

Mission Board.

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Sec. and Treas.

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e conducted suc-

cessfully at this season of the year when people  
(especially farmers) are very busy.

At a council-meeting held at the Stanton's Mill  
church (also in Quemahoning congregation), May  
20, another one was restored to full fellowship in  
the church.

It is with sadness that I record the loss of a  
faithful and zealous worker in the church, Bro.  
Josiah P. Myers, near Sipesville, Pa., May 13.  
He was a deacon over thirty-five years, and at  
the time of his death was one of the oldest in of-  
fice in our congregation. He was always found  
faithful in the duties of this office, though they  
were oftentimes unpleasant. He often assisted the  
ministry in public services when ministers found  
themselves weak or otherwise unequal to the  
work before them. He was always liberal—often  
beyond what was asked of him—in contributing  
money for the work done in the church. In this  
it can be said in truth, "He hath done what he  
could." His seat in the Sipesville meeting-house  
was seldom vacant unless physical infirmities in-  
terfered.

In his younger years he taught in our public  
schools during many winters. Being intelligent  
and well versed in the Scriptures he could inter-  
pret much that seemed dark to many with whom  
he came in contact in the ordinary walks of life.  
In his discussions with those of different faith he  
reasoned calmly. Since his death his Christian  
graces have been recalled and commended by his  
neighbors, irrespective of religious faith. May  
our end be like his!

JNO. D. BAER.

From the Yellow Creek Church, Ill.

OUR Communion meeting, held May 27 and 28,  
is now an event of the past. It proved to be one  
of the most enjoyable feasts that has been held  
here for some time. The weather was the best  
that could be desired, and as a result a very large  
crowd was present, both of members and out-  
siders. The ministering brethren from abroad  
were Bro. Samuel Bowser, of Kansas, and breth-  
ren A. Lutz, Ezra Lutz and Israel Stees, of the  
Waddam's Grove church. Bro. Bowser officiated.  
The brethren all labored earnestly for the cause  
of their Master and did not shun to declare the  
whole Truth. We believe many good impressions  
were made on the minds of all present, and our  
prayer is that they may be lasting impressions,  
that the good seed sown may spring up and bring  
forth fruit.

On the morning of May 27 we held our first  
Children's Meeting. It was conducted by Bro.  
Bowser, assisted by Bro. E. Lutz. This proved  
to be one of the enjoyable parts of the meeting.  
May these refreshing seasons that we are permit-  
ted to enjoy from time to time be the means of  
giving us strength sufficient for this our day and  
trial, that we may shine as lights in the world and  
finally be permitted to enter in through the gates  
into the Celestial City. LEWIS E. KELTNER.

June 1.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Genda Springs, Kans.—The feast at Genda Springs,  
May 21, in the borders of the Silver Creek  
church, Cowley Co., Kans., was a very enjoyable  
one. A large concourse of people collected to  
witness the services, a majority of whom never  
had seen a Communion held as Christ instituted  
it. Three were added by baptism. This church  
is under the care of elders C. Harader and W. B.  
Sell. May 28 we preached twice in the Grenola  
church; one was added by baptism.—G. W. Stu-  
debaker.

Columbiana, Ohio.—The members of Mahoning  
had their Communion May 27. We had a good  
meeting. Three were baptized at this meeting,  
to the joy of the church. Some could not attend  
on account of sickness; others for some other  
causes. Bro. Brumbaugh, from Huntingdon, Pa.,  
was with us. He stopped on his way home from  
Annual Meeting. May this meeting long be re-  
membered by us all, and may we all labor more  
earnestly in the Lord's work while we have time  
and opportunity.—Elizabeth Longnecker, May  
28.

Westphalia, Kans.—The Scott Valley church, Cof-  
fey Co., Kans., met in quarterly council, May 20.  
Everything passed off pleasantly. We decided to  
hold our love-feast Sept. 20 and 21, a series of  
meetings to begin one week previous. Our ser-  
vices have all been held in schoolhouses hereto-  
fore, which are not as convenient as we should  
like. The brethren and sisters decided to make  
an effort to build a church house. Owing to our  
limited circumstances, it will require quite a sac-  
rifice on the part of the members.—Chas. M.  
Yearout, May 22.

Hollow Poplar, N. C.—We are getting along slowly  
financially, but are getting stronger spiritually.  
The writer and Bro. Marion Laugharn com-  
menced a series of meetings at what is known as  
the F. Benj. Bailey schoolhouse on Thursday,  
May 18, and continued till Sunday, the 21st. Dur-  
ing the meetings we had good attention. There  
are seven applicants for baptism and one dear  
sister restored. On Sunday we went to the river  
and the dear ones were baptized in the presence  
of two hundred people. We are revived and ask  
the Brethren to pray for us.—Elhanan Peterson.

Lincoln Church, Nebr.—We are still trying, in our  
weak way, to walk the narrow way. We were  
made to rejoice last Lord's Day, when two of our  
dear friends came over on the Lord's side and  
were united to us in Christian baptism. May  
they prove faithful and receive the crown! We  
feel the need of the Sunday school. Our children  
desire to attend, and if not one of our own, they  
want to attend the Union Sunday school, which  
is not for the best. Our quarterly council was  
held last Saturday, and passed off pleasantly.  
May Zion's good be kept in view.—D. G. Couser,  
May 26.

Linwood, Md.—Since our last report, three more  
precious souls have come out on the Lord's side  
and been baptized, making eight received in the  
last month. Our love-feast at Pipe Creek, May  
27, was a feast to the soul. Quite a number of  
brethren and sisters from adjoining congregations  
were with us. The ministering brethren from a  
distance were, B. E. Price, Wm. Anthony and Jo-  
seph Long, who gave us some very good admoni-  
tions, and held forth the blessed Word with pow-  
er. We hope that many have resolved to come to  
Christ before another season is past.—Rachel A.  
Pfautz, May 29.

Adrian, Mo.—The love-feast in the Mound  
church, Mo., was held Saturday night, May 20.  
About forty members communed. On account of  
rain, the meeting was small but very interesting  
and full of the Spirit. The church was made to  
rejoice to learn that two had become tired of sin.  
Just before examination exercises, we went to the  
pool where they were buried in baptism and arose  
to walk in newness of life. They are young, but  
in youth is the time to serve the Lord. The  
writer has been summoned to visit Bro. William  
Smith (my dear father) in the Slate Creek  
church, Kans., who has been ill for about six  
weeks. We ask an interest in the prayers of  
God's children that, if it is the Lord's will, he  
may recover.—Albert J. Smith, May 24.

A Correction.—In Treasurer's report of Home  
Mission and Church Erection Fund for District of  
Nebraska the MESSENGER makes me say I re-  
ceived of North Beatrice church, \$3.80. It should  
read, South Beatrice church, \$3.80.—M. L. Spire,  
May 27.

Pickrell, Nebr.—Yesterday Bro. C. B. Smith, of  
the South Beatrice church, came to us and gave  
us a sermon on the necessity of acquaintance with  
God. Three expressed a desire to be adopted in-  
to the family of God, and in the afternoon were  
baptized. We believe they were "born of the  
water and of the Spirit." There was great re-  
joicing among the children of God. We believe  
good impressions were made.—J. E. Bryant,  
May 29.

Edna Mills, Ind.—Our Communion in the Middle  
Fork church, Clinton Co., Ind., was held May 27.  
Ministers from a distance were John W. Metzger,  
from California, John H. Neher, of Kansas, and  
D. C. Campbell, of Montgomery County, Ind.  
Bro. Metzger officiated. Our brethren did some  
good preaching. The attendance was pretty good  
and the order excellent. We had preaching the  
day after the Communion, by brethren Neher and  
Campbell.—John E. Metzger, May 30.

Sterling, Kans.—I am happy to state that the  
members of the Salem church are in union and  
good working condition. We met in council on  
May 8, preparatory to our love-feast. The busi-  
ness that came before the meeting was transacted  
with the best of feeling. On the 13th we met  
again, to celebrate the sufferings and death of  
Christ. Ours was a feast long to be remembered.  
Four visiting ministering brethren were with us,  
also a goodly number of members from our neigh-  
boring churches. We were glad to have them  
with us. Our esteemed brother and sister Line,  
from Pine Creek, Ill., took part with us and  
seemed to enjoy themselves.—L. E. Fahrney, May  
16.

At the Mount.—I will now respond to the request  
of many brethren and sisters who said, "Let us  
hear from you through the MESSENGER." My-  
self and wife left the Annual Meeting ground at  
Muncie, Ind., on Thursday morning, May 25, for  
Huntington, Ind., where we were with a son of  
mine till Friday. We then went to Chicago,  
where we arrived in the evening and were met by  
brother and sister Shively who took us to their  
home and cared for us over night. We also made  
a few short calls with members in the city in the  
morning. Then Bro. Shively took us to the de-  
pot and helped us on the train. We stopped with  
the members at Naperville, thirty miles this side  
of Chicago, and attended their Communion on  
Saturday evening, Children's Meeting Sunday  
morning and preaching at half past ten A. M.,  
and also in the afternoon. We had very good  
meetings and plenty of ministerial help. This  
church is presided over by elders Martin and  
Sollenberger. So far as I could learn the church  
is in a healthy condition and alive to the work.  
It is small in numbers, but is doing a good work  
for the cause of Christ. They seem to remember  
the admonition of the apostle when he says, "Be  
ye workers together." On Sunday evening Bro.  
Kuhn and family took us to their pleasant home  
and cared for us. On Monday morning one of  
the daughters, a young sister, took us to the train,  
which we boarded for Mt. Morris, where we ar-  
rived at 1 P. M., and were met by my wife's son,  
S. M. Eshelman, who took us to his home, where  
we now are. We return our heartfelt thanks to  
the dear brethren and sisters for their great kind-  
ness toward us. We pray God's choicest bless-  
ings to rest on them. May God help them ever  
to work together.—Samuel Murray, Mt. Morris,  
Ill.



**Mt. Storm, W. Va.**—The ark of the Lord is moving on in this part of his vineyard. On last Lord's Day we baptized four, and a week prior, five, making ten in all since the beginning of the year. To God be all the praise!—*Raphael Baker, May 25.*

**Springfield, Ohio.**—Our quarterly council passed off pleasantly May 13. Many were present and all appeared interested in the work of the church. Elders Noah Longenecker and John Kurtz were present to assist us in settling some difficulty that existed in our church for some time. Everything was settled to the satisfaction of those present. Bro. George Carper was chosen delegate to Annual Meeting. The church then decided to meet June 22 at 10 A. M., for Communion services, to which the members are all invited.—*Emma Mishler, Mogadore, Ohio.*

**Upper Cumberland, Pa.**—Our love-feast is in the past. The weather was fine, and on the morning of the 25th the people began to flock into the large church house on the hill until it was packed, and some could not get in. Good order prevailed throughout the meeting. Ministers from abroad were elders C. L. Pfoutz, of Gettysburg, Pa., and David Neisley, of the Lower Cumberland church. We feel sure that under the preached Word, good resolutions were formed. We received two members by letter. Our loving elder, Daniel Keller, is nearing his fourscore years and is enjoying good health.—*J. E. Hollinger, Moore-dale, Pa.*

**Damascus, Oregon.**—Saturday, May 20, the members of the Powell's Valley church met in council to transact such business as might come before the meeting. All business was disposed of in a Christian-like manner. Three were given letters. Sister Dora B. Day was elected solicitor for the General Mission, and sister Phebe A. Royer for the State Mission. Sunday, the 21st, being one of our regular days for preaching, we met at 11 A. M. The writer talked to the people as the spirit guided. The people gave good attention to the words spoken. Thus we move along slowly, hoping at the end to receive the crown.—*Josiah A. Royer, May 22.*

**Barnumton, Mo.**—We held our council-meeting May 20. All the business was adjusted in peace and harmony. Brethren Campbell and Masters, of Mt. View, preached three sermons for us and did much to edify this little flock. We are a branch of the Turkey Creek church in Benton County, and have twenty-six members here. The doctrine of the Brethren is comparatively new in this section. Bro. Baer is our elder. We have preaching once a month, and a social meeting and Sunday school each Sunday. We have no minister, but there is a good field here for one. We invite ministers, who can make it convenient, to stop with us.—*John Loertcher, Sec, May 26.*

**Bagnell, Mo.**—I have just been reading in the GOSPEL MESSENGER of the good meetings the Brethren are holding in all parts of the United States. It has now been over five years since I have been permitted to enjoy a good sermon of the true doctrine of Christ. We have no church here, and there are only two of us members of the faith. The people are entirely ignorant of the faith and practice of the Brethren. I think it is unfortunate that there is no church here, for I feel that there could be a great deal of good accomplished; and, besides that, we, too, feel that we are forsaken and we are becoming very much discouraged. Will some of the Brethren please come and preach for us, to revive us a little in our loneliness? If any will, please let us know.—*M. V. Reed.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**OXLEY-KLINE.**—At the residence of the bride's parents, Texas County, Mo., April 23, 1893, by the undersigned, J. W. Oxley and sister Effa L. Kline. F. M. Dow.

**MURRY-WARNER.**—At the home of the bride's parents in Covington, Ohio, May 11, 1893, by Eld. I. J. Rosenberger, Charles Murry and Miss Hettie Warner.

**SMITH-KERSHNER.**—At the bride's parents by the undersigned, May 10, 1893, Mr. Benjamin Smith, of Osage County, and sister Lucy Kershner, of Coffey County.

CHAS. M. YEABOUT.

**ENNIS-MOORE.**—At the home of the bride's mother, near Manvel, Texas, by the undersigned, Bro. Geo. Ennis and sister Addie Moore, both of Brazoria County, Texas, formerly of Indian Territory. W. H. LEAMAN.

**DAGUE-FINKINBINDER.**—At the home of the bride's parents, May 23, 1893, Mr. Harvey Dague and sister Maud Finkinbinder, both of Scott County, Kans.

HOMER ULLOM.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**ROOSE.**—At Wakarusa, Ind., April 29, 1893, John M. Roose, aged 71 years and 18 days. He was born in Columbiana County, Ohio, April 11, 1822. He was married to Mary Ann Myers, Nov. 5, 1846, in Columbiana County, Ohio, who preceded him to the land of rest in 1881. He was the father of twelve children, who are all living but one. He was a member of the German Baptist church for about 35 years.

**HUBLEY.**—In the East Nimshtillen church, Ohio, May 18, 1893, of ulcers in her stomach, sister Lucy A. (Cuffman) Hubley, aged 53 years and 8 days. Knowing her end to be near, she called the elders and was anointed; after which she was ready to part from her family—husband, one son and three daughters—and go home to her Savior. Funeral conducted by C. F. Kinsley, from 2 Tim. 4: 7, 8, to a large congregation. D. F. EDE.

**BRADLEY.**—In the Fairview church, Kans., April 28, 1893, Myrtle, daughter of friend Joseph and Sarah Bradley, aged 1 year, 4 months and 16 days. Funeral services by Bro. Levi Wisler, from Matt. 19: 14. MARGARET PRICE.

**AKERS.**—In the Pleasant Valley congregation, Floyd County, Va., Jan. 1, 1893, of heart disease, Bro. James Akers, aged 77 years. He was for many years a member of the church.

**REED.**—In the same congregation, Feb. 20, 1893, of disease of the stomach, sister Polley Reed, aged 61 years. She lingered many months, but bore her suffering patiently. She was anointed and died in the triumphs of faith. Funeral services by the home brethren.

**DUNCAN.**—In the same congregation, March 29, 1893, of consumption, Bro. Charles M. Duncan, aged 24 years, 7 months and 15 days. A short time before he died, he united with the church. He was anointed in the name of the Lord, and died in the hope of immortal glory.

**SCAGGS.**—In the same congregation, May 16, 1893, of consumption, sister Miriam Scaggs, aged 33 years, 3 months and 20 days. She bore her suffering patiently, and, after being anointed, died in the hope of a glorious immortality. MARK A. REED.

**JOHNSTON.**—At Highland, Oregon, May 11, 1893, J. M. Johnston, Jr., aged 29 years, 1 month and 15 days. Funeral services by the writer from the words, "There is but a step between me and death." 1 Sam. 20: 3. JOSIAH A. ROYER.

**CLARK.**—In the Scott Valley church, Coffey County, Kans., May 4, 1893, Bro. Daniel Clark, aged 77 years, 5 months and 28 days. He was a son of Eld. Thomas and Hannah Clark, deceased, of Grant County, W. Va. Bro. Daniel came with his brother Hendricks, a minister, to Miami County, Kans., in the fall of 1870. Bro. Daniel was a member of the Brethren church about 50 years. He was never married. Funeral services by Christian Myers. CHAS. M. YEABOUT.

**FOUST.**—In the Indian Creek congregation, Fayette County, Pa., May 9, 1893, Ralph B. Foust, son of Bro. David M. and Catharine Foust, aged 6 years, 7 months and 2 days. Funeral occasion improved from 1 Thess. 4: 14, by D. D. Horner, assisted by the writer. JEREMIAH FOUST.

**STURGEON.**—In the Woodbury church, Bedford Co., Pa., March 20, 1893, sister Sturgeon, wife of Henry Sturgeon, aged 29 years and 11 months. Funeral services by Eld. John L. Holsinger, from Rev. 2: 4. J. C. STAYER.

**MASON.**—In the Wacanda church, May 5, 1893, Bro. William Mason (minister) aged 33 years, 1 month and 25 days. Bro. wife worked for their Master for a long while five children are left to mourn their loss of the church but one. Our brother's death expectedly. He was in his usual health and ground for potatoes. Some of the family sitting around, dragging the plow without a driver to see what was wrong and found him lying made several rows when he probably felt steps and fell. Funeral services by the writer.

**THOMAS.**—Near Mt. Etna, Iowa, May 19, 1893, Bro. Lewis R. Erbaugh, aged 42 years and 5 days. Bro. Lewis was an invalid for long paralyzed in his lower limbs for twenty years with the church about one year ago, and never murmured about his condition. Funeral services by Bro. Daniel Bowser, assisted by Rinehart and Joseph Shepler.

**ERBAUGH.**—In Pipe Creek church, May 19, 1893, Bro. Lewis R. Erbaugh, aged 42 years and 5 days. Bro. Lewis was an invalid for long paralyzed in his lower limbs for twenty years with the church about one year ago, and never murmured about his condition. Funeral services by Bro. Daniel Bowser, assisted by Rinehart and Joseph Shepler.

**WEBER.**—In the Dallas Center church, Iowa, May 19, 1893, sister Louisa Weber, wife of Bro. John Weber, aged 20 years and 17 days. Her maiden name was married to John Weber, who survives her in Wittenberg, Germany, and emigrated in 1856. In 1858 she, with her husband, united with the Baptist Brethren church in Ohio. Their children born to them preceded her to the eternal home by Eld. M. Sisler, from John 17: 24. A. C.

**SLIFER.**—In the Manor congregation, near Md., May 13, 1893, sister Sarah Elizabeth Slifer, aged 25 years and 25 days. Deceased united with the church twelve years ago. She leaves a husband and children to mourn their loss. Funeral conducted by Bro. David Long, assisted by brethren D. Jacob Bricker, from 1 Thess. 4: 13. McCracken.

**FIKE.**—Within the bounds of the Mill Creek church, Ill., May 26, 1893, sister Susanna, wife of Bro. Fike, aged 52 years, 10 months and 19 days. Sister in Somerset County, Pa., July 7, 1840. He was Miller. She was married in her seventeenth year to her husband shortly afterward united with the church. She died as pleasantly as a babe fall from her mother's arms. She was the mother of nine children by P. R. Wrightsman and J. H. Moore.

**COCKLEY.**—At Bolling Springs, Cumberland County, Pa., May 11, 1893, Samuel Cockley, aged 58 years and 8 months. A husband and eight children. Member of the Mennonite church. J. E. SMITH.

**SMITH.**—At Scott's Ford, Mill Creek congregation, Pa., May 11, 1893, Anna F. Smith, nee Cline, wife of Bro. Jacob Smith, aged 40 years and 8 months. A husband and eight children. Member of the Mennonite church. P. H. SMITH.

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That the Lord's Supper, instituted by Christ and observed by the apostles and the early Christians, is a communion with the Communion, should be taken in the church militant.

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## Announcements.

### LOVE-FASTS.

- June 16, Elkhardt church, near Goshen, Ind.  
June 17 and 18, Kingsley church, Woodbury Co., Iowa.  
June 17, at 10 A. M., Silver Creek church, O.  
June 17 and 18, at 2 P. M., Hickory Grove, Ill.  
June 17, at 10 A. M., Sugar Ridge church, Mich.  
June 17, at 10 A. M., Bluff Swamp church, Ohio.  
June 17, at 1 P. M., Bear Creek church, near Accident, Garrett Co., Md.  
June 17 and 18, at 9 A. M., in Schuykill church, Pa., 3 miles east of Pine Grove, at the home of Bro. Jacob Morgan.  
June 17, at 4 P. M., North Beatrice church, Nebr.  
June 17, at 3 P. M., Fairview church, Ohio.  
June 17, at 4 P. M., Lower Valley church, in the Brethren's meeting house at Watertown, Pa.  
June 17, 1st Nunshull church, Ohio.  
June 17, Moscow church, Idaho.  
June 17, at 10 A. M., Garrison church, Benton Co., Iowa.  
June 17, at 10 A. M., Rome church, Ohio.  
June 17 and 18, at 10:30 A. M., Indian Creek church, Polk Co., Iowa, 2 1/2 miles south of Maxwell, Iowa.  
June 17 and 18, at 2 P. M., Chapman Creek church, Kan., 9 miles north and 2 miles east of Abeline, Kan.  
June 17, at 3 P. M., Meyerdale, Pa.  
June 17, in the Plum Creek church, Pa.  
June 21, at 10 A. M., Springfield church, Summit Co., Ohio.  
June 22, at 4 P. M., Shade Creek congregation, Somerset Co., Pa.  
June 22, at 10 A. M., Springfield church, Summit Co., Ohio.  
June 23, Montgomery church, Indiana Co., Pa.  
June 23, at 4 P. M., Rockton, Clearfield Co., Pa.  
June 23 and 24, at 2 P. M., Silver Creek, Ogle Co., Ill.  
June 24, at 2 P. M., Pigeon River church, Steuben Co., Ind.  
June 24, at 5 P. M., Good Hope church, Phillips Co., Col., at the Sinsberger schoolhouse, 8 miles north-east of Holyoke.  
June 24, at 4 P. M., Middle Creek, Pa.  
June 24 and 25, at 10 A. M., Iowa River church Marshall Co., Iowa.  
June 24, Lordsburg church, Cal.  
June 24 and 25, Winona church, Minn.  
June 24, at 5 P. M., Center meeting-house, Stark Co., O.  
June 24 and 25, at 10 A. M., Iowa River church, Iowa.  
June 24, Farhamville church, Calhoun Co., Iowa.  
June 24 and 25, Des Moines Valley church, Polk Co., Iowa.  
June 24 and 25, at 10 A. M., Boon River church, Hancock Co., Iowa, 1 1/2 mile east and 2 miles south of Siddon.  
June 24 and 25, at 10 A. M., Dry Creek church, Linn Co., Iowa, 1 mile west of Robin Station.  
June 24, at 4 P. M., Mt. Leveille, Ill.  
July 4, Coon River church, Iowa.  
July 4, at 1 P. M., Fairview church, Appomattox Co., Iowa.  
Aug. 26, at 5 P. M., at the Cracked Creek church, Washington Co., Iowa.  
Sept. 16, Grenola church, Ell. Co., Kans.  
Oct. 7, at 10 A. M., Sugar Creek, Whitley Co., Ind.  
Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.  
Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.  
Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.  
Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., June 20, 1898.

No. 24.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 56,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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BRO. ISAAC FRANTZ, of Ohio, gave us a short call this week and preached for us on Wednesday evening. Always welcome.

ON the 22nd inst. will be the Closing Exercises and Commencement of the Normal College, and a large number of visitors is expected. All will be welcome who come with proper purposes.

### THE COVE.

THE "Cove" is a large and fertile valley lying west of Tussey's mountain, stretching for many miles north and south through Blair and Bedford Counties in Pennsylvania. In it is found a large number of our people, located within the bounds of the Pleasant View, Clover Creek, Woodbury and New Enterprise churches, all adjoining one the other. The valley is one among the most desirable and productive of the State, and being settled largely by practical farmers, they, as a

class, can be said to be "well-to-do." They are a prosperous people and good liver.

We are one of the committee appointed by our late District Meeting to arrange for the establishing of an "Old Folks' Home." Our Committee arranged to meet at Martinsburg, on Saturday, June 3. We left home on an early train for the place above-named and arrived at our destination about 9 o'clock, where we found part of the Committee awaiting our arrival. After the arrival of the other members, an organization was made by electing Andrew Spanogle, Chairman, H. B. Brumbaugh, Secretary, and A. O. Dilling, Treasurer.

As a considerable number of our brethren and sisters are interested in this work, we will briefly state what was done by suggestion of the Committee. After some discussion it was made evident that we were not ready to locate and prepare to build or purchase at once. And that we might get ready as soon as possible, the churches of the District were apportioned among the Committee as follows: Lewistown and McVeytown, A. Spanogle; Huntingdon and James Creek, H. B. Brumbaugh; Aughwick, to the two named jointly; Altoona, Warrior's Mark and Duncansville, J. W. Wilt; Clover Creek, Pleasant View and Woodbury, A. O. Dilling; New Enterprise, Yellow Creek, Snake Spring and Olara, Geo. S. Myers.

These brethren are to meet with these churches at their first quarterly meeting, present the matter fully before them, get an expression of their willingness to give aid, offer location and such inducements as they may have to give. If any of the churches, as a whole, should decide against the Home, the elder and officials will be asked to not in any way interfere with those who are favorable; and therefore they will be expected to give their assent to canvassers who may be sent to the churches to canvass for the aid needed to put such Home in successful operation. After this work is done the Committee will again meet to locate and make all other necessary arrangements to put the Home on a basis for operation. Localities were named at James Creek, Martinsburg and Shirleysburg.

As a Home of this kind seems to be a growing necessity, we hope that all our churches will give the subject a careful consideration. Our poor must be cared for; and to place them in the almshouse with the common pauper is a disgrace to the church as well as a denial of our professed faith and practice. What our poor need is a Christian home where they can enjoy church privileges and feel at home. And this is what the "Old Folks' Home" movement proposes to give.

Brethren and sisters, this work is under the sanction and direction of our District Meeting. Let us have your hearty co-operation and support. If we can succeed in establishing a good Home, we have good reasons to believe that the other Districts of the State will join in with us, so that one Home will be made to serve the whole State.

Indeed, we believe that this will be the right thing to do, as too many such Homes will prove burdensome.

After the Martinsburg locations were examined and a very pleasant interview and regular Cove dinner enjoyed at the home of Bro. A. O. Dilling, Bro. Wilt kindly offered us a seat in his buggy to go to the Roaring Springs love-feast, to be held in the evening. The weather being auspicious and the scenery fine, we enjoyed the drive almost beyond expression. To thus see God in the corn-fields, the wheat-fields, the bursting, sprouting of corn, the heading wheat and the clover in full bloom, give an inspiration that lifts up and strengthens our faith in the good Father. Could we more fully control and grapple under our pessimistic heart and soul, we should live much nearer heaven than many of us do. The good Lord is much better to us than we deserve or are to ourselves. After a very pleasant drive of an hour we arrived at the place of meeting. This is a part of the Clover Creek congregation, but as it is some distance from the main part of the church they hold their own love-feast. Bro. John S. Stayer is the only resident minister, but is active and doing a good work for the surrounding community. They have a good Sunday school, and this part of the church seems to be in a prosperous condition.

By the time of opening, the house was quite full, and later was so crowded that quite a number could not get in. Neither was there seating room for all of the members. The ministerial force was quite ample, and the members there said that it was one of the best meetings held at that place. After services we had the pleasure of being entertained at the home of Bro. Stayer, who keeps an open door for those of the like precious faith. Bro. John attended the "Bible Term" and is studying to make himself an approved workman for the Lord. We also attended a preaching service the next morning, which was well attended and good attention given to the Word preached. Our meeting with this church was pleasant indeed, and we hope that peace and prosperity may be their continued lot.

In the afternoon we were taken to the Woodbury church in time for the opening of their love-feast at 4 o'clock. At this place, as usual, the meeting was very large, so that a number of the members present could not be seated at the tables. The meeting was a pleasant one. Eld. James A. Sell officiated. This church, under the care of Eld. J. B. Replogle, has some good, active workers and the prospects for continued prosperity seem to be promising.

After services Bro. A. O. Dilling, of Martinsburg, kindly took us to his home, and at 5:20 A. M., we took the train for home. Thus ended our short but busy visit to the Cove. Long may the cause of the Master continue to flourish among these good people.



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### SECLUDED PATHS.

[Selected by Sarah Graham.]

RESTLESS and unsatisfied,  
"Of what use is left?" I cried;  
"All my wishes are denied.  
"All my duties trivial seem,  
I have energies I deem;  
What I have been oft I dream.  
"Yet I cannot see my way  
From this spot whereon I stay,  
So hope fades day by day.  
Then a voice was at my side,  
"Let my conduct be thy guide."  
('Twas his voice, the Crucified.)  
"Law and prophets to fulfill,  
Was my life devoted still,  
For I came to do His will."  
What that will? The Scripture saith,  
"Thirty years of Nazareth,  
Three years of public work—then death.  
"Thirty years unknown I trod  
Galilee's sequestered sod,  
But my life was known to God.  
"Dally work at Joseph's call,  
Dally life 'mid duties small,  
Yet I was the Lord of all.  
"Daughter, if thy life be true,  
Thou a blessed work shalt do,  
Though unseen to mortal view.  
"I shall know it, I shall see,  
When with willing heart and free,  
Thou obedient art to Me.  
"All thy quiet life I know,  
For I planned it long ago,  
Wouldst thou that it was not so?"  
"I have given all for thee,  
Live thy quiet life for Me,  
So it shall transfigured be."  
Now on these sweet words I rest,  
And have ceased my anxious quest,  
For the Master knoweth best.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Going on to Perfection.

BY J. S. FLORY.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God."—Heb. 6: 1.

#### Part Three.

THROUGH Christ we have access by the Spirit unto the Father. Eph. 2: 18. Earnest prayer is one of the means by which we can cultivate the heart. In this way the mind is brought into communion with God and renewed. Eph. 4: 23, 24. The new man is clothed upon "with white raiment," and the individual becomes a subject of a new order of life, a real child of God in righteousness and true holiness. Eph. 4: 23, 24; 2 Cor. 5: 2; Rev. 3: 18.

A continued exercise of faith by obeying the truth, through the Spirit (1 Pet. 1: 22) contributes greatly to the growth and development of the spiritual man. Taking hold of the commandments of God, attending to the ordinances of the house of God and, in all possible ways, exercising the functions of the inner man, development must follow as a result.

By taking the advice of the Apostle Peter we should "lay aside all malice, guile, hypocrisies,

envies and evil speaking and, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby," 1 Pet. 2: 2. We should "grow in grace and knowledge," 2 Pet. 3: 18, and thus be fitted for a more advanced stage of life,—growing eventually into Christ in all things (Eph. 4: 15) up to a perfect man, unto the measure of stature of the fullness of Christ. Eph. 4: 13.

In this way completeness in Christ, Col. 2: 10, is reached. In this way we arrive at perfection, as indicated in the text.

We notice in the quotation from 1 Pet. 2: 2 that the Greek word (*gala*) rendered milk is the same as in 1 Cor. 3: 2 and Heb. 5: 12, 13, but the figure of speech, as used by Peter, has a somewhat different meaning. He is not using it as representing elementary truths, but to represent spiritual nutriment in general, that as new-born babes *instinctively* receive their nutriment from the mother's breast, so the child of God should partake of the teachings of God freely, without any self-willed misgivings, rationalizing or questioning, but receive the truth from a love of doing God's will.

As a new-born babe instinctively desires and partakes of the food nature provides, so the child of God earnestly desires to partake of the food the Holy Spirit provides.

Aiming at the high, attainable standard of Christian perfection we are in the line of growth that the apostle speaks of when he says, "Groweth unto a holy temple in the Lord: for a habitation of God through the Spirit." Eph. 2: 21, 22. "Ye are the temple of God," and the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.

The transforming power of God so renews the mind that old things pass away, and all things become new. To be spiritually minded is life and peace, Rom. 8: 6. Spiritual things are spiritually discerned, 1 Cor. 2: 14. The deep things of God, so far as he has revealed them to us in the Inspired Volume, we comprehend; though they be marvelous in our eyes, yet our faith grows, 2 Thess. 1: 3. In our strength we can, with agility and patience, run the race set before us, Heb. 12: 1, 2. "Looking unto Jesus" we press forward, forgetting those things which are behind, because looking back unfits us for the kingdom, Luke 9: 62, but we reach forth unto the things which are before, as Paul says, and "press toward the mark for the prize of the high calling of God in Christ Jesus." "Let us therefore, as many as be perfect, be thus minded." Philpp. 3: 14, 15. That is, minded to go forward. Looking back usually ends in going back. He that is stemming the current with his little bark must continue the use of the oars, otherwise he will drift back.

The works of faith are the essentials that give strength and development to the spiritual man. Exercise for the natural man is necessary to a full development of all the constituent parts of the body and mind. Just so it is with man's spiritual nature. The necessary means of grace God has given us, and as God said unto Moses, "Speak unto the children of Israel that they go forward," Ex. 14: 15, Christ commanded his apostles to teach all things whatsoever he had commanded them. Matt. 28: 20.

Divine blessings always follow in the wake of sincere, loving obedience. "If ye know these things, happy are ye if you do them." John 13: 17. They are happy because in doing them there is an exercise of the spiritual functions, so to speak, and a happy development must be the result.

When God created man he gave him something to do, and his happiness depended upon his obe-

dience, so, when the new man is created, him is breathed the divine nature of the Holy Spirit,—his growth, full development and happiness depends upon strict obedience.

One mission of the Spirit of God is to all truth, John 14: 26; another to activity to the spiritual man. God calls his children to do "His pleasure and that are well pleasing in his sight," 1 Pet. 1: 2; Heb. 13: 21. To this end the creature, through a mind of willing obedience to the Spirit, let the Creator work in him, that reality, be the workmanship of God, fashioned after his own mind and character, so that the result is consistent in principle and effect there exists an absolute perfection, so that the result is consistent in principle and effect there exists an absolute perfection. God's law being a perfect law, James 1: 25) its operative effect produces a perfect man, James 3: 2.

We now will briefly notice the nature of "going on unto perfection," understanding of the grand results brought thereby.

Christ in us by the Holy Spirit and "God is made unto us wisdom, and righteousness, and sanctification and redemption." Sanctification, in its primary or first sense, is to set apart to the service of God, as sanctified the Sabbath Day under the law; also the tabernacle and things thereto. It means also to cleanse. 2 Cor. 7: 1, 2; Heb. 10: 13. In its more full sense it has reference to an advanced stage of growth, or rather to the "progressive" of the heart and life of the Christian, as the will of God from his justification to his glorification.

God's truth, through the agency of the Spirit, as we have shown, is the way to sanctification is brought about. John 17: 17; Rom. 15: 16. First, we are separated from the world by the law of regeneration, as a holy purpose, consecrated to God through the merits of Christ's blood. We become meet for the Master's use, and a new life. A regenerated, justified, sanctified man because, by regeneration and sanctification, he is "made productive of good works or piety." Such are perfected by truth through his atonement, "for by one sacrifice hath perfected them that are sanctified." Heb. 10: 14.

Sanctification and holiness go hand in hand. Chron. 31: 18. Those charming qualities of the soul, the product of cultivation and the grace of God, are to the new man as the rose is to the shrub, or the ear to the ear of wheat, the beauty of holiness, Ps. 29: 2, there is grace, a sweet-smelling savour unto God, 2 Cor. 5: 2, and fruits of righteousness, by Jesus unto the glory and praise of God. Phil. 4: 18.

To this stage of development the Christian may finally attain, through watchful perseverance and endurance, and then be ready to be gathered as a ripe ear of wheat into the heavenly garner,—ready to the joys of the Lord,—into the eternal rest! Glory to God our Great Father! Praise his holy name and all within him!

Lordsburg, Cal.

### SUNDAY OPENING AND MORALITY

EDITORIALLY we have said nothing of the World's Fair, for we have been too busy struggling going on between the advocates of the one side, and greed and dishonesty on the other. In this instance



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within me praise

## MORALITY.

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vocate of morali-  
and disregard for  
stance Satan has

most assuredly triumphed. Looking at this mat-  
ter from its inception to the present, we find our  
mind forcibly expressed in the following editorial,  
taken bodily from the *Christian Evangelist*:

"We have exhibited some earnestness in our  
discussion of the Sunday opening question. We  
hold that the question whether the Sunday of the  
Anglo-Saxon race is to give way or not to the  
Sunday of the Catholic countries of Europe is  
trembling in the balance. Thus far, in American  
history, the day has been nationally recognized as  
a day of rest. Congress engages in no legislation  
on Sunday. Our Presidents are wont to attend  
worship. The international Expositions held in  
New York and Philadelphia, as well as those of  
Great Britain, were closed on Sunday. The Brit-  
ish and American exhibits at the Paris Exposition  
of 1889 were covered up. The suffrages of the  
nation were virtually taken to ascertain its views  
with regard to Sunday opening at Chicago, and it  
was estimated that those representing forty  
millions of people spoke in protest. Congress,  
obedient to their voice, made its appropriations  
conditional upon the gates being closed on 'the  
first day of the week, commonly called Sunday,'  
and the Chicago managers signed an agreement  
to accept the appropriations on the conditions im-  
posed."

"They have broken faith. It was evidently  
their intention to do so from the beginning. At  
the very time of the acceptance of the money, the  
most influential journals of Chicago declared that,  
in spite of the conditions, the Fair would be  
opened on Sunday. The first attempt of the  
managers was to induce Congress itself, during its  
winter session, to repeal the conditions. An offi-  
cial letter was sent to every member, urging this  
action. When this failed, the Chicago city coun-  
cil, elected by a population of which eighty-three  
per cent is foreign, passed a resolution demanding  
Sunday opening. A Chicago member of the legis-  
lature, a Mr. Solomon, who, if we mistake not,  
was counsel for the anarchists who perpetrated  
the Haymarket massacre, offered a resolution in  
that body, ordering the State Attorney-General to  
bring suit to effect Sunday opening by law, and  
the Chicago Directors on the flimsiest pretexts,  
pretexts which can only deceive the simple, have  
passed a rule that the gates shall be opened to  
every one who has a silver key for seven days in  
the week."

"We speak what we do know when we affirm  
that the saloon and immoral elements, the foreign-  
ers and freethinkers, the gamblers and the god-  
less, the irreligious and anarchistic elements, are  
solid upon one side. With them is associated  
another class who think 'that gain is godliness.'  
These, too, receive some support from a class of  
good, conscientious persons who have been de-  
ceived by the specious pretenses made of opening  
the Fair on Sunday in the interest of the poor and  
of morality."

"On the other side stands almost solid the mor-  
ality and religion of the nation. Every evangeli-  
cal church in the land has protested against Sun-  
day opening, and the flagrant breach of faith  
shown in the recent action of the Chicago man-  
agers. The authorities of the M. E. church have  
declared that they would remove their exhibit;  
the Presbyterian General Assembly, in session at  
Washington, has advised by resolution Presbyteri-  
ans to stay away; the Baptist committee has sent  
a notification that the Baptists will have no part  
in the World's Congress; Christian organizations  
generally are offering their protests or are advis-  
ing that those who love Christ should refuse, at  
any sacrifice, to be partakers of the sins of those  
who have broken their covenants, disobeyed the  
laws, and are responsible for a national desecra-  
tion."

"We do not wish to assume the guardianship  
of any other man's conscience. There are good  
people who will differ from us, and these must de-  
cide for themselves what course is right. As for  
us, however, we believe that if the Chicago policy  
prevails it will be the triumph of Satan, who well  
knows how to guise himself as an angel of light.  
'Light hath no fellowship with darkness, and  
Christ has no concord with Belial.' We cannot  
'be partakers of other men's sins.' The matter  
will probably be decided this week, and we trust  
that the righteousness of the nation will prevail  
against the greed of the managers and their allies.  
Should, however, this not be the case, we believe  
that the cause of humanity and of religion would  
be promoted by the united refusal of all those  
who believe in the maintenance of the safeguards  
of morality to patronize an institution that has  
forfeited all claims to respect."

## JUDGMENT.

BY DAVID E. CRIFE.

"He that rejecteth me, and receiveth not my words, hath  
one that judgeth him: the word that I have spoken, the same  
shall judge him in the last day."—John 12: 48.

WHEN young people come to die, before they  
have made their peace with God, some will con-  
sole themselves with the thought that they have  
committed no great sins, they have often attended  
meeting and heard good sermons, perhaps joined  
in singing the songs of Zion, and feel sure God  
will be merciful to them and admit them into  
heaven. Their friends, who mourn them, also  
have a trembling hope that the prayers which  
have been offered for them, that their association  
with Christians, and their presence at the house  
of God, have, in some way, benefited them, and  
that God will, by some special mercy, admit them  
with those who are sanctified, who have washed  
their robes and made them white in the blood of  
the Lamb.

The consolation of this hope would be a great  
blessing to the mourner, if it were founded on  
the revealed will of God; but the Scriptures give  
no promise to those who have not accepted the  
terms of salvation. The Gospel of Jesus Christ  
promises all the blessings of heaven to those who  
obey its commandments, but no promise is given  
to the disobedient and unbelieving. This doc-  
trine, that God will, by special mercy, admit into  
heaven some who have not obeyed his command-  
ments, is not founded on Scripture, but is entirely  
contrary to the doctrine which it teaches. It is  
much more like the assurance that was given to  
Mother Eve in the garden, "Thou shalt not surely  
die." Because she was willing to accept that  
slight change from the word which God had  
spoken, she brought about the downfall of the  
race; and because men will trust in this hope for  
special mercy, it is to be feared many a poor, de-  
ceived soul will go down to ruin.

This doctrine of special mercy is working in-  
calculable injury to the cause of Christ, and de-  
ceiving mankind, for many think if one uncon-  
verted sinner can go to heaven, then they can too,  
and therefore they live and die in their sins.  
Safety lies in obeying the Word of God, and not  
in what men imagine, or what they hope. Jesus  
said, "He that rejecteth me and receiveth not my  
word hath one that judgeth him: the word that I  
have spoken the same shall judge him in the last  
day." When his Word tells us we must do a  
thing and we do it not, then that word will con-  
demn us in the judgment. We ourselves have  
refused God's proffered mercy while we had time  
and opportunity, and now the Word which we  
have violated and refused to obey is become our  
judge; we cannot hope for mercy now. If the

word spoken by angels was steadfast, and every  
transgression of disobedience received a just re-  
compense of reward; how shall we escape if we ne-  
glect so great salvation?" Heb. 2: 2, 3. "Judg-  
ment must begin at the house of God; and if it  
first begin at us, what shall the end be of them  
that obey not the Gospel of God? And if the  
righteous scarcely be saved, where shall the un-  
godly and the sinner appear?" 1 Pet. 4: 17, 18.

The following are a few of the many command-  
ments which this Word, which is to be our judge,  
enjoins upon us: "Verily I say unto you, Except  
ye be converted, and become as little children, ye  
shall not enter into the kingdom of heaven." Matt. 18: 3. Here the Word of Jesus positively  
excludes all from the kingdom of heaven who  
have not become converted, who have not been  
changed in heart, thought and feelings, and be-  
come like little children, innocent, humble, trust-  
ing, loving, forgiving.

"Verily, verily, I say unto thee, Except a man  
be born of water and of the Spirit, he can not en-  
ter into the kingdom of God." John 3: 5. Be-  
ing born of water and of the Spirit can mean  
nothing else but baptism, and no language could  
ever have made it any stronger or more positive  
than this, that it is utterly impossible for a man  
to enter the kingdom of God in any other way.  
Neither water nor the Spirit alone can ever con-  
stitute a legal birth, but it requires the two to-  
gether. Jesus makes it plain that this second  
birth is the door by which all must enter into the  
kingdom of God, and all who would enter in any  
other way are thieves and robbers.

Even conversion and baptism are not all that  
his Word requires of us, for there is a work to be  
done after we have entered his kingdom. Jesus  
says, "Take my yoke upon ye" and learn of me;  
for I am meek and lowly in heart." A yoke im-  
plies both obedience and service, therefore we  
must work in his service, be obedient to his will.  
He is meek and lowly in heart and we shall learn  
of him, that we, too, may become meek and lowly.  
"Whatsoever ye would that men should do to  
you, do ye even so to them," and, "Love your ene-  
mies, bless them that curse you, do good to them  
that despitefully use you and persecute"—all this  
requires a complete change of heart from the nat-  
ural man, a change that will prepare us for the  
society of Jesus and the angels. If in this life  
our delight is in the amusements of this world, in  
fashions, rioting, gossip, and all unholy pleas-  
ures, then we are not prepared to enjoy the soci-  
ety of heaven, even if we could be admitted there.

Whatever condition we are in when death over-  
takes us, so shall we be in judgment. Death af-  
fects and changes the body, but it can neither af-  
fect nor change the soul; its loves, its affections,  
and delights remain unchanged till its awakening  
at the judgment day. "As the tree falleth, so  
it shall lie, whether to the south or to the north."  
Then it is very necessary that in this life we  
learn to love that which is good and pure and ho-  
ly, that we "set our affections on things above,"  
so we will be prepared to enjoy the society of  
saints and angels. The man who went in to the  
wedding feast and had not on the wedding gar-  
ment was neither welcome nor happy. He was  
thrust out because he was not prepared, he had  
not on the wedding garment, that white robe  
which we are told is "the righteousness of  
saints." One who had not washed his robes and  
made them white in the blood of the Lamb would  
not feel at home with that innumerable company  
out of all nations and kindred and tongues, which  
stood before the throne all arrayed in white  
robes. An unconverted man with the stain of his  
unrepented sins dark upon him could not be hap-  
py in that spotless throng.

If the words that Christ has spoken shall judge



us at the last day, then no one will be admitted into heaven who has not complied with the requirements of that Word. God's mercy is inexhaustible, or else he had not given us a plan whereby we could be saved. But if we refuse to comply with the easy terms of the Gospel, if we are not content with the plan he has given us, and want an easier one, on what grounds can we hope for mercy? If a man violates the law of the land he is brought before a judge who tries him according to the written code of laws. If he is proved guilty, he is condemned, not by the judge, but by the law he has broken, which prescribes the penalty. The judge may have strong sympathy for the man, but this can not save him, the law must have its course. The judge must apply the law, and his own feelings have nothing to do in the case. So will it be in the Great Judgment: God will not judge us, for Jesus says, "The Father judgeth no man, but hath committed all judgment unto the Son." John 5: 22. Neither will the Son judge us, for he himself says, "The word that I have spoken, the same shall judge him at the last day." John 12: 48. God grant us grace to live according to his Word!

Akron, Ind.

### I OFTEN WONDER.

BY JOHN FORNEY.

THERE are three things about which I often wonder, whether we understand them right or not. The first is the bondage of the Israelites in Egypt; the second, their traveling through the wilderness; and the third is their entering Canaan.

The first we generally accept as a type of men and women while living in the bondage of sin, in the service of Satan; which, I think, is correct.

The second is their passing out of the land of bondage, their traveling through the wilderness; the forty years, and the falling of 600,000 in the wilderness,—all the men of war that crossed the Red Sea except two, namely, Joshua and Caleb. Even Moses, their leader, could not cross the Jordan, to enter the promised land. But in all their travel they had no enemy to conquer by the way that slew them, nothing but what was within themselves that made them rebellious and unbelieving.

This second is also accepted as a type of the Christian's journeying through this world's wilderness of sin and woe to conquer sin and self, and fight the devil while life lasts.

The third, their crossing over Jordan into the promised land, is also accepted as a type of the Christian crossing the Jordan of death,—as the term is so often used by us preachers and writers,—to bring him home to the promised rest in heaven.

But here is where I stop again and wonder whether we understand the types rightly, or whether we, as a rule, apply the antitypes properly, and especially in this third case. By reading my Bible I see the warfare only began with the armies of Israel after they crossed the Jordan. The first thing they were called upon to conquer after crossing the Jordan was that cursed city, Jericho. See Joshua 6. They had to conquer seven nations, and Joshua had to slay thirty-one kings on the west side of Jordan, besides the two kings whose country Moses took on the east side of Jordan. See Joshua 12.

Here I continue to wonder, when I read Josh. 1: 12-15, and see that two tribes and a half had their possession on the east side of Jordan, left their wives and little ones, and cattle, and armed only the mighty men of valour. They went with their brethren across the Jordan, to help them conquer the enemies and give their brethren rest.

Then they returned to their possession on the east side of Jordan.

If our hypothesis is true, that their crossing the Jordan represents our crossing through the valley of the shadow of death, to bring us to that rest that remaineth to the people of God, of which Paul says, Heb. 4: 10, "For he that is entered into his rest, he also has ceased from his own work, as God did from his," then I shall still continue to wonder what our warfare will be when we cross the Jordan as some call it.

### WITHOUT PRICE.

BY J. W. KEISER.

THE fountain of life is not fenced in with bars of gold. The poorest sinner may come to the mercy-seat and partake of God's grace as freely as he who is a millionaire. God looks not at the gold and silver that a man may have in his possession, but to the heart. It is the man with a meek and lowly spirit, clothed with a heart of humility, that shall obtain a crown of life. At the mercy-seat a Vanderbilt no less than a Lazarus must say, "I am poor and needy." He, who would enter through the pearly gates into the New Jerusalem, needs bring no recommend, save that of a broken and contrite heart. Jesus Christ left the riches of his Father's glory and came down to this sin-cursed earth, became poor for our sake, that we might be rich in glory.

Of the countless millions of the redeemed in heaven, the vast majority will be of those who felt the pinch and pain of poverty, while struggling and toiling in this lower ground of sorrow. We are glad to know that this great salvation can be purchased without money and without price. If the rich in this world's goods alone could wear a crown of never-fading glory, what a sad world this would be! But God in his goodness has ordered it otherwise, for we read, "Come unto me, all ye ends of the earth, and be ye saved." Then he is no respecter of persons. The poorest have an equal chance with the rich. Many a brow will wear a never-fading crown in glory that was scarcely able to obtain daily bread while here on earth.

What a glorious change that will be, when we are removed from the pain and poverty of this world to a land of peace and plenty, where hunger and thirst is felt and feared no more! Many a hand will lift the palm of victory on the other shore, whose utmost power was put forth to keep those dependent upon its toil from dying of want. Many a footstep will tread the golden street that was often lagging and weary under too heavy burdens of life while treading in this land of woe. Many a tongue will break forth and sing and shout praises to him that sitteth upon the throne, because they have been brought forth out of great tribulation, and now are permitted to enjoy that rest prepared for the people of God.

Pioneer, Ohio.

### THANKFULNESS.

BY MARY M. BIDDINGER.

THANKFULNESS is the feeling of gratitude to one who has favored us. I fear many of us are not as thankful to our Heavenly Father as we ought to be, for the manifold favors and blessings which we daily receive from his bountiful hand. It is truly our duty to pour out our grateful thanks toward him daily, to accept him as our shield and model and give our hearts to him while we are young. We should also manifest our gratitude and love toward him by obeying him and walking in his footsteps.

He is truly worthy of all the thanks and praise

that can be ascribed unto him. If it were not for his benevolent mercy we could not even have a good thought, but should be deprived of the blessed privilege that we are permitted to have. Let not any of us be so thoughtless as to neglect to acknowledge our gratitude daily for the love and for everything we have in this life.

Many objects that we behold in this world are the wonderful works of God. By his overruling power his labors are daily manifested, but his works are not easily understood. His deeds are mighty and ever powerful. Everything comes from the father of lights, with whom is no variation, neither shadow of turning." In him we live, move, and have our being. May we be humble and thankful, and become valiant in the army of Jesus!

Everything belongs to the Lord, and we owe our whole life and service to him. Thanks unto the Lord; for he is good: his mercy endureth forever."

Accident, Md.

### A LEAF FROM MEMORY'S SCRAP-BOOK.

BY JAMES A. SELL.

It was once my happy privilege, with another brother, to visit at the home of Bro. D. P. Saylor. When we entered the house, we found the old brother sitting at a table. He had before him a box full of different sizes and colors, clipped from various papers, which he was pasting on a board to make a motto. Said he, "I can't remember the words of a motto, and I do not like the words on a printed motto, so I concluded to make my own." I have not laid my head on a pillow for forty years without repeating, "I will lie down in peace and sleep, for thou, O Lord, makest me dwell in safety." This, and other precious texts, he had formed into cards with his rude letters, and they were pasted on his walls. The idea struck me forcibly. I have recommended it to other preachers, and in my humble way of preaching I have sometimes used it, and I believe always with

"Lives of great men all remind us  
We can make our lives sublime  
And departing leave behind us  
Footprints on the sands of time  
Footprints which perhaps another  
Sailing o'er life's solemn main  
A forlorn and shipwrecked brot  
Seeing shall take heart again.

Eld. S. R. Zug, of Lancaster County, Pa., sent the following to the writer, which occurred in his pastorate a few years ago: A pious lady was lingering between life and death, incurable disease. As her precious life was ebbing away, and she was about to be taken to the sickle of the grim reaper, she requested her friends to sing. No one was present but her friends, and they being overcome by her request. She then, with a strong voice sang,

"My latest sun is sinking fast  
My race is nearly run;  
My strongest trials now are past,  
My triumph is begun.  
"O come, angel band,  
Come and around me stand  
O bear me away on your snowy wings  
To my immortal home.  
"I know I'm nearing the holy land  
Of friends and kindred dear,  
For I brush the dews on Jordan's bank  
The crossing must be near.  
"I've almost gained my heavenly home  
My spirit loudly sings;  
The holy ones, behold they come  
I hear the noise of wings.



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## SCRAP BOOK.

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"O bear my longing heart to Him  
Who bled and died for me;  
Whose blood now cleanses from all sin,  
And gives me victory."

With the last word her voice ceased, and was heard on earth no more. Farewell, loving sister, your last request on earth was granted and you are now in the company of those whose bodies are not racked with disease, hearts broken with losses, eyes dimmed with tears and voices stilled with grief. We feel sad to part with those who are so pure and good, but we rejoice that you are with the snowy-clad millions in your "immortal home."

"Sure when thy gentle spirit fled,  
To realms above the azure dome,  
With arms outstretched God's angel said  
Welcome to heaven's home, sweet home."

Elder J. W. Brumbaugh, of Clover Creek, Pa., whose voice has been ringing for the last half century in calling sinners to the Savior, is now waiting in a beautiful age for the call to "come up higher." He was brought under the power of God when young, by hearing an old brother quote in his preaching:

"I can but perish if I go,  
I am resolved to try,  
For if I stay away I know,  
I shall forever die."

To this conviction he yielded, and the little stanza marks the turning-point in his long and useful life.

There is much latent talent—not yet developed because of unfavorable circumstances. Some time ago a sister, whose heart thrills and overflows with the love of the true, the pure and the beautiful, though she has never attempted to express her rapture in the measured sentences of poetry, was seated with her aged father by a cheerful fire on a wintry evening and chanting some snatches of song in praise to her Savior, and, with her heart thus attuned to praise, she turned to the table and wrote,

"Sweet melodies are floating now,  
Upon the listening ear,  
I faintly hear the cheering sound  
And trust my Savior's near."

This is the true spirit of worship. The most precious thought in connection with our Christianity is our interest in, and our intimacy with, our Savior. This inspired David to say: "The Lord is my shepherd."

"How purely true, how deeply warm,  
The inly-breathed appeal may be  
Though adoration wears no form  
In upraised hand or bended knee.  
One spirit fills all boundless space,  
No limit to the when or where;  
And little reck's the time or place  
That leads the soul to praise or prayer."

The writer of this sketch was, from childhood, an ardent admirer of the works of Nature. A beautiful grove, a wild, romantic place, and a little rivulet when it was released from the fetters of ice by the vernal sun were especially fascinating. One day, years ago, while standing on the margin of the historic Juniata River in Pennsylvania, catching inspiration from the music of the rippling waters, there came floating to my feet a piece of paper which contained the following from an unknown author.

### THE POET.

"He walks with God upon the hills,  
And sees each morn the world arise  
New bathed in light of Paradise;  
He hears the laughter of her rills  
Her melodies of many voices,  
And greets her while her heart rejoices.

"She to his spirit unveiled  
Makes answer as a little child;  
Unveiled before his eyes she stands  
And gives her secrets to his hands."

*McKee's Gap, Pa.*

## THE MINISTRY AN EXCLUSIVE WORK.

BY A. S. ROSENBERGER, M. D.

THE Savior, in choosing his disciples, bade them follow him, and they left their immediate employment and remained with him. Mark 1: 11-20. They were the witnesses of his power, and only when Christ, their Leader, was crucified did they return to their fishing nets. John 21: 3. One weary night they toiled in vain, but in the morning Jesus stood on the shore and called them. With joy they gathered around him, and reconsecrated themselves to his service,—they would go forth in his name, and preach according to the commission. Matt. 28: 19, 20. Jesus had called them from their fishing, and said he would make them "fishers of men."

Christ is our example in all things. Let us consider him as a Christian minister. We find him about his Father's business at a very early age. After his baptism he devoted his time exclusively to the work. We have every reason to believe that the apostles followed their Master in this respect; for we have no record of their return to the seaside for fishing. The successful preaching of the Word requires study and thorough preparation. The apostle Paul commenced preaching the Word soon after his conversion. Acts 9: 10-31. He advised his spiritual son, Timothy, to study to show himself approved unto God, a workman that need not be ashamed, rightly dividing the Word of Truth. 2 Tim. 2: 1-15. To do this requires much time and study, and extensive research.

We might refer to the Mosaic law, where the priests who served in the temple were set apart for that exclusive work, and consequently were supported by the congregation, but we will not treat this part of the subject. Some of us have experienced the difficulties of trying to follow two callings at the same time. We are commanded to work with energy and power. Col. 3: 17, 23. But if our energies are divided, one calling must suffer. The minister who is also a farmer, will surely neglect one calling. The Savior says, "Go work in my vineyard;" then the farm is not attended to if we go and preach. We must decide whether we will attend to church duties or our secular affairs, whether we will devote our time to professional literature or study God's Word, that we may interest and instruct our congregations, that they may be fed and grow strong.

We speak of a poor and lifeless sermon. The grand theme of salvation is a living truth, and should receive the undivided attention necessary to properly present it. But too often our secular affairs have absorbed our time and thought, so that we are not prepared to explain and teach the Word; we lack knowledge. But, says one, "Does not the Spirit direct and lead?" It certainly does, and without it we can do nothing. But I do not believe that God is going to do anything for us that we can do for ourselves. "Man's extremity is God's opportunity," is a truth universally accepted. We conclude that one occupation well-followed is sufficient; as one of old said, "This one thing I do."

We do not believe that it is necessary for everybody to give his time exclusively to the study of the Word. Christ did not command everybody to follow him in the sense that he commanded his disciples. There is a diversity of legitimate callings, and all should be recognized. Our faculties and capabilities vary, and we are not all gifted to be expounders of God's Word. How are we to have a successful ministry?

In the first place, men should be chosen by the Lord, the Holy Spirit should direct our choice. Men should be chosen early in life. Our dear

Bro. Quinter felt that some time in life he would be called to the ministry, and his early life was directed accordingly, and other like instances might be given.

Secondly, the minister should be so situated that he can devote his time and energies to the work, and thus be qualified to be a spiritual guide, capable of instructing the laity. The success of the church depends very largely upon the ability of the ministry; as you will find a good school in charge of a good teacher. I do not wish to be misunderstood on this point; I do not think that a well-qualified ministry is all that is necessary, but that, with an endowment of the spirit of Christ, will prove a success.

Thirdly, the exclusive work of ministering to the needs of his congregation will impress the grave responsibility of his charge upon him, and he will study carefully their wants. A minister should be well acquainted in the church and neighborhood in which he lives; he should come in contact with the people. Then he will have the opportunity of attending to their spiritual wants in times of sickness and adversity; he can lead them to Christ when they are heavy laden. When sorrow and death come he can tell them of heaven, where there shall be no more sorrow. I think the minister can be free from the annoyances and perplexing cares incident to a business life, it is an advantage to himself and the church.

Again, if a man devotes himself exclusively to the ministry, he will go out into special fields of labor, devoting his entire time to the cause, knowing that the church will give the needed support. And this is but equalizing the work, only bearing one another's burdens. The laity who remain at home, accumulating this world's goods, should exercise charity and not leave the poor minister to struggle on alone. Then he can find time to visit the sick and speak the "word in season" that may save a soul; time to preach funeral sermons and perform marriage services, all of which bring him in closer sympathy with his congregation.

It is not absolutely necessary that more than one minister attend a single appointment; if there is but one, no preference can be shown as to who shall preach the sermon; but the Truth is preached and all are satisfied.

If we could more fully appreciate the fearful responsibility of preaching, its importance in God's sight, we would want God's Word to have free course and be glorified. We might ask with Paul, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher, and how shall they preach except they be sent?" Romans 10: 14, 15. Shall we demand that the one sent be hampered by business, in order to maintain himself and family? Paul says in 1 Cor. 9: 13, 14, "that it is so ordained of the Lord, that they which preach the Gospel should live of the Gospel." But as the church was then in its infancy, Paul did not demand support of the church. And I think it should be so to-day; if ministers are able to bear the burden alone, it is all right that they should do so. But many able and willing workers are not so situated; and I claim it is the duty of the church to lend aid and support to its ministers, and thus enable them to make the ministry an exclusive work.

We should by no means ignore, or attempt in any way to depreciate, the great and good work done by our primitive fathers. Many followed Paul's example, as the church was unable to contribute to their support. To-day things are different; we have large churches, and the trials and obstacles which the minister must overcome are entirely different. I would that we had the zeal and were willing to spend and be spent for the cause of the Master as our fathers were,



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—2 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - McPherson, Kans.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, - - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 45 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

## MY DARLING'S SHOES.

[Selected by Amanda Clegg.]

God bless the little feet that can never go astray,  
For the little shoes are empty, in my closet laid away,  
I sometimes take one in my hand, forgetting till I see  
It is a little half-worn shoe, and much too small for me;  
And all at once I feel a sense of bitter loss and pain,  
As sharp as when two months ago, it cut my heart in twain.  
Oh, little feet, that wearied not, I wait for them no more,  
For I am drifting on the tide, but they have reached the shore;  
And the blinding tear-drops wet these little shoes so old  
I try to think my darling's feet are treading streets of gold;  
And then I lay them down again, but always turn to say,  
God bless the little feet that now so surely cannot stray.  
And while I thus am standing I almost seem to see  
The little form beside me, just as she used to be;  
The little face uplifted, with its soft and tender eyes—  
Ah, me! I might have known that look was born of Paradise.  
I reach my arms out fondly, but they clasp the empty air,  
For there is nothing of my darling but the shoes she used  
to wear.  
Oh! the bitterness of parting can not be done away  
Until I meet my darling walking where her feet can never  
stray;  
When I no more am drifting upon the surging tide,  
But with her safely landed upon the river-side,  
Be patient, heart, while waiting to see the shining way,  
For the little feet in the shining street can never go astray.

### DUTIES OF SUNDAY SCHOOL TEACHERS.

BY C. E. ARNOLD.

THE suggestions here offered were elicited by a recent request in the MESSENGER for opinions on this subject.

First of all, the Sunday-school teacher should be a Christian. Not only so in name, but a live, consistent Spirit-enthused Christian. It is a poor doctor (quack) that would not himself try the remedies he recommends.

The teacher's preparation of the lesson should be thorough. Every teacher should use a reference Bible (a teacher's Bible is better still.) The lesson may be prepared by taking the text, one verse at a time, looking up carefully every reference, and asking one's self every possible question that might arise. You may get a dozen questions from a single verse. All this should be

done before the quarterly is consulted. The information in the quarterly will now be eagerly perused and appreciated. A Bible dictionary and the helps found in a teacher's Bible are very helpful. We advise that the teacher stand in conducting a recitation, and that the pupil rise to recite.

Quarterlies should rarely be used in the recitation, either by teacher or pupil. The teacher, having prepared the lesson, as suggested above, can readily ask, at the sight of the text, all the questions in the quarterly and many others besides. Making a catechism of the quarterly is a very ruinous practice, except for very small pupils. Don't do it. Each member of the class should be encouraged to ask questions and engage freely in the discussions.

Points in sacred geography, history, and biography should be carefully noticed. By the study of these things, pupils who are more indifferent to the moral and spiritual lessons taught, may be led to take a real interest in Bible study. Black-board maps, drawn by the teacher or a pupil, will prove interesting and helpful. A slated cloth black-board can be procured at small cost. The teacher should show by his familiarity with the Scriptures that he is a daily reader and student of the Bible. A teacher whose knowledge of the Bible in general is meager, can show himself approved, "a workman that needeth not be ashamed," by thoroughly preparing the lesson and looking up every possible question that could arise from it.

The teacher should feel bright, joyous, and vigorous. He should make the pupils feel that the Sunday-school recitation is the most cheerful and most interesting period of the whole week. He must first feel this himself, and the class will soon catch the inspiration. He should inspire his pupils with the thought that the study of the Bible is not a dry and formal task, but a joyous privilege and real pleasure.

The teacher should take a personal interest in each pupil. If one should miss a Sunday or more, the next time he comes, tell him that you missed him. Nothing except sickness should prevent the teacher from meeting his class promptly every Sunday. Those who are called teachers sometimes defer the preparation of the lesson until Sunday morning, and then get over it hurriedly, probably only once. This so-called teacher, having taken a lazy and awkward sitting position before his class, proceeds to catechise his pupils in the most formal manner by asking in routine the questions in the quarterly, and giving the pupils time to refer to the answers. This hand-organ method should be relegated to the past, and the machine-like teacher who uses it, either reformed or treated in the same manner. Every teacher should keep well posted on the best approved methods of Sunday-school work.

It is hoped that these scattering suggestions may aid some one.

Daleville, Va.

### DUTIES OF A SUNDAY SCHOOL TEACHER TO HIS CLASS.

BY LIZZIE A. SHAW.

THE first duty of a Sunday-school teacher to his class is to be a Christian. He should have a firm belief in the inspiration of the Holy Scriptures and knowledge born of experience. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1: 3. We must also be a Christian in example, teaching not only during the Sunday-school hour, but for the entire

seven days of the week. The influence is more potent for good or evil than words.

The teacher ought to be a member of the church, having supervision of the class. He should bear a warm love to that body, and be faithful to all her principles. He must also be a man of prayer; for he who is not willing to deny himself, make sacrifices, can never be a successful school helper. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "Herein is my love, that ye bear much fruit; so shall my disciples." John 15: 5-8.

He should be a Bible student. He should show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. The teacher is ever a learner. He should make preparation for his class. The dignity of the limited time, lack of preparation by the teacher, his own spiritual needs, make this preparation necessary. The blind cannot teach the deaf music. The teacher should know his work and enables him to lead in thought and inquiry. Not only the chapter, book and explanatory text should be studied. He should use all available means to get new ideas as to how to teach. In order to supply his individual class should be made the subject of thought and earnest prayer. The teacher should be a friend. He must be able to feel sympathy with his pupils. To win love, love must be given. This may be fitly expressed in words, courteous acts, and more subtle things. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2.

The teacher also owes to his class so much of his own life. Of these are greeting his pupils pleasantly, ever he meets them, welcoming visitors, and inviting all to church services.

A knowledge of the methods of teaching is beneficial, and tact is indispensable to the teacher. Study Christ, the greatest of teachers. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and he shall be given him."

The aim of the Sunday school is to win souls to Christ and to build up souls in Christ. The faithful teacher directs every effort to the attainment of this sublime end.

Mt. Morris, Ill.

### MISSION RECEIPTS FOR MAY.

☞ LET each one who has sent in his mission receipts see that his amount is hereon entered and if not, let him notify the Secretary immediately.

#### GENERAL MISSIONS.

Sarah Muse, Vinton, Va., \$2; Priscilla, church, Ohio, \$4.40; two servants of Canon City, Colo., \$4; S. J. Thompson, Mt. Morris, Ill., 25 cents; Beatrice Sunday school, Nebraska, \$8.57; Henry Kingery, Fairview, \$3.75; M. E. Kingery, Renkwood, 25 cents; a sister, Maryland, \$5; Manor church, \$4.58; Brownsville church, Md., \$1; a Christian, Nebraska, \$2.80; F. Glothar, Kansas, \$2; J. H. Stager, Camden, N. J., \$1; Miller, Mt. Morris, Ill., \$1; A. S. Krueger, Pa., \$1; Levi Sammers, Canton, Golden Spring church, Nebr., \$5; D. S. Bridgewater, Va., \$4.90; Covington church, \$21.45; Jacob Barrick, Byron, Ill., \$5; J. Rick, Byron, Ill., \$1; Fredonia Brethren school, Kans., \$1.18; Jennie M. Culler,



fluence of actions than words.

A member of the school. He body, living loyal also be a work to deny self and successful Sunday-ye are the branch- and I in him, the ; for without me s my Father glo- shall ye be my

ident. "Study to a, a workman that hly dividing the The true teacher as special prop- erty of the work, n by pupils, and is this imperatively ach colors or the d know ten facts gives strength to lead his class to by the lesson, but y story texts should l available helps, as to quicken his individual needs, subject of much e teacher should o feel and sympa- ove, love must be pressed by kind substantial aid in mother's burdens, Gal. 6: 2.

less social duties. pleasantly wher- visitors and new- ing all to the vari-

of teaching will eable to the true test of all teach- m, let him ask of ally, and upbraid- im." James 1: 5. is to win souls to Christ. The faith- o the accomplish-

MAY, 1893.

ent in money for herein acknowl- the Secretary im-

2; Price's Creek ts of the King, mpson, Mt. Mor- day school, Beat- ry, Fairview, Io- kwood, Iowa, 50 nor church, Md., \$1; a brother in Hothart, Laurel, N. J., \$1; John S. Kreider, Pal- anton, Ohio, \$5; D. S. Thomas, on church, Ohio, \$5; Daniel Bar- Brethren Sunday Muller, Louisville,

Ohio, 50 cents; Carrie Kauffman, Mt. Morrie, Ill., 50 cents; Mr. and Mrs. Upton Miller, Mt. Morris, Ill., \$2; Loramie church, Ohio, \$2; Lower Twin church, Ohio, 25 cents; Ashland church, Ohio, \$8 44; Chippewa church, Ohio, \$14 27; Black River church, Ohio, 6.67; Sandy church, Ohio, \$2 16; Tascarawas church, Ohio, \$3.33; a brother and sister, England, \$5; Dry Valley church, Pa., \$5.11; D.—Winona, Minn., \$10; a sister, New Philadel- phia, Ohio, \$5; Pleasant Hill church, Iowa, \$1 30; Grove District of Middle Creek church, Pennsylv- ania, \$10.77; Hudson Sunday school, Ill., \$2 30; Fred Hall, Solomon City, Kans., \$10; two-thirds collection at Annual Meeting, 1893, \$162 89; Chi- cago church, Ill., \$1; Sugar Creek church, Ohio, \$15 83; a sister, Lafayette, Ind., \$1; John Gable and wife, New Shannon, Iowa, \$10; sister Rhine- hart, Maryland, 50 cents; Nettie Creek church, Ind., \$2.50; P. M. Evans, Libertyville, Iowa, 35 cents.

INDIA MISSION.

A brother, Iowa, \$1; Coquille Valley church, Oregon, \$3; Mr. and Mrs. Andrew Carstensen, Johnstown, Pa., \$1; Lizzie A. Hope, Mandan, N. Dak., \$1; Mrs. Clara Holloway, Zanesville, Ohio, \$1; Mary E. Leedy, Larwill, Ind., \$1; a sister, Somerset, Pa., \$5; a sister, Indiana, 50 cents; Mrs. Lizzie Hall, Bluefield, W. Va., 50 cents; Pleasant Hill Sunday school, Ill., \$9.29; H. and L. Good, Beltsano, Pa., \$1; Springfield church, Ind., \$10; J. W. and Ruth Forney, Glendale, Ariz., \$14.40; a brother and sister, Greencastle, Ind., \$5; Arnold's Grove church, Ill., \$5.50; Claylick Sun- day school, Pa., \$4.20; — Livingston, Iowa, \$2.50; Lizzie A. Mith, Colesburg, Iowa, 25 cents; a sis- ter, \$5; Rock Creek Sunday school, Ill., \$13.83; a brother and two sisters of Jonathan's Creek church, Ohio, \$1.50; Willow Creek Sunday school, S. Dak., \$1.75; Mrs. S. E. Black, St. Charles, Iowa, 50 cents; Wolf River church, Iowa, \$3.27; Sun- day school of Pleasant Prairie church, Iowa, \$9.15; Lenark church, Ill., \$36 25; Eight Mile church, Ind., \$7; Indian Creek church, Iowa, \$3.27; Pleas- ant Hill church, Iowa, \$11; Boone River church, Iowa, \$4.40; Coal Creek church, Ill., \$7.45; George W. Sall, Joliet, Ill., \$1; Logan Sunday school, Ohio, \$39.20; Alfred and Jennie Philips, Maywood, Nebr., \$10; Anna Mentz, Hudson, Iowa, \$4.75; Lick Creek church, Ohio, \$12; Sugar Ridge Sunday school, Ohio, \$5.42; Stony Creek Sun- day school, Ind., \$4.06; Valley View Sunday school, Mo., 56 cents; J. W. Bowman, Lebanon church, Va., 50 cents; S. A. Morte, Dayton, Ohio, \$1.50; Pleasant View Sunday school, Union Cen- ter church, Ind., \$9.26; Milledgeville church Sun- day school, Ill., \$25; Baileyville church, Kans., \$16; Hantsdale Sunday school, Pa., \$4.28; Ger- man settlement church, W. Va., \$29.15; South Ke- okuk church, Iowa, \$7.50; Panther Creek church, Ill., \$9 10; Bel River church, Ind., \$7.56; Water- loo City church and Sunday school, Iowa, \$15 31; Buck Creek church, Ind., \$10.14; Yellow River church and Sunday school, Ind., \$3.38; Saline Valley church, Nebr., \$3.50; Zion Hill Sunday school, Ohio, \$7; Maple Grove church, Ohio, \$12; Brethren Sunday school, Florida, Ind., \$5; A. L. Cook, Dorcas, W. Va., \$1; Bethany Sunday school, Ind., \$5.60; Warrior's Mark Sunday school, Pa., \$4; New Enterprise Sunday school, Pa., \$5; New Enterprise church, Pa., \$36.45; a sister, \$1; a sister, Fields, Mich., \$1; Plum Creek Sunday school, Pa., \$6 60; Greene Sunday school, Ia., \$3.81; Greene church, Ia., \$11.19; Naperville church, Ill., \$8.50; Abilene church, Kans., \$7.47; Hall Sunday school, Kans., \$7.18; West Otter Sun- day school, Ill., \$3 60; S. Waterloo Sunday school, Iowa, \$27.05; South River church, Iowa, \$2.05; Pymont Sunday school, Ind., \$3.68; Fairview church, Iowa, \$27.06; Sugar Creek Sunday school, Ill., \$8.46; Freeburgh church and Sunday school,

Ohio, \$15; Brethren Sunday school at George- town, Ohio, \$5; a brother, Boynton, Ohio, \$3; Okaw Sunday school, Ill., \$1; English Prairie Sunday school, Ind., \$3.75; Cannon Branch Sun- day school, Midland church, Va., \$3; Mulberry Grove Sunday school, Ill., \$3.35; Portage Sunday school, Ohio, \$5 43; Portage Bible class, Ohio, \$2; Covina church, Cal., \$24; Sabetha church and Sunday school, Kans., \$5 75; Emma Watson, Cey- lon, Ind., 26 cents; Ridgeway church, Md., \$5.40; Ashland church, Ohio, \$19.40; Brandts Sunday school, Pa., \$1 18; Cripe Brothers, England, \$1.95; Hedrick Sunday school, Pa., \$2.05; Oonemagh church, Pa., \$2.20; LaPorte church, Ind., \$5; Prai- rie View Sunday school, Mo., \$4; S. M. Miller, Stockton, Cal., \$2; Winona church, Minn., \$13 10; Winona Sunday school, Minn., \$1.90; a sister, Elkhart, Ind., \$5; Brethren Sunday school, My- erdale, Pa., \$24.40; a sister, Hagerstown, Md., \$2; Litchfield Sunday school, Ill., \$1.53; Silver Lake church, Nebr., \$5; Moosaw church, Idaho, \$2; South Poplar Ridge church, Ohio, \$11.05; Mt. Vernon Sunday school, Va., \$7; Mt. Vernon church, Va., \$15.80; Swan Creek church and Sunday school, Ohio, \$160; Rock River church and Sunday school, Ill., \$12; Burr Oak Sunday school, Kans., \$7 25; Sarah Brallier, Greenvale, Iowa, \$2; West Dayton Sunday school, Ohio, \$12.20; Huntingdon church, Pa., \$30; A. Judy, West Virginia, \$2; Brethren Sunday school at Rockton, Pa., \$3; Rockron Sunday school, Ind., \$7.53; Okaw church, Ill., \$7 40; Maple Valley church, Iowa, \$7.50; Ooon River Sunday school, Iowa, \$9.22; Solomon's Creek church, Ind., \$33.10; North Man- chester Sunday school, Ind., \$10; Oakley church and Sunday school, Ill., \$8 25; Adamsboro Bible class, Ind., \$9.50; Daniel Barrick, Byron, Ill., \$1; Jacob Barrick, Byron, Ill., \$5; Bro. G. M. of Kans., \$25; Lower Miami Sunday school, Ohio, \$11.36; a sister, Preston, Ohio, \$1.25; Amen, Wal- ter's Park, Pa., \$4; Kimmel church and Sunday school, Pa., \$1; Beaver Dam church, Ind., \$2.70; Back Creek church, Ind., \$8 39; Noah H. Calvert, Sidney, Nebr., \$2; Hickory Grove Sunday school, Ohio, \$5.40; Mill Creek church, N. C., \$4; Buffa- lo Valley Sunday school, Pa., \$3.65; Yellow Riv- er church, Ind., \$9 50; Aaron Smith, Central City, Nebr., \$1; Sophia Smith, Central City, Nebr., 50 cents; Odorous Sunday school, Pa., \$4; Melrose Centre Sunday school, Iowa, \$22; S. A. Peter- baugh and wife, Garrison, Iowa, \$5; Goodland Sunday school, Kans., \$3; Tom's Run Sunday school, \$4 91; Clear church, Pa., \$6; Lyraines church Sunday school, Ohio, \$2 10; a brother and sister, Minnesota, \$2; Pleasant Valley church Sunday school, Ohio, \$5; Lost Creek church, Pa., \$18.77; Coquille Valley church, Ore., \$12; Keuka Brethren Sunday school, Fla., \$4.40; members at Hawthorne, Fla., \$2.85; Mohican church, Ohio, \$9.12; Mohican Sunday school, Ohio, \$2.38; Beth- el church, Nebr., \$25.70; Sandy church, Ohio, \$12; Silver Creek church, Ill., \$104 37; Woodland church, Ill., \$13 51; Red Cloud church, Nebr., \$2.75; Ephratah church Sunday school, Pa., \$6 40; Lords- burg Sunday school, Cal., \$10.11; Elkhora Centre Sunday school, Iowa, \$10; St. Vrain church, Colo., \$19.50; Denver Mission of St. Vrain church, Colo., \$3.56; Navarre Sunday school, Kans., \$3.40; a brother, Panay, W. Va., 25 cents; a sister, Pleas- ant Hill church, Ill., \$1; Rock Camp church, W. Va., \$1; Pleasant Valley church and Sunday school, Ind., \$16 55; Mulberry Sunday school, Ill., 50 cents; Pine Creek Sunday school, Ill., \$8 79; Johnstown church, Pa., \$18 90; Johnstown Sun- day school, Pa., \$1.60; Manvel church, Tex., \$2.50; Elkrun church, Va., \$12; Pleasant Hill church, Ind., \$3; Jacob's Creek church, Pa., \$5; West Branch Sunday school, Ill., \$2; Pine Creek church, Ind., \$4; Indian Creek church, Iowa, \$1.50; Scalp Level Sunday school, Pa., \$14;

Waynesville church, Mo., \$2 80; George Garver, Orbisonia, Pa., \$1; C. K. Barkholder, Octavia, Nebr., 50 cents; Mrs. Nellie B. Frisbie, Pantego, N. C., \$2; L. P. Keim, Kent, Iowa, \$6; Frank Gar- ber, Kent, Iowa, \$1; Mrs. D. O. Canfield, Kent, Iowa, 50 cents; Franklin church Sunday school, Kent, Iowa, \$1.25; Sarah Scott, Garden Grove, Iowa, \$1; Hudson church, Ill., \$5 30; Vermillion Sunday school, Kans., \$4 65; Mary Miller, Somer- set, Pa., \$1; Prairie View church, Kans., \$5; N. Beatrice church, Nebr., \$7.75; a member of Breth- ren church, York, Pa., \$2; S. Bend Sunday school, Ind., \$3.56; Green Mount Sunday school, Va., \$4.58; Kingsley church Sunday school, Iowa, \$7.50; Donald's Creek Sunday school, Ohio, \$1.35; Lizzie Oling, Pleasant Grove, Kans., 50 cents; Rome church, Ohio, \$23; Dry Valley Sunday school, Pa., \$5.53; Sugar Creek church, Pa., \$16 38; D —, Winona, Minn., \$5; a brother and sister, England, \$5.02; Ashland church, Ohio, \$1.50; Tollgate Sunday school, Pa., \$9; sister Wine, Herrington, Kans., \$5; Milledgeville church, Ill., 10 cents; Red Line Sunday school, Nebr., \$2.20; Mississinewa Sunday school, Ind., \$3.20; Somerset church, Ind., \$3.47; New Hope Sunday school of Middlefork church, Ind., \$6; Edna Mills Sunday school of Middlefork church, Ind., \$6; Slate Creek church, Kans., \$10 60; Bijou Hills church, S. Dak., \$7.35; Grandy Centre church, Iowa, \$8.75; Centerview church, Mo., \$11.79; Centerview Sunday school, Mo., \$5.53; Nettie Creek church and Sunday schools, Ind., \$49.27; Monticello church, Ind., \$10.81; Pike Creek Sunday school, Ind., \$1.25; Thornapple church, Mich., \$24; Susan Hartman, Snake Val- ley church, Pa., 25 cents; Iowa River Sunday school, Iowa, \$1.64; Howard church, Ind., \$20; a few brethren, Indiana, 50 cents; Ogan's Creek Sunday school, Ind., \$5.50; Clear Creek church, Ind., \$12 13; a few members at Canton, Ohio, \$3; Lancaster City Sunday school, Pa., \$5 15; a broth- er and sister in Rock River church, Ill., \$10; Den- mark Sunday school, Ind., \$4 15; sisters of Sugar Creek church, Ohio, \$40.04; N. Poplar Ridge church, Ohio, \$7.25; Salem church, Ohio, \$5.10; Yellow Creek church, Ind., \$17 86; D. J. Hoov- er and wife, Bradford, Ohio, \$2; S. D. Royer and wife, Bradford, Ohio, \$2; Willie Detrick, Brad- ford, Ohio, 5 cents; Santa Fe church, Ind., \$3 62; Upper Cumberland church, Pa., \$3.25; Salomonie church, Ind., \$7.70; Eagle Creek church and Sun- day school, Ohio, \$17.77; Upper Deer Creek Sun- day school, Ind., \$3.02; White Branch Sunday school, Ind., \$5; Lower Fall Creek church, Ind., \$5.15; Lower Stillwater Sunday school, Ohio, \$10.41; New Haven church, Mich., \$11.63; Fair- view Sunday school, Va., \$3 60; Mrs. Statesman, Onward, Ind., 25 cents; Jonathan's Creek church, Ohio, \$17.35; Middle District church, Ohio, \$3.10; Harrison County Sunday school, Ind., \$2.55; sis- ter Rinehart, Maryland, 50 cents; collection at Annual Meeting of 1893, \$260 67; a sister, Crimo- ra, Va., \$1; Beaver Creek church, Va., \$7; A. B. Weaver, Loughborough, Eng., 97 cents; Nevada church, Mo., \$8; Leamersville Sunday school, Pa., \$3; North Morrill church, Kans., \$8.75; Union Centre Sunday school, Ind., \$10.60; a brother and sister, Strabane, Pa., \$7; Cherry Grove Sunday school, Ill., \$5; Seneca church, Ohio, \$10.60.

SUMMARY FOR MAY.

General Missions.....	\$ 399 10
Interest on endowment notes.....	14 80
Interest on loans.....	84 00
India Mission.....	2,305 17
Total.....	\$2,803 07
Receipts for May 1892.....	543 38
Receipts for May 1893.....	2,803 07
Increase.....	2,259 69
Total receipts for year ending May 31, '92 1,514 39	
Total receipts for year ending May 31, '93 3,456 45	
Increase.....	\$1,942 06

GALLEN B. ROYER, Sec.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, . . . . . Editor  
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J. G. ROYER, } . . . . . Associate Editors.  
JOSEPH AMICK, . . . . . Business Manager.

ADVISORY COMMITTEE.

L. W. Teeter, A. Hutchison, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., . . . . . June 20, 1893.

The article entitled "The Ministry of Sacred Music," in No. 22, should have been credited to Wm. Beery, of Huntingdon, Pa. The mistake was made in the office.

DURING a recent series of meetings in the Highland church, Nebr., seventeen made the good confession. Here is another instance showing that successful evangelistic work may be done during the summer months. Satan does not stop working because the weather is warm, and why should our ministers?

DURING the last few weeks Bro. Miller's time has been so fully taken up with work on his new book, in course of preparation, that he did not furnish us a letter for this issue. The next issue, however, will contain one of his interesting communications, to be followed by others, as he gets time to prepare them.

BRO. HUTCHISON has been doing some preaching in the South Beatrice church, Nebr., but his health does not permit him to do steady work. We trust to hear of improvements in his bodily condition that he may be kept steadily in the field, for he is one of the men who should be constantly employed among the churches.

WRITING from Kenka, Fla., Bro. J. I. Miller, after telling us of their great abundance of fruit, etc., says: "It seems that the more we try to do for the Lord, the more he does for us. On the whole, this is, and has been, the finest season I have ever seen in the State. The church in a general way is moving along nicely."

BRO. JAS. Z. GILBERT, of McPherson, Kans., is engaged in a series of meetings in the Brethren's church, 183 Hastings St., Chicago. Those who visit the city should not fail to attend the services at the little church, where they will at all times receive a cordial welcome. Regular services are held each Sunday, morning and evening; also Thursday evening, the latter being the prayer meeting.

EMPEROR WILLIAM of Germany wants his knowledge of the Gospel in small installments. He has ordered that no sermon preached in his presence by the court chaplain shall exceed fifteen minutes in delivery.

IN our issue for June 6, under heading of "Missionary Notes of North District of Missouri," we printed W. F. Davis, Treasurer. It should have been W. F. Dowis. At the same place are parties by the name of Davis, and letters containing money may, by mistake, go to them. Also in the same communication Jas. Andes should have been Joseph Andes.

SOME have requested that we now keep standing in the MESSENGER the announcements for their feasts as far off as September and October. We think this is asking for too much space. Six weeks is probably long enough for a standing notice of any kind, though a single notice may be published at any time, like some that are among the notes in this issue.

OF the four brethren and sisters who were sent from Northern Illinois to Denmark several years ago, only two are now living, viz., Eld. Enoch Eby and wife, of Booth, Kans. Eld. Daniel Fry passed to his home in the land of spirits several years ago. We are just now in receipt of the intelligence that sister Fry, too, has gone to her rest. She was indeed a noble Christian woman, loved and respected by a large circle of friends, who esteemed her for her intelligence, piety and steadfastness.

BRO. WILLIAM A. ANTHONY, of Clay Hill, Pa., has decided to devote the coming year to evangelistic work among the churches, or at such points as his services may be demanded. On account of teaching last winter, he could devote but little time to preaching, but he has decided to give up teaching for the present. We are pleased to learn that Bro. Anthony is arranging to give his whole attention to the Lord's cause, for we feel confident that he will do a good work, and there is certainly much to be done.

OUR congregations in the Chapel were unusually large last Sunday. At the morning services two short but very interesting sermons were delivered by brethren J. S. Flory and J. D. Trostle, on the subject of diligence in heart religion. In the evening every part of the room, including side rooms, was packed to listen to Bro. Royer's farewell sermon to the graduating class. His subject was, "The Sin of Do-nothing." During the day one was baptized near the Pleasant Grove schoolhouse, where we have regular preaching, a few miles east of Mt. Morris.

WE would like to impress upon the minds of all our members the importance of standing firm in support of the principles of the church. Especially is this of the utmost importance upon the part of ministers, who have taken upon themselves the responsible duty of preaching the Word and becoming a pattern to others. A private member now and then may be excused for not accepting some of our distinctive principles, provided he conduct himself so as not to make discord, but there can be no reasonable excuse for a minister to deliberately pledge himself to accept and carry out the principles of the church when he knows in his own heart that he does not believe them. Those who enter the ministry ought to be men of positive convictions and in full sympathy with the church and her work. They accepted the call in good faith, and the church has a right to expect that they will stand firm in defense of her principles.

THE work in the Mt. Morris College school year just past, closed last Tuesday nearly fifty graduates in the various departments. The productions rendered by the students from the Academic Department were of a high degree of proficiency in both knowledge and delivery. The Commencement exercises were unusually interesting and large. We were pleased to notice a number of ministers with others in attendance. Our aged members can attend these gatherings connected with the school, and it will be to keep the schools within the bounds of Christian propriety. From our number of promising young people, whom are destined to make their mark in the world, and, while among us, all reason and sense were made to impress them with the value of living for Christ and the salvation of humanity. We pray that all of them may be a blessing to the world and an honor to the church.

THE last prayer meeting, held in the presence of the students before their departure for homes, was very largely attended, and was the best meetings of the season. The subject, "No Man Liveth unto Himself," their talks they dwelt chiefly on the subject of the road to true happiness and success. The meeting consisted in laboring and sacrificing for the comfort and development of others. It was indeed, that they should thus linger in prayer meeting altar and inspire each other with the purpose of living and laboring for the good of common humanity. In these meetings we have gathered strength for the future, as they pass out into the world and enter upon duties that may fall to their lot, we realize that they will exert an influence that will be felt upon the shores of eternity. The service brethren J. D. Flory, of Kansas, and J. S. Flory, of California, students words of encouragement and that were greatly appreciated.

ALL good people are thoroughly in favor of the temperance cause and long to see when prohibition will be the universal law of the States. So far, the struggle against the sale of liquor has been a severe one, with many abatements. The state of society has to pass through several phases before prohibition is finally reached, but none of this will render satisfaction to those who have the best interest of the heart. On the first day of next July prohibition will come into force in South Carolina. The saloon in the State is to be closed, and 5,000 saloon-keepers must go out. Every gallon of liquor is to be purchased from the commissioner. This commissioner will establish stores for selling liquors in those places where a majority of the voters demand it. Agents to take charge of them, and receive a salary for their services, and receive according to rules fully agreed upon by the State. All liquors are to be put in labeled, and no one can purchase without first registering, stating the kind and quantity desired, and for what purpose. All the liquor is to be turned over to the State for the purpose of lessening the taxes. While this is a step in the right direction, we believe the tendency will be to drive the saloon-keepers out of business, and will give a chance of making an honest living out of it. We shall watch the result with interest.



BRO JOSEPH STUDEBAKER writes that the tune, sung by Bro. D. F. Stouffer at the Annual Meeting, to the song entitled, "He is Just the Same To-day," may be found on page 51 of "Happy Day." The price of the book is 35 cents, and it may be had by addressing this office.

SPEAKING of Simon of Cyrene, who aided the Savior in bearing the cross, the *Christian Herald* says, "He is believed to have been a native of North Africa, and, hence, colored as was Philip's convert, the Ethiopian eunuch, and Apollos, the great preacher of Alexandria. The early history of Christianity furnishes many illustrious examples of men and women of color who suffered and died for the faith."

STRANGE things sometimes happen. In Washington City stands what is known as "Ford's Old Theater Building." In this building Lincoln was assassinated on Good Friday, 1865, by John Wilkes Booth. In course of time the structure was remodeled, and used by the Surgeon General as a "Medical Museum." It was filled with strange relics. Even a portion of Booth's skull found a resting place on one of the shelves. To enter the dingy old Museum was to fill the mind with sad and strange reflections. Over four hundred persons were employed in the building, it being three stories high. One day last week Edwin Booth, a brother of Wilkes Booth, was buried. On that day the three floors of the building went down with a crash, carrying nearly five hundred persons into the very jaws of death. The scene was appalling. In 1865 a nation wept over the tragedy that occurred within the walls. To-day hundreds of families mourn for loved ones, either killed or wounded in the same old building. To make necessary improvements it had been found necessary to do some undermining. This weakened the inner supports, thus causing the terrible disaster. While the scene is sad to contemplate, there is a coming disaster that will be still more appalling. People are permitting their characters to be undermined without any regard to safety. When it is too late, and at a moment when they are not aware, the crash will come; then there will be weeping, wailing and gnashing of teeth.

#### A PLEASANT REMINISCENCE.

In this issue we mention the death of sister Fry, the wife of Eld. Daniel Fry, one of the four missionaries sent to Denmark sixteen years ago. Connected with Bro. Fry's history on the ocean is an incident that we do not remember to have seen in print. We were present at the special District Meeting at Waddam's Grove, Aug. 13, 1877, when it was determined to send two ordained elders and their wives to Denmark to assist Bro. Hope in properly shaping the missionary work among the Scandinavians. This was the most impressive District Meeting we ever attended. Sorrow seemed to fill every heart, for we realized that some of our number must go upon this long and dangerous journey, possibly never to return again. In deep solemnity the delegates cast their votes for an elder to accompany Bro. Enoch Eby, who had been selected at a former meeting. When it was made known that Bro. Daniel Fry was the choice, a feeling seemed to pass over the large audience that we never before or since witnessed in a like assembly. Hundreds of eyes were filled with tears, and sobs were heard in all parts of the house.

At that time Bro. Eby was in his prime, and we all thought he could stand the trip, but every-

body pitied Bro. Fry. He was old and gray, and seemed quite feeble. It was feared that he would not be strong enough to stand the ocean voyage. But to the great surprise of all his friends he stood the trip like an old, tried sailor, and actually took care of the others during their seasickness. When it came to the test, what seemed to be the weaker one, proved to be the stronger. So it is all through life; we can never tell who is strong until he is tested. The Lord knows how to strengthen the weak, if they will only trust him in the time of trial.

J. H. M.

#### MAKE YOUR WILL.

MAKE your will soon. Make it while you have the right use of your mind. Do not wait till you get sick, or till you think you are going to die, but make it now, while you have time to give it the proper attention. It is unwise to put off making your last will and testament until you are on your death-bed. You need not think that making your will is going to shorten your life in the least. It might possibly be the means of lengthening your existence a few days, for if your will is made in all good conscience you need not trouble yourself about the disposition of your property when life is drawing to a close. Some people defer it until it can hardly be said that they are in their right mind. Under such circumstances wills are often set aside on the ground that the testators were not capacitated to properly dispose of their property, but if your will is made and witnessed to while you are in good health, you have a strong point in its favor. Make your will so your property may go to the right parties. You say your relatives are honest and will do that which is right with what you leave behind. It is better not to tempt them. You do not know how much temptation they can stand. The camel is a strong animal, but one straw too many may break his back. Thousands of supposed honest people have dropped to the level of Dives in Hades while struggling for the property of their ancestors.

When you make your will, be honest with yourself and your God. Remember that it is your last will and testament. So far as business is concerned, it may be the balance-sheet of your life, and will be recorded in heaven as well as at your county-seat. You want to first provide for your debts. Do not leave this world without making some provisions for paying your debts, if it be in your power to do so. Do not entertain the mistaken idea that death will cancel your debts.

Make proper provisions for your family. Bear in mind that the man who does not provide for his own household has denied the faith and is worse than an infidel. You do not want to enter eternity in a worse condition than the infidel, and then at the bar of God face the very document,—your will,—by which it can be proved. Provide well for your wife. She has worked just as hard for the property as you have, and when you leave her she should not be left to spend her last days in want if you possess means enough to make life comfortable for her. Do not be afraid to trust her. She has trusted you all through life. If she does not know the value of money, and has no knowledge of business, it may be your fault. Let her have a purse and money of her own, and learn something about business as well as yourself. Then provide for your children, but do not

give them enough to spoil them. Money is a good thing, properly used, but the love of it being a root of all evil, it does sometimes ruin.

After this there may be a trusted friend or servant who has stood by you long and faithfully, and may justly expect something from you. Look around carefully and do what is right in the sight of God and man. If your estate is small, or even moderate, you may want to limit your bequests to those of your own household. That is your privilege. But many of our readers have an abundance of means, and some of them have no immediate relatives needing assistance. There are many places where they can put their property, and it will do good and be appreciated. There is the Missionary and Tract Department that should be remembered by all those interested in the spread of the Gospel. Then your State Mission Boards should come in for a share of your property, and by no means should the Old People and Orphans' Homes be forgotten. Our schools and Bible departments are standing in need of large endowments, and the nature of their work is such that they will never become a permanent success until this is done. Any of these enterprises or institutions will cheerfully furnish all needed instructions to those who desire to leave property to them. There may be other worthy causes that should be remembered in your bequests. We need not particularize further. You know best what you would like to do with the means entrusted to your care. But we again say: Make your will. Make it while your mind is sound. Make it justly, live right and be prepared to dismiss all business cares when you have to leave this world.

J. H. M.

#### THOSE BLOCKS OF OLIVE WOOD.

LAST week our Office Editor had something to say about the olive wood which we brought from the City of Jerusalem. The purchase of the olive wood came about in this way. When we were in the Holy City last winter we received letters from many of our brethren and friends, requesting us to bring them a relic from the City of David. We bought the blocks, had them carefully packed and shipped to America. The box came to Mount Morris two weeks ago in good shape.

Now came the question as to the distribution of these beautifully-polished olive blocks. In thinking the matter over, it was decided my wife should make a present of one of them to any one who would send fifty cents for a year's subscription to the *Young Disciple*. In this way those who care to have a relic from Jerusalem can secure one without cost. The subscription price of the paper is fifty cents a year. So the block is really sent free. In this way the *Young Disciple* list will be increased and the souvenirs from Jerusalem sent out.

The blocks vary in size. As we write we have two on our desk, and they measure three and four inches in diameter, respectively, and are three-fourths to one inch in thickness. They were sawed crosswise, and show the bark of the tree and the grain of the wood. Each side is finely polished, and they are really beautiful. A gentleman said to us yesterday, "I would gladly give fifty cents for one of the blocks alone."

There will be about five hundred of the blocks given away according to the conditions named, and those who want one should order the *Young Disciple* at once.

D. L. M.



## WHAT OTHERS SEE.

SOME of the papers have a good deal to say concerning our late Annual Meeting at Muncie. Some things published may be wise, but most of it is otherwise. It may occasionally do us good to see ourselves as others see us. The following is from the *Indianapolis Journal*. It does not take things very seriously, and yet there may be a vein of truth running through the rather amusing comments. Possibly we might improve the character of the matter coming to our Conference, and thereby give less occasion for remarks of this nature:

In this season of ecclesiastical conventions, it might be well for other denominations to take a lesson of the Dunkards, who are holding their national meeting at Muncie. They are not so numerous, wealthy or powerful as many other denominations, but they set an example of wisdom which some of the others might well imitate. The Dunkards do not fight to death over theological dogmas, nor destroy their peace of mind by raising issues which threaten to split their church. They come together once a year, and in a mild-mannered way discuss such harmless questions as the cut of the beard, the manner of combing the hair, whether the sisters shall wear the prayer bonnet [covering] at the table while the blessing is being asked, etc. These questions may not be very inspiring to eloquent oratory, and their settlement does not call for any great amount of Biblical or historical knowledge, but they have the advantage of being harmless. They are not loaded like the questions involved in the Briggs case. The Dunkards may not be very learned, but they seem to know enough to keep out of danger.

## THE SYRIAC GOSPEL

CONCERNING the Syriac Gospel, recently found at Mount Sinai, the *Independent* says:

Professor Nestle, of Tübingen, in a German journal, discussing the recent find of the Syriac Cureton Gospel, draws attention to instances in which new light is furnished by the new text. In the history of Christ's Passion hitherto only a single Latin manuscript was known that had added to Luke 23: 48, the words: "Smiting their breasts," the further words, saying: "Wo to us, this is done this day on account of our sins, the end of Jerusalem has come." This addition had hitherto been but little noticed, but it is found in the new Syriac text and has also been found in the Gospel of Peter; i. e., by old witnesses from both the East and the West. Now the question will have to be discussed whether this belongs to the original Gospel proclamation or not. Again, it is a singular fact that only in a single Greek manuscript of the New Testament we read that Jesus seeing a man working in the field on the Sabbath Day, said to him: "Man, if thou knowest what thou art doing thou art blessed; but if thou dost not know it, then thou art accursed and a transgressor of the Law"; or also the exclamation on the cross: "My God, my God, why hast thou suffered me to be confounded!" Expressions like these must now be examined anew by New Testament textual criticism. Nestle further narrates that in 1882 Abbe Martin published as a joke a fraudulent telegram from Egypt announcing that several additions to the Cureton Syriac text had been discovered. Nestle was deceived and published an announcement of this pretended discovery in the *Theologische Literaturzeitung* of Harward and Schleier. Soon afterward news came from Dublin that the report of such a discovery was false, and it was at the same time in-

sisted upon with great emphasis that such a discovery could not be expected at all. And now, only ten years after this, the discovery has actually been made. *Lux crescit in dies* are the words with which the great Warttemberg Bible student, Bengel, closed his "*Gnomon*" one hundred and fifty years ago. Of biblical literature this was never more true than it is to-day.

## COMING TO IT.

FROM the beginning of their organization in America our people have held that war is unchristian, unnecessary and cruel. The best thinkers in the world are coming to the same conclusion. On this line the editor of the *Standard* says:

Statisticians can easily reckon up the cost of war in blood and treasure, and show that the cost in treasure goes right on in time of peace, as well as in times of war; but who can set forth in figures or in imagination, the heart-ruin this too long perpetuated barbarism works? And this sort of ruin goes right on, too, in times of peace. There are millions of boys constantly away from home in the armies of Europe, homesick for the home that is heart-sick for them. The popular opposition to the German Army Bill is not all because of the taxes which it lays upon the people—not all even because while it lays a heavier burden of tax upon the peasant's family it takes away the chief support, but chiefly because it commits the base sacrilege of robbing the household of its idols, the boys. That a longing for liberty and love is prevalent among these slaves of militarism is shown in the fact that the British ships, which joined in the recent naval display at New York, lost one hundred and eighty men from the number sent on shore for the street parade. If left to their own choice, the armies and navies of the world would quickly disband. "Let us have peace," strikes an answering chord throughout Christendom, except in the breasts of the jealous, bickering, ambitious despots who live in kings' houses.

## A MAN OF PRINCIPLE

IN these days when even the learned are unstable on many vital questions, it is a satisfaction indeed to find a man in high station who has enough firmness to stand up for the right. The North-western *Christian Advocate* says:

Mr. Ernst Gideon Beck, general manager of the gold and silver exhibit in the Manufactures Building, representing fifty-two German factories at the World's Fair, is an active member of our German Methodist Church at Pforzheim, Baden, and a thorough Methodist. He is an intelligent business man and speaks seven languages. He was selected for this important post because of his great ability and high character, though only twenty-two years old. When the appointment was offered him, he said to the proprietors of the fifty-two factories: "I have heard and read in the papers that it is possible the World's Fair will be open on Sunday. I declare to you now that I will accept this important position only on the condition that if the Fair be open on Sunday I shall have the right to close my department on that day. This condition must be written in my contract and acknowledged before a notary public." The proprietors were at first surprised, but appointed him as their manager, realizing fully that he was an honest as well as a competent man. If the Fair is open on Sunday, one foreign exhibit, at least, will be closed.

## ANOTHER LIQUOR LAW.

THE Michigan Senate has passed a law which provides that the man who gets drunk rested for that offense may either pay a fine or be locked up if he can not give a satisfactory bond that he will go to a good place where men are treated for bad habit and be cured of his disease. If a man wants to be cured, but is too poor to pay the bill, then the expense may be paid by the State. In such case Justices of the Peace and Magistrates are empowered to sentence drunkards to some institution. It will be interesting to tell how this plan will work until it is tested thoroughly, but there is a principle which ought to be recognized everywhere: a man who gets drunk is too dangerous to be committed to go free. Whether he commits a criminal act or not he ought to be punished for his crime by himself for criminal deeds. If he guarantees that the act will not be repeated, he may be released, but otherwise he must be treated as a dangerous character. We must send the insane to an asylum; those who render themselves temporarily insane by drink to a more dangerous and destroy ten times as many lives. Why not sentence them to a reformatory? But the Michigan law to punish drunkards will be defective unless it seeks to do more than to drunkard-making. Pastors' cure of the phobia is a good thing, but a better thing is to kill the mad dogs.—*Christian Evangelist*.

How would it answer to have an institution in which the saloon-keeper might be sent to be tested.

## CORRESPONDENCE

"Write what thou seest, and send it unto the church."

Church News solicited for this Department. If you send a report of it, so that others may be benefited, give name of church, County and State. Be brief and to the point. Land Advertisements should be as short as possible. Land Advertisements solicited for this Department. We have an advertising page, will issue supplements.

## Hudson Happenings.

OUR spring love-feast is now among the past. It was surely a feast of love and was made the more enjoyable by the presence of quite a number of brethren from other churches north and south. Ministers present were George W. Glaser, I. M. Gibson, and A. J. Nickey officiated. We wonder whether there is a greater enjoyment when the Master is present in this most sacred exercise at the end of the year when he girds himself the second time for his people.

The preaching that preceded and followed the Communion services was of the kind that fails to edify and leave good impressions. Congregations were not large, on threatening rain; the order, however, was good. We shall ever look back upon this as one of the bright spots in our lives.

Hudson, Ill.

From the Blue Ridge Church,

OUR Communion meeting occurred on Sunday, June 1st, and was one of the enjoyable and happy of this life. There were about seven present. Our services began at 11 A. M. Afternoon occurred the examination and election of two deacons, the lot falling upon S. P. Knoff and J. J. S. Sartz. May strengthen our dear brethren and help them in their duty. Brethren A. J. Bowers,



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D. B. Gibson, of Milmine, and M. Flory, of Girard, were the ministering brethren.

On Sunday morning brethren D. B. Gibson and A. J. Bowser talked to the children, after which Bro. M. Flory preached a very interesting sermon to a large congregation. He also preached Sunday night. Our Sunday school is progressing finely. BERTHA E. BARNHART.

Mansfield, Piatt County, Ill.

From Newburgh, Pa.

To DAY closed a very interesting Communion season in the Ridge congregation. Yesterday morning quite a large concourse of people assembled and were treated to a sound sermon from Eld. Jacob Snider, of Waynesboro. The church was well represented; even the aged and infirm were there, and quite a number from adjoining churches. The meeting was one of unusual interest, as business of importance was transacted.

One matter was the appointing of solicitors to procure subscriptions to purchase a meeting-house in Shippensburg. There are quite a number of active members there and a house is badly needed. We think there will be no trouble to raise the amount. Two very successful meetings were held there last winter, and the doctrine was received with unusual interest. Not only a house is needed, but also a resident minister. The time has come when church work, to be a success, must not be neglected.

Another important matter at the meeting was changing from the double to the single mode of feet-washing. The church unanimously agreed to practice it, and never have we seen it so quietly and systematically observed. There was not the slightest confusion. The Ridge church is enjoying peace and union, and this meeting seemed to inspire every member with fresh courage and renewed zeal. We have a good Sunday school. The young members expect to hold a prayer meeting for their benefit and for the benefit of the church. We know from experience that these meetings have been beneficial.

Brethren Oller, Price and Snider, of Waynesboro; Daniel Miller, of Back Creek, and S. M. Stouffer, of Green Spring, were present and assisted in the services.

One week ago to-day we laid away an old father in Israel, Matthew Wineman, a resident of our town. Perhaps when the season for another feast arrives, many more of our number may be gone. Will we be prepared for the great change? is an important question.

WEALTHY A. BURKHOLDER.

Newburg, Pa.

From the Sunny South.

MYSELF and family, together with James and Susanna Smith, my wife's parents, left Nappanee, Ind., May 16 for Websterville, Texas, where we intend to make our future home. On the evening of May 15 quite a number of brethren, sisters and friends met us at the home of Bro. Peter Houser to bid us farewell and have a season of devotion with us. We enjoyed a season of refreshment and a meeting that will never be forgotten in life. At the close of the meeting many tears were shed when we took the parting hand of loved ones.

We are now located in our new home in the Sunny South, but our hearts wander back to the kind friends we left behind. We are somewhat isolated from our brethren here. We live in the bounds of the Alvin church, but fifteen miles from the meeting-house. We are the only members in this vicinity; but we find the people civil and kind, generally professors of Christianity.

We are located in a fine country. We have a rich

and well-drained soil. As many of our members contemplate coming to Texas, I would be glad to have them visit this locality before locating elsewhere. G. B. SHIVELY.

Websterville, Tex.

From the George's Creek Church, Pa.

THE church held meetings on Thursday and Friday evenings, preparatory to our love-feast and Communion, which was held on May 27. We had a good representation, excellent order and sound preaching. Bro. J. H. Myers, of Somerset, was with us and did the preaching. Two were baptized; one who had wandered away through the deceitfulness of sin was reclaimed.

This brother rejoiced to be once more with the people of God. He had wandered away years ago and was gained back to the church and Communion through the influence of another brother paying for and sending the GOSPEL MESSENGER to him. He could not be reached by the best of our preachers, but the healthful reading in the MESSENGER did it. Brethren, go on in your noble work. ALPHRUS DEBOLT.

June 4.

From Harrisburg, Pa.

THE brethren and sisters of Harrisburg, and a few from the country, assembled together in a love-feast June 4 to commemorate the sufferings and death of our Blessed Jesus, and observe the ordinances of feet-washing, the Lord's Supper and Communion. This was the first love-feast ever held in Harrisburg, by the Brethren. Bro. Samuel Reed officiated. Bro. Levi S. Mohler, from Cumberland County, was present. Brethren John Whitmer and Adam Shope, our home ministers, aided in conducting the services. It was held in the private house of sister Eliza Barton. Nineteen members communed, one an old sister in her eighty-third year, who is quite feeble, and another sister lately baptized in Harrisburg, who is old and feeble, were at the Lord's Table, the one for the first time, and likely the last time for both of them.

The little band of soldiers of the cross were made to feel happy, and were strengthened in the true and precious faith of our Lord and Savior Jesus Christ by observing his holy ordinances, as commanded. This will be an evening long to be remembered by all those who were present. There were a few more old sisters that could not be present, on account of bodily infirmities. May the Lord bless the good work that has been begun, and may many more call and say, "Men and brethren, what must we do," and come and join the army of the Lord, and take up his cross and follow him!

HENRY BALSBAUGH.

From Ashland, Ohio.

THE feast of the Maple Grove church, held June 3, is past. The day and evening were warm. About one hundred and thirty-five members participated in the holy ordinances of feet-washing, supper and Communion. The occasion was truly a "love-feast." Eld. Noah Longaneck was truly a "love-feast." Examination service was held at three o'clock in the afternoon, after which the tables were prepared for the evening service. Everything being ready, all were seated in order around the tables of the Lord.

Quite a number of ministers from the adjoining churches were present, which was encouraging to our members. The outside crowd was large, but good order prevailed. The good Lord is working in the hearts of this people.

May 28, two precious souls (man and wife) publicly renounced the world — Satan's king-

dom — covenanted with God in Christ to live faithful in the Master's cause until death, and were baptized according to the great commission of our Blessed Redeemer. June 4 one more precious soul cast his lot with the Lord's people, was buried with Christ in holy baptism and arose to walk in newness of life. At the same time one sister that had wandered off was restored to the fold. These two were also man and wife. There is joy and gladness in Maple Grove church. Come, friends, join in with us. Brethren, rejoice with us. Thank the Lord for free salvation!

DAVID SNIDER.

June 6.

From Kewanna, Ind.

THE Kewanna church is seemingly in a prosperous condition, laboring earnestly in the work that the Lord has left in the hands of his followers. The church numbers about thirty-four members, with four ministers and two deacons. We have four regular preaching points, and hold occasional meetings at a fifth. We have a very interesting and well attended Sunday school, and a weekly prayer-meeting.

June 3 we met in quarterly church council. All business was disposed of in a Christian spirit. The missionary cause was given some attention, and solicitors were appointed to push forward the work. The church decided to hold a love-feast Sept. 22, beginning at 4 o'clock. Trains will be met at Kewanna on day of meeting.

Eld. D. P. Shively and Bro. John Snowberger were present at the council. Bro. Shively preached four sermons for us, one of which was to the children. It was worthy of the attention of angels to see the innocent little children, with eyes filled with tears, pay such close attention to the illustrations drawn and admonitions given by our dear brother. After the meeting, one little boy said: "Bro. Shively, I couldn't help but like that sermon you preached to-day." Bro. Snowberger also talked to the children a short time. Long will our first children's meeting be remembered by old and young. S. A. BLESSING.

Not Quite.

IN GOSPEL MESSENGER, dated May 23, 1893, page 328, is an article written by Bro. J. H. M. in answer to a "Texas minister quibbling concerning trine immersion." Bro. J. H. M. says "It is not consistent for those who hold to single immersion to say anything against trine immersion, for they will gladly take into their church every baptism of the kind they can get." No quite, Bro. J. H. M. There is a congregation of the Baptist church here at Darlington that will not take members into their church that have been baptized by trine immersion without rebaptizing them by backward single immersion. They will have people unbaptize themselves from the true and apostolic method, and rebaptize them by a man-made method not 400 years old. One of my brothers here asked several Baptist ministers "where they got their authority for calling the Communion the Lord's Supper?" They all admitted "they had no such authority in the Scriptures, that calling the Communion the Lord's Supper was man's make." And the Baptist minister that has charge of the church here says "he will never call the Communion the Lord's Supper again." And that is not all. There is a minister that has charge of several congregations, and he says "he is going to introduce the practice of partaking of the Communion in the evening."

Not long ago they had a Communion at Darlington. They met at the usual hour of la-



lighting, and after preaching had their Communion. So far so good. Now, friends, why not practice the other ordinances (feet-washing and the Lord's Supper) that the Savior instituted the same night he instituted the Communion? I know you will feel better by doing your whole duty than by doing a part of it. Why should we refuse to obey God's plain commands, when Jesus Christ came to establish them and gave us the examples that we should follow?

Darlington, Mo.

REMARKS

It is doubtless true that a little church at Darlington will not receive into fellowship, on their baptism, those who have been baptized by trine immersion; but this little church, with hundreds of others of like faith, holds that the Baptist church may be traced to the apostles, and, in determining their line of organic succession, invariably run it through churches which in their practice knew no other form of immersion save the trine.

While we may not always be able to convict the Baptist churches of endorsing the threefold action in baptism at this end of their history, we, by their own writings, can prove it against them at the other end, and if Robinson, the most eminent Baptist historian in the world, can be relied upon, we can also prove that they thus practiced until the time of the Reformation, for in his History of Baptism, page 148 he says: "It is not true that dipping was exchanged for sprinkling by choice before the Reformation (A. D. 1517), for, till after that period, the ordinary baptism was trine immersion." [Robinson's History of Baptism, p. 148.]

Changing the time of the Communion from noon to evening is to be commended, for it is in keeping with the apostolic practice. Some of the denominations in both England and the United States are contemplating the same change, especially in the large city congregations where the attendance at the evening services is usually larger than at the morning services. But to retain in these services only the Communion, and drop the Lord's Supper and feet-washing, is a departure from the apostolic practice as great as the omission of the first two actions in Christian baptism. It will be observed that the Lord Jesus in the same night in which he was betrayed instituted three sacraments. Popular Christianity omits the first two. He also instituted three actions in baptism. Many of the modern denominations now omit the first two of these. It is remarkable how they cut off two-thirds of divine institutions, and then depend upon the remaining one-third with which to please an unchangeable Law-giver, who, upon his perfect law, has set a seal declaring that no one shall take therefrom or add thereto!

J. H. M.

#### Echoes from the Highway.

LEAVING California May 10, we arrived in Chicago on Sunday morning, May 14, and preached at the Brethren's house of worship at 10 A. M. Here we met brethren J. G. Royer and D. L. Miller. Bro. Royer preached in the evening. Sunday school and mission school work, under the care of sister Boone and others, is progressing favorably. Wednesday we went to place of Annual Meeting. We had a pleasant meeting, but the work for the Committee was unusually arduous. The evening of the 26th we again arrived in Chicago. Next day we attended a Communion

meeting at Naperville, about twenty-five miles west of Chicago. Sunday evening we returned to Chicago, and left next evening for Milledgeville, Ill., where we visited with our daughter until Wednesday morning, when we went to the Communion meeting at Pine Creek. We had meeting also next day. From there we went to Franklin Grove and attended the feast. From there we went to the West Branch feast; thence to this place.

This was our first visit to any of the churches in Northern Illinois. We enjoyed the meetings very much and can truly say that the churches, so far as we could learn, are in good working order, and maintain the principles of the church equal to any churches I have ever visited. The Brotherhood is full of earnest workers, characterized by the old-time brotherly love and kindness that makes one feel we are among the children of God indeed and in truth.

From here I shall return to Chicago on business. I have been frequently asked what I think of the World's Fair. I know nothing concerning it, only what I have heard. I am of the opinion it is a poor place for a Christian to go, who wants to be kept UNSPOTTED from the world.

J. S. FLOBY.

Mt. Morris, Ill.

#### From Dunlap, Kans.

THE Cottonwood church met in council June 3. But little business came before the meeting, and it was disposed of very pleasantly. We decided to have our love-feast Sept. 23 and 24, with a series of meetings following, at Bro. R. M. Weddle's, three miles north of Dunlap.

ADDIE BURNETT.

#### From Highland Church, Nebr.

OUR love-feast is in the past. Many communed with us who never before had communed with the Brethren. May 25 our dear elder, G. W. Stambaugh, came to us and commenced preaching. May 27 we had our feast. We were made glad to see, on Saturday evening, brethren J. E. Young and Lomax Miller. They remained over Sunday and labored for us. Bro. Stambaugh continued the meetings until the 29th. He leaves for home to-day. The meetings closed with thirteen baptized, six added by letter, and four other applicants for baptism. Many more are coming soon. The church is greatly revived. We now number forty-four members. This church was organized Nov. 11, 1889. We have two ministers, Wm. J. Colebank and A. Phillips. Bro. Christian Lapp, from Missouri, is visiting with us at present. The church is spiritually built up at this place.

BENJAMIN LAPP.

Farnam, Nebr.

#### From the South Beatrice Church, Nebr.

THE South Beatrice church had a soul-reviving love-feast June 3, with an able corps of workers in the ministry from adjoining churches. Among them was Bro. Hutchison, who began his work in a series of meetings, which he has been carrying on with good interest up to the evening of June 8, when bodily ailments compelled him to stop the meetings. He will resume his work on Sunday, June 11, if able. His work is much appreciated, and we believe he is presenting the Truth in such a manner that it will not soon be forgotten by those that hear.

J. W. GISH.

"WHEN Christ answered the lawyer's question,—'Which are the two great commandments of the law?' he analyzed the whole complex system of the Jewish religion, and reduced it to two simple terms; love to God, love to man."

#### Notes from Our Correspondents

"As cold water to a thirsty soul, so is good news from abroad."

Wakarusa, Ind.—Our love-feast will be at the Yellow Creek church, Elkhart Co. 22.—Irvin S. Burns.

Noblesville, Ind.—We have appointed a feast at the Stony Creek church, four miles from Noblesville, Hamilton Co., Ind., beginning at 4 P. M.—Wm. Burcham.

Middle Creek Church, Iowa.—To-day glad to meet again on the banks of Skunk River. Two were made willing with the people of God by baptism. Four since our last report.—John Gable.

Location Wanted.—My location is only at present, and desiring to permanently wish to correspond with some congregation I may be of service in the ministry at a good location.—S. W. Garber, S.

Bremen, Ind.—The members met in council May 13, 1893. Considerable business came before the church. All passed off pleasantly. We agreed to hold our love-feast Sept. 23. We extend a hearty invitation to all to be with us.—Jacob B. Parker.

Shannon, Ill.—For the sake of our mission whom we visited in the East, I will say the MESSENGER that our trip to the Atlantic was a pleasant one, and, after several connections, we finally reached this place. This will be our address until further stated previously.—Samuel Bowser, Jr.

Roseland, Nebr.—Our love-feast, June 3, at Silver Lake congregation, was a feast. We trust the brethren and sisters a spiritual strength renewed. Owing to inclemency of the weather, there was not a house; but the best of order prevailed. Stambaugh, of York County, Nebraska, assisted by our beloved home elder, S. H. Lewis. H. Clark, June 5.

Maxwell, Iowa.—Our council-meeting yesterday. All business was disposed of. One was received by letter. C. speak of especially, as there are many in a reform in this direction: "Resolutely urge more promptness in the opening of our church services, and especially in Sunday school should not intrude on preaching services."—G. W. Gibson.

Appanoose, Kans.—The brethren and Appanoose church met in council June 3. Considerable business came before the meeting. Everything passed off in a Christian brother, who had gone off, returned and received into full fellowship. While we see those returning to Christ, we meet that is not so pleasant; but we hope to work together for good to them this year.—James T. Kinzie, June 5.

Rose Valley, Kans.—May 27 and 28 were enjoyable season with the brethren and the above-named place. We had two. Sister Murray had requested to be arranged to attend to her request at 3 P. M. A good many brethren and sisters were present. The occasion was truly a solemn one. We received a brother into church fellowship who had wandered from the fold. On Monday before we left for our home we had the privilege of going to Silver Creek, where we baptized two young brethren into Christ. Sons of Bro. J. A. Murray. May the Lord bless them and enable them to fulfill.—W. B. Sell.



June 20, 1893.

## respondents.

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Clarion, Iowa.—We have been having meeting at the Lincoln Center schoolhouse twice a month, when the weather permitted, ever since we came here last September. We also have an interesting Sunday school. A few weeks ago diphtheria broke out in the neighborhood and we were obliged to close both Sunday school and meeting for awhile. We hope soon to begin again. Brethren, pray for us.—*Jefferson Mathis.*

Secor, Ill.—Our feast is among the things of the past. We had a very pleasant feast and one that I hope all rejoiced to see. One that had wandered away from Christ, returned again. Praise the good Lord. Brethren Baker, Lyon and Gibson were with us and broke the Bread of Life to a large audience. On Sunday morning Bro. Baker spoke so very pleasantly to the little folks, then Bro. Gibson gave us a very appropriate sermon.—*G. W. Gish, June 1.*

Spring Run, Pa.—At our council-meeting we named our new church in Bratton township "Pine Glen." Two have been baptized. We had two love-feasts this spring, both well attended. In the Spring Run house about one hundred and twenty communed, and nearly four hundred were present. We had a missionary sermon about the time suggested in the GOSPEL MESSENGER and \$13 was raised for the India Mission.—*Emma Bollinger, McVeytown, Pa., June 1.*

Nappanee, Ind.—The Turkey Creek congregation had another good feast. There were two hundred and seventy-five seated around the Lord's table; about fifty brethren and sisters could not commune for want of room. Two precious souls were led into the flowing stream and buried with Christ in baptism before meeting, and one dear sister the next morning. May God speed the day when many more will come to join the army of the Lord!—*B. J. Miller, June 6.*

Sterling, Colo.—I am now at this place on mission and church work; will have meeting here over Sunday, then go to Sidney, Nebr., and labor there in church work next week. On the second Sunday I shall be with the members near Fleming, Colo., then home on June 24 at our love-feast, in the Good Hope church, seven miles northeast of Holyoke, at the Snowberger schoolhouse, commencing at 5 P. M.; also preaching and children's meeting next day.—*John S. Snowberger, Holyoke, Colo., June 2.*

Mount Ida, Kans.—The Cedar Creek church held their love-feast June 1. It was a love-feast indeed. The Lord surely was in our midst, for such a union I never saw before. There was quite a number from adjoining churches. The house would not hold all the spectators in the evening. June 1 Bro. E. J. Giffin was advanced to the second degree of the ministry. Brethren C. M. Yearout and John Suerfey, with our home elder, Jesse Studebaker, were the elders present.—*Jared Calvert, June 1.*

Glen Ellyn, Ill.—The Naperville church held its Communion May 27 and 28. It was a season of rejoicing to us. It was like the feast of former years, when we were stronger numerically than at present. Some on their way home from Annual Meeting, with the members from Chicago and Franklin Grove, swelled our number much. Ten ministers from a distance were here, our aged Bro. S. Murray being one of them; from him we received some fatherly counsel. Some of the ministers went to Batavia on Sunday evening and preached for the members there. That closed another soul-inspiring season for us. Glory to God and thanks to our brethren and sisters for the benefits derived from their being with us. Our Sunday school is in a prosperous condition this summer.—*A. D. Sollenberger, June 6.*

Manor Congregation, Pa.—Bro. F. F. Holsopple and wife came into our midst to visit. He preached six appreciative sermons prior to our love-feast, June 1. The members were not so well represented as was desired, but the spirit of the meeting was good; the order was good also. Two deacons were chosen. The lot fell on brethren Jacob Shafer and Curtin Ober. May they be earnest workers in their new field of labor! Bro. Valentine Blough was present to help at this meeting.—*Lizzie Fyock.*

Pipe Creek Church, Ind.—Our church has just passed through another refreshing season. Eld. Enoch Eby stopped with us on his way from Annual Meeting and preached two sermons. Our Communion meeting was held May 30. It being somewhat rainy, not so many were there as usual, but we had a very good meeting. Several ministers from adjoining churches were in attendance. Eld. John W. Metzger officiated. We expect to hold another Communion this fall. *Wm. B. Dailley, Peru, Ind., May 31.*

Brownsville, Md.—Our love-feast was held June 3. Though it was not our privilege to attend (being confined to our bed with a broken limb, having been thrown from, and kicked by, a horse), we learn they had a most excellent meeting. I am sure it was one of unusual importance. There were four baptized. Bro. Eli Yourtee was advanced to the full ministry, and is now one of the elders of the Brownsville congregation. Bro. Otho S. Highbarger was elected to the ministry. May God bless them in the important work that is before them!—*Geo. W. Kaetzel, June 5.*

Egton, W. Va.—June 3 was our regular council meeting. There was very little business before the meeting. It was a pleasant gathering. We decided to hold our love-feast Sept. 23 and 24, 1893, beginning at 2 P. M. The District Meeting will be held at this place Oct. 13 and 14. An invitation is given to all, especially the ministers. The next morning we met again for worship. Bro. Aaron Fike preached for us. Some of our dear brethren and sisters could not be at our meetings on account of sickness. Pray for us!—*Rachel Weimer.*

Bango Church, Ind.—May 29 we baptized two. Our Communion occurred May 31, when our hearts were again made to rejoice by seeing six more coming out on the Lord's side and uniting with the children of God. This makes nine since our last report. One was baptized a few months ago. Our Communion was well attended by the adjoining ministers and laity. May the Lord be praised for all! About 225 communed. Our Sunday school is also in a prosperous condition; it is superintended by Bro. Christian Metzler.—*H. M. Schwalm, June 5.*

Tear Coat, W. Va.—Since our last writing we have enjoyed some very good meetings. Bro. Tobias Fike, of Preston County, W. Va., came to us May 20 to hold a series of meetings which lasted one week. He preached in all ten sermons. Owing to the busy season and the short nights, the congregations were small, but good order and good attention prevailed throughout the meeting. There were no additions to the church; yet we feel that Bro. Fike's labor was not in vain. We were much strengthened and encouraged by his labor and visit among us. We believe Bro. Fike to be a zealous worker for the cause of Christ. May the good seed sown bring forth a harvest in due time. The results of our meeting may be seen many days hence. God is always working for good for them who trust wholly in him. There were three deacons elected during the meeting. May they be faithful in every duty!—*Maggie E. Flory.*

Polo, Mo.—The Log Creek church met in council June 3. A fair representation was present. The spirit of meekness was prevalent. The business that came before the body was disposed of with the good of the cause in view. It was decided to hold our fall love-feast Oct. 14. We extend the usual invitation to all. The writer of this item was appointed church correspondent. We solicit correspondence with brethren who think of changing location, and who are willing to labor in harmony with the principles of the General Brotherhood.—*J. E. Ellenberger, June 3.*

New Enterprise Church, Pa.—The church here is still moving along. Since our last report four have been received by baptism. While some are joining the church militant here below, others are transplanted into the church triumphant above. We held our love-feast May 27; had a good meeting. Bro. S. R. Zag was here and officiated. Bro. Zag is a strong standard-bearer for the truth. Though his visit was short, yet he made many friends while here. Our Sunday school is prospering under the efficient management of our Superintendent, Eld. C. L. Back. Our young people's meeting and prayer meeting are still well attended and much interest is manifested.—*Jacob Holsinger, June 1.*

Franklin Grove, Ill.—Another love-feast occasion has come and gone, and we certainly all enjoyed a spiritual feast of good things. When brethren and sisters from surrounding congregations sit with us at the Lord's tables and join their voices with ours in praise to the Lord, making us feel and realize that we are children of one common family and heirs of promise, and when such brethren as Jacob D. Trostle, of Kansas, J. S. Flory, of California, David Price, D. L. Miller and others, of Mt. Morris, deal forth the Bread of Life so bountifully to a hawking multitude, we certainly have occasion to praise the Lord for his goodness and for the privileges we have enjoyed.—*D. B. Senggr.*

St. Joseph, Mo.—We had our second council meeting here June 5. Brethren C. H. Brown and S. B. Shirkly officiated. Our little number was increased to seventeen souls. One was received by baptism. Bro. James Arthur was elected deacon, and O. H. Lutz as treasurer. Bro. O. H. Brown preached for us in the evening. We are sorry to say that it will be some time before we can hear him again, but we hope that the missionaries will not forget us, for we are hungry after the Gospel and want to be fed. Bro. Eli Leslie, a minister in the first degree, now resides with us. Our next council-meeting will be some time in September. We will have a love-feast at the same date. We invite all brethren to stop and see us, and preach, if possible.—*G. H. Lutz, Corresponding Secretary.*

Pine Creek, Ill.—The weather is no criterion of the condition of the heart. This was evinced when we saw a goodly number of brethren, sisters and friends come together through rain and mud, to attend the services of our love-feast. We think they were well paid for the trouble and inconvenience. Brethren J. S. Flory, of California, J. D. Trostle, of Kansas, and brethren from neighboring churches were with us. We think we express the sentiment of many, when we say, it was a good place to be. Our hopes were made brighter by the cheerful songs, and we were encouraged on our earthly pilgrimage to the Eternal City by the hearty admonitions of our brethren. Not long since two were baptized; also one at the love-feast and one reclaimed, making seven received by baptism this spring. We hope, and pray, and work for many more before winter's chilly winds come upon us.—*John Heckman, June 5.*



**Correction.**—In report of receipts of General Mission Fund for March, 1893, Susan Keopert, Logansport, Ind., has, in mistake, been credited with \$3.80, but should be credited with \$1, and the Ephrata Sunday school, Pa., should be credited with \$3.30.—*Galen B. Royer, Mt. Morris, Ill.*

**North Manchester, Ind.**—Our quarterly meeting was held June 1 in the church house in town. Considerable business came before the meeting and was disposed of in a Christian-like manner. Nothing but love and good feeling seemed to prevail. The most important business was the appointing of a love-feast for Sept. 21; also the arranging for a series of meetings, to be held in each church house the coming fall and winter.—*D. C. Cripe, Clerk.*

**Fredonia, Kans.**—The Fredonia congregation met in quarterly council for the purpose of adjusting matters pertaining to the general welfare, and also to make arrangements for our love-feast, which will occur Oct. 21. Services will commence at 2 P. M. Ministers and members of adjoining churches are cordially invited to attend. The GOSPEL MESSENGER is a welcome visitor with us. It does us good to hear of the prosperity of the church.—*J. W. Priser, June 5.*

**Panther, Iowa.**—Our love-feast is a thing of the past. We had nice weather, and a good turn out of members and friends. The earnest labors of Bro J. C. Sibert, and some of the brethren of the Coon River church and also from Dallas Center church made the meeting interesting. We also held a choice for a minister and a deacon. The lot fell on Junius Spurgeon for minister and on D. W. Badger for deacon. The Lord bless them.—*Samuel Budger, June 2.*

**Belthel Church, Carleton, Nebr.**—We appointed the second Sunday in May to contribute to the India Mission. Over \$25 was raised. Our feast occurred last evening, June 3. A thunder-storm was raging at the time, which kept some of the members away. Aside from this we truly had a feast of love. Elders J. Buechly, of Maryland, W. H. H. Sawyer, of Brown County, Kans., and J. Ikenberry, of Nuckolls County, Nebr., were present. Just before the feast we went out in the rain to the water side where three dear souls were baptized, and, we trust, put on Christ. Praise the Lord!—*Levi Hofferl.*

**Staunton, Va.**—By solicitation I was with the Brethren in Prince William County, May 20. About sixty-five members communed, quite a number of young members to whom it was the first Communion. One young brother troubled the waters during an interval of the meeting. It was an enjoyable feast. May it not be only for present but for spiritual and eternal good. Bro. A. Conner left for Annual Meeting before the meetings were over. This congregation, known as "Midland," embracing Prince William and Fauquier Counties, is gaining in strength. May Zion continue in prosperity.—*S. W. Garber.*

**Columbiana, Ohio.**—The members of the Mahoning church had a very enjoyable love-feast May 27. Among the visiting brethren were brethren Noah Longanecker, J. B. Brumbaugh, Simon Stuckey, and John F. Kahler and wife. We enjoyed their presence very much. We had services in the forenoon and had the pleasure of receiving three dear souls into the fold. They were led into the liquid stream and were buried with Christ in baptism by Bro. J. F. Kahler. We also had a few soul-stirring sermons from the above-named brethren and, all in all, we certainly had a season of rejoicing.—*A. W. Harrold, June 5.*

## Literary Notices.

"The Witch of Salem; or, Credulity Run Mad." Vol. VII. By John R. Musick. Illustrated with eight full-page half-tone engravings and fifteen other illustrations. Cloth, 12mo. 397 pp., gold stamps, etc. \$1.50. New York, London, and Toronto: Funk & Wagnalls Company. The narrative of the volume, "The Witch of Salem," is designed to cover twenty years in the history of the United States, 1680 to 1700, including all the principal features and events of the gruesome yet romantic period which witnessed the last spasmodic throes of dying superstition. Charles Stevens, of Salem, Massachusetts, with Cora Waters, an indentured slave, whose father was captured at the time of the overthrow of the Duke of Monmouth, are the principal characters. Samuel Parris, the chief actor in the Salem tragedy, is a serious study. Perhaps no greater villain ever lived in any age. Cotton Mather and other advocates of witchcraft all appear in this volume, whose thrilling scenes from beginning to end are not only of intense interest, but are highly useful for the lessons they contain. The closing paragraph of the story thus happily tells us: "Salem village is peaceful, happy and quiet. In the gentle murmur of waves, the whisper of breezes, and the laugh of babbling brooks, about the quaint old town, all nature seems to rejoice that the age of superstition has passed."

The general history of our country during the period covered by the narrative is given, and all the facts are carefully and accurately authenticated. The historical index to the contents of this volume occupies the last seven pages of the book.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**SNARELY—WIDDER.**—At the residence of Bro. Harry Miller, at Hunsdale, May 25, 1893, by Bro. S. M. Stouffer, Bro. David M. Snarely, of Middletown, Pa., and sister Clara D. Widder, of Philadelphia. J. E. HOLLINGER.

**RAIRIGH—MOHLER.**—At the residence of the undersigned, May 28, 1893, Eld. Isalah Rairigh, of Woodland, Mich., and sister Margaret Mohler, of Covington, Ohio. I. J. ROSENBERGER.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

**FRY.**—In the Arnold's Grove congregation, Carroll Co., Ill., May 19, 1893, sister Julia A. Fry, aged 79 years, 1 month and 16 days. She bore her three months' suffering very patiently. She was born in Armstrong County, Pa. Her way through life has been very checkered. She was left an orphan when quite young; four times she was left a widow. Her last husband was Eld. Daniel Fry, so well known in the Brotherhood. She was the mother of seven children, four preceding her to the spirit land. She was a faithful and consistent member of the Brethren church for about forty-five years. Funeral occasion improved by Bro. F. R. Wrightsman from Rev. 14: 13, to a very large congregation of friends and neighbors. W. H. EISENBERG.

**SCHIROCK.**—In the Colby church, Colby, Thomas Co., Kans., May 26, 1893, of consumption, Bro. David Schirock, aged 50 years, 5 months and 8 days. He was confined to his bed eight months. March 10 he was anointed. After this for a short time he had hopes of getting well. He leaves a companion and seven children. Funeral services by Bro. Whitmer from Rev. 14: 13. W. J. HINELY.

**BECHTEL.**—In the Yellow Creek church, New Enterprise, Bedford Co., Pa., May 16, 1893, after a few weeks of intense suffering from shaking palsy, sister Elizabeth Bechtel, relict of Peter Bechtel, aged 87 years and 27 days. Funeral by the home ministers from Rev. 14: 13. She was a member of the church for more than sixty years. She leaves four sons and three daughters. ROSIE S. MYERS.

**LINT.**—In the Meyersdale congregation, Somerset Co., Pa., May 21, 1893, Bro. Gillian C. Lint, aged 85 years, 2 months and 2 days. He was born in Somerset Township, Somerset County, Pa., in 1808, and came to Meyer's Mills (now Meyersdale) in the year 1827. From that time up to his death he resided in this place. In 1832 he married Elizabeth Hochstetler, who died June 25, 1881. From this union there were born unto them twelve children, five sons and seven daughters; of which number there are three sons and four daughters living. He became a member of the German Baptist Brethren church in 1859. Funeral services by elders Valentine Blough and Joel Gnagay. J. W. PECK.

**SHIDELER.**—At Fort Seneca, Ohio, Feb. 25, 1893, Josiah Shideler. He was born Aug. 13, 1850. He was buried in the Duke's cemetery, near old Fort Seneca, Ohio.

**GESNER.**—In the Waddam's Grove church, 1893, sister Sarah Gesner, wife of Bro. John, 64 years, 10 months and 16 days. She was a member of the Brethren church for a number of years by the writer from 1 Thess. 4: 13. W.

**HENRY.**—Near Connellsville, Pa., May 1, Elijah Henry, aged 73 years. His remains were his wife and daughter in the cemetery, near Connellsville, Pa. Funeral services by the writer.

**SCHROCK.**—May 28, 1893, Conrad Schrock, Christian Schrock, aged 52 years, 5 months and 12 days. Funeral services by Eld. Josiah Berkner. G.

**ISENBARGER.**—At his home in Battle Creek, Battle Creek, Iowa, May 4, 1893, of tuberculosis, Bro. John H. Isenbarger, aged 39 years, 4 days. He was born in North Manchester, Ind., July 30, 1853. The funeral was held at the church in this place, on Saturday, at 10 A. M. Myler officiating. The remains were laid to rest in the Hope cemetery. BARBARA.

**McCLEARY.**—In Falling Spring congregation, Co., Pa., near Altenwald, May 28, 1893, Bro. George McCleary, aged 21 years, 6 months and 25 days. brethren Wm. C. Koontz and Wm. A. Anthony officiating. Interment at Grindstone Hill cemetery. Wm.

**SHIRK.**—In the Grundy County church, Maryland, dropsy, sister Mary B. Shirk, aged 65 years, 5 months and 13 days. Grandma, as she was called, had been blind twenty years. She often expressed a desire to see life. We hope her trials and afflictions here will help her to wear a bright crown over there. Funeral services by P. Strickler.

**SCHWARCK.**—In the same congregation, same disease, sister Mary Schwarck, aged 65 years and 13 days. She bore her sufferings with courage. Funeral by the above named, from Rev. A. D. E.

**KURTZ.**—In Mount Joy, Pa., Barbara Kurtz, 44 years, 5 months and 2 days. She was a faithful member of the church for thirty years. Services from Heb. 4: 9, by Bro. Hottenstein and Chas. C. Madala.

**ECKERLE.**—In the Upper Deer Creek congregation, Cass Co., Ind., May 15, 1893, sister Justina Eckerle, aged 3 months and 3 days. Sister Eckerle had been of the church for thirty years. Funeral services by D. P. Shively, of Peru, Ind. Deceased had been married; first to Bro. Amos Smith, who died in Feb. 1893. She leaves five children by the first marriage, three sons and two daughters, and her last husband, Bro. Leopold Eckerle. ARTEM.

**GRAY.**—Nov. 27, 1892, Sarah Elizabeth Gray, 3 months and 6 days. She joined the church in her youth, at about the age of fifteen, and lived a consistent member of the same. She died of a living faith. Memorial services by Bro. Limestone congregation May 29, 1893, from Heb. 12: 1. J.

## The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament, and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance, Regeneration of the heart and mind, baptism by immersion, and the laying on of hands, are the means of adoption into the household of God.

It also maintains that Feet-washing, as taught in John 13: 1-17, and the command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as observed by the apostles and the early Christians, is a full communion with the Communion, should be taken in the church at the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to the ends of the earth.

In short, it is a vindicator of all that Christ and the apostles joined upon us, and aims, amid the conflicting theories of modern Christendom, to point out ground that all must callably save.

The above principles of our Fraternity are set forth in our Brethren's Envelopes. Use them! Price per package; 40 cents per hundred.



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A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

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106 Wall St., N. Y.

## Announcements.

### LOVE-FEASTS.

- June 21, at 10 A. M., Springfield church, Summit Co., Ohio.
- June 22, at 4 P. M., Shade Creek congregation, Somerset Co., Pa.
- June 23, at 10 A. M., Springfield church, Summit Co., Ohio.
- June 23, Montgomery church, Indiana Co., Pa.
- June 23, at 4 P. M., Rockton, Clearfield Co., Pa.
- June 23 and 24, at 2 P. M., Silver Creek, Ogle Co., Ill.
- June 24, at 2 P. M., Pigeon River church, Steuben Co., Ind.
- June 24, at 5 P. M., Good Hope church, Phillips Co., Mo., at the Snowberger schoolhouse, 5 miles north-east of Holyoke.
- June 24, at 4 P. M., Middle Creek, Pa.
- June 24 and 25, at 10 A. M., Iowa River church Marshall Co., Iowa.
- June 24, Lordsburg church, Cal.
- June 24 and 25, Winona church, Minn.
- June 24, at 5 P. M., Center meeting-house, Stark Co., O.
- June 24 and 25, at 10 A. M., Iowa River church, Iowa.
- June 24, Fairhaven church, Calloun Co., Iowa.
- June 24, at 5 P. M., Good Hope church, Phillips Co., Mo., at the Snowberger schoolhouse, 5 miles north-east of Holyoke.
- June 24 and 25, Des Moines Valley church, Polk Co., Iowa.
- June 24 and 25, at 10 A. M., Boon River church, Hancock Co., Iowa, 1/2 mile east and 2 miles south of Silston.
- June 24 and 25, at 10 A. M., Dry Creek church, Linn Co., Iowa, 1 mile west of Robins Station.
- June 24, at 4 P. M., Milledgeville, Ill.
- June 24, at 6 P. M., in Salem church, Macleay, Oreg.
- July 4, Coon River church, Iowa.
- July 4, at 4 P. M., Fairview church, Appanoose Co., Iowa.
- Aug. 26, at 4 P. M., at the Crooked Creek church, Washington Co., Iowa.
- Sept. 16, Grenola church, Elk Co., Kans.
- Oct. 6, at 10 A. M., Sugar Creek, Whitley Co., Ind.
- Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.
- Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.
- Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.
- Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.

## S. E. Dubbel,

Manufacturer and Proprietor of

### Dubbel's Double Discovery,

For the Blood and Liver and Chronic Diseases.

### Dubbel's Red Thyme Pain Cure,

For Cramp Colic, Pains in Stomach and Bowels, Diarrhoea, Dysentery, Cholera Morbus, etc., has never failed to cure these lists of diseases, also it will cure the worst attack of Hore Colic.

### Dubbel's Cough and Croup Cure,

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*"Set for the Defense of the Gospel."*

Vol. 31, Old Series.

**Mt. Morris, Ill., and Huntingdon, Pa., June 27, 1893.**

No. 25

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 59,  
Huntingdon, Pa.

**P** As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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ELD. J. W. BRUMBAUGH, of Clover Creek, is still unwell, and was not present at the late meetings held at Roaring Springs and Woodbury.

SOME of our brethren seem to entertain fears about teaching Bible in our schools,—just as if the Bible was a dangerous book for people to read and study. We are sorry that even such intimations should be made. The only trouble that we see about this whole matter is, that in our schools and everywhere there is too little of this kind of work done. To many, and among the number may be included ministers, the Bible is a sealed book, and, at best, only a smattering knowledge of it is had. If the Bible was more carefully studied we would not have made so many misinterpretations and misapplications of the sacred text. No, our advice is, other books less, the Bible more, in our schools, homes, and everywhere else.

OUR brethren who have been teaching down in the Sunny South are returning to their northern homes before the hottest part of the season comes. They, no doubt, will enjoy the change and we will gladly welcome them to their former places in our home associations.

WE have been informed that our brethren who have been teaching in Louisiana attended the late love-feast held at Esterly, La. This is the first meeting of the Brethren that any of them had the pleasure of attending since in the State, and it was greatly enjoyed by them.

THIS week has been examination time to the Seniors and Juniors of the Normal College. To many, this is a trying ordeal through which to pass. But those who utilize their time and possibilities always succeed in making good marks. For these tests, careful and continued efforts are made, because it is well known that without preparation failures must follow. If this is so essential in these examinations, how much more necessary is it for us to prepare for the great and final examination, upon which our eternal destinies depend? Into this we must all enter—none escape—and yet many of us are more indifferent about it than are our students about examinations which have reference to this life only. A certificate that will admit us into the Kingdom of God will be of inestimable value, and is worthy of all the effort we can put forth to get it.

## HOW OTHERS SEE US.

SINCE our late Annual Meeting we have had sent us some "press notices," and the senders feel that the proceedings, in some cases, have been grossly misrepresented, and want us to make corrections. While, in a few cases, facts are misrepresented, yet, on the whole, we feel that the public press has been quite as liberal towards us as we deserve. And some of the criticisms only show us how our actions look through other people's eyes, and it is a good thing, at times, for us to see ourselves as others see us. It is not our present purpose to criticise the reports that have gained publicity through the secular papers about our Meeting and its proceedings, but to look at the cause. As a rule, effects have causes and by attending to the causes the effects will cease. To say what we mean in as few words as possible,—if we don't want adverse criticisms we must quit saying and doing foolish things. As long as the business part of our meeting is taken up in rehashing and trying to get decisions to cover every personal and special case that may come up in the local churches, and allow speeches to be made on them that have no reference whatever to the subject, we can expect adverse criticism, and then, instead of arguing on the subjects before the Meeting, consume the time by relating personal experiences and family doings. Until these things are stopped we are justly open to severe criticism. Zeal is a good thing when seasoned with knowledge, and, unfortunately for our Meeting, this sea-

soning was, in some cases, sadly wanting. It seems to us that these are things that should be more carefully guarded, as by these things the true object of our Meeting is defeated and reproach is brought upon the cause that is sacred and dear to all true Christian hearts. To be persecuted for right doing is all right, but there is no virtue in enduring persecution when it is deservedly given.

Let our meeting be so conducted and our brethren so speak that the Divine approbation is met, and we can afford to be indifferent to all that may be said about us. But when our proceedings are such that we have to be ashamed of them ourselves, we should meekly submit when the public press shames us in telling the truth. It will be much easier to bridle our own actions and tongues than to bridle the pens of the secular reporters. It is their business to get news and we ought to be willing to have them give it to others as we give it to them.

## THE GRUMBLER

THE most pessimistic human being in the world is the "bummer." He has been so long despised and rejected, <sup>and</sup> ~~met~~ only by kings, rulers, governors, and so continually looking at the dark side of things, that anything good is entirely lost sight of. His face is a picture of sadness, and to look at it, makes the chills creep over the whole body.

To him there is nothing good and the future is always filled with horrible forebodings. Talk about good times coming, with eyes half closed and a sigh, he will tell you that in a very short time our manufactories will suspend, furnaces blow out and employment cease. To him the prospect for a good crop is never seen. Storm, hail, weevil, rust, blight and mildew are always ready to devour. A clear morning is the harbinger of thunder and lightning, and a swarm of red gnats come before a smallpox or cholera scourge. The man who is prosperous in business is always on the verge of bankruptcy and ruin, and the church is going wholesale to the dogs. Nothing any more is as it used to be, and when poor grumbler dies—then all is up. "I may not live to see it, but when a few more of the fathers are gone and the church is left in the hands of the young—then you will see pride grow and sprout as the locust tree, and the distinctive traits of the church will all be lost. O dear, what will become of us, when these things come!"

Well, we are not a bit scared. God still lives, and the old people never all died at once. Just now we think of a little poetry that we learned when a boy—have not learned any since.

"How doth the little busy bee  
Improve each shining hour,  
And gather honey all the day  
From every opening flower."

Instead of grumbling because the world don't always smile on us, let us do as the bee, gather honey while the sun shines, that we may have to eat when the rainy days come.



What a sin thus to spend our money than uselessly,—to gratify a perverted desire of the flesh. Remember, dear friends, we are accountable for the use we make of money, or the Lord would not have asked this important question, "Why do you spend



ending in some emi-  
g behind the coun-  
window to tempt the  
n, not being able to  
in, takes the cup,  
money, and a few  
was washed, is wal-  
rets. The broken-  
eyes sore, while her  
age are crying for  
from door to door.

a Christian land,  
Christian churches!  
responsible for so  
second, the minis-  
share of that un-  
as part of his sal-  
owship from such a  
s to the minister;  
ain of intemperance  
Jer. 5: 31, 32 and  
well as the world,  
What a lowering of  
our Christian relig-  
with, and wink at,  
under that religion  
and infidelity is en-

and you lay the ax  
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nt's tail off, and be  
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ing we teach our  
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a professor of re-  
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to your children.  
ey for that which  
sinful lust of the  
to your progeny,  
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bath eternal life  
ays, "Take us the  
t spoil the vines."  
or sin, to others,  
and to the drinker  
Abstain therefore,  
s from a serpent;  
ead to its use, or  
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s, from their own  
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and physically.  
results as liquor, it

our money worse  
rverted and sinful  
r, dear reader, that  
e we make of our  
have asked the im-  
n spend your mon-

ey for that which is not meat?" What a bless-  
ing would result if that money were used in pro-  
viding for the poor, sending the Gospel where it  
is not preached, and building meeting-houses in  
weak churches! Wisdom would dictate that we  
turn our tobacco money over to the work of the  
Lord. "Die to sin and live unto righteousness."  
Do not think you must use a little in order to be  
temperate. That is not necessary. The Bible  
teaches total abstinence. The masses acknowledge  
the evil of it, but fail to give the testimony in its  
support. So abstain from all appearance of evil.  
*Booth, Kans.*

### WHO IS THE ADVERSARY?

BY F. C. BENNER.

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."—Matt. 5: 25.

THE first question to be determined is, Who is the adversary? Evidently it is not the devil, although he is called an adversary, seeking whom he may devour. 1 Pet. 5: 8. Moreover we are commanded to resist the devil, that he may flee away from us. Hence it would not be prudent to agree with him, since all his motives, actions, designs and intents are only to deceive and drag all humanity down to destruction. To agree with him quickly would be to give place to the enemy at once, a thing that is forbidden. 1 Tim. 5: 14.

Now, let us see if we can find the adversary. First we will notice whom this text was spoken to. Turn to verses 1 and 2: "His disciples came unto him, and he taught them;" hence it was the disciples that he was addressing. To be a disciple of Christ we must have the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. Again, "Jesus Christ is in you, except ye be reprobates." 2 Cor. 13: 5. Again we learn that there is a great controversy between the flesh and the inner man, as the apostle says (Rom. 7: 23): "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." In Gal. 5: 17 he says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye cannot do the things that ye would." Hence we find that the adversary is within, and we may call him the conscience. He is the guide and judge of righteousness, condemning all evil, and thereby becoming our individual adversary, standing in opposition to the will of the flesh, and the carnal lust of it, accusing or ex-cusing us.

As the apostle says, Rom. 2: 15, "Therefore agree with thine adversary while thou art in the way," because when out of the way it will be too late. I might here be asked, What way? Jesus says, "I am the way, the truth and the life." John 14: 6. As we said before, unless you have the Spirit of Christ within, you are none of his; therefore to be in the way is to be a disciple of Christ, in full fellowship and communion with him. But the flesh says, There is no harm in worldly pleasure, no harm in getting money under false pretenses to pay the church debt, no harm in keeping company with sinners and unclean persons, provided you do not take part in their works. Conscience, the adversary, says, "Come out from among the world, and be a separate people; touch not, taste not, handle not the unclean thing." Again, "Separate yourself from sin, and from sinners and from the appearance of sin, and have no fellowship with the unfruitful works of darkness, but rather reprove them." Again he says, "Provide things honest in the

sight of all men." "Therefore if thou art in the way of truth, agree with thine adversary quickly; lest at any time thy adversary deliver thee to the judge."

Who is this judge? I will here ask, Who is the judge when a man judges himself? The apostle says, "For if we would judge ourselves, we should not be judged." 1 Cor. 11: 31. But now suppose we do not agree with the dictates of the conscience; what farther can he do but turn us over to the judge? The judge will declare us to be reprobates concerning the faith, and if we persist in doing the things of the flesh, which the flesh calls harmless enjoyments, he will give us over to such reproach of mind that we will believe a lie, "that they might all be damned who believed not the truth, but had pleasure in unrighteousness." 1 Thess. 2: 11. "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Pet. 2: 2.

"The judge deliver thee to the officer." Here we understand the officer to be the Holy Spirit. He speaks for us if we are in the way of truth. "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10: 20). He is our guide, leading us into all truth (John 16: 13); bringing all things to our remembrance that we should heed while in the way. But, not agreeing with the adversary quickly, the judge has delivered them over to the officer, and the officer has been grieved. "But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them" (Isa. 63: 10). Also (Eph. 4: 30), "Grieve not the Holy Spirit." Again says God, "My Spirit shall not always strive with men." Therefore the officer casts them into the prison of outer darkness, simply by withdrawing himself, and leaving them to the hardness of their heart. Prison, in the Bible sense, is darkness. In those days prisons were dungeons. Hence, spiritually, to be in prison, is to be without the lights of God's sacred truths. Having the time, place and opportunity offered, but not willing to agree with the adversary, their conscience, in matters of truth, they depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron, so that they are imprisoned in their own lusts, conscience no more accusing them, because they did not agree with him quickly while they were in the way.

"Verily I say unto thee, Thou shalt by no means come out thence, till thou shalt pay the uttermost farthing." Thou shalt not come out under pretense of being a penitent sinner; and even though you be sincere, and willing, and desirous of again returning to the way and accepting all the commands of God, and becoming a humble child of God, I will not take thee out of darkness, and your sins, unless you make full restitution of all that you have done, whether it is in money gotten by false pretenses for missionary or church purposes, whether it be by false weights, measures, or any deceivableness, or false accusation; if you have grown rich by illegitimate means and you will not give up your riches for the love of my service, verily thou shalt not come out hence till thou payest the utmost farthing. Thereby you prove to God that you are sincere, and that you love him and his service more than the things of the world.

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." (1 John 2: 15.) Zaccheus stood and confessed himself, and voluntarily said, "If I have taken anything by false accusation, I will restore to him fourfold;" and besides he would give the half of his goods to the poor. Jesus says, "This day has salvation come

to this house." Saved, made free from the prison of despair, for Jesus said, "Whomsoever I make free is free indeed." For this cause he came into the world: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, out of the prison house. (Isa. 42: 7; 42: 22.)

*New Midway, Md.*

### ONE OF CHRIST'S WORDS TO US.—"LEARN OF ME."

BY MARY C. MILLER.

WHEN Jesus was dying on the cross, he spoke seven different times that we read of. The fourth and the seventh to his Father in heaven.

"Learn of me" is one of Christ's words to us. It was uttered previous to the crucifixion. There is a promise connected with it, and it is of such a nature that it is of the greatest possible importance to every human being to comply with the word and secure the promise.

This rest spoken of by Christ is the "one thing needful" which the sister of Martha was choosing when she was learning of Christ. Learning of Christ is the "one thing needful," and Jesus promises that it shall not be taken away from her. To secure that which we most need with the promise that it shall not be taken away is more to us than all else. What are we doing? Have we come to Christ, and are we learning of him? It is not enough to come, but we must learn of Jesus.

Gen. Grant was a great man, and he had many friends. But then, when we remember that he shortened his life by using tobacco, and set a bad example to his fellow-beings by doing so, we do not wonder that Christ did not tell us to learn of great men, instead of himself, a man "despised and rejected," not only by kings, rulers, governors, etc, but also by the people,—he was so different from all of them. And yet it is "by his knowledge" that we are "justified," and to be justified in the sight of God is the "one thing needful."

We may not acknowledge it, we may not even think of it, but the reason that we are "weary and heavy laden" and need "rest" is that we do not possess this "one thing." We may know that we do not possess it, and we may be in search of it, but do we know that we will never find it, find rest for our souls, unless we learn of Jesus? Where is the promise? Christ says we must learn of him, because he was "meek and lowly in heart." Why is it that he speaks so particularly of his humility, "who when he was reviled, reviled not again; when he suffered, he threatened not"?

Buckminster says, "Meekness is a grace which no ancient philosopher seems to have understood or recommended." Lowliness, according to Webster, means "without grandeur or dignity." But he means outward display. Christ was nobly grand and truly elevated, and that is the reason he wishes us to learn meekness and lowliness of him, for it is the only road to rest.

Look back, if you please, and see if it is not so. Who were the men honored by God all through the past? Take Enoch. Who among mankind has been more highly honored? But one or two were as highly honored by God as Enoch. Why did God honor Enoch? We do not have much of a history of Enoch. It is about all told in these few words, "He walked with God." What does that mean, "Walking with God"? Does it mean humility? What is humility? "Rightly estimating ourselves." Remember Enoch was walking with God and not God walking with him.

"Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, where is the



The life of the believer is nothing less than the life of God in Christ inwrought and re-



raise him up? Be-  
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"1 John 4: 17.  
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and expressed by the Holy Ghost. Any other profession is a delusion; any other religion is a sham. Rom. 7: 24 has its complete answering in Rom. 8: 2. Not shall but "hath." 1 John 2. First clause is the Christian ideal; second clause is a carnal possibility. We live both by Christ and unto Christ. John 6: 57; and 14: 19; and 2 Cor. 5: 15. There is no excuse for our diluted theology and our dubious, unsatisfactory Christian experience. "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." John 15: 11. "Rejoice in the Lord always; and again I say, Rejoice." Philpp. 4: 4. What is the source and principle of such an extraordinary experience? John gives the answer in his truthful yet amazing record: John 14: 27, and 17: 23, and 1 John 4: 4; 5: 4, 5. This is the believer's every-day religion, "If ye ABIDE IN ME." "ABIDE IN ME AND I IN YOU." John 15: 4: 7. What a central, essential and awfully solemn assertion is 1 John 3: 6.

The Christian life is not spasmodic. It is an ever-growing, ever-deepening beatitude in glory. Its goal is the perfection of God in Christ Jesus. Philpp. 3: 14. Its ever-intensifying inspiration is Rom. 8: 18; 2 Cor. 4: 17. And its blessed experience is the ever-ripening and ever-beautifying transformation of 2 Cor. 3: 18. This is to "walk WORTHY OF GOD, who hath called us unto his kingdom and glory." 1 Thess. 2: 12. A lower aim and a lower contentment is not Christian. Nothing satisfied Jehovah but "all the fullness of his Godhead" in man. And nothing satisfies the saint but "all the fullness of God" in him through the indwelling Christ. Col. 2: 9; Eph. 3: 17, 17: 19. The word "unto" in 1 Thess. 5: 23, clearly designates whether that wonderful through and through Christliness and Holy Ghost permeation is a post-mortem, or a pre-mortem realization. Let nothing lower than 1 John 2: 6 be your standard, and nothing less than 2 Cor. 1: 20, 21, 22, your daily experience. And ever keep the conscious balance between John 15: 5 and Philpp. 4: 18. Without Christ, nothing; in Him all our joy and glory is 2 Cor. 2: 14, and 10: 4, 5.

#### THE INTERPRETATION OF HOLY WRIT.

[A sister, who finds it necessary to use the dictionary quite frequently, thinks the following selected article by her, may be read with profit by those who write for the public. It is worthy any one's attention.—ED.]

WHEN any of us leave home for a while, and it becomes necessary to communicate with those at home, in charge of our affairs, our will or desires about how certain things should be done, we are apt to be very explicit and plain in our instructions. We do not use a dead language, nor do we use such language that it would take two or three dictionaries, and a compass to figure it out. No, very far from it. About these things we will be so plain that even the five-year-old boy will understand.

In Matt. 7: 7, 12, we have the Father's way of dealing with us, and we notice that he deals with us very much as we do with our children. He, like us in worldly things, is very plain. In 2 Peter 1: 19, 21, we have first an exhortation—"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place . . . ."

You see that the Word of God is compared unto a LIGHT! (Oh ye modern schoolmen, do you know a light when you see it?) How plain the apostle makes this lesson! Do we know what light is, and that God's Word is as plain, and as far separated from mystifying language as light is from darkness?

Next we have a declaration: "Knowing this

FIRST, that no prophecy of the scripture is of any private interpretation." Now, then, we have a rule, if you please, to interpret the Word by. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

How many of us believe that Peter knew what he was writing about? To believe is to do, as I look at it. Away back in Lot's time the Word of the Lord was not understood, or rather the people would not hear, for it seemed to Lot's sons-in-law that he "mocked." Gen. 19: 14. But when the Lord said that he would destroy Sodom and Gomorrah, he meant just what he said, and nothing else! Methinks those people were very much like some of our co-religionists, who say that to dip, to immerse, is to pour, to sprinkle.

Further on in Joshua there is a wonderful prophecy concerning Jericho: "Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it." Joshua 6: 26.

After this curse Jericho lay a waste place for centuries. But in 1 Kings 16: 34, we have it recorded that man literally fulfilled this prophecy.

Elijah the prophet prophesied that it should not rain for three years and upwards, and it came to pass just as he said it would. I think if we had a prophet now that would make such a prophecy, the people would say, "O, he doesn't mean that; we are going to have a wet spell."

Thus we see that the Scriptures of olden times were interpreted and fulfilled literally.

Some one will please give us chapter and verse for this spiritualizing, twisting, adding and subtracting that is in vogue so much among the people of to-day. Isn't it as reasonable to believe the Gospel just as it is written, as it is to give a literal meaning to the prophecies of old? When Peter, being filled with the Holy Ghost, stood up on the day of Pentecost, and declared that "the promise is unto you, and to your children, and to ALL that are afar off" (Acts 2: 39), should we take God at his word, or not? By so doing we can have what no other people on the face of the earth can have, namely, peace—peace with God—peace with our fellow-man, and peace with ourselves. And while the sects are having their contentions, the trying of this one and that one for heresy, we, loyal ones, who believe in apostolic ways and means, have the assurance that we are built on the Rock—the Rock of Ages. And such being our foundation, who is able to move us therefrom? May the blessing of God rest upon all who have faith enough to take God at his word, and live according thereto, in my prayer in the name of Jesus of Nazareth. Amen.

#### A MOTHER'S RESOLUTIONS.

A LOVING and pious mother framed for herself the following which may serve as a hint to other mothers:

"That the first duty of the day, performed by me, shall be prayer to God, especially for strength and wisdom to properly instruct, guide and govern my child;

"That I will never permit my child to wilfully disobey me or treat me with disrespect;

"That I will earnestly strive never to act from an impulse of passion or resentment, but will endeavor to preserve my judgment cool and my feelings calm, that I may clearly see and truly perform my duty to my child;

"That I will watch over my own temper at all times, cultivate a habit of cheerfulness, and interest myself in the little matters of my child, that I may thereby gain his love;

"That I will devote my time especially to those pursuits which will increase the comfort and happiness of my home and forward the best interests of my child;

"That I will study the health of my child, reading on the subject and asking the advice of those who are more experienced than myself;

"That I will not yield to discouragements from failure, but will persevere, putting faith in the promise of God to all those who earnestly and faithfully strive to do their duty."—*The Christian Herald.*

#### THE TWO SIDES OF DEACON SMITH.

Would a few hundred of our readers,—possibly a few thousand,—like to read a description of themselves? Here it is. Please think of no one but yourself while you read and meditate:

DEACON SMITH was a prosperous merchant in a thriving town, and the following illustrates how worldliness was creeping into his heart, and eating out, as it does in so many others, the little spirituality that yet remained.

*Saturday:* Rain, wind, mud!

"John, it is a very unpleasant morning; you must wrap up well and take care of yourself."

"Oh, never fear for me, I shall put on a waterproof and thick boots, and trudge through it; if Saturdays will be wet there is nothing for it but to put up with them."

*Sunday:* Rain, wind and mud!

"John, it is a very unpleasant morning again; I suppose you will not venture out this morning."

"No, I don't think it would be right. It is such catch-cold weather, really one needs to take care of one's self, and it would be wrong to brave such a morning as this."

*Saturday:* "You look very tired this morning, John."

"Oh, no, nothing to speak of. Besides, we must not give way to it, I have a busy day. There will be a good market, and I must make the most of it."

*Sunday:* "You look very tired this morning, John."

"Yes, I am tired. I shall rest to-day, I think a nap on the sofa will do me good. It's a special sermon, I remember, but that can't be helped."

*Saturday:* "O, Mr. Smith, I'm sorry to come so late. But here's a gentleman wants to give you an order. You're tired to-night, I dare say, but—"

"Oh, not at all, not at all. I'll be with you in a minute. Oh, no, never felt less tired. Certainly, most happy to come."

*Sunday:* "O, Mr. Smith, I'm sorry to disturb you, but we are very much in need of a teacher this afternoon. Could you not oblige us? You are tired no doubt, but it is in a good cause."

"Well, really, no I can not: I am thoroughly tired out. You must try and find some one who is not so much engaged during the week."

*Saturday:* "Mr. Smith, there is a meeting of the townsmen to-night, to talk over some improvements; the mayor hopes you will be there."

"Thank you, yes I shall be happy to attend; though it is my busiest evening."

*Sunday:* "Mr. Smith, there is a prayer-meeting to-night—we are told to meet the Master at the mercy-seat; shall we have the pleasure of seeing you?"

"Thank you, no; I shall be unable to attend."

"It was an admirable reply of a converted astronomer, who, when interrogated concerning his comparative estimation of religion and the science he had formerly idolized, answered, 'I am now bound for heaven, and I take the stars in on my way.'"



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8:12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - McPherson, Kans.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, - - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

## INSTRUMENTAL MUSIC IN CHURCH.

[Selected by A. M. Ponge from Canadian Minstrel.]

'Tis sad to think our Christian church  
Now imitates the stage,  
That preachers too will vindicate  
The fashions of the age.

We make our creeds to suit our tastes  
Though only one was given,  
So do we make those novelties  
Appointed not by Heaven.

Christ's church was instituted first  
By Heaven's eternal plan,  
But every innovation since  
Is but the work of man.

Our modern Christians advocate  
An instrumental praise,  
To worship God in other forms  
Than those of former days.

Believing that a music's charm  
Can every soul inspire,  
They place an organ in the church  
And organize a choir.

Within this idol delty,  
This workmanship of art,  
Are placed a windpipe and a pump  
Which are its soul and heart.

A few divided worshippers  
Before its presence stand,  
And fancy they are seraphims  
Of the celestial band.

Then groans this guttural delty  
While loud their voices raise,  
Because "it's pleasant to their ears"  
They call it sacred praise.

The organites assert that such  
Is of essential use,  
To harmonize their feelings with  
The sounds which they produce.

Recourse to artificial means  
Is worshiping by half;  
"Tis like the dance of Aaron's squad  
Around the golden calf."

I pity those whose dormant souls  
An instrument requires,  
For Scripture proves that nothing but  
The grace of God inspires.

But if we use the natural means,  
And thus perform our part,  
The Lord will give the spirit power  
To harmonize the heart.

Our God demands a vocal praise,  
From universal man,

And those unskilled in music's art  
Must do the best they can.

'Tis not the harmony of tones  
Produced by vocal art,  
Alone shall satisfy our God,—  
It is the praising heart.

The voice is but the instrument  
Through which our hearts should raise,  
As words express our sentiments,  
So sounds express our praise.

But if we cannot harmonize  
Our praise to please our ears,  
That is no reason God's displeased  
When 'tis the heart he hears.

Why introduce an organ then,  
An instrument of art,  
To utter human praise to God,  
Which comes not from the heart?

Why use the artificial means,  
When voice to us is given?  
It is like offering up strange fire,  
That never reaches Heaven.

God judges not the outward forms,  
Though good in every part,  
Within his scales he weighs each soul  
And measures every part.

And acts as universal judge,  
With justice in his hand,  
And in proportion as he gives  
He only will demand.

As proof that God himself approved  
Of instrumental praise,  
'Tis said King David used the harp  
To chant his sacred lays.

But if 'tis right to imitate  
The harp that David strung,  
'Tis therefore wrong to sing those hymns  
He ne'er composed nor sung.

He introduced the harp himself  
To glorify the Lord;  
And if we imitate him thus,  
Why not take up the sword?

Why not strip off our clothes like him  
Exposed to public view,  
And dance around our altar-arks,  
And call it worship too?

When God upon Mount Sinai stood,  
He drew his sacred plan,  
And framed his earthly temple there  
And gave commands to man.

He gave dimensions of the ark,  
And everything required,  
But gave no singing instruments,  
Nor were they then desired.

Nor was there any space reserved  
For organs to be placed,  
Nor yet of them in after years  
No relic can be traced.

Till David introduced the harp,  
As he was fond of song,  
So other innovations came,  
Ere it was very long.

The Lord through prophet Amos did  
Those instruments condemn,  
Then why should he be pleased with ours  
When he disposed of them?

From Christ we took our Christian faith  
Established on his Word;  
Then why pollute his Church, in which  
No instruments were heard.

Nor yet within those churches too,  
Established first by Paul;  
For in the early Christian age  
They were condemned by all.

Then, why should we approach our God  
In such unhallowed ways?  
Much better not sing in the church  
Than mock our God in praise.

## MISSIONS PAPERS.

BY W. B. STOVER.

### Number Four.—Qualifications of Missionaries.

As the missionary enters upon a great work for the Lord, and at some expense to the church, he ought to be more or less qualified, that in him

may be a promise of success. Missionary qualifications ought to be characteristic of Christians at home.

1. He ought to have been the means of saving personally, at least one soul to the Lord, before he is proven. Getting into a foreign field to make a missionary out of a man who has never saved a soul at home.

2. He ought to be genuinely and honestly converted, and not have any doubts as to his own state.

3. He ought to have an instinct for souls, and a thirst for souls should lead him to make any personal consideration whatever.

4. He ought to have an inward feeling against sin,—the more the better, and it comes so intense, that the very presence of sin would disconcert his peaceful soul to the extent, that he cannot feel safe or at ease in its presence.

5. He ought to have an almost irresistible passion for the foreign work, so that the very thought of his heart is, "Woe unto me if I put off my Gospel unto the heathen."

6. He ought to have an unquestioning confidence in prayer; power with God; the baptism of the Holy Ghost; ability to stand alone with God in heaven, should all the forces of earth be arrayed against him.

7. He ought to have, natural or acquired, a disposition not repellant, but winning, and may not be a hindrance to the Gospel. He puts it, "gentle unto all men, apt to learn."

8. He ought to be able never to take offense. That is, he ought to be so full of the Holy Spirit, that whenever he is brought into the presence of the would-be-offender, the Christ-like character will take possession of his heart.

9. He ought to be adaptable to circumstances, and not too much, as we commonly say, "his ways." If he can not do what he should do, what he can.

10. He ought to be willing to sacrifice anything, everything—even his own life, for the sake of the dear Master.

11. He ought to be physically sound, as one enters the tropics for work, the process begins on his vitality, which continues while he is there.

12. He ought to be between the ages of one and forty. I have seen a good man rejected for the foreign work by an Arian Society because he was thirty-six.

13. It will be an exceeding help if he has some other language than his native tongue. The first task—learning the language of the people—cases has proven an almost insurmountable obstacle. The more education, the better.

14. He ought to be able to sing, and to "carry a tune."

15. He ought to have some knowledge of the field. This depends on the field. In some much is needed, in other parts little. Knowledge of a few household remedies to apply a bandage will never come amiss.

16. He ought to regard the soul of the heathen just as much as that of his whiter brother.

17. He ought to have stick-to-it-iveness to keep on working without faltering.

18. He ought to know his Bible, and use it, both the Old and New Testament.

19. He ought to be strong in his choice and profession.

20. He ought to be willing to work with, and according to, the direction of the General Mission Board, which is the church, the sending of him.



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## GOING TO CHURCH.

• BY NANCY D. UNDERHILL.

In Three Parts.—Part 3.—Who, When and Where?

SOME of us like to go to church any time. Some like to go in the evening only, and some, only on Sunday morning. Some would prefer to go only when it is convenient to do so, or when there is no place else to go, no one to talk to, nothing to read, the weather perfect, and no possible excuse for remaining away. Such persons do not gladden the preacher's heart when the day is cold, or cloudy, or rainy, and the congregation small. No, they prefer to stay at home and complain. Such persons ought to read 1 Cor. 10: 1-12; Heb. 6: 1-12, and 10: 16-31.

Some persons are willing to go when they have something nice to wear, but would be horrified at the thought of going in a plain garb. They also ought to study the Word carefully. But the dear, faithful servant of Christ loves to go whenever he or she may thus meet with precious souls from whom they may receive words of comfort, helpfulness, encouragement and sympathy in the Lord's work, or speak such words. The faithful servant of God never hesitates on account of rain; but if he be a minister or teacher he hastens away, to greet the few very earnest souls who go there to receive the Bread of Life. Neither is he discouraged when, on arriving, he finds only one or two, or half a dozen hearers waiting for him; but, gathering them all close together, he improves this opportunity of having a season of worship and friendly conversation with the very ones whom God has sent to receive instruction from the mouth of his faithful prophet. The faithful seeker does not stay away on account of the rain or snow. The faithful steward does not stay away, but is there, ready to welcome any friend, neighbor, or stranger that cares to meet with them in God's house.

The earnest Christian never stays at home on account of company. He invites his company to accompany him to church; and if they can not do so, which is seldom the case, he politely excuses himself and goes to church. The conscientious mother does not stay at home on account of her little ones. She takes them along. The good master or mistress never keeps the servants at home from church unless it is absolutely necessary, in which case they take turns with their help in going and staying. The man or woman who would keep their aged parents at home from church, to attend to home duties, must have a very small heart. But the honest Christian will gladly avail himself of every possible opportunity to meet with the saints in Christian service. He loves to go to church, the preacher loves to have him there and the audience loves to have him there; the Savior loves to have him there. When he enters the door, a look of pleasure lights up every countenance. When he grasps your hand for a hearty greeting, you feel that the Savior is not far away. When he rises to give in his testimony at prayer-meeting, class-meeting, social, or covenant, or council, or consecration meeting, every sound is hushed, every eye turned to him, and every heart throbs with earnest expectation. When he kneels to pray, all hearts accord with fervent "amen." When he sings, every Christian in the audience feels impelled to "Praise God from whom all blessings flow." When the preacher loses the thread of his discourse, he intuitively turns to the intelligent, honest face of the faithful steward before him, to regain his wandering thoughts. When there is work to be done, the elder or bishop knows just where to find the door. To the ever-faithful steward we turn for

help, for sympathy, for encouragement, and for counsel. God bless the faithful steward!

But alas! Some of us have not church houses to meet in, or organizations of our own kind to meet with. Where shall we go? It therefore behooves us to meet with our own people if possible. Therefore we must not always be too particular about the place of meeting. A school-house or hall, or a private house or a grove, or any other place on God's footstool, will answer the purpose, if only our hearts are right in the sight of God. Wherever Jesus is, is a good enough place for his servants to be, for "the servant is not greater than his Lord." Christ has promised that where two or three are gathered together in his name he will be in the midst of them. But some of us have been surprised to find that we have not always been identified with the most righteous class of worshipers, hence we isolated ones need not feel that we cannot meet with the believers of other denominations when we cannot have our choice. So long as we are guided by the Word and Spirit of God, we need not fear to occasionally meet with others. We may receive some benefit from mingling with those of other views. If we conduct ourselves according to his divine will, we may be able to draw others nearer to him who has said, "I, if I be lifted up from the earth, will draw all men unto me."

When we attend the meetings of others and have opportunity, we ought to let the light of Gospel truth shine all around us. We need not sanction their erroneous doctrine; but we can, at all times, stand firm in the defense of what we hold to be Gospel. Let us always serve and remain faithful to him who said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Canon City, Colo.

## PRAY AND DIG.

MR. TALMAGE relates an interesting incident. He says: "God is infinite in resources. When the city of Rochelle was besieged, and the inhabitants were dying of the famine, the tide washed up on the beach as never before, and has never since, enough shell-fish to feed the whole city. God is good. There is no mistake about that. History tells us that, in 1555, in England, there was a great drought. The crops failed, but in Essex, on the rocks, in a place where they had neither sown nor cultured, a great-crop of peas grew, until they filled a hundred measures; and there were blossoming vines enough promising much more.

"But why go so far? I can give you a family incident. I will tell you a secret that has never been told. Some generations back there was a great drought in Connecticut, New England. The water disappeared from the hills and the farmers living on the hills drove their cattle down towards the valleys, and had them supplied at the wells and fountains of the neighbors. But these after awhile began to fail, and the neighbors said to Mr. Birdseye, 'You must not send your herds here any more; our wells are giving out.'

"Mr. Birdseye, the old Christian man, gathered his family at the altar, and with his family he gathered the slaves of the household—for bondage was then in vogue in Connecticut—and on their knees before God they cried for water; and the family story is, that there was weeping and great sobbing at that altar, that the herds and flocks might not perish. The family rose from the altar.

"Mr. Birdseye, the old man, took his staff and walked out over the hills, and in a place where he had been scores of times without noticing any-

thing particular, he saw the ground was very dark, and he took his staff, and turned up the ground, and the water started; and he beckoned to his servants and they came, and they brought pails and buckets until all the family, and all the flocks and herds, were cared for, and then they made troughs reaching from that place down to the house and barn, and the water flowed, and it is a living fountain to-day!

"Now, I call that old grandfather, Elijah, and I call that brook that began to roll then, and is rolling still, the brook Cherith; and the lesson to me, and to all who hear it, is, when you are in great stress of circumstances, pray and dig, dig and pray, and pray and dig. How does that passage go?—The mountains shall depart, and the hills be removed, but my loving kindness shall not fail.' If your merchandise, if your mechanism, fail, look out for the ravens. If you have, in your despondency, put God on trial, and condemned him as guilty of cruelty, I move, this morning for a new trial. If the biography of your life is ever written; I will tell you what the first chapter, and the middle chapter, and the last chapter will be about if it is written accurately. The first about mercy, the middle chapter about mercy, the last chapter about mercy. The mercy that hovered over your cradle. The mercy that will hover over your grave."

## PROGRESS.

PROGRESS is a most desirable thing if we go in the right direction—"go on to perfection." But going backward to the "weak and beggarly elements" is just the reverse of real progress, and should be avoided by all who desire to grow in grace and in a knowledge of the truth. The world by its wisdom knows not God, neither can it furnish examples and methods by which God can be served and his name glorified among men.

The whole world lieth in darkness, and to all who are of it the Lord says, "My thoughts are not your thoughts, neither are your ways my ways." Who but God would have chosen a few, poor, unlearned men, without experience or influence, and sent them forth to be his messengers and treasure-bearers to the nations of the earth? But he chose the weak and foolish and base things to confound the wise and mighty, that no flesh should glory in his presence. It was not money, nor organization, nor eloquence that caused the phenomenal success of the scattered disciples that went everywhere preaching the Word. Some planted and others watered, but it was God that gave the increase.—Sel.

## ELOQUENCE OF NAPOLEON.

ACROSS a chasm of eighteen hundred years Christ makes a demand which is, beyond all others, difficult to satisfy. He asks that for which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart; he will have it entirely to himself; he demands it unconditionally; and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love towards him. Since the great destroyer is powerless to extinguish this sacred flame, time can neither exhaust its strength, nor put a limit to its range. This it is which proves to me quite convincingly the Divinity of Jesus Christ.—Sel.

"THE day of suffering is a short one, but the day of remuneration is an everlasting one."



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., . . . . . June 27, 1893.

The Brethren in Chicago will hold a love-feast the 29th of this month, commencing at 6 P. M., in their house at 183 Hastings Street. All are cordially invited.

BRO. WM. R. MILLER, of Chicago, informs us that Bro. Jas. Gilbert is still preaching in the city. One was baptized last Sunday evening in the presence of a good assembly. There are prospects of others coming out on the Lord's side.

When last heard from, Bro. Hutchison was in the midst of a glorious revival in the South Beatrice church, Nebr., with twenty-one additions. This confirms what we have said about the summer season being a good time to hold a series of meetings. We hope to have reports equally encouraging from other sections of the country.

BRO. C. H. BALSBAUGH is giving much earnest attention to Sunday-school work this season. He has just sent us an order for 100 copies of the *Young Disciple*, 100 *Brethren's Quarterlies* and 50 *Juvenile Quarterlies*. This means a large school. Our *Quarterlies* for July, August and September are now ready and should be ordered at once.

The Full Report of the late Annual Meeting is now ready for mailing, and by the time this issue reaches our readers, will probably be in the hands of those who have ordered it. It is larger than the Report of last year, containing 165 pages, and will be found very readable, as well as instructive. Those who have not yet ordered, will please do so at once. Price, 25 cents, or \$2.50 per dozen.

CHICAGO is a large and business city, and is so situated that scores of our people and their friends have to pass through it nearly every week. They frequently inquire of us where they can procure good meals at reasonable rates. We take pleasure in referring all such to Brockway & McKey's restaurant, 154 South Clark Street. We have patronized the house for several years and have always found the meals first-class in every respect, and the prices reasonable. The proprietors are gentlemen who can be trusted, and conduct their restaurant on strictly temperance principles.

BRO. JAS. R. GISH, of Arkansas, writes that he will likely visit his old home church in Woodford County, this State, sometime during the summer. He also reports much rain, plenty of fruit and good health. Bro. Gish commenced preaching about forty years ago, and since that time probably has traveled and preached as much as any minister among us.

A RECENT issue of the Hagerstown (Md.) *Globe* gives an account of a lice plague in a Mennonite settlement which in severity probably equals the lice plague among the Egyptians in the time of Moses. The pest is a species of wood lice which increases so rapidly as to render it impossible to exterminate them in buildings where they get started. No effectual means of destroying them has, as yet, been discovered. Well-to-do people are thereby driven from their well-furnished and commodious houses, and are compelled to take up their abode in tobacco sheds and other outbuildings. The situation is becoming alarming in the infested district and the State authorities have been called upon to quarantine the plague-stricken locality, and institute vigorous measures for stamping out the vermin.

## TALMAGE ON FASHION.

In a recent issue of his paper, Mr. Talmage handles the worshippers of Madam Fashion without gloves. He says:

Do you know that Arnold of the Revolution proposed to sell his country in order to get money to support his wife's wardrobe? The effort to keep up expensive establishments in this country is sending more business men to temporal perdition than all other causes combined. There are clerks in stores and banks on limited salaries, who, in the vain attempt to keep up the wardrobe of their family as showy as other folks' wardrobes, are dying of muffs, and diamonds, and camel's hair shawls, and high hats, and they have nothing left except what they give to cigars and wine suppers, and they die before their time and they will expect us ministers to preach about them as though they were the victims of early piety, and after a high-class funeral, with silver handles at the side of their coffin, of extraordinary brightness, it will be found out that the undertaker is cheated out of his legitimate expenses! Do not send to me to preach the funeral sermon of a man who dies like that. I will blurt out the whole truth, and tell that he was strangled to death by his wife's ribbons! Inordinate fashion is the foe of all Christian almsgiving. Men and women put so much in personal display that they often have nothing for God and the cause of suffering humanity. A Christian man cracking his French glove across the back by shutting up his hand to hide the one cent he puts into the poor-box! A Christian woman, at the story of the Hottentots, crying copious tears into a twenty-five dollar handkerchief, and then giving a two-cent piece to the collection, thrusting it down under the bills so people will not know but it was a ten-dollar gold piece! One hundred dollars for incense to fashion. Two cents for God.

## PREACHING IN OTHER CHURCHES.

It now seems quite well settled that our Annual Meetings hereafter must be held in cities, in order that suitable lodging for those who attend may be procured. This is an important consideration, for next to good food is a suitable place to rest the weary body and tired brain. Our people attend these meetings to enjoy them, and it is no more than right that they get all of the comfort out of them possible.

This arrangement, however, opens up a new field for the work of the Brethren, who under other circumstances tend our preaching services. It affords an opportunity for doing a good work, which may be felt upon the shore. It therefore behooves us, as ministers of the Covenant, that we make special arrangements in this line of work, and perform our part in a manner that will be a credit to our profession.

We are glad that these churches are interested in us. This was indeed a noticeable feature of the Annual Meeting in Muncie, as well as the one in Rapids. The kind of preaching needed in fashionable churches is worthy of the learning and eloquence the people's heart's content. They do not look for anything of that kind. Nor do we expect us to come into their houses and run down their religion. They are a plain people, and make no pretensions. Therefore when we enter their houses we should conduct ourselves as they know how to behave in the house of God, and treat all we meet with becoming courtesy. When we enter the pulpit to preach the Word in all possible simplicity, more good common sense we put into our preaching than the better they will take with it. Many of them are tired of fashion and long for the simple story of the Gospel. They heard it in early life. They look for that kind of preaching. No one is afraid to preach our doctrine in the presence of those who are provided we do it in a manner that does not look like abusing and censuring others. The people what we believe, and what we will listen to, and what we will listen to, and what we will listen to. There is no occasion whatever for them on one hand or abusing them on the other. We can treat them with all due respect, and at the same time preach the Word as we see fit. This, however, must be done discreetly in view of the fact that while we mean to do good, we mean to do good by means of directly converting any one who is in the error of their way, we can tell the plain truths of the Gospel in our simple and assuming manner.

## OFFICIAL COUNCILS.

A BROTHER requests us to give authority for the private, secret, official councils held by our Brethren. We know of no secret, official councils among our Brethren. We have had considerable experience in official councils, where the ministers and deacons of the church met for the purpose of deciding upon matters were in proper shape to come before the church. If officials do this and not the people, they meet for that purpose, it seems to us that natural authority ought to be demoted to a merely a matter of convenience. So we have official councils and others do not. The congregation is at liberty in this respect. Some congregations abuse their power and permit the officials to meet, discuss, and decide how they will vote when this question comes before the regular meeting. When this is done it is a clear violation of the principles of our church government, and of a case ought never be discussed in council.

In these councils the housekeeper



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side. When a case is presented he should in-  
quire whether it is in shape for the council. If it  
is, that ends it so far as the official council is con-  
cerned. In the open council is the place for the  
officials to express their opinion if they have any.  
At these official councils matters are often report-  
ed that are not in shape to come before the regular  
council. Proper steps can then be taken to get  
them in shape. Quite frequently cases are re-  
ported that can be adjusted according to Matthew  
18, and thus avoid the necessity of bringing them  
before the church. It is frequently necessary to  
select, at these meetings, members to visit and la-  
bor with some who are not walking fully in the line  
of Christian duty. Taking the official meeting as  
a whole, it is simply a business meeting where  
matters may be shaped for the council, and when  
properly conducted should prove a great help in  
church government. If not properly managed, it  
is a hindrance to the prosperity of any congrega-  
tion.

These councils, as before stated, are only mat-  
ters of convenience that may be employed or not,  
as the church feels disposed. Many of our large  
and best-governed churches do not have them,  
while others do. In some congregations the eld-  
er sees that matters are properly shaped for the  
council, and consults his officials only when it  
seems necessary. The congregation, in which Mt.  
Morris is located, is quite large, and yet the busi-  
ness for the council is arranged without the aid  
of official councils. Only occasionally does the  
elder in charge call the officials together for con-  
sultation.

We have lived in congregations where official  
councils were held, and also in others where they  
did not seem necessary, and yet we are not pre-  
pared to say which is the better way. Much,  
however, depends upon the elder and the congre-  
gation under his care. If he is careful, impartial,  
and apt in shaping matters for the council, and  
his members are not inclined to find too much  
fault with his method of church government, the  
church will probably get along just as well with-  
out official councils. But where the conditions  
are otherwise the elder may find it to his advan-  
tage, to call his officials together and consult them  
concerning the business intended for the regular  
councils. But under no circumstances should he  
permit them to discuss the merits of cases in  
these official councils. Great care must also be  
taken to avoid any feeling arising between the of-  
ficials and the laity. Where official councils are  
kept within their bounds, feelings of this kind will  
have no occasion for manifesting themselves.

J. H. M.

#### THE PARDONING POWER.

WHEN teaching sinners the way of salvation it  
will be well if we take special pains to instruct  
them properly concerning the power that pardons  
sins. The Jews thought that God alone had pow-  
er to forgive sins, but Jesus demonstrated to them  
that he also had power to forgive sins upon the  
earth.

We sometimes hear of baptism washing away  
sins, of faith, etc., removing sins. The sinner is  
told to believe, and that faith will save him. An-  
other is told to repent and salvation is his. Still  
another is told to have his sins washed away in  
baptism. All this instruction has a ring about it  
resembling the apostolic usage, but it is not in  
carefully-guarded language. True, "By faith are  
we saved," yet there is something more connected

with salvation than faith. We read, "Except ye  
repent ye shall all likewise perish," and, "Arise  
and be baptized and wash away thy sins." But  
there is yet more in salvation than repentance  
and baptism. These are conditions, but we must  
look even beyond conditions for the pardon-  
ing power. Though we read, "The like figure  
wherein baptism doth also save us," still, strictly  
speaking, baptism does not save. The real saving  
power is beyond all rites and ceremonies, or be-  
yond anything that is in our power to perform.

The saving power is in the hands of the Lord,  
who alone exercises it when his clearly-set-forth  
conditions are properly complied with. Through  
the apostles he has enjoined faith, repentance and  
baptism, not that they have in them any power or  
element to remove sins, but that the sinner may  
by them be brought to a condition when the Lord  
can and is willing to pardon his sins. While the  
sinner may, and should see the hand and wisdom  
of God in these duties that he is complying with,  
he nevertheless looks beyond them to the hand  
and power that releases him from the burden of  
sin and enrolls his name among the redeemed, and  
that hand or power is the real hand or power of  
the Deity.

Jesus has promised to save those who believe,  
repent and are baptized. He has pledged himself  
to pardon their sins if they sincerely comply with  
these conditions, but he has not taught them to  
look into these or any other duties, rites or cere-  
monies, for the saving power; it is to Jesus that  
they must look for the power that saves or par-  
dons. Then, on the other hand, they are not to  
look to Jesus, expecting salvation while, at the  
same time, willfully neglecting the conditions.  
While there may be no inherent virtue in the con-  
ditions themselves,—for the real virtue is in Je-  
sus,—still there are no Gospel grounds for expect-  
ing God to apply this virtue, or pardoning power,  
in the absence of the conditions, especially so  
when the conditions are knowingly neglected.

The power to exercise the pardoning privilege,  
in behalf of the sinner, who has faith and repen-  
tance, but for some reason has neglected the rite  
of Christian baptism, may possibly be reserved by  
God as an act of special grace, but Jesus never so  
taught, nor were the apostles at any time author-  
ized to promulgate such a doctrine. The plain,  
simple teaching of the New Testament is to be-  
lieve, repent and be baptized for the remission of  
sins. To all such the promise is that their sins  
shall be pardoned, they shall receive the Holy  
Spirit and henceforth be numbered with the  
saints, and entitled to all the rights and privileg-  
es in the Christian church.

In performing his duty the sinner has his heart  
changed by faith, his conduct by repentance and  
his relation by baptism, but the pardoning act it-  
self takes place in heaven where the record is  
kept. The moment he performs his duty, just that  
moment does he receive pardon. In his own  
heart he feels that his sins have been removed and  
that he is a saved man. He does not feel that  
faith, repentance and baptism have saved him, for  
in them is no special merit, but he does realize  
that he has been saved by the direct and personal  
power of God. He sees and feels the real hand of  
God, the power of Jesus and the influence of the  
Holy Spirit in his salvation. Faith, repentance  
and baptism have led him where Jesus has prom-  
ised to meet him with pardon. He has performed  
the conditions and from the Lord received the as-  
surance of pardon.

J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

Number 48.

Editor Gospel Messenger:—

IN GOSPEL MESSENGER No. 21, page 329, it is stated  
that *Rameses II* was the Pharaoh "who knew not Joseph,"  
and that he was the father of *Meneptah II*, and that the lat-  
ter was the Pharaoh of the Exodus. Chronologists state that  
the Israelites sojourned in Egypt 215 years. According to the  
foregoing statements the time, dating from Jacob's going  
down into Egypt added to the time that the two above-  
mentioned kings reigned, was equal to 215 years. This,  
think, is incorrect. More than three Pharaohs must have  
reigned during that period. If *Rameses II* was the father of  
the Pharaoh of the Exodus, he could not have been the Pharaoh  
"who knew not Joseph." Will Bro. Miller please ex-  
plain?  
C. WINE.

Timberville, Cal., June 1, '93.

THE number of letters received from various  
sources, not only from members of our own  
church, but from readers of the MESSENGER who  
do not belong to our Fraternity, show the deep in-  
terest taken in subjects treated in our "Editorial  
Wanderings." It shows, too, that the MESSENGER  
is reaching out and wielding an influence for good  
among other than our own people. The MESSEN-  
GER letters, as has been heretofore explained, do  
not contain full details. The space at our com-  
mand forbade us writing fully on these interesting  
topics. We were aware of the fact that we were  
compelled to omit many interesting facts. For  
some weeks we have been engaged in rewriting  
and rearranging our letters for publication in  
book form, and we find it necessary to add many  
details to what we have already written. A full  
note-book helps us very much in this work.

We are glad our readers write us freely upon  
points which are not clear to them. It affords us  
an opportunity as far as possible to explain, and  
it is to be hoped that with the letters and these  
explanations, a better knowledge of the Bible  
may be obtained. Our Bible knowledge, as a  
rule, is too general. We ought to give the Book  
of God a careful, critical study. *The Bible ought  
to be a text-book in all our schools.* Our brother  
Wine raises a question of chronology about  
which there are some difficulties. It must be  
borne in mind that chronologists do not all agree  
in their calculations of the time covered by Bible  
events. The same is true of Egyptian chronol-  
ogy. To understand the question we must take a  
glance at Egyptian history, so far as it has be-  
come a settled record. As to time, it may be di-  
vided into three great periods. First, the ancient  
monarchy about which very little is known, and  
about which the chronologists differ widely.  
Second, the reign of the shepherd kings known as  
the *Hyksos*. The history of this line of kings is  
also enveloped in mystery. The monuments and  
tombs make some disclosures concerning them,  
but little is known about them. Third, the later  
monarchy with Thebes as its Capital, and which  
comes in contact with the Bible history.

We have, in our study of the Bible, grouped all  
we know of these three periods around the names  
of the patriarchs Abraham, Jacob, Joseph and  
Moses. These names follow each other in the  
Bible in such a way that we are apt to forget that  
many years passed away in the period covered by  
the Pentateuch, and that there is not a continuity  
in the Bible story. The author of the first five  
books of the Bible did not write a history of  
Egypt, but of the chosen people of God, and he  
only briefly alludes to the Pharaohs when they  
come in touch with the events recorded in the  
history of the Hebrews.



We should bear in mind that the Pharaoh who reigned when Abram and his beautiful wife Sarai went down into Egypt, lived some two hundred years before Joseph became the slave of Potiphar; and over a hundred years elapsed from the time of Joseph and Pharaoh, until "there arose up a new king over Egypt which knew not Joseph." In this time a number of Pharaohs reigned. According to Brugsch, who is an authority on the history of Egypt, fifteen Pharaohs reigned in the four hundred years preceding the death of Menephtah II, the Pharaoh of the oppression. The same author gives the following list of rulers for the two hundred years preceding the death of the Pharaoh of the oppression:

Amen-hotep III.  
Amen-hotep IV.  
Horus.  
Rameses I.  
Seti I.  
Rameses II.  
Menephtah II.

The same author says: "The new Pharaoh 'who knew not Joseph' and who adorned the cities of Rameses and Pithom with temples and treasures, can be no other than Rameses II. He is undoubtedly the Pharaoh of the oppression, and the father of that unnamed princess who found Moses in the little papyrus bark among the flags of the river. . . . As Rameses II must be regarded as the Pharaoh under whom Moses first saw the light, so the chronological relations,—having regard to the great age of the two contemporaries, Rameses II and Moses,—demand that Menephtah II should, in all probability, be acknowledged as the Pharaoh of the Exodus."

The general agreement among Egyptologists as to the Pharaohs of the oppression, and Exodus, with the inscriptions recently discovered, and the finding of the body of Rameses II, leaves no doubt on this question. Dr. Robinson gives us this interesting fact. It comes out in one instance that Menephtah II, a Pharaoh whose body has not yet been found, but whose memorials in several forms exist, so that we know he was the king who defied the Lord's power in the final Exodus, and was punished with ten plagues,—the fact comes out that he was seriously troubled in the last years of his reign by a pretender to the throne. Why should there be a pretender in any case if there was a legitimate heir, the first-born son of the monarch? It almost assumes that there was no such person, to say that a pretender set up a claim, and, indeed, succeeded in obtaining the golden scepter and holding it for five years. Put with this the information, supplied by a monument, preserved in the Berlin Museum, this tells that Menephtah II lost a son by a very melancholy and sudden death. Neither this nor that gives the circumstances, but the fact is noted, and the story is silent. That the successor of Menephtah II was dead had to be stated because of the titles in the reigning line; but that he died in the terrible plague of the Exodus, was perhaps too much for Egyptian vanity. Here the narrative of the inspired Book is needed to supplement a group of suggestive facts, and connect them so that they can be understood. It was not to be expected that any mention would be made of the ten plagues by which Pharaoh was brought into subjection to Jehovah; the details were too mortifying to be related. This was the humiliation of Pharaoh in having to admit two princes of the blood, and maid servants in the houses, prisoners

in jails, and laborers in the field, even beasts in their stalls, must share the same awful stroke of Jehovah's wrath; the king must mourn in his grief over his eldest boy, as the bereaved beggar mourned over his dead son. There would be one common wail of broken hearts throughout Egypt. Hence national haughtiness would hush up such things. But the Bible gives them: "And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon; and all the firstborn of the cattle." Ex. 12: 29.

These particulars show a wonderful corroboration between the story of the life of Menephtah II, as found on the monuments, and the Bible narrative. And these might be multiplied. One more is given because it bears directly on the beautiful Bible story of Joseph.

It will be remembered that in the interpretation of Pharaoh's dreams Joseph foretold the coming of the years of great plenty and the years of famine, and he was appointed by Pharaoh to lay up grain against the famine. At El Kab an inscription has been discovered which doubtless refers to these years of famine. The Pharaoh for whom it was inscribed by Baba speaks thus:

"I loved my father; I honored my mother; my brothers and my sisters loved me. I went out of the door of my house with a benevolent heart; I stood there with a refreshing hand; splendid were my preparations of what I collected for the festival day. Mild was my heart, free from violent anger. The gods bestowed upon me abundant prosperity on earth. The city wished me health and a life full of enjoyment. . . . My words may seem a jest to a gainsayer. But I call the god Mentre to witness that what I say is true. . . . I collected corn as a friend of the harvest god. I was watchful at the time of sowing. AND WHEN A FAMINE AROSE, LASTING MANY YEARS, I DISTRIBUTED CORN TO THE CITY EACH YEAR OF THE FAMINE."

Of this remarkable inscription Brugsch says: "Now, since families succeeding one another are of the very greatest rarity in Egypt, and Baba lived and worked under the native King Sequeen-Ra Taa III, in the ancient City of El Kab, about the same time during which Joseph exercised his office under one of the Hyksos kings, there remains, for a satisfactory conclusion, but one fair inference: that the 'many years of famine' in the inscription must correspond to the seven years of famine under Joseph's Pharaoh, who was one of the shepherd kings."

It will be observed that Brugsch holds to the theory that Joseph's Pharaoh was one of the shepherd kings. Be this as it may, the inscription bears evidence of the truth of the inspired Word of God. The body of Rameses II has been found, that of his successor Menephtah II is still hidden away. If it is never discovered, the monuments confirm the Bible account of the lost Pharaoh whom the Lord raised up, and of whom he said to Moses: "Now shalt thou see what I will do to Pharaoh."

D. L. M.

#### WAS IT MASONRY?

THE *Christian Cyclops* has this to say: "Those who believe that Freemasonry perverts justice and protects the guilty, will find fresh evidence of the fact in the following incident, which is related by Rev. H. H. Hinman. In a certain thriving town in Wisconsin, there is an

officer under the United States. Recently he was arraigned, tried, and acquitted of obtaining money by fraud. His crime is imprisonment in the penitentiary for five years, or a fine. He is a Mason. He has the higher penalty been remitted, and costs of suit have been pronounced. Up to the present he retained as a government officer. Did his position secure him this immunity from punishment? The same town is a minister of the Gospel of fine ability, and, heretofore, quite an active member of the lodge. He was accused, and is believed to have been of conduct unbecoming the character of a Christian. If he were investigated, would demand that he should be investigated by his brethren. But the matter is quietly hushed up. He goes on preaching, but good Christians are scandalized. Has Freemasonry anything to say to this?"

#### CENTER OF THE EARTH

WE know a little about what is on the surface of the earth, but concerning the interior we are in absolute ignorance. Still it may be that we are now and then, to be reminded of the fact, held by the scientists:

"The geologists have not yet fully settled the question whether the earth is a solid matter, or a ball of liquid fire with a thin crust of solid matter. The scientific opinion, however, is toward the latter. The conclusion rests mainly upon the fact that the earth is solid to the center. The earth is not pulled out of shape by the attraction of the moon. If it were a fluid mass, only a few miles thick, we should have the earth following the moon, as we now have the moon following the earth. But the most careful calculations show that the earth presents about the same resistance to the attraction of the moon as would a solid body. So *terra firma* is something more than a vapor."

#### LET THE WILLS STAND

THOSE who are endeavoring to bring about the purposes of their parents, or refuse to pay charitable purposes, ought to read the following, clipped from the *Christian Cyclops*. After reading such things, one is made to have a little more faith in humanity:

"An extraordinary suit is now pending in the Superior Court of New York State. It is out of a dispute over the validity of a will was drawn by the testator himself. The testator bequeathed the bulk of his large fortune to the children of an adopted daughter. The testator was devoted to small legacies to his brothers and sisters, and to a few charitable institutions. The suit is much ambiguity in the phraseology of the will, and there were other grounds for questioning its validity. One of the testator's brothers was executor, and he insisted that the will should be executed as it was. The executor proposed to execute its provisions as they stood. His brothers and sisters, however, interposed, and have brought the will set aside and have the estate distributed under the intestate law. The executor has been able counsel, and is prepared to make a fight to uphold the will. He has been told that if the will is broken, he will receive a hundred thousand dollars, which will go to his family. He is now in a position to win his suit. To this



States Government. tried and convicted. The penalty for the penitentiary for Mason, and not on remitted, but his promptly paid by retains his position and his Freemasonry punishment? In the Gospel, a man quite popular. He odge. Recently he o have been guilty aracter of a minis- were innocent, pr- should ask for an

But no, the mat- goes on with his s are grieved at the nything to do with

## EARTH.

at is on the surface the interior we are it may not be amiss, of the latest view

et fully agreed upon h is a sphere of sol- ire with a compara- tter. The trend of toward the conclu- o the center. This n the fact that the e by the attraction d mass with a crust ould have land tides y have ocean tides; ions show that the e resistance to the d a solid steel ball, more than a meta-

## STAND.

to break the wills left for charitable aritable obligations to read and digest e *Christian Herald*. e is made to have a

ow pending in the State. It has arisen ity of a will. The or himself. It be- fortune to the chil- The remainder is is brothers and sis- institutions. There aseology of the will, for questioning its s brothers was made e will is valid and sions as he under- and sisters, however, ought suit to have e estate divided n- ce-ntor has secured to make a vigorous has been reminded ill receive over one ich will go to stran- this consideration,

however, he pays no attention, and is defending the will that disinherits himself. A man whose conduct is governed by right and conscience, and not by considerations of personal interest, belongs to the nobility of the earth, and is akin to him who pleased not himself, but gave his life a sacrifice for others. (Mark 10: 45.)"

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### A Macedonian Call.

MINISTERING brethren, desiring to make a change, may do well to call on or write me in regard to locations in south-western Iowa. I am too feeble of late to follow up my regular appointments, a number of which are well worked up. The attendance and interest at these points are all that one could wish. If some faithful brother could be placed at the different appointments, a good work could be accomplished. I have been keeping up some eight to ten appointments a good portion of the time since I located in this part of the State. About six of these appointments are largely attended, but are scattered over a large field and therefore require much hard labor and many long and tiresome drives from one place to the other. To fill a number of my appointments, I have to drive from forty to eighty miles going and returning. I preached at those places three or four times, but, owing to my health, I am not able to do the work that should be done. There are a number of excellent points where a brother can have a very good congregation if he preaches the Word in simplicity, attends to his own business, and avoids personalities or fault-finding. I have found out by experience that the brother who preaches the Word, be it ever so plain, without being personal, will command the respect of all good-thinking people. There are times when personal remarks may do no harm, but, in our general preaching, our doctrinal points, if properly explained, will be about as sharp as the most of people are willing to stand. Come, brethren, and help the work along.

ISAAC BARTO.

Stanton, Iowa.

From Hollidaysburg, Blair Co., Pa.

My last communication was written from Homestead, Pa. I bade adieu to loving friends there April 1. I stopped at Johnstown a few days, to visit friends. I reached here April 6, after being absent just one year and a half. I found many changes had occurred during my absence from this place. The Electric Street Car Road which was commenced since my return, is about completed. It extends from Altoona to this place. This makes it quite convenient when one wishes to meet with the Brethren in Altoona, as the route is shorter and fare is lower than by steam cars.

Saturday afternoon, June 3, I took the train for Roaring Springs. In the evening I walked up about three-fourths of a mile into the country, to the neat little Brethren church, to attend the love-feast. The examination services were over when I arrived, but my soul was filled with joy and ecstasy, as I traveled along the road to the place, so I felt spiritually refreshed and very favorably impressed with the neatness of the house and surroundings. The house was newly painted and papered. The country was decked with all the beauty that one would wish to enjoy. The trees in full bloom along the road filled the air with

sweet perfume, and God's handiwork shone brightly in everything. He is seen

"In the sun, the moon, the sky,  
On the mountains, wild and high,  
In the grove, the wood, the plain,  
In the clouds and in the rain,  
In the little birds that sing,  
God is seen in everything."

How I thanked God from the bottom of my heart for these glorious privileges as I walked up to this sanctuary! The house was filled to overflowing, and many remained outside. Many stood, as every seat was occupied, yet quiet and solemnity prevailed. The weather was a little warm but pleasant. Brethren H. B. Brumbaugh, of Huntingdon; Joseph W. Wilt, of Altoona; George Brumbaugh, of Clover Creek; Joseph Snowberger, Michael Claar, David Sell, beside the home ministers, were present. The exercises were conducted in a solemn and impressive manner. The brethren spoke touchingly of the ordinances of the Lord's house and in the same manner they were engaged in. Solemnity prevailed throughout the services which closed at a late hour. At 9:30 Sunday morning services opened again. We were addressed by Bro. H. B. Brumbaugh from Eph. 2: 19. How impressive the sermon was to me, after spending so many months at Homestead, where almost all nationalities reside!

At 2:30 P. M. the Sunday-school convened. Not near so many were present as on previous Sabbaths. Bro. S. Albright is Superintendent. It is an evergreen Sunday-school. Our superintendents need encouragement as well as our pastors, and they need our prayers and sympathy. The trials of a Superintendent are more than some people can realize. Having labored some in that capacity, I know whereof I speak. Bro. Albright gave a little talk at the close, urging all to take a deeper interest in the singing. During my short stay there I observed that they had good talent for singing. Let not that talent be wrapped up in a napkin! In the evening I came by private conveyance to McKee's. The sights were beautiful. How can the infidel deny there is a God! On Monday evening I returned home.

EMILY R. STIFLER.

June 11, 1898.

From the Far West.

ON Saturday evening, May 20, I began preaching at West Plains, Meade Co., Kans., and continued till Monday evening, May 29. I preached twelve sermons at that place. There was good attention paid, but the congregations were rather small through the week, owing to the busy time with the farmers, and the fact that the country is quite thinly settled.

Bro. Wilson Wyatt and wife and son Rufus, who are members, reside in this place. The brethren have never before, to my knowledge, preached in Meade nor Seward Counties except one sermon at Meade Centre this spring, by Eld. D. Vaniman. Sister Groves resides at that place. Our next point was about nine miles south-east from West Plains, at a school-house. In that neighborhood live Bro. Joseph Axtel and wife, a sister, also Bro. Ivy. There are several Catholic people in this neighborhood, some of whom attended our meetings, and although my last discourse treated on the proper subjects for baptism, some gave me a hearty invitation to come again and preach, although their priest had been in that section that day, held a communion and baptized (?) four babes. I had announced my subject several days before, for that night, before I knew of their meeting. Bro. Axtel and I had the pleasure of attending their meeting and preached in that neighborhood five discourses. We went to Arkalon, Seward County, on Saturday evening

where we held forth that evening, Sunday and Sunday evening, with good congregations and attention. We had no accessions, but there are a few, at least, who are near the kingdom. In each place there were many urgent requests that I should come again and preach for them. Some came from ten to fifteen miles to meeting. Any one who will labor in that field can see that it is a fruitful one, or could be made so, and I hope the Brethren will not neglect to cultivate it. I formed many pleasant acquaintances while among that people. The members there are very zealous and good workers and, generally speaking, their influence is excellent, two of them being Sunday school Superintendents.

Land in those Counties is cheap and although the people there have had their discouragements, yet I think that one working in the right direction might do fairly well. The water is good but lies deep,—170 feet. Brethren, wishing further information, can write Bro. R. Wyatt (inclosing stamp). I hope our Brotherhood will all feel the need of more earnest effort, that we all may share in the blessing,—that God's kingdom be extended in the world.

I returned home Monday evening and found all well for which we thank the Lord.

J. C. ULMEY.

McPherson, Kans.

From the Upper Fall Creek Church, Ind.

WE heard a very able sermon to-day by Bro. Gustin; also some remarks by Bro. Painter. The crowd was small, but good attention was given to the word which was spoken. The subject was, "Pitching our Tent toward Sodom and Gomorrah, and Fleeing from the Presence of God." I had the pleasure of attending the Annual Meeting three days and meeting with many loved brethren and sisters, which made us quite happy. Some I had never met but had only formed an acquaintance with them through the GOSPEL MESSENGER. I was quite sorry I missed hearing Bro. Stouffer sing that beautiful song, "He is just the same To-day."

Two dear souls who wandered away from the fold returned again two weeks ago to-day. Bro. Samuel Myers preached last Sunday at Middletown. Two weeks ago to-day Bro. John Zigler, from Broadway, Va., preached at the old church.

FLORIDA J. ETTER GREEN.

Honey Creek, Ind., June 11.

"Christ in You the Hope of Glory."

ANNA S. HURST,

My Dear Sister:—

YOUR letter of the 13th inst. was handed me this morning in Sunday school. I read it with interest and sympathy. It is the voice of one who has been enlightened and warned and called by the Holy Ghost. You can, with a grateful heart, appropriate Psalms 119: 71, 75. Seasons of illness are suitable times of review. When we are driven to the borders of the spirit-realm, and have our past and our eternal future brought into close proximity, we feel in a peculiar manner and degree "the exceeding sinfulness of sin," the absolute necessity of holiness, and the awful solemnity of the judgment.

God asks a perfect surrender. Self must not only be moderated and checked, but crucified. Gal. 2: 20, and 5: 24, and 6: 14. We must honestly and intelligently count the cost, and that will lead us to the utter self-sacrifice of Philpp. 3: 8. If we retain and cherish one shred of the carnal life, we vitiate our whole being and conduct. Self-petting in every form must go to the cross and remain there. We die with Jesus, we rise



with him, we walk as he walked. Rom. 6: 3, 4, and 1 John 2: 6. And we may rest assured that if we are perfectly committed to his death we will not fail to share his resurrection life and power. Rom. 6: 8, 9, 10. This is where all true believers stand,—“our life hid with Christ in God.” Col. 3: 3. Such persons lead God's own life in the flesh. Rom. 6: 7 to 13. You need not be afraid that you will not realize Rom. 8: 37, 38, 39, if you will exemplify Rom. 12: 1, and 1 Cor. 6: 19, 20.

God is graciously and gloriously willing to give us His Holy Spirit, if we are willing to accept His crucified and exalted Son. Luke 11: 13. “Let this mind be in you.” See condition and results in Philpp. 2: 5-11. All the opposition of earth and hell can not keep the peace of God out of a soul that is unreservedly given to Jesus. The Triune Jehovah is pledged for the security and blessedness of all who, by perfect consecration, identify themselves with His Son. Our past may well shame and humble us; but millions of sins of the blackest type can not invalidate our salvation, if Philpp. 3: 9, 10, 14 is the totality of our being, from the centre to the very least expression in conduct.

Faith alone makes this connection, and issues in this universality of devotion. We live not by obedience. Life is a gift, and obedience is its spontaneous expression. Rom. 6: 23, last clause. “The Father that dwelleth in Me, He doeth the works.” John 14: 10. This is Christ's philosophy of his own life, and the order is not reversed for us. To do Christ's work we must have His spirit, peace and power, and this takes us to His voluntary self-oblation. Heb. 10: 7. See also with greater emphasis, Psalms 40: 7, 8. Just know nothing; ABSOLUTELY NOTHING, but JESUS CHRIST and HIM CRUCIFIED. 1 Cor. 2: 2.

Then will follow, as a divinely-necessitated consequence, 2 Cor. 9: 8, and Gal. 2: 20, and Eph. 3: 16-19, and Philpp. 4: 6, 7, and Col. 1: 9, 10, 11. This is Christianity, and only this. These are the blessed and mighty realities of which baptism and feet-washing and Eucharist are the symbols and pledges. When we are thus “planted together in the likeness of Christ's death,” and participating “in the likeness of his resurrection,” we need neither be pushed nor dragged into Christian work. “The LOVE of CHRIST constraineth us.” 2 Cor. 5: 14.

The word “FOR” in Eph. 2: 10, has in it all the logic and impulse and certainty of God incarnate. You need not hunt far or long for work. Show the love of God to the first person you meet, and to everybody with whom you come into contact. Take a class in the Sabbath school. If you have no school, organize one. Begin with twelve if you can gather no more. If one turns out a devil, show him the love of God still. Let your dog and cat and chickens know that Christ has possession of the premises. Take no lower view of religion than divine lineage and loyalty and manifestation. Take James 4: 8, first clause, and John 17: 23, in the most literal and the most profoundly spiritual sense. Also Isaiah 26: 3.

How soon this can go to mail I know not. I have not another stamp left. The ravens fly only at God's bidding, and many have no wings at all. Aerial saints are scarce. Most of us go on foot, and never get above the mire and dust of earth. Waiting seasons are precious, divine schoolings. Dearer than the gold of Ophir, and sweeter than the honey of Palestine, have Ps. 27: 14, and 37: 4, 5, and Philpp. 4: 19, become to me. I covet no man's silver, or gold, or apparel. Acts 20: 33. But I believe in the divine institution of 1 Cor. 9: 11, 14. Nothing is more natural than the reciprocity of 1 John 4: 11, 19. Farewell! May you know, now and forever, 1 Pet. 1: 5 to 9, and Jude 24.

C. H. BALSBAUGH.

From Beech Grove Church, Ind.

This church met in council June 4. All was in peace. The business passed off with the best of feeling. We decided to repair our house and also to lease the church lot for gas. The well is to go down by Oct. 1st. We get one hundred dollars a year and free gas.

June 10 ten of our brethren and sisters, with our elder, went to Fishersburgh, Madison Co., Ind., to our newly-bought churchhouse, to hold a joint council-meeting with the Stony Creek Brethren, for the purpose of arranging for regular preaching at that place and organizing a Sunday school there. The business passed off in love. The Beech Grove Brethren hold meetings on the second and fourth Sunday, and the Stony Creek Brethren on the first and third.

This is a mission post, and any ministering brethren passing that way are invited to stop off and hold some meetings. This house was formerly owned by the M. E. Church. It was not located where they wanted it. They offered it for sale, and the Stony Creek church, of Hancock County, Ind., and the Beech Grove church, of Madison County, Ind., and the Brethren and friends at Fishersburgh, bought the house.

There are only two members living at that place, so if any ministering brethren feel to give them a call, they will be met at Lapel, and conveyed to the place of meeting by notifying N. C. Branson. We think of holding a love-feast at that place in the near future. LUTHER BEDEL.

Alfons, Ind., June 13.

From over the Mountains.

RECENTLY Bro. Nicholas Martin and the writer made many new acquaintances with brethren and sisters in the Lord. At Hanover we were met by Bro. Orville Long who took us to his hospitable home. The next morning we were taken to the church, four miles distant. There we met many dear brethren and worshipped with them. We were made to rejoice to see the unity that exists in the Upper Conowago congregation.

They had a good feast May 27 and 28 at the church. On the evening of the 28th we held a feast with a dear old sister who has been an invalid for some years. Fourteen communed with her. May God grant her grace to be faithful!

F. J. NEIBERT.

Broadfording, Md., June 13.

Three Sad Deaths.

WE hope the editor will indulge us in a brief narration of one of the most tragic occurrences of which it has been our lot to know. It is that of a young mother seeking death for herself and her two small children.

On the morning of June 10, 1893, Mrs. Olara E. Weaver (nee James), aged 24 years, 7 months and 13 days, with her two little children, Lewis Elsworth, aged 2 years, 11 months and 21 days, and Chlorio Leota, aged 6 months and 18 days, left her home which, to all appearances, was neat, peaceful and prosperous, and made her way nearly one-half mile to the stream, and there succeeded in drowning herself and children.

Her husband, Mr. John Weaver, was away at work all day, and on returning in the evening found upon the table a note explaining her intention. The night was spent in search, and not until Sunday morning were the bodies found lying in the stream.

No plausible cause can be given for this rash act. One of her friends says, “She was a good girl; always kind and gentle, loving and affectionate. In the heart was a generous sympathy that made her the friend of the downcast and dis-

tressed. In most of her lifetime glow of sunshine wherever she went. “About eight years ago she made a declaration for her Savior by uniting with the Methodist Protestant church. On June 1st was united in marriage to Mr. Two children were born of this union, one who sleep by her side.”

Funeral services by the writer, at church at Fultonham, Ohio, June 13, 1893. Words, “Then how wilt thou do in Jordan?” Jer. 12: 5. A vast throng assembled to show their respect and sympathy to the mourning ones.

QUINCY

Ziontown, Ohio.

From the Union Church, Marshall.

WE met in quarterly council Sunday, June 10, at 1:30 P. M. Much business transacted, but all was disposed of in a pleasant-like way and satisfactory to all. Bro. Wm. G. Cook, of South Dakota, which added greatly to the interest. We are sure that his good advice council will long be remembered by brethren and sisters at this place.

We decided to hold our love-feast beginning at 4 P. M. Our Sunday-school, interesting, though not large. The whole is a good feature of the school.

On their way home from Annual Jacob Appelmann, of Oklahoma Territory, Wm. G. Cook, of South Dakota, with us and gave us some interesting information. They labored many years together and after a long absence from each other, glad to meet and preach together. May the Lord bless their efforts. Bro. Cook preached a message for us on Sunday morning, after which a donation was made to the India God bless the good work! LAURENCE

Plymouth, Ind., June 15.

Love-feasts.

WE are in receipt of a number of letters too long in advance to keep standing them a single insertion now:

Sept. 20, at 2 P. M., Hillisburg church, Ind.  
Sept. 20 and 21, at 2 P. M., Scott's church, at the house of Bro. G. W. Smith, 10 miles north, and one and one-half miles west of Westphalia, Anderson Co., Ky.  
Sept. 21, at 10 A. M., North Manchester, Ind.  
Sept. 22, Yellow Creek church, Elk County, Pa.  
Sept. 22, at 4 P. M., Kewanna church, Ind.  
Sept. 23 and 24, at 10 A. M., Sugar Creek church, Nemaha Co., Kans.  
Sept. 23 and 24, at the Maple Spring man Settlement congregation, Ind.  
Sept. 27, at 4 P. M., Bremen church, Co., Ind.  
Sept. 27 and 28, at 1 P. M., Rock Whiteside Co., Ill.  
Sept. 28, at 10 A. M., Sand Ridge Sugar Ridge church, Ohio.  
Sept. 28, at 10 A. M., Beaver Dam, Cincinnati Co., Ind.  
Oct. 14, Pokagon church, Cass Co., Ind.  
Oct. 14 and 15, at 10 A. M., Wood Astoria, Fulton Co., Ill.  
Oct. 14 and 15, at 10 A. M., Pine Co., Minn.  
Oct. 18, at 5 P. M., Sugar Ridge church, Ind.  
Oct. 20, at 4 P. M., Union church, Ind., five miles west of Plymouth.



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June 19, 1889, she  
Mr. John Weaver.  
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riter, in the Baptist  
June 12, from these  
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ast throng of people  
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ness.

QUINCY LECKRONE.

Marshall Co., Ind.

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business came before  
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place.

ve-feast Oct. 20, be-  
day-school is very  
The Young Disci-  
p-chool.

Annual Meeting Bro.  
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interesting meetings.  
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each other seemed  
gether once more on  
their efforts for doing  
a missionary sermon  
after which a liberal  
India mission. May  
LAURA APPELMAN.

number of feast notices  
standing, so we give

rg church, Ind.

Scott Valley church,  
W. Slaughter, three  
one-half miles west  
Co., Kans.

Manchester church,

h, Elkhart Co., Ind.  
a church, Ind.

M., Sabetha church,

S Spring church, Ger-  
tion, Egdon, W. Va.  
en church, Marshall

Rock Creek church,

Ridge meetinghouse,  
o.

Dam church, Kos-

ss Co., Mich.

, Woodland church,

Pine Creek, Ill.

dge church, Ohio.

urch, Marshall Co.,  
lymouth.

Oct. 21, at 2 P. M., Fredonia church, Wilson  
Co., Kans.

Oct. 21, at 10 A. M., Landessville, Grant Co., Ind.

Oct. 21, at Bethel church, Nebr.

Oct. 28, at 2 P. M., County Line church, Allen  
Co., Ohio. Bro. J. Spitzer, of Maryland, is  
to commence a series of meetings Oct. 14, and  
continue till after the Communion.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

District Meeting.—Oct. 13 and 14, 1893, in the  
German Settlement congregation, near Egdon, W.  
Va.—*Rachel Weimer.*

A Correction.—I wish to make a correction con-  
cerning the hour that our feast commences at  
Landess, Grant Co., Ind., Oct. 21. The meeting  
will commence at 10 A. M.—*Aaron Moss.*

Notice.—The Ministerial Meeting of Middle  
District of Indiana will be held at Flora, in the  
Bachelor Run congregation, Carroll Co., Ind.,  
Oct. 17 and 18, 1893.—*W. S. Toney, Walton, Ind.,  
June 12.*

Rockingham, Mo.—In GOSPEL MESSENGER No. 23,  
page 366, in obituary notice of Wm. Mason,  
signed by me, I said "funeral services by the  
writer," when I meant to say "by the brethren."—  
*J. H. Shirk, June 14.*

Stover, Va.—June 10 we met in quarterly council  
at the Elk Run church. Everything passed off  
pleasantly. We arranged for our harvest meet-  
ing July 29 and Communion Oct. 21. A series of  
meetings will commence Nov. 12.—*I. A. Miller.*

Special Notice.—To the different churches, com-  
posing the Northern District of Illinois, I would  
say that, as it will be some time before we will be  
able to make the qutr, as directed by District  
Meeting, we ask the churches to pay in at least  
part of their quota immediately, as the board will  
meet July 5, and are in need of some funds.—*C.  
P. Rowland, Secretary of District Mission Board,  
June 12.*

Baltic, Ohio.—The Sugar Creek church, Holmes  
Co., Ohio, met in council June 10. Brethren  
Noah Longenecker, of Hartsville, Ohio, and David  
A. Norcross, of Glendora, Cal., were present.  
Business passed off pleasantly. Five were added  
to the church by baptism and one reclaimed. It  
was decided to hold a love-feast on June 24, near  
Baltic, Ohio, commencing at 10 A. M., and to  
continue over Sunday.—*Ellen Fisher.*

Pleasant Valley Church, Ohio.—Our love-feast was  
held June 3. The weather was very rainy. We  
had the largest attendance of members we have  
had at any feast since the church has been built.  
We had a strong ministerial force. We held a  
children's meeting in connection with the feast,  
which was an excellent meeting. Three were  
baptized on the day of the feast and seven on the  
Sunday before, and others are near the kingdom.  
Rejoice with us and remember us in your  
prayers.—*Silas Gilbert, Lightsville, Ohio, June 6.*

Greene, Iowa.—Our love-feast is now a thing of  
the past. There were several strange members  
present. The ministers present were Wm. Iken-  
berry, of Waterloo, W. H. Eikenberry, of Hancock  
County, O. Beaver, J. Wertz and J. Hanawalt.  
The sympathy of the members at this time is  
with the families of brethren Levi and Harvey  
Ikenberry, who have been sick with scarlet fever,  
and were not able to attend the meetings. There  
was one who felt the need of a Savior, and was  
baptized on Sunday. Oh that more might be  
awakened and see the need of living a better life!  
May we all prove faithful till the last!—*Etta  
Flora, June 14.*

Pierson, Iowa.—I commenced a very interesting  
series of meetings June 10. At present writing  
two dear souls have come out on the Lord's side  
and others are counting the cost. I will remain  
in Bro. Trostle's district for a week or so, and  
preach the Word to those who are hungering and  
thirsting after righteousness. My present ad-  
dress is Pierson, Iowa.—*H. A. Stahl, June 13.*

Akron, Ind.—The Beaver Dam church met in  
quarterly council Saturday, June 10. Our elder,  
Bro. Samuel Leckrone, presided. Bro. David  
Swihart, of the Roann church, was also with us.  
All business which came before the meeting was  
transacted with apparent good feeling. We ap-  
pointed a Communion for Sept. 23. Our Sunday  
school, which was organized April 2, is in a flour-  
ishing condition.—*D. E. Cripe, June 14.*

North Star, Ohio.—The North Star church, Darke  
Co., Ohio, met in quarterly council June 10.  
Business passed off pleasantly, all manifesting a  
Christian spirit. There was a better attendance  
at this last council than there has been for some  
time. Our elder felt it his duty to do something  
for the missionary cause, and so we shall lend a  
helping hand to spread the Gospel to poor souls.  
We have two good Sunday schools. We use the  
*Young Disciple*, which the children love to read.  
This church seems to be progressing in its work.  
We made arrangements to hold our Communion  
meeting Oct. 21. May the Lord bless us in our  
labors here!—*Emma Greff.*

Portage Church, Ohio.—We met in council the last  
day of May. But little business came before the  
meeting, except for our love-feast, which took  
place June 3. It proved to be a time of rejoic-  
ing, for one more thought it best to walk with the  
people of God, and was baptized. The church  
thought it best to have more help in the office of  
deacon; the lot fell on Bro. Monroe Kiser. They  
also thought it best to advance Bro. J. P. Kra-  
bill to the second degree in the ministry. This  
church feels encouraged at this time to press on  
in the good work. Our Sunday school is alive to  
its work. We feel to thank the Good Lord for  
our bright prospects.—*J. W. Rees, June 10.*

Hagerstown, Ind.—The feast at Hagerstown, Ind.,  
June 10, was well attended. The ministering  
brethren from adjoining congregations were in  
attendance; also Bro. Samuel Wine, of Missouri.  
The membership of this church is large, with  
four houses of worship. The house near Hager-  
stown has a seating capacity of twelve hundred.  
It was well filled. Nearly eight years ago we la-  
bored there four weeks in word and doctrine.  
Results, fifty-seven additions. It was a pleasure  
for us to find that these had been faithful, save  
three or four. A number had exchanged worlds.  
It is a matter of great concern to evangelists that  
"their work is not burned." The cause at Hager-  
stown bids fair to prosper.—*I. J. Rosenberger,  
Covington, Ohio, June 14.*

Pleasant Valley Church, Ind.—Our Communion  
meeting was held June 10. We had a good con-  
gregation, although we had a heavy rain and wind  
storm while the people were gathering, which  
prevented some of the members from being pre-  
sent. Before our evening services one young  
brother was baptized and one sister who had  
wandered away was reclaimed, and is now willing  
to work for her Master. Bro. J. C. Murray, of  
Nappanee, and J. H. Miller, from Goshen, and  
others, were with us. On Sunday morning at  
nine o'clock we had children's meeting. Bro. J.  
H. Miller and sister Murray talked to the chil-  
dren. It was very interesting to us older ones, as  
well as to the young. At ten o'clock we had  
preaching by Bro. Murray.—*Levi E. Weaver,  
June 15.*

Topeka, Kans.—Last Sunday we filled the regular  
appointment in Topeka. The attendance is quite  
encouraging. A Sunday school was organized a  
few months ago, with a small attendance; small  
on account of other Sunday schools near. But  
our school has grown beyond our expectations,  
numbering at times as high as forty scholars, and  
is steadily growing. At the close of the service  
Sunday morning another sister was baptized into  
Christ. One by one such as should be saved are  
being gathered in.—*J. S. Mohler.*

Seneca Ohio.—The members of the Seneca  
church met in quarterly council May 27. All  
business passed off pleasantly. We met June 3,  
at 10:30 A. M., for our love-feast. Though not so  
largely attended, it was a pleasant one. The best  
of order prevailed, and we had plenty of min-  
isterial help from adjoining churches. Breth-  
ren S. M. Loose, J. B. Light, D. Wise and G.  
Elliot were with us. Bro. S. M. Loose officiated.  
There was a choice held for a deacon, after which  
brethren John Moore and Isaac Snively were du-  
ly installed into their office.—*Elia Beeman, Chi-  
cago, Ohio, June 15.*

Stony Lake Church, Iowa.—This church met in  
council June 3, to look after things that were out  
of order. Our elder, John Early, was with us.  
If the work done does not render satisfaction, we  
failed to do the good we ought to have done.  
Bro. Early preached Sunday morning. Not  
many were out on account of rain. Our elder  
left for home soon after the meeting. In the af-  
ternoon at four o'clock we went to the water where  
a young sister was received into the church by  
baptism. A large crowd was present. A number  
of them were of the Roman Catholic persua-  
sion.—*J. W. Butterbaugh, June 14.*

Belleville, Kans.—Our love-feast, held June 3, in  
past. Bro. D. G. Conser, of Lincoln, Nebr., with  
the adjoining ministers, was our help. We truly  
had a time of refreshment. While the brethren  
and sisters were refreshed by the Bread of Heav-  
en, the vegetation was refreshed by a very heavy  
rain-storm, which kept the congregation in the  
church about all night. But, with all our refresh-  
ments, there was a gloom cast over the meeting  
by the absence of Louisa I. Williams, our corre-  
spondent, and family, on account of the serious  
illness of their son, Ora. He is, at this writing,  
still very ill.—*C. S. Holsinger, June 6.*

Richland Church, Ohio.—The members of the Rich-  
land church, Ohio, held their love-feast June 10.  
A number of members from adjoining churches  
were present. Eld. Renben Shroyer officiated at  
the evening services. On Sunday morning a  
children's meeting was held. Short addresses  
were made by brethren Murray, Worat, Keller,  
Brubaker and Shroyer. Sister Katie Shideler al-  
so gave a short talk to the children. Since our  
last Communion nineteen have been received into  
the church. Our Sunday school is moving along  
nicely with Samuel Porter as Superintendent.—  
*Mary M. Helfer, Plymouth, Ohio, June 16.*

Chicago, Ill.—For more than a week past I have  
had the pleasure of being with the Brethren here.  
An increased interest in the value of souls is be-  
ing manifested. Having had services in the  
church on 183 Hastings Street, since June 3, I  
have had an opportunity to visit most of the mem-  
bers, and have learned much as to the nature of  
the work and the need here. The services are  
well attended and a good interest is being mani-  
fested. Brethren passing through the city should  
not fail to attend the services when they can pos-  
sibly do so. Sister Boone is doing all in her  
power to increase the borders of Zion and is ac-  
complishing much for the church, for God and  
for humanity. Pray that the Lord may send  
more reapers!—*Jas. Z. Gilbert.*



Oak Grove, Iowa.—Last Saturday, June 10, was our regular quarterly council. Everything passed off pleasantly. Our church is in good working order. We appointed our love-feast for Sept. 16. We expect to hold a series of meetings at the same time.—*S. B. Cline, Sec., River Junction, Iowa, June 12.*

Hagerstown, Ind.—Our Communion in the Nettle Creek church, Wayne Co., Ind., was held June 10. Bro. I. J. Rosenberger officiated. We had a very nice meeting, good preaching, a very large attendance, and excellent order. Bro. I. J. Rosenberger addressed the congregation the day after the Communion.—*Ida E. Teeter, June 13.*

Greene, Iowa.—Our feast was an excellent one. Though the attendance was not as large as usual, from the adjoining churches, yet we had ample ministerial help to make the meeting a success. One was made willing to accept Christ and his Gospel. He was baptized "and went on his way rejoicing."—*J. F. Eikenberry, June 13.*

Wesmer, Ark.—Bro. A. I. Mow came to us on the evening of May 22 and remained till the 31st, preaching, in all, nine sermons. There were no additions, but the promise of one in the near future. Bro. Mow is an able and earnest worker for the Master. We had the best of order. We hope our brother will come to us again.—*John Coyn, June 3.*

Shannon, Ill.—Since our arrival here we attended the feasts at Yellow Creek and West Branch, and the second day at Cherry Grove. These feasts were well attended and enjoyable. Altogether our visit in Northern Illinois was pleasant, but will here state to those concerned, that to-day we leave for our home at Kingman, Kans., where we may hereafter be addressed.—*Samuel Bowser, June 13.*

Quinter, Kans.—The church at Quinter numbers about fifty-two members. We are still laboring for the upbuilding of Christ's kingdom. May 28 we met for the purpose of organizing a Sunday school and elected the necessary officers. We are to meet every Sunday at 10 A. M. We have preaching at 11 o'clock. My ardent prayer is that this will help us to feed upon the Word of God and that it may be the means of bringing at least some back to the fold. We ask the prayers of all God's people in our behalf.—*J. B. Wertz, June 6.*

New Stark, Ohio.—The love-feast in the Eagle Creek church was a pleasant one. Perhaps, on account of the very busy season, the attendance from adjoining churches was not as large as at some other times. One feature of the meeting was especially enjoyable to us. Four dear little girls, not yet in their teens, came into the church. One dear sister, who had left us, was restored. Bro. Wm. Tombaugh was elected to the office of deacon, and duly installed on Sunday, after service. A vote was also taken for a minister, but as the votes cast were too few and scattering to justify an election, no choice was made.—*J. R. Spacht, June 11.*

A Sad Accident.—May 24, John, the eldest son of Bro. Joseph and sister Nancy Andes, provided himself with a gun, made of a piece of gas pipe, one end of which was plugged up, and set into a stock. Into this barrel he put a tube and a spring, to take the place of a hammer. While endeavoring to shoot a rabbit, the plug blew out and a particle of wood or metal entered the eye and penetrated the brain. He lingered on till Saturday, when his spirit took its flight. The funeral was conducted at the Brethren church by Bro. C. H. Brown, in the presence of a very large and sympathizing congregation.—*Frances Hilderbrand, Mound City, Mo.*

Woodland, Ill.—Our quarterly council was held June 7. Quite a number of members was present and much business came before the meeting, but all was disposed of in a pleasant manner and with good feeling, for which we thank the Lord. One was received by letter and one reclaimed. We appointed our love-feast for Oct. 14 and 15. We expect to commence a series of meetings Oct. 1, and to continue over the love-feast. Bro. Silas Gilbert, of Ohio, was chosen to conduct the series of meetings. A general invitation is given to members of adjoining churches, and others who wish to be with us.—*Lydia Walter.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

FRANTZ—HOFF.—By the undersigned, at his home, June 3, 1893, William J. Frantz and Rachel E. Hoff  
JASPER BARNHOUSE.

HOLLINGER—DEARDORFF.—Near Gettysburg, Adams Co., Pa., June 1, 1893, by Eld. C. L. Pfoutz, Bro. Albert Hollinger, of Huntsdale, Upper Cumberland church, and sister Anna B., youngest daughter of Bro. Ephraim Deardorff.  
B. F. KITTINGER.

REPLOGLE—BLOOM.—By the undersigned, at his residence, David B. Replogle, of Woodbury, and Olive Bloom, of Everett, Pa.  
D. S. CLAPPER.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

FRANCIS.—In the eastern part of the Belleville church, Kans., June 5, 1893, Thurey Francis, aged 66 years, 7 months and 23 days. She was born in Monroe County, Ohio, in 1826, and married Isalah Wilson in Elkhart County, Ind., in 1850. They settled in Kansas in 1884. She was a member of the Brethren church. She leaves a husband, one son and two daughters. Funeral by the writer.  
WM. LUGENBEE.

ROSENBERGER.—In the Sandy Creek church, W. Va., Adam Rosenberger, aged 80 years, 10 months and 26 days. Bro. Rosenberger was a faithful member of the Brethren church for many years. Much could be said of his goodness, but we leave that with the Lord, who knoweth all things. Funeral services by the writer and Eld. Jeremiah Thomas.  
JASPER BARNHOUSE.

WHITTEN.—In the Greenwood church, Texas Co., Mo., May 12, 1893, Lillie L. Whitten, infant daughter of Bro. Abraham C. and sister Rosa Whitten, aged nearly four months. Services by the Brethren.

WHITTEN.—In the Greenwood church, Texas Co., Mo., May 14, 1893, of consumption, Bro. Abraham C. Whitten, father of the above, aged about 40 years and 8 months. Bro. Whitten leaves a wife and two children. Services by the Brethren.  
J. J. TROXEL.

WALTMAN.—In the Salem church, Montgomery Co., Ohio, May 24, 1893, of cancer of the stomach, Bro. Charles Wilson Waltman, aged 48 years, 3 months and 3 days. He was born in Frederick County, Md.; came to Ohio in 1872; married sister Mary Bets in 1878. He leaves a wife and four children. He was anointed six days before his death; a few days later he became speechless. Funeral by brethren Samuel Horning, Jesse Kinsey and the writer, from Rev. 14: 12, 13.  
JOHN H. BRUMBAUGH.

CRIFE.—In the Rock Run district, Elkhart Co., Ind., May 30, 1893, sister Cora, wife of Bro. Levi A. Crife, aged a little over 17 years.

HUBLEY.—In the East Nimshillen church, Stark Co., Ohio, May 18, 1893, sister Lucy A. Hubley, wife of Bro. Henry Hubley, aged 55 years and 8 days. She united with the Brethren church sixteen years ago, and was devoted to the cause she espoused. Funeral sermon by Bro. Charles Kinsey from 2 Tim. 4: 7, 8.  
HENRY HUBLEY.

HAMMAN.—At his home, near Salem, Nebr., May 20, 1893, Philip Hamman, aged 83 years, 3 months and 20 days. He was born in Shenandoah County, Va., in 1810. His remains were brought back and interred in the Pine Creek cemetery, Ogle Co., Ill. Funeral discourse by the writer and Samuel Lahman.  
D. E. BRUBAKER.

SHOEMAKER.—In Akron, Ohio, May 9, 1893, of scarlet fever, Carrie Lula, daughter of friend Lorin and May Shoemaker, aged 4 years, 2 months and 2 days. Funeral by Eld. Samuel Garver from Matt. 18: 3.  
LYDIA WERTZ.

WINELAND.—At his home in Williams May 31, 1893, Daniel Wineland, aged 86 years 22 days. He was born in Bedford County, Pa., was married to Miss Elizabeth Lantz Aug. them were born thirteen children, six sons and seven daughters. He moved with his family from Bedford to Knox County, Ohio, in 1831. His wife died moved from Knox County to Williams County settled on the farm on which he died. He joined Baptist church about the year 1857, and served for a number of years. He was married to Sarah Mupe, Feb. 24, 1861, and unto them children, two sons and two daughters. He lived his Christian life for about thirty-five years. Funeral by the writer.

EIKENBERRY.—In the Greene church, 1893, Elizabeth C., daughter of Bro. Levi Eikenberry, aged 14 years, 6 months and 3 days.

EIKENBERRY.—Also, April 24, 1893, E. years, 11 months and 10 days.

These children died with scarlet fever with children of the family were sorely afflicted with hence they were buried without any funeral J. F.

ADAMS.—In the bounds of the Eel River usko Co., Ind., May 29, 1893, Fanny Adams, months and 5 days. She was born in Lancaster, Nov. 24, 1808. Services by Jacob Snell.  
EMANUEL

PITTINGER.—In the Black River congregation, Ohio, May 10, 1893, sister Mary, wife of aged 66 years and 7 months. Deceased was Eld. Jacob Garver, of Lattasburgh, Wayne Co. Pittenger was a great sufferer from rheumatism. The last two years she was unable to take sufferings at times were intense. A kind a band and seven children are left. Funeral by from Job 14: 1.

GEHBART.—In the Nettle Creek church Ind., May 6, 1893, sister Susannah Gehbart, months and 18 days. She was born and raised town, Ind. She was married to John B. G. 1860. To them were born five children, two daughters. One son died in infancy. She German Baptist church about thirty years, elders Lewis W. Teeter and Abraham Bowman 1: 21.

DIERDORFF.—At the home of her Dierdorff, near Franklin Grove, Ill., April lena Dierdorff, aged 81 years, 3 months and 1 al occasion was improved by Bro. Levi Tro mert church, where interment took place.

BEECHLER.—In the Salem church, Ohio William Beechler, aged 70 years, 5 months 1 united with the Brethren church in 1859, deacon in 1860. He faithfully discharged t office. Funeral services in our central house Stutsman and the home ministers. Theme, after death." JESSE K

### The Gospel Messenger

Is the recognized organ of the German Baptist or and advocates the form of doctrine taught in the N pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible practice, and maintains that Faith toward God, Rep works, Regeneration of the heart and mind, baptism for remission of sins unto the reception of the Holy G on of hands, are the means of adoption into the house church militant.

It also maintains that Feet-washing, as taught in J ample and command of Jesus, should be observed in

That the Lord's Supper, instituted by Christ an served by the apostles and the early Christians, is a connection with the Communion, should be taken in the close of the day.

That the Salutation of the Holy Kiss, or Kiss of upon the followers of Christ.

That War and Retaliation are contrary to the principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non world, as taught in the New Testament, should be o lowers of Christ.

That the Scriptural duty of Anointing the Sick with of the Lord, James 5: 14, is binding upon all Christians. It also advocates the church's duty to support Mi work, thus giving to the Lord for the spread of the conversion of sinners.

In short, it is a vindicator of all that Christ and th joined upon us, and aims, amid the conflicting theories modern Christendom, to point out ground that all m fully safe.

The above principles of our Fratern on our Brethren's Envelopes." Use them! per package; 40 cents per hundred.







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## Announcements.

### LOVE-FEASTS.

June 30, at 6 P. M., in Salem church, Macleay, Oreg.  
July 4, Coon River church, Iowa.  
July 4, at 4 P. M., Fairview church, Appanoose Co., Iowa.  
Aug. 26, at 2 P. M., at the Crooked Creek church, Washington Co., Iowa.  
Sept. 16, Grenola church, Elk Co., Kans.  
Oct. 6, at 4 A. M., Sugar Creek, Whitley Co., Ind.  
Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.  
Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.  
Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.  
Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.

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Successfully treated by Dr. G. N. Boteler, of Waynesborough, Pa., where he has practiced for the last sixteen years. Dr. Boteler is a graduate of the University of Maryland, at Baltimore City. References given and correspondence solicited. Address, Dr. G. N. Boteler, Waynesborough, Pa. 3160

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will stop the growth and leave the head smooth as a natural-born mulley. It is a chemical compound, easy to apply and sure to do the work. No more bloody heads! No more days of pain! No ugly-looking stub horns! Four years in actual use! Every bottle guaranteed. It costs less than one cent a head. Sent prepaid to any part of the United States for 75 cents per bottle. Agents wanted everywhere. Send for circular. Made only by A. W. Brayton, Manufacturing Chemist, Mt. Morris, Ill.

Having investigated the merits of the above preparation, and also examined a large number of testimonials, we have no hesitancy in recommending the "Horn Preventer" to our readers.—B. P. Co. 3171

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## AGENTS

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Such as Scrofula, Sores, Boils, Tetters, Blotches and for any of the various skin diseases that begin to show themselves.

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Coated tongue, bad taste in mouth, yellowish complexion, Sick Stomach, Constipation, Headache, Weakness, Biliousness, Indigestion, etc.

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The "Discovery" and "Pain Cure" are the same preparations that were given away by sample bottles at the Annual Meeting at Muncie, Ind. Many will also remember what a blessing the "Pain Cure" proved to be at the Annual Meeting at Cedar Rapids, Iowa, in June, 1912. If they were not good and reliable preparations I could not afford to give several thousand bottles away at Annual Meeting, and offer to sell them on a strong guarantee, "No cure, no pay."

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S. E. DUBBEL,  
Muncie, Ind., June 6, 1893.  
Dear Sir:—Please send me one dozen large bottles of your "Dubbel's Double Discovery," for the blood and

I ver. I have used one bottle in m  
got from you during the Annual Me  
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glad to say it does. Respec  
F. L.

Muncie, In

S. E. DUBBEL,  
Dear Sir:—A sample bottle of yo  
covery" given me at the Annual Meet  
proved to be well adapted to the case  
would like to get another bottle. Pleas  
your agent is or where I can get it.  
Respec

I have received a number of letters fr  
of the country similar to the above, w  
virtue and value. Brooklyn, Lo

S. E. DUBBEL,  
Dear Sir:—I have been using yo  
"D. D. D.," and find it does what you  
certainly contains much virtue and cur  
build up the system. I have been very  
benefited by its use, and I can recomm  
brilliant medicine, and wish you succe  
lean of its value.

Washington, D. C.

S. E. DUBBEL,  
Dear Sir:—I have used a bottle  
"Discovery" and wish to say I think it  
the good effects I have received from  
bottle of the "Discovery." I regard  
cure for Malaria and Liver trouble. Yo  
Pain Cure" gives the best of satisfacti  
Yours Ver  
J. G. TAEFFER, 4

S. E. DUBBEL,  
Dear Sir:—Please send me two  
"Red Thyme Pain Cure." I can not  
have twice cured my horses of colic in  
is certainly a valuable medicine for mar

### The Offer for Agents

Any person who secures me a reliable  
order for more than five dollars (\$5.00)  
in first order at agents' prices, I will gi  
securing the agent, the valuable book "S  
Said book is advertised in the Messenger  
who take the agency themselves, by w  
will get the book, or, if you prefer, I  
dollar's worth of medicines at retail pri  
book.

### The Offer for Private Use

Private families who wish to order me  
own use or to divide with their friends,  
at agents' rates, moreover there is no  
ry. Any person who orders not less  
(\$5.00) worth at agents' rates for private  
free of charge one 50 cent bottle of  
Bitters." I make this special offer so  
cut the value of the "Bitters." The  
penny said orders for private use. This  
the chance to keep a small quantity  
and "Pain Cure" in their homes for su  
Write for prices and terms to agents  
this advertisement will appear two time

S. E. DUBBEL,  
Manufacturer and  
Waynesboro,

### Sunday-School Rec

The following list of things is need  
schools:  
Testaments, Flexible, red edge, per do  
Minute Books, each .....  
Class Books, per dozen.....  
S. S. Primers, with fine engravings, p

### New and Beautiful Sunday-S

"The Gem," 50 picture cards, each  
text, verse of hymn, .....  
250 Reward Tickets—verse of Scrip  
blue, .....

### Reliable Rem

Dr. Kilmer's sure Headache Cure an  
are kept in stock and sold by brethren  
Co., Mt. Morris, Ill., Sol. Dietrich, Fr  
and A. S. Goughnour, Waterloo, Iowa  
the brethren to try these remedies, as  
the best medicines made.  
For Terms and Prices address: S.  
South Bend, Ind.

### The Steel Wender Fence

Durable, powerful, rapid and easy  
operate. Weaves from 40 to 60 rods  
slat or picket fence, in the field to l  
posts per day. A steel machine at t  
price of wood. The best machine ma  
and sold, for smooth, rough or hilly su  
fences. Sold direct to farmers at who  
sale. Address the Goshen Fence Ma  
chine Co. (Geo. D. Lint, W. T. Pittin  
er), Goshen, Ind.

### VIRGINIA

Albemarle Co.  
The great fruit, grain and stock-rai  
State. Winters mild and short.  
Health fine. Near the great markets,  
profitable investments. LAND C  
CHEAP! Farms and City property G  
SAM'L.







## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### PATIENCE.

[All the Year Round.]

Be patient! Easy words to speak  
While plenty fills the cup of life,  
While health brings roses to the cheek,  
And far removed are care and strife.

Falling so glibly from the tongue  
Of those—I often think of this—  
Whom suffering has never wrung,  
Who scarcely know what patience is.

Be patient! When the sufferer lies  
Prostrate beneath some fell disease,  
And longs, through torturing agonies,  
Only for one short hour of ease.

Be patient! When the weary brain  
Is racked with thought and anxious care,  
And troubles in an endless train  
Seem almost more than it can bear.

To feel the torture of delay,  
The agony of hope deferred;  
To labor still from day to day,  
The prize unwon, the prayer unheard.

And still to hope and strive and wait  
The due reward of fortune's kiss;  
This is to almost conquer fate,  
This is to learn what patience is.

Despair not! Though the clouds are dark,  
And storm and danger veil the sky;  
Let fate and courage guide thy bark,  
The storm will pass, the port is nigh.

Be patient, and the tide will turn,  
Shadows will flee before the sun;  
These are the hopes that live and burn  
To light us till our work is done.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Temperance.

BY ENOCH EBY.

"Every man that striveth for the mastery is temperate in all things."—1 Cor. 9: 25.

#### Part Two.—Dress.

ON this point, women, as a rule, are more intemperate than men. The love of ornamentation is more fully developed in the woman; but the love of liquor and tobacco is strongest in the man. The Bible characteristics of dress are neatness, modesty and comfort. Immense sums of money are uselessly and sinfully spent in vainly ornamenting the dress. It adds nothing to comfort, neatness, or even beauty. It often costs more than the dress itself, and does not conduce to physical comfort or health, and is not in accord with good common sense. It often sows the seeds of premature death by tight lacing, etc.

Some are ever trying to satisfy an intemperate desire to keep pace with the fashions and styles of the age. Many men have been financially ruined by their wives' intemperate habits of dress. A few years ago, when the crusaders, in their zeal against strong drink, rolled the beer kegs into the streets in the face of the saloonkeepers, we frequently heard the remark made that the women are more intemperate in the use of jewelry and ornamentation than the men are in the use of liquor. Consistency is power, but it is a jewel, rarely found.

The third chapter of Isaiah plainly shows God's disapproval of the costly wardrobe. If one of comfort, neatness, healthfulness and modesty, costing fifty dollars, will meet the necessities of

our nature, it is certainly intemperate and sinful to have one costing two or three hundred dollars. We are not required, morally or religiously, to do as others do, except so far as they do right. There are certain principles laid down in the Bible, and to them we must adhere, whether others do or not. Bible adornments are not outward, such as "plaiting the hair and wearing of gold, or putting on of apparel; but the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 3, 4. Again, modesty, shamefacedness and sobriety are characteristics of Bible principles, and become women professing godliness. 1 Tim. 2: 9. The wearing of gold and costly array is only to please the eye; the desire to do so does not originate in a pure and well-developed heart; it is incompatible with holy principles; therefore it is only consistent with extravagance, which is intemperance.

This anti-gospel practice of keeping up a costly wardrobe, in order to keep up with the styles of this age, is not detrimental to the individual alone, but to the cause of Christianity in general. It saps the church of her spirituality and destroys her power for usefulness. She cannot expect to reform the world of intemperance, or any other evil, so long as she is guilty herself. She drives the poor from her door, whereas the Savior provided for the poor, willing to have the Gospel preached to them. Salvation is placed within reach of the poor. The danger is with the rich. "Woe unto them that are rich." "How hardly shall the rich man enter into the kingdom of heaven," etc.

Again, the same principle obtains in the erection and furnishing of large, costly mansions, with many vain embellishments to please the eye. If a house costing two thousand dollars, built for comfort and durability, meets all our wants, to build one for six thousand would be an intemperate use of money, merely to gratify a corrupt desire for vain display. In furnishing the house we frequently see the same waste of the Lord's money exhibited. If we can furnish the house neatly and comfortably with one thousand dollars, and we spend two thousand, we violate the principle of economy taught by the Savior, when he commanded the fragments to be picked up, "that nothing be lost." John 6: 12. Thousands, and even millions, of dollars are vainly and sinfully spent in this way, in violation of the moderate rules of temperance. And wherefore? All because the heart has never been sufficiently renewed by the power of God's Word and Spirit to learn temperance in all things. Again, we are taught to be temperate in our eating and drinking: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. The relation between body and mind is such that, in order to have our mental powers developed, we must have a healthy body. And that depends much on our eating and drinking. Our food must be prepared with respect to both quality and quantity. God is not glorified in a broken-down system, by our violating the laws of nature, by intemperate habits of living. God has given us our bodies to keep right, so that they may be fit temples for the Holy Ghost to dwell in; hence, in furnishing our tables, it is important to let our moderation be known unto all men. Much vanity and extravagance are exhibited in this way. Dainties and sweetmeats are often provided to tempt the perverted appetite. A little of each variety increases the quantity to unlawful dimensions, and dyspepsia is the result. Moreover, a variety of diseases is engendered and premature death often follows. Thus the good Lord gets the blame for sending the afflictions, when often we are to blame ourselves. Daniel would not eat of the King's meat or drink of his

wine, but preferred pulse (a seed re bean) and water, and at the end of countenance was fairer and more flexible countenances of the rest. Dan. 1: 15. the glory of God, and not to the king. His religion controlled his appetite; he refused the meat and accepted the were pure temperance principles.

#### AVARICE.

As temperance controls the natural passions of men, it will apply to the as to the spendthrift. The two modified by developing the medium simply an unlawful or intemperate money. "The love of money is the evil." 1 Tim. 6: 10. This avaricious will lead to many other evils. One among the great sins named in Hear the prophet: "They will devise violence, they oppress a man and his Micah 2: 1, 2. This is often done money at an exorbitant rate of interest takes the home by violence; the mort closed, and the poor man and his fa pressed.

Again, "Woe unto them that jo house, that lay field to field, till there that they may be placed alone in the earth." Isa. 5: 8. This unhalloved will not only cause the miser to oppr but he will take the advantage in a tr deceive, not tell the truth, counterfe money but work. He will be tempte ferior goods and sell them as the best ket; to have false measures and weigh will induce a man to take a sample of market as a bait by which to sell He will have one price for his land s and another to the buyer. He q by the money deposited in the bank fer. He is ever on the alert to buy p persons in straitened circumstances low price, thus increasing his wealth pence of the poor. His heart becom by the sin of covetousness, his symp poor is dead, his conscience sear naught, it is naught, saith the buye he is gone his way, then he boasteth. 14. The covetous man is often le midnight robbery and even murder, s days in the penitentiary or on the g the Lord deliver us all from the grea etousness.

Bible temperance condemns all the gotten by these antiscriptural practi may wink at it, but the Gospel is to b and it condemns all unrighteous ga under the head of avarice or covetous

Again, according to Webster's defini so according to the definition of the temperate in our speech we must not boisterous language. The Savior say give account for every idle word they by thy words thou shalt be justified words thou shalt be condemned." "Should a wise man utter vain . . . Should he reason with talk? or with speeches wherewith h good?" Job 15: 2, 3. Again, "S full of talk be justified?" Job 11: merely for the sake of talk, when n the Scriptures condemn, because it ance. "Let your speech be season that it may minister grace to the h 4: 6.

Again, the tongue must be contr horse with the bit, or the ship wit James 3. If uncontrolled, it will



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engage in gossip and talebearing, foolish talking and jesting, which are not convenient. It should rather be used for giving of thanks. Eph. 5: 5. Those Scriptures, with many others, teach us the importance of being temperate in speech, cool and calm, weighing our words well before we utter them. Out of the abundance of the heart the mouth speaketh; and in order that the tongue may have something good to say, the heart must have time to meditate, investigate and weigh. Evil thoughts must be suppressed, so that the heart may be kept pure. But if the tongue utters them as fast as they are formed, the fountain will be impure, and then the stream cannot be otherwise; for no fountain can bring forth salt water and fresh. "Be swift to hear and slow to speak" is a good motto. James 2. We hear much that needs culling before we repeat it. Then we can have time to put the good on the tongue, and it will do others good. The vain thoughts, which David said he hated, and the gossip we hear we can suppress, or throw away, and thus harm no one. But if we ponder them in our heart they may conceive and produce lust, and when sin is finished it bringeth forth death. Therefore control the thoughts well, and the actions will be in keeping with the highest order of Christian purity.

The evils that result from an immoderate or improper use of the tongue are simply innumerable: quarrels in families and neighborhoods, resulting in lawsuits; even wars between nations have been provoked by the tongue; churches have been disgraced and ruined; the reputation and influence of good men have been greatly injured. It is truthfully represented as the fire of hell, a world of iniquity that setteth on fire the whole course of nature. James 3: 6. "Therefore if any man among you seemeth to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Moderation is required in speech as well as in action.

Temperance may also regulate a person's habits that he will not overwork himself either mentally or physically, as is frequently done. It will subdue his passions, govern his temper; in short, it will so overrule and modify all the faculties of the soul and body as to render them useful to society and honorable to God. Without this heaven-born principle, man is a mere cipher; while in his original state he was a little lower than the angels, crowned with glory and honor. Ps. 8.

Booth, Kans.

#### LAYING THE FOUNDATION FOR A HAPPY HOME.

BY GERTRUDE A. FLORY.

In Two Parts.—Part One.

THERE is no sight on earth more beautiful, more heavenly, than the pious "twain," made "one," with little children clinging about their knees. Wherever you find a union so blessed, you find a happy home; for there heart responds to heart, and soul speaks to soul in harmonious thought. Nothing less than this is holy marriage; nothing less can yield domestic bliss.

How important, then, that persons, contemplating matrimony, should choose congenial help-meets with whom to build a happy home! All other preparations are mere ciphers, compared with this. Yet few transactions receive so little serious thought and skillful management; although this far out-weighs all other life concerns, in its influence for good or evil to mankind. It is a life-engagement, whether long or short, sad or joyous, and is freighted with weighty responsibilities, which reach beyond the bounds of time. We may well wonder if the work of salvation is

fraught with graver results than matrimony, since immortal souls are its fruit, and heaven or hell must be their eternal destiny.

It is sometimes said that love can harmonize all differences of minds, and even conquer dislikes. Love can do this; but only the sweet, ravishing love of God, whose music drowns all inharmonious chords. Few mortals, however, possess this divine attribute in a measure so full. All loves, both human and divine, are but tributaries of the Living Stream, and that which makes the "twain one flesh" has no ripples of discord. The tie that binds discordant minds as "one" is only a mockery of nuptial bonds. As soon expect the waters of two streams to flow separately in one channel, as union where there is no blending of sentiment.

This thought opens the door for the inquiry of a pious, devoted Christian girl, to whom "no place on earth is so dear as God's sanctuary, no entertainment so joyous as his services": "Can I risk matrimony with a man who can not be moved from his belief, that morality is the only religion one needs?" No, not for anything that earth affords, if you value happiness. Woman's highest earthly attainment is that of a devoted Christian wife and mother; but she had better go down to her grave unloved and alone, than be doomed to go through life "unequally yoked" with one who will hinder in all her life work.

Locked in the hearts of those unhappily married, are walls of sorrow so sad, so deep, so bitter, that the world would be moved to pity, should they break forth suddenly into speech. Only the truly brave and noble-hearted, who lean upon the Savior's strength, can suffer thus and be still; suffer and be strong; and frequently the spirit is crushed in despair beneath this mighty burden. Like a bird, shorn of its wings, it flutters on the ground, helpless, useless, unable to rise. Such woeful results are not the work of chance nor of Providence, as many believe, but the sequel of misguided judgments.

Surely, if Providence had a spark of human nature, he would arise in righteous rebellion against the many charges brought against him, which erring mortals ought to bear themselves. Let us illustrate that thought: A young lady finds her ideal husband, with one exception,—he is intemperate. This awful truth lies heavy on her heart. She is aware that, however well she may love him in every other respect, she can not love the drunkenness. She knows, too, that the place where intemperance staggers over the threshold day after day, is only a mockery of home, and the sorrow of that household blights and withers the hearts of the inmates; and that the wine cup's sting is keener than the sting of death. Still she marries him, hoping that her pure love may woo him from the wine. But, alas! like ninety-nine cases out of a hundred, she learns, too late, that strong drink is her rival, and she is scorched and scathed in the bitterness of its woe. Daily from her agonized heart arises the piteous cry: Almighty God! is there a sorrow on earth so deep, so grievous, so WITHERING as that abiding in the drunkard's home?

"Oh, that every girl in our drink-cursed land would say,

'I will ne'er give my heart and my hand  
Unto one whom I ever have reason to think  
Would taste one small drop of the poisonous drink,'  
And reply when she's wooed, 'I'm a foe to the wine,  
And the lips that touch liquor shall never touch mine.'"

No woman can "reverence" a man whom she can not respect and look up to as her superior. Therefore his character should be such that she can honor, love, and admire. It is a noble act to convert one from the error of his way, but when you must marry a sinner to convert him to Chris-

tianity, you had better make sure of the conversion first. What can not be done by a pious and holy influence during courtship is not likely to be accomplished after the legal ceremony is pronounced. Hence the affections should be guarded and guided by reason, not fancy.

Love is not a mystical emotion which seeks its mate regardless of the possessor's will and control. Love, like all the attributes of God, implanted in man, is under man's control, and he can elevate and enhance it by directing it to a congenial partner for God's glory, or debase it by an opposite course. But love is mutual if it is to endure. It can no more retain its fervency, unnurtured by love, than the body can retain its vital force without proper nourishment.

La Porte, Ind., Box 515.

#### HYMNS AND AUTHORS.

BY JAMES A. SELL.

IN our continued use of hymns some become favorites because they appeal to our experience and bring home to our hearts some truths with consoling power. Such ones never grow old. Among this number we class: "There is a Fountain Filled with Blood;" "Oh for a Closer Walk with God;" "God Moves in a Mysterious Way."

The author of these is William Cowper. He was born in 1731. Were it not for the blessed fruits of his devoted life in after years, the earlier part would be sad to relate. He was shy, nervous, had poor health and weak eyes, and at the tender age of six years suffered the loss of a devoted and affectionate mother. His father seemed to be poorly adapted to train a child of such a sensitive temperament. When he was eleven years old his father required him to read a work on suicide and give his opinion of it. At eighteen he was put to the study of law, which he was not at all inclined to. He continued at it until it unsettled his reason, and he made several attempts to commit suicide. He was then confined to an insane asylum for six months. When his reason returned, he one day took up a Bible to read and his eyes fell on Romans 3: 25, and this brought about his conversion. He had a deep and blessed experience and wrote many pretty things in verse, expressing his rapture at this happy change. It was in reference to this joyful season that he in after-years wrote: "Oh for a Closer Walk with God."

After he returned from the asylum he felt lonely, and wandered into the fields and found a shady nook, suitable for his private prayer and solemn meditation, and of it he wrote:

"The calm retreat, the silent shade  
With prayer and praise agree;  
And seem, by thy sweet bounty made  
For those who follow thee.

"There if thy spirit touch the soul  
And grace her mean abode  
Oh with what peace, and joy, and love  
She wrestles with her God!

"There, like the nightingale, she pours  
Her solitary lays,  
Nor asks a witness of her song  
Nor thirsts for human praise."

Cowper became associated in ministerial work with John Newton, and they labored together for about twelve years, during which time Cowper issued a hymn-book, which was mostly of his own composition. Newton gave the following strong and beautiful tribute to the memory and worth of this godly man: "In humility, simplicity and devotedness to God, in the clearness of his views of evangelical truth, the strength and the comforts he obtained from them, and the uniform and beautiful example by which he adorned them, I



thought he had but few equals. He was eminently a blessing, both to me and to my people, by his advice, his conduct and his prayers. The Lord, who brought us together, so knit our hearts and affections, that for nearly twelve years we were seldom separated for twelve hours at a time, when we were awake and at home. The first six I passed in daily admiring and trying to imitate him; during the second six I walked pensively with him in the valley of the shadow of death.

"I heard him and admired, for he could bring  
From his soft harp such strains as angels sing;  
Could tell of free salvation, grace and love,  
Till angels listened from their home above;  
I woke my lyre to join his rapturous strain  
We sang together of the Lamb once slain."

The following story is told of a man by the name of Captain Rogers. He became anxious about his soul while leading a sea-faring life, and was desirous to confess Christ before his crew. On a certain voyage, a Baptist minister being on board, he demanded baptism; accordingly a boat was lowered and the rite was performed in the China Sea. After his return home, he frequently said to the chorister of his church, "When I am on my death-bed I want you to sing for me."

"There is a fountain filled with blood."

In 1875, during a revival in the Tenth Baptist church, Philadelphia, Pa., Rogers gave a warm exhortation to sinners to come to the Savior, and at the close of the meeting proposed to be sung:

"There is a fountain filled with blood."

While singing he sank to the floor. Supposing that he had fainted some men near him took him into an adjoining room, and the congregation finished singing the hymn. When they ceased singing, the announcement was made that he was dead. Little did he think when he announced the hymn that his oft-repeated request would be just now verified by the very one from whom he made the request.

It is a fact well known, that nearly all great poets are tinged with a shade of sadness, bordering at times on melancholy. This may be accounted for on the principle of one extreme producing another. They are susceptible of an almost entrancing rapture of feeling while giving scope to their vivid imagination, while roving over the flowery fields of the fairy land, and when the reverse comes they fall into the maze of despondency.

Cowper thus wrote of himself: "It is no easy matter for the owner of a mind like mine to divert it from sad subjects, and fix it upon such as may administer to its amusement."

Once under a fit of mental derangement he decided to take his life by drowning, believing it to be God's will that he should so do. He ordered a carriage to take him to the river Ouse, some two or three miles away. It being after night, the driver lost the way, and in this way Cowper's mind was diverted from the temptation, and immediately on his return home he wrote,

"God moves in a mysterious way  
His wonders to perform."

His friends, knowing his tendency to despondency, presented to him pets of all kinds to which he became greatly attached, and they afforded him much amusement and diversion. But the gloom of insanity deepened about him, and in 1773 he was in a midnight of mental gloom. He afterwards partially recovered, yet to the close of his life he suffered under the belief that God had rejected him.

The following poem was written by some one on a visit to Cowper's grave. The reader who is familiar with his hymns will notice how beautifully and appropriately they are quoted:

"I went alone. 'Twas summer time;  
And standing there before the shrine  
Of that illustrious bard,  
I read his own familiar name,  
And thought of his extensive fame,  
And felt devotion's sacred flame  
Which we do well to guard.

"Far from the world, O Lord, I flee,  
How sweet the words appeared to me,  
Like voices in a dream!  
'The calm retreat, the silent shade,'  
Describe the spot where he was laid,  
And where surviving friendships paid  
Their tribute of esteem.

"There is a fountain.' As I stood  
I thought I saw the crimson flood,  
And some 'beneath' the wave;  
I thought the stream still rolled along,  
And that I saw the 'ransomed' throng,  
And that I heard the 'nobler song'  
Of Jesus' 'power to save.'

"When darkness long has veiled my mind,  
And from these words I felt inclined  
In sympathy, to weep;  
But 'smiling day' has dawned at last,  
And all its sorrows now are past;  
No tempter now; no midnight blast,  
To spoil the poet's sleep.

"O for a closer—even so,  
For we who journey here below  
Have lived too far from God.  
Oh for that holy life, I said,  
Which Enoch, Noah, Cowper, led!  
Oh, for that 'purer light' to shed  
Its brightness on 'the road!'

"God moves in a mysterious way;  
But now the poet seemed to say,  
'No mysteries remain.  
On earth I was a sufferer,  
In heaven I am a conqueror;  
God is his own Interpreter,  
And he has made it plain.'"

McKee's Gap, Pa.

#### SOME OF MARTIN LUTHER'S THOUGHTS ON THE LORD'S PRAYER.

BY J. E. YOUNG.

##### Number Two.

On the first words, "Our Father," Luther says: "There is no name among all names which more inclines us toward God than the name of Father. We should not feel so much happiness and consolation in calling him our Lord or God, or Judge. . . . By this word Father the bowels of the Lord are moved; for there is no voice more lovely or more endearing to a father than that of his child.

"Who art in heaven.' He who confesses that he has a Father in heaven, acknowledges himself a stranger upon earth. Hence there arises an ardent longing in his heart, like that of a child who dwells far from his father's country, among strangers, in wretchedness and in mourning. It is as if he said, Alas! my Father! thou art in heaven and I, thy unhappy child, am on the earth, far from thee, in the midst of danger, necessity, and tribulation.

"Hallowed be thy name.' He who is passionate, envious, an evil speaker, a calumniator, dishonors that name of God in which he was baptized, putting to an impious use the vessel that God hath consecrated to himself; he is like a priest who would take the holy cup, and with it give drink to a son, or gather dung. . . .

"Thy kingdom come.' Those who amass wealth, who build sumptuous houses, who seek all that the world can give, and pronounce this prayer with their lips, resemble large organ-pipes which peal loudly, and incessantly in the churches, without either speech, feeling or reason. . . . One goes to Rome, another to St. James; this man builds a chapel, that one endows a religious foundation, in order to attain the

kingdom of God; but all neglect that point, which is to become his kingdom selves. Why goest thou beyond the search of God's kingdom? . . . It is own heart that it should be found." find it there, my brother, my sister? . . . ing to Romans 14: 17, we learn what the of God is: "For the kingdom of God is and drink; but righteousness, and peace in the Holy Spirit."

#### "GET THEE UP INTO THE HIGH MOUNTAINS."

BY ELIZABETH H. DELP.

The lofty, snow-covered mountains of a defense and refuge to people. In the and rocky defiles, Christians have been have lived there secure, knowing that mies of Christ must search long for most inaccessible hiding-places. The found protection among the Alps. The mountain sides of Scotland have been by the prayers and hymns of the Scottish nanteras. And "the mountains round rusalem" were the fortress in which assembled when hard pressed by "stratagems."

Let us think of the mountains as a rest, security, and peace. The cities of were given over to wickedness in the day. When Sodom was destroyed, Lot fled for without a backward glance. And this experience. When we try to live on the level sinful nature, we steadily grow worse an is degradation. The delights of living level soon pall upon us, and we look new excitement or pleasure to bring but it will bring only a despairing sense of disappointment as the truth strikes home all is vanity." He feels like a traveler walking upon the borders of a Dismal he hates the dreary surroundings, but his sinking in the marshes, and it is hard to to the hills. We can only do it by ascending a straight and narrow path. It is difficult higher

"On stepping stones of our dead selves"

to a spiritual life hid with Christ in God. Savior died that we might accept this and if we are born of the Spirit we can higher life. What transporting views have if we are on the mountain heights. In earnestly looking at things which are and eternal we lose sight of the things that and tempted us. Clouds and mists may the plains, but the mountain peaks are the sunlight, and we feel here that, come will, God will help us, and his Holy Spirit guide us.

If our religious life is an every-day business to the heart to God, then sometimes we may glimpse of the glory that overshadowed Jesus and his disciples on the peaks of the mountains. Those about us want to see the manifestation of the Christ-life, not only spoken or even written but lived. Daily let us be a testimony unto the world. Life's softest pillow may lacerate with sorrow and trouble will come; but let us be one of old, "I will lift up mine eyes unto the hills, from whence cometh my help." The lamp of life was burning in the temple was never allowed to go out, so we must be continually sustained by the grace of God. We must not indulge in seeking and low pleasures. The Holy Spirit lead and guide us to faithful work and service. Some part of his vineyard; will help us to stand on the heights and keep us from slipping into the lower nature. We should be looking for him as he is, and to reflect his glory.



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When Elijah was discouraged and wished for death, the Lord came to him in the still, small voice on Mount Horeb. Paul spent part of his life among the granite peaks of Arabia. Moses came down from Mount Horeb with a face shining with the beauty and the holiness of the Lord's presence. O, I know we can not always stand on the clear mountain heights and look off to our home beyond, losing sight of all that lies between; our human nature would drag us down into the lowlands of bondage. But by the grace of God we can so live that, year after year, we grow more serene, more transformed, more like Christ; thus, ever ascending, we may come some-time to the Mount of Transfiguration.

#### QUESTIONS ON BAPTISM.

1. Lyman Abbott, with scores of others, assumes that proselyte baptism existed prior to John the Baptist. Moses Stuart said there is no proof of such a fact. What is now the testimony from reliable sources?

2. In what sense was the baptism of John from heaven? (a) Was it direct, as circumcision to Abraham? (Some have assumed that circumcision was in existence in Egypt prior to Abraham. To my mind there is no proof of such fact. Or, (b) Was the baptism of John from heaven in the sense of a purification by washing as under the Levitical dispensation,—thus, like the Lord's Supper, a modification of a previously existing ordinance, the Passover? JOHN G. FEE.

Berea, Ky., April 24.

1. THE assumption, made by Lyman Abbott and others, is absolutely without historical evidence. No new light on the subject has appeared since the days of Moses Stuart, and his candid admission ought to satisfy Pedobaptist scholars, until they find evidence which he did not possess. The earliest mention of it is in the Talmud; and although some of these Jewish writers claim that it came into existence before the fall of the temple, they lived several centuries too late to be competent witnesses. The only way in which men like Abbott pretend to make out the case, is by arguing backward from this late date, as they do for infant baptism, and as Episcopalians do for Episcopacy. The argument, indeed, is much weaker than in these latter instances, because of the longer period over which it has to stretch itself. In the same way the apostolic origin of any invention of the Middle Ages could be made out.

It should be said, however, that proselytes were undoubtedly subjected, from the time of Moses, to those baptisms of the whole flesh which Paul styles "divers baptisms;" for every Gentile, when he was first circumcised, was unclean, and before he could enter the congregation of Israel, the law required him to wash his clothes and bathe his flesh in water. This, let it be observed, was not required of him as a proselyte, for the same was required of every Jew who became unclean; and therefore it must not be mistaken for a part of the ceremony of initiation. It may be that this bathing for uncleanness and the disposition to imitate triumphant Christianity, combined to influence the Jews of later centuries to institute proselyte baptism, which was total immersion, but executed by the person himself without the aid of a second person.

2. The baptism of John was unquestionably revealed to him directly from heaven; for no dipping or bathing by divine appointment had ever existed before, in which one person puts another under the water. This is the distinctive feature of John's baptism as compared with the baptisms of the law, so far as the act is concerned; and it stood in marked contrast to those baptisms, in that it was "for the remission of sins." In neither of these distinctive features could John have dared to institute a rite without direct authority from heaven. This necessity for especial divine authority was recognized by the Pharisees in

their demand of John, "Why baptizest thou, if thou art not the Christ, or that prophet, or Elijah?" They held that no man could rightfully introduce an essentially new ordinance, unless he came with express authority from God.

From the dispute which arose between certain Pharisees and some of John's disciples about purification (John 3: 25, 26), we may probably infer that the former mistook John's baptism for a purifying ordinance; and they may have excused themselves from submitting to it on the ground of their scrupulous observance of both the law and their own traditions in regard to purification; but if they did, the mistake was a serious one. In no sense or degree did John's baptism effect a purification of the flesh from legal uncleanness. It cannot, therefore, be regarded as a modification of any pre-existing ordinance of the law. Neither can the Lord's Supper be properly regarded, as Bro. Fee seems to intimate, as a modification of the Passover. The two institutions are as distinct as are the Sabbath and the Lord's Day.

With Bro. Fee's parenthetical statement about the existence of circumcision in Egypt before the time of Abraham, I fully agree. It is true that Herodotus represents the Jews as having received this rite from the Egyptians, but Herodotus lived only five hundred years before Christ, and he had no reliable sources of information so far back. He might easily have fallen into the mistake from his knowledge that the Hebrews, who lived in Egypt four hundred years, observed the rite, connected with the fact that it was practiced later by the Egyptians. Some of the ancient monuments of Egypt represent men in the act of circumcising, but none of these can be shown to date beyond the time of Abraham. How circumcision came into use among the Egyptians is a question yet to be answered by antiquarians; and when it is answered, we may safely trust that the answer will not, in the least, contravene the historical reliability of the seventeenth chapter of Genesis. It came to Abraham by a direct command from God, whatever may be the way in which it came to the nations not descended from him.—J. W. McGarvey, in the *Christian Standard*.

#### WHO CHANGED THE SABBATH?

I desire to know which day we shall keep for the Sabbath. The Seventh-day Adventists are clamoring and have good claims for the seventh-day Sabbath of the Lord, while most Protestants claim that the first day is the Lord's Day. I am diligently seeking rest and would be thankful if some one would direct me to the right road to everlasting life, that I may have access to the tree of life. Seventh Day Adventists claim that the Catholics changed the Sabbath from the seventh to the first day, and that Jesus Christ gave neither a command nor an example for the first day observance, neither did the apostles observe the first day for the Lord's Day. THOS. S. REBER.

Burnville, Pa.

ANSWER.

Your inquiry covers a good deal of ground. In brief, the seventh-day Sabbath was given to the Jews by Moses under the old covenant (Ex. 16: 29; Deut. 5: 2), hence was in force as long as that covenant was in force. The claim of Adventists that the Sabbath was given to Adam in the creation week is unfounded. Gen. 2: 2, 3 gives no command; it simply tells what God did. Under the law the Jews heard Moses; in doing so they kept several sabbaths. We now are to hear Christ as our better leader on our journey to a better Canaan. We do not keep the seventh-day Sabbath a rest day, because our Leader does not tell us to do so. Are we not safe in this? Adventists admit that in keeping the seventh day they are not obeying Christ. Then are they safe in doing so? Moses, God and the apostles emphatically told us to hear Christ. Now let's do so, and we will have no confusion in this respect.

The Gospel dispensation is a dispensation of work and not of rest. Our reward will be for our work, and not for our rest. "Go, work in my vineyard" is the golden text of the Gospel Age. Hence we have no rest day provided in the Gospel. Our rest is future. But we have the first day of the week, Christ's resurrection day, set aside by the example of Christ himself, as the day for sacred worship. He met with his disciples twice after his resurrection on the first day of the week. (John 20: 19 and 26.) The grand revival on Pentecost was on the first day of the week. "Upon the first day of the week when the disciples came together to break bread," Acts 20: 7. "Upon the first day of the week let every one lay by him in store," etc. 1 Cor. 16: 2. John says, "I was in the Spirit on the Lord's day." Paul speaks of "the Lord's table," "the Lord's Supper." They are called the Lord's because they are of the Lord's institution. Is it not safe to say that the Lord's Day is the resurrection day? Is it not "the day which the Lord hath made?"

The apostles did preach regularly on the Sabbath, just as Advent evangelists preach every first day of the week, because of advantage. But there is no account that the apostle ever made a single appointment on the Sabbath. There is no account that the Sabbath was ever kept after Christ's resurrection by his disciples. Hence we have the example of both Christ and his apostles in observing the first day of the week as a sacred day of worship. Adventists talk and write much about the Pope changing the Sabbath. I affirm the Pope's innocency in the charge, for the first day of the week was kept a sacred day of worship before any Pope was born.

"Who changed the Sabbath?" is a stereotyped inquiry with Adventists. I explain by asking parallel questions. The Jews practiced "circumcision of the foreskin;" we have "circumcision made without hands." Their Passover was a lamb; our passover is Christ. Who made these changes? I answer, These changes were made by God himself in the change of the covenants.

For further information we refer to our tract "Sabbath and Lord's Day," for sale by Book and Tract Work, Dayton, Ohio. I hope you will continue your efforts, for you have the assurance that "they that seek shall find."

I. J. ROSENBERGER.

Covington, Ohio.

"THE end of human life is not pleasure, but duty. He who sets out with the fixed determination to have 'a good time,' is sure to be disappointed. God has so arranged matters that selfishness defeats itself. The most miserable creature on earth is the one that is perpetually grasping after his own advantage, and neglecting to trampling under foot the claims that others have upon him. It is more blessed to give than to receive. The purest joy is that which flows from a benevolent deed. The easiest way after all though its difficulties sometimes appal us, is the way of duty faithfully performed toward God and our fellow-man."

"It is reported of one of the dukes of Savoy that, being asked by certain ambassadors at his court what hounds he kept, he conducted them into a large room where were a number of poor people sitting at table. 'These,' said he, 'are all the hounds I have upon earth, and with whom I am in pursuit of the kingdom of heaven.'"

"THE costliest thing in this world is sin. It costs the purity of conscience. It costs the favor of God, and at the last will cost the loss of the soul, the loss of heaven and the loss of all good."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - McPherson, Kans.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, - - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

## UNCLE PETER'S DREAM.

[By Clara B. Conant.]

"DON'T talk to me of the heathen,  
They're rather too far away;  
I'll send my mite to home missions  
When I have it to give away.

"The pastor talks of our 'brothers'  
In the countries across the sea;  
I felt like telling him Sunday  
They were no relation to me.

"I guess if I do my duty  
(When money is not so tight)  
By the 'heathen' in our own country,  
My record will stand all right."

Tired out from his long day's labor,  
He dropped in an easy-chair  
And slept, while the breeze played lightly  
With his locks of grizzly hair.

What vision of fear intruded  
Into the old man's dream,  
That at length from his troubled slumber  
He waked with a fearful scream?

His wife and daughter came running;  
"Why, father, what ails you? Speak!"  
The farmer eyed them blankly,  
A tear on his wrinkled cheek.

At length in piteous accents  
He said, "I was in a bad way!  
I dreamed that I was a heathen  
In a country far away;

"I lay on a bed of sickness,  
In fever and pain and fright,  
With no one to tell me of Jesus  
As my poor soul took its flight.

"And I stood in the Master's presence  
And pointed at once, in fear,  
At—whom do you think, dear Mary?  
MYSELF—as I'm sitting here!

"Yes, I stood and pointed my finger  
At my 'double.' How trembled he  
As the Savior in sad, stern accents  
Said to him: 'Depart from me!'"

Faster and ever faster  
Did the old man's tear-drops fall.  
"That money I meanly hoarded,  
The heathen shall have it all.

"And I'll stand up to-night in meeting  
And ask them to pray for me,  
For I think I've been more of a heathen  
Than my 'brother' across the sea!"

## MISSIONS PAPERS.

BY W. E. STOVER.

### Number Five.—The Karens.

EARLY in this present century Adoniram Judson was laboring for the salvation of the Burmans. An unbelieving people were they, who rejected the truths of God with vehemence. In the midst of these, however, was mingling a poor, despised people with very different ideas and a strange language. One of these slave Karens was serving as water-carrier in Mr. Judson's house, and had been made free by him. One day this servant accidentally became interested in a tract he picked up in the house. It was written in Burmese, and he read it with great difficulty. But the message was there. He had at last found the long-looked-for herald of the Truth, and the Word of God.

Time was all and all to him now. He became fired with zeal begotten of God. He went to his people and told them of the Book. For many years he was an active preacher of the Gospel,—this first Karen convert,—and was the means of starting active mission work among his heretofore neglected race. Since then thousands and thousands of the Karens have accepted Christ with joy and gladness.

There are peculiar characteristics connected with every tribe and people, and the Karens are heartily no exception to this general rule. They have their folk-lore and fireside stories like unto other people. Many a mother tells her little boy the story of the hare and the snail, or the exploits of Law Kay, while he listens in wonder and then passes into dreamland.

But most striking and most fascinating is their position with respect to religion. One day, they say, they had the Bible, and because of the sins of their ancestors it was taken from them or lost. Yet they are not without a promise. After many years, when they have sufficiently atoned for their sin against God, he will restore the Word and the promise again unto them, and then once more they will be his people, and he will be their God. In the meantime they think the Book is somewhere on the earth,—they don't know where, but God will send it to them in the hands of white people from across the great waters. So, while they await this coming, they do what they can to "be good," and so hasten the glad day. They are not worshipers of idols, but of spirits or demons. They are short in stature, but well proportioned, generally tillers of the soil, and are peaceful and quiet in disposition, and very superstitious.

Their accounts of all things were handed from father to son, and thus for many long years their record of truth was retained. They had no written language until a few years ago when the missionaries reduced their language to writing.

At the risk of being tedious, I desire to compare what we call "their traditions" with the Bible. The Karen account says:

"The face of God is said to shine continually like the rays of the sun; and the wicked dare not look straight at him."

"His face did shine as the sun; and his raiment was white as the light." Matt. 17: 2.

"There can be no night in heaven, there can be no darkness."

"There shall be no night there." Rev. 21: 25.

"God created heaven and earth. The creation of heaven and earth was finished."

"In the beginning God created the heaven and the earth." Gen. 1: 1.

"He created man, and of what did he create man? He created him at first from the earth. The creation of man was finished."

"And the Lord God formed man of the ground." Gen. 2: 7.

"He created a woman. How did he create a woman? He took a rib out of the man and created again (creating) a woman."

"And the Lord God caused a deep sleep upon Adam, and he slept; and he took one of his ribs . . . and the rib . . . woman, and brought her unto the man." Gen. 2: 21, 22.

"Father God said, My son and daughter, Father will make and give you a garden. The garden are seven different kinds of trees, seven different kinds of fruit; among them one tree is not good to eat. Eat not of that. If you eat, you will become old, and you will die. Eat not. All I have created I give you, and drink with care. Once in seven years I will visit you. All I have commanded you to do, do. Forget me not. Pray to me every morning and night."

"And the Lord God took the man, and he put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Gen. 2: 15-17.

And at some length follow the temptation and the fall, the curse upon the serpent, the result, and, though somewhat indistinct, the promise of the deluge.

Their precepts are many and lofty. "O children and grandchildren, do not worship idols or priests. If you do, you obtain no advantage thereby, you increase your sins exceedingly."

"O children and grandchildren, if I see you, let him do what he wishes, the sufferings he brings upon you will be for your good. If an enemy persecute you, love him. If you have a heart: On account of our having sinned against God, from the beginning, we ought to be punished."

Looking upon these people in Scripture, we think of good old Simon for the consolation of Israel, and prophets who "served God with prayers night and day." To them the time is at hand. Their plaintive cry is that they have sinned against God. Their stanzas are full of the thought that

"At the appointed season God will visit them, and the dead trees will blossom and fill the land."

The careful student of the Word in the divine fitness of things as they are, the waiting Karen in the hills of Burma; the willing Christian, with science, Bible in hand, going forth to bear the Gospel of the kingdom to the world; and the happy hosts of heaven, watching over the sons of men as they wait, and gladly receive the message of the Word.

We must not, however, look upon other people as "only waiting for the Word." True, many there are who wait for the Word, but as it was in the days of old, so it is now,—some hear, some believe. But happy is he who carries the Word to the people, the more so, if he carries it to those whose "traditions" are so built upon the Word, that they are so built upon expectation,—happy is he in this world and in the world to come.

Whoso neglects a thing which he ought to do because it seems to him to be deceiving himself: it is his fault, but too great for him, that he doeth so. B. Pusey.



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## WOMAN'S MISSION.

BY IDA M. WAGNER.

OWING to the great changes that have occurred in the world's development, it is not surprising to find woman occupying positions of honor and trust. While she has made advances and is progressing with man, there is danger of woman's real mission becoming neglected or entirely ignored.

In the enumeration of the Children of Israel woman was not numbered, and so was considered of little importance. In the service of the sanctuary, also, she was not regarded. In the time of Solomon she was simply an accessory to man. At the advent of Christ a new condition of affairs began to dawn in her history. But her prerogative of honor in equality and intelligence did not continue undisturbed; for as soon as false religion was promulgated, woman's downward course was inevitable. How could it be otherwise when the Mohammedan religion taught that woman has no soul? In India subjection is the cardinal principle. In China the only condition of salvation for a woman is to be rich and to have small feet. In France and Germany, even to this day, woman is seen yoked with the beasts of the field and performs the menial and most degrading drudgery. Do we American women fully appreciate the great privileges which we enjoy? We can not, unless we fully realize the degraded condition from which Christ has redeemed us. We owe much to Christianity, not only for the blessings we enjoy as a means of salvation, but also for the elevating influences which accompany it.

Many a noble woman, possessing strong mind and character, has competed equally with her worthy brother. But to do her work equally well is not sufficient; she must strive to do it better. This she has done in the home; here she has performed her best work and noblest service. Excelsior being her motto, woman is to the home what melody is to music. Without melody music would lose its charm; without woman's influence home would lose its pleasure.

Some one has said that "home is the only blessing that survived the fall." And as to the components of the home man may be called the head and woman the heart. To him we look for direction, to her for love. To him we look for authority, to her for comfort. From him we expect the rugged and arduous toil, from her the beautiful ministries of life. This equality does not exist where Christianity is unknown, for there are no real homes in all the heathen world. There are millions of households, but not a single home where love binds together the members of the family, and where the wife, mother and daughter are respected and protected.

Would you rather not marry? You need not. Many a noble daughter has refused the hand of a suitor because she regarded the care of her aged parents her first duty. She who deprives herself of the love of her affianced, and sacrifices her own happiness for the sake of father and mother, deserves our highest praise.

Woman's work as a teacher is next in importance to her duties in the home. She is naturally adapted to educate the mind, because of her spiritual superiority. Dr. Pierson says: "In all education woman is God's ordained pioneer." I do not refer especially to her excellent work in the schoolroom, for training in the home requires more sacrifice. This part of the education, however, is often sadly neglected because of unnecessary duties.

No less important than the teacher's work is woman's skill in the healing art. Her consoling and healing power seems to have been given her

by intuition, and by means of this she inspires the sick with more confidence than man. In answer to the question, Who is the best physician? Dr. Palmer replies, "The one who loves most." He says further, "Supposing the knowledge equal, woman is the true physician." It is not necessary for every woman to become a physician or professional nurse in order to practice the healing art. With her keen perception she can detect even as great needs of the patient as the physician by his skillful diagnosis. She can feel for the sick and with the sick, which is equally as valuable as the prescription. The remedies to be applied are not simply light and sunshine from without, but that light and sunshine from within which dispel gloom and sadness. This makes it easier for the sufferer to endure the pain. To bring cheerfulness and sunshine to the sick requires the soothing touch of a woman's hand, the gentle tread of her noiseless feet, and the pleasing effect of her cheerful face.

Woman's work in the home as mother, daughter and nurse has accomplished much toward the elevation of mankind. But while this is true there are many localities which greatly need an elevated womanhood. What we need to-day is not so much a discussion of woman's rights, but the voluntary performance of her known duties. If it is our duty to raise the fallen, shall the pure refuse to redeem the impure for fear they will not continue on a higher plane of life? In the words of another I answer:

"Be a woman on to duty,  
Raise the world from all that's low  
Place high in the social regions,  
Virtue's fair and radiant bow,  
Seek to aid, to cheer and comfort,  
Be a guide to creatures human,  
Be not Fashion's gilded lady,  
Be a brave whole-souled, true woman."

When I think of woman's mission in the world and how little some of the representatives of the sex are regarding that duty, the thought of the future is discouraging. In India alone there are estimated to be one hundred million women and girls who are in utter ignorance and degradation. When we think of their deplorable condition and then come to our own fair America, we see a great need for help. But why should woman come to the rescue of woman? Because her special fitness as God's messenger of mercy impels her to go to the fallen with a weeping eye, but never a fainting heart. Why do they need the sympathizing tear of a woman's love, the confiding trust of a woman's heart and the forgiving words of her gentle voice? Why do they need woman's helping hand? Why do they need the compassion of a woman's heart? Why do they need the deep feelings of a woman's soul? Only a woman knows a woman's need. The best man is still a man, and her wants, being unknown to him, may not be appreciated.

Chalmers used to say "that in all benevolent work one woman is worth just seven and a half men." No doubt the intelligent Hindu understood the peculiar nature of woman's effort in missionary work when he said: "If these women reach the hearts of the women of our country, they will soon get at the heads of the men."

While woman is capable of redeeming her sex, there is a disposition to push down the weak and wayward instead of helping them to rise. When we do this we are not imitating Christ's example when he said, "Go and sin no more." The words of the poet embody the Christ-like character of woman's mission:

"The mission of woman on earth! To give birth  
To the mercy of heaven descending on earth  
The mission of woman; permitted to bruise  
The head of the serpent, and sweetly infuse

Through the sorrow and sin of earth's registered curse  
The blessing which mitigates all: born to nurse,  
And to soothe, and to solace, to help and to heal  
The sick world that leans on her."

Franklin Grove, Ill.

## HOW I QUIT.

SELECTED BY A. J. WINE.

READING Rev. Sam Small's statement of how he was cured of the drink habit, and Bro. Philpott's "Experience," calls to mind my fight with the "filthy weed."

After I became a father, I promised myself that before my children grew large enough to be influenced by my example, I would quit. But like many others under the power of evil habit, I learned by experience that good resolutions are much easier formed than carried out.

For years I kept deferring, feeling all the time more and more ashamed of my weakness in continuing to yield, and more disgusted with the practice. While in this state of mind the copy of the New Testament, that I used in reading for family prayers, contracted a habit that seemed as persistent and stubborn as my tobacco habit. Whenever I laid it upon my knee and allowed the lids to fall apart, as I frequently did by mere accident, it would almost always open at the seventh chapter of 2 Corinthians: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit," etc.

So annoying did this become to me that I would hold the Book tightly and open it at some other place. I suppose that this habit of the Book could be accounted for by its having been sprung or pressed apart at that particular place. However, this freak of the Book added nothing to my peace of mind.

Finally I made an attempt to rid myself of the habit, and failed. Several other unsuccessful attempts followed, the habit all the time gaining strength, or, more properly speaking, my will-power all the while growing weaker. At this juncture a venerable brother, who believed in the second blessing theory of sanctification, and who, I believe, exemplified the doctrine of holiness in his life, strongly urged me to seek the blessing of entire sanctification. This I resolved to do, and going to God with my bad habit, I most earnestly re consecrated myself to him, and though I found peace in the commitment of my all to God, the appetite for tobacco did not relinquish its hold on me.

Finally, after several years of unavailing struggle, on a certain occasion I found myself cogitating upon my past experience with tobacco, which had apparently resulted in my complete enslavement to the detested habit. I asked myself, Is it the proper thing for me to do to depend upon God to take away or destroy my appetite for tobacco which I have fastened upon myself by persisting in a habit which my conscience has all along condemned? The answer came, No; but it is your duty in the exercise of the will-power with which God has endowed you to quit, and I did. And strange to say, when I had once formed the purpose to quit, and forever, the battle, comparatively speaking, was over and the appetite, that had so long held me in bondage, readily yielded to the sovereignty of my will. Did I invoke God's aid? Not until I had thrown away my tobacco with a determination never again to be its slave. Then I asked him for his aid, and I am sure he greatly strengthened and helped me, as he will in all right effort, if we exercise what strength we have and then call upon him.



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Mount Morris, Ill.,

July 4, 1893.

OUR mailing clerk informs us that last week more mail matter was sent out from the MESSENGER office than during any previous week in the history of the paper.

BRO. WM. BEERY, of Huntingdon, Pa., is spending a few weeks with us. Last Sunday evening he conducted in the Chapel a song service that was very much appreciated.

SOME of the papers in North Carolina claim that more old people can be found in that State than in any other State in the Union. In one township are seven men who have passed the age of 108 years.

IN Report of Mission Receipts for India Mission, Aughwick church should have credit for \$16.36 instead of Sugar Creek church. A credit should be given to West Branch church, Indiana, instead of Illinois. So reports the Secretary.

THOSE who write Lizzie Miller at this place, will please address her as "Mrs D. L. Miller," or in "care of D. L. Miller." There are probably forty Millers who get their mail here, and sister Miller's letters sometimes get to the wrong family.

AT this season of the year, when people do not care to read long communications, we could make good use of a number of well-prepared short articles of about five hundred words. We have an abundance of long essays on hand. Short, interesting productions are always in demand.

WRITING from Sugar Creek, Ohio, under date of June 26, Bro. Simon Harshman says: "Our spring council came off on June 10, at which time five were received by baptism. June 17 five more came out on the Lord's side and were baptized. Also one was restored at our council. Arrangements were made for a love-feast on June 24, which indeed was a very pleasant meeting. About 170 communed. Brethren Eli Holmes, F. Weimer, Noah Longanecker, C. Kinsley and D. A. Norcross (from California) were with us, and did good work for the church and cause of Christ. A choice was made for ministers. The lot fell on brethren Edward Shepher, Asa Syler, Henry Hostetler and John Yoder."

It would seem that the Mohammedans are actually in earnest about converting us to their faith. They will shortly commence the publishing of a weekly paper to be known as the *Moslem World*, and have also arranged to locate a Moslem colony in Georgia, where they are negotiating for a large tract of land.

FEW literary men do more work than Bishop Newman. He is said to be almost as systematic in his habits as was John Wesley. He rises at 5 every morning, attends to his extensive correspondence first of all, goes through the day in an orderly manner with whatever work he has in hand, and, as a rule, retires at 9.

FOR some weeks Bro. William Meck and wife, of Octavia, Nebr., have been visiting friends in Pennsylvania and other places. We are just in receipt of the news of sister Meck's death, resulting from repeated strokes of apoplexy. She was buried in the Mohler cemetery, Pa. Her funeral was largely attended.

IN one of his letters to us from Holmesville, Nebr., Bro. Hutchison says: "I am at work again. The work is pleasant, and the Lord is adding to the church such as accept his conditions. My health is fair now. I will continue the meetings over next Sunday (June 25) at least. I am not likely to get much rest this summer. The Brethren are learning to know that we may have very successful meetings in the busy work season, and lose nothing by it. I will be in Beatrice, Nebr., a few days before leaving here."

THE oldest building, known as the Ladies' Dormitory, of the Mt. Morris College, was torn down last week, preparatory to the erecting of a new structure in its place. It was erected fifty-four years ago, when this great western country was thinly settled. In the southwest corner was placed the usual "corner-stone," containing a number of documents and a few relics. When the stone was uncovered last week, only a few coins, one bottle and the cover of the Bible were found. The document, as well as the leaves of the Bible, had completely decayed. The same old corner-stone will be placed in the northeast corner of the new building. It will contain a Bible, a few documents, copies of the MESSENGER, *School and Home*, and other papers that may prove interesting to coming generations. On our desk is also a catalogue of the school forty-three years ago. It gives the names of 127 students, many of whom have filled important stations in life, but the greater number have passed over the river. The faculty at that time was composed of five instructors. Many changes have since taken place. At that time but one building was required, but now we have two large structures, and in the course of a few months, the third one will be completed and ready for use at the opening of the Fall Term.

## AN EARNEST CALL.

AMONG our correspondence this week will be found another earnest call for more help in Arkansas. It does seem that we ought to have men who are willing to respond to these Macedonian solicitations. We have a number of strong young men in the ministry who ought to go out into these isolated fields where they are needed, and where there is a chance of making something of themselves. In these fields they will find strong opposition, may be compelled to endure many privations and hardships; but, on the other hand, will meet an earnest, open-hearted people who are hungry for the simple story of the Gospel

and will welcome in their midst the one who comes to them with an open Bible and a contrite heart.

The writer has spent the greater portion of his life on the frontier among isolated churches, still has a yearning for that line of satisfaction of knowing and feeling that he is laboring where his efforts are needed and appreciated more than compensates for all the privations and hardships that must be endured. He should like to see a few hundred of his brethren scatter out and do more work. There is a good reason why a half dozen or more of Christ should locate in one church. The preaching might be done just as well by a few of them. The Lord never intended that consecrated ministers should spend the greater part of their precious time listening to and repeating each other's sermons, when there is such an earnest demand for the Gospel in the isolated localities where not even one minister is to be found. The preacher's place is in the field where he is needed. Some of our churches can well spare a few of their ministers, for we have a lack of material of which to make more.

We do not mean that our skillful brethren shall leave their flocks and enter the wilderness to cultivate uncultivated fields to gather in other people. They should urge ministers to locate in the isolated localities, gird on the armor and deliver the Master's sheep from the jaws of destruction. These uncultivated fields are the place for the minister to make his mark. It is the place where what a man is made of. To a few hundred of us we should like to say, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and give God a chance to make something out of thee. True, society and church privileges are good in these new fields, but we need men who are willing to spend years of hard labor for the society and church privileges. This is the minister's mission in this world.

Then, on the other hand, we should urge the wealthy brethren come to the front and become active and willing ministers in isolated fields. Here is a grand opportunity for those who are talking earnestly in favor of the mission work. The field is as broad as the sky, and openings can be found by the hand of the Lord. The harvest is ripe, but where are the laborers? We would that some unseen power would send our people to go "everywhere preaching the Gospel," as did the apostles and others in the years of the Christian church.

## THE PREACHING AT ANNUAL MEETINGS.

BRETHREN who are deeply interested in the welfare of the Brotherhood have frequently been asked to us concerning the propriety of some of the services connected with the Annual Meetings. After years of observation and thinking over the subject, we offer the following suggestions, which we feel confident will be able and might result in great good.

The Annual Meeting proper does not begin until Tuesday morning, but a number of brethren and their friends reach the grounds as Friday morning. By Saturday morning the number usually runs into thousands, and the custom to increase until Sunday evening, when the custom to have three preaching services until the Conference opens. A com-



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#### ANNUAL MEETING.

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or more is generally appointed by the Committee of Arrangements to arrange with ministers to preach at each of these services. This is done after the ministers reach the ground, and affords them no opportunity for special preparation for so important a work. Consequently each minister, probably, makes use of an old sermon that he has preached a number of times, and possibly many of his hearers have heard him repeatedly on the same subject. As a result, the services frequently lack in originality, earnestness and fitness.

We should like to see as much good as possible come out of our Annual Meetings. With thousands of active workers present a rare opportunity is afforded for reaching every part of our Brotherhood with the best thought that our able ministers can command. And by making a wise use of this opportunity, important subjects may be discussed in a manner that will prove helpful to our ministers and others residing in all parts of the Union.

We therefore suggest that the Committee on Appointments arrange, several weeks prior to the Meeting, with a number of our able and well-established thinkers to prepare and deliver discourses on leading topics that will be of general interest to those who attend the Conference. The subjects selected might be something after this order:

Saturday, 10 A. M., "The Trinity, or the Three Persons of the Godhead."

Saturday, 3 P. M., "The Qualifications, Duties and Privileges of the Wives of Elders, Ministers and Deacons."

Saturday, 7:30 P. M., "Christian Adorning."

Sunday, 10 A. M., "The Conditions of Pardon."

Sunday, 3 P. M., "Walks about Jerusalem."

Sunday, 7:30 P. M., "The Nature and Office of the Holy Spirit."

Monday, 10 A. M., "Church Government."

Monday, 3 P. M., "The Missionary Meeting."

Monday, 7:30 P. M., "Qualifications and Duty of Elders."

Tuesday, 7:30 P. M., "The Annual Meeting: its Authority, Necessity and Limits."

Wednesday, 7:30 P. M., "Secret Societies, their Evils and how to Oppose them."

Thursday, 7:30 P. M., "Christian Consecration."

Each year other subjects should be selected, and thus, in the course of a few years, a wide and an important line of thought would be considered.

Special arrangements should also be made for song services in connection with most of these meetings. This is probably of more importance than many think. We have taken a decided stand against the use of instrumental music in our church services. It is therefore important that every possible effort be made to cultivate vocal music among our people. At the Annual Meeting is an excellent place to inspire the members along this line. It is here that saints from all parts of the Brotherhood can meet and learn to sing together the same tunes and the same grand hymns. It begets a oneness in tunes and hymns that tends to make us one people in our songs, and inspires us with a feeling of loyalty and sympathy for the common cause of religion that will stimulate in all the conflicts of life. Some of the songs sung at our late Annual Meeting will be heard from the Atlantic to the Pacific for years to come. Nations have their national songs with which, in the hour of danger, the people are cheered and led on to heroic actions. Let the children of the kingdom have their religious songs with which to inspire and encourage each other in life's conflict.

These song services should be conducted by some of our best singers, who will keep in view

the wants of the entire Fraternity, and lead the assemblies in such songs as can become general among us. Each year a few new songs may be introduced, but in the main our people should be taught and encouraged to sing the hymns and tunes in our own books.

J. H. M.

#### THE SILVER CREEK FEAST.

LAST Friday was a day of mingled sorrow and joy for the members of the Silver Creek church. In the morning a very large concourse of people followed the remains of sister Swingley, wife of Bro. Benjamin Swingley, to her last resting-place. Two days before she was in her usual health. Death came in an instant while she was about her duties. Bro. Swingley is one of our aged deacons, and in this sad bereavement has the prayers and sympathies of the entire community.

In the afternoon was the feast at the Silver Creek church. That was full of joy. It was one of the most enjoyable services we have attended in a long while. The attendance was large, the ministerial help ample, and the weather delightful. After examination services, our elder in charge, Bro. D. E. Price, led three applicants into the little stream near by and baptized them. The love-feast exercises commenced at six o'clock. The entire house was filled with members who communed. Bro. J. S. Flory officiated. Not one thing occurred to mar the services. The very best of order prevailed. Experience has taught us the wisdom of commencing the Communion services early, so as to be through before the rougher classes gather. As they love darkness rather than light, they are not inclined to come to the meeting till after dark. We usually sing the closing hymn just as darkness settles over the land.

At this meeting we took special notice of a feature which we feel like commending to the attention of others. For years the congregation has been blessed with a number of trusty deacons, so attentive to their business as to give no occasion for anxiety upon the part of the elder or any of the members. Everything pertaining to the feast was always made ready in time and kept in the best of order during the services. These deacons, however, are growing old, but they have been training a number of young deacons, who seem just as much concerned about the welfare of the church as did those who have gone before, and at this meeting were as skillful in the table services as could be desired.

This is a work that ought to receive more attention in many of the congregations. Young deacons should be elected and trained while their seniors are in the prime of life, so that when they become old, there will be skillful ones to take their places and keep the work moving on smoothly. What we say concerning deacons ought to apply with equal force to the ministry and eldership. Our churches ought to be training more men in the ministry to take the place of those who will soon be too old for active services. We also ought to have more men in the eldership. Elders who are growing old should see that others are ordained and trained to take their places when they get too aged to look after the wants of the flock. We need strong, active men in the ministry and eldership, and should set to work movements to bring them out. J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

Number Forty-nine.—The Coptic Church.

WHEN Christianity was introduced into Egypt, it found a ready and joyful acceptance among the descendants of the ancient Egyptians. Regarding life as a pilgrimage to the grave, and as a time for preparation for another world, and having a faint belief in immortality and the resurrection, it was an easy matter for them to grasp these principles of Christianity. Then, too, their ancient religion had degenerated into the lowest form of idolatry. With hundreds of gods to be worshipped, and a host of self-seeking priests who designedly kept the truth from the people to be supported, it is not strange that they readily accepted the simple doctrines of the Gospel. The new faith was simple and adapted alike to the wants of the rich and poor, bringing them success and salvation. The early Christians were not disturbed by speculative theology and dogmatic discussions. They were satisfied with the plain words of the Gospel and cheerfully and willingly obeyed its commands. But as time passed on, the church grew in numbers and in worldly wisdom. Questions as to the nature of Christ, the time for observing the Lord's Supper, the presence of the body of Christ in the bread of the Communion, and other questions of like character disturbed the peace of the church. One of these questions, that of the nature of Christ, was destined to make a division in the church. It was discussed for a long time and finally, in 451, the Great Council of Chalcedon affirmed the doctrine that Christ was both human and divine. The Egyptians, with characteristic tenacity, clung to the teaching of Eutychus, who taught them to revere only the divine nature of the Savior. The contention grew warm and resulted in the excommunication of the Egyptian church as heretical, and here we have the beginning of what is now known as the Coptic church.

After the excommunication they suffered much from persecution, and during the sixth century thousands of them lost their lives in defense of their doctrines. The name is simply an Arabic corruption of the Greek name of Egyptians, and in the Copts are to be found the direct descendants of the Pharaohs. They have also preserved, in their rituals and in the printed Scripture, the language of Old Egypt. The representative of the Patriarch of the Copt church at Cairo told us that at the present time they number 700,000, but as the census is not accurately taken, there is some doubt as to the reliability of this statement.

On our journey up the Nile we attended the service in a Copt church at Luxor, and on our return to Cairo we had an interview with the representative of the Patriarch who was at that time living in banishment in one of the convents in the desert.

We took with us as interpreter, Selim Aklam, a native of Damascus. He is a graduate of the American mission school at Beyrout and we found him obliging and capable. He is well informed as to the history of the Coptic church and gave us much valuable information. We called, by appointment, on the Archbishop who was acting instead of the banished Patriarch. He is also President of the Coptic College at Cairo. We were very cordially and kindly welcomed. Sweetmeats and coffee were served and we were



made to feel very much at home. We found the Bishop to be a very pleasant and well-informed man. He wore a full beard, as all Orientals do, and his kindly face was pleasant to look upon. He had passed the fiftieth year of his life, all the mature years of which had been given to the service of the Coptic church. We spent sometime with him, asking questions and receiving answers through our interpreter, Selim. The result of our interview, of which we took copious notes, is briefly given as follows:

The Patriarch of the Coptic church, who has spiritual jurisdiction over the entire fraternity, is elected from among their own number by the monks of the five manasteries belonging to the church. He must be unmarried, and is usually eminent among his own class for piety and wisdom. He is regarded as the spiritual head of the visible church and respect and veneration are usually shown him by all the Copts. The bishops and ministers must be married men, and no one who is unmarried can be ordained to either of these offices. If the wife of a bishop or minister dies, the survivor is not allowed to remarry. They thus hold literally to the words of the apostle in his qualifications of a bishop when he says, he must be the husband of one wife.

They believe and teach that the Savior was wholly divine in his nature; holding that the divinity of the Son of God entirely absorbed every element of human nature, and that he was begotten of God, hence very God. It was this particular article of faith which resulted in the expulsion of the Egyptian church as heretics by the council of Chalcedon, A. D. 451. They adhere with wonderful pertinacity to this dogma.

They look upon all who have not been dipped in the water into each of the three names of the Holy Trinity as unbaptized heretics. For their authority for the three dippings they refer to the commission given by Christ to his disciples. They also claim to have kept this form of baptism from the beginning as it was delivered to them by the Apostolic church, and say they propose to cling to it unto the end. In practice, the candidate is taken down into the water and dipped three times face-forward.

Twice each year, on Thursday before Easter Sunday, and on Christmas evening which, according to their calendar—the old style—occurs Jan. 6, they engage in the religious rite of feet-washing. In this they claim to follow the example and command of Christ as given in John 13. They regard it as a doctrine of their church. In the observance of this rite the bishops, ministers and deacons do the washing and every member of the Coptic church may have his feet washed. During the observance of the rite they salute each other with the right hand of fellowship and the kiss of peace.

The Communion is administered much in the same way as in the Roman church. Mass is said, and there is much formality connected with this part of the religious service. They keep the *agape* or feast of love as a social meal. It is observed in the monasteries where the food is brought by those who come together.

These are some of the important doctrines of the Coptic church. Living in Egypt where they have been entirely deprived, until within a few years, of educational advantages they are, as a matter of course, very ignorant. They have kept some of the principles of the Gospel in tact but there are many innovations to be found in their prac-

tice that are not Scriptural. They, at one time, practiced circumcision, but in later years this has been entirely given up.

They also baptize infants. Living, as they do in contact with Islamism they have, to some extent, been influenced by its teaching. This is noticeable at some places where the practice of polygamy is permitted among the laymembers.

They are the descendants of the ancient Egyptians and we were often struck by the peculiar type of face. They bear a striking resemblance to the faces painted on the walls of the ancient temples. The faces are, in some instances, strikingly beautiful.

A conflict is now going on in the church. The Patriarch has gradually grown in power until he has assumed the functions of a Pope. He opposes education and advancement. A reform party started some years ago. They advocate education and a council by which the church is to be controlled in the future. Many of the ministers among the Copts are unable to read or write. They learn the liturgies by rote and are then qualified to serve the church. The reformers want to educate the ministry. They want them all to be able to read and write and to have Bible training.

A college has been started at Cairo for this purpose. All of these things the Patriarch opposes and insists that his power must not be disturbed and that education is an innovation. The conflict grew warm, and finally the Patriarch excommunicated the bishops who were moving in the reform. They held a council and called upon the Khedive to help them. He did so by banishing the patriarch to one of the monasteries in the desert. Thereupon the council appointed a man in his place. All this took place while we were in Egypt and this accounts for our interview with his representative instead of the Patriarch himself. Since then the Patriarch has agreed to the conditions of the reformers and has been recalled from banishment. The Cairo papers which we saw at Jerusalem give a long account of the reception of the Patriarch on his return from banishment. There was great rejoicing among the Copts that the trouble had been settled, and that their Patriarch was with them again. D. L. M.

#### THE WALDENSES.

A CABLE despatch gives the information that the Waldenses, the descendants of the famous sect which was cruelly persecuted for centuries on account of their religious opinions, and who still inhabit the mountain tract on the Italian side of the Cottian Alps, where their ancestors held out against their persecutors, are coming to America. We are also told that their staple business of cloth-making has become much depressed, and even with all their frugality they find it difficult to live. The pastors of the Waldensian congregations convened in a synod to consider the situation, and resolved to send two delegates to North Carolina to inquire regarding the prospects for settlers in that State. When they arrive here they will find there are forty-four States and six Territories, in any of which they will find a hearty welcome. They are a hardy and thrifty people, retaining in a remarkable degree the virtues of their heroic ancestors. It is stated that if the reports of the delegates should be favorable, two thousand Waldenses will emigrate to North Carolina in the spring. They number, in all, about 30,000.—*Christian at Work.*

Centuries ago these people greeted the Brethren, but of late have made ures in their practice. Nevertheless welcomed to our shores, for someh little related to them.

THIS item may not be strictly since the body is the temple of the it may not be amiss to now and then which may be for the good of the eally in time of pestilence. An am made by the imperial health office is certainly worthy of notice and is terest at this time. It is to the oranges and lemons are both fatal bacillus. Placed in contact with th of the fruit, the bacteria survive but They remain active for some time l uninjured rind of the fruit, but ev die within twenty-four hours. Th property, as regards the cholera ba posed to be due to the large amount tained in those fruits. In conseq quality, the health officer considers to place any restriction on the trans these fruits, even if it should be as they come from places where cholera at the time. Not a single instance which cholera was disseminated by or lemons. But the most interesting that the free use of oranges and lem to destroy the bacteria that may a lodgment in the stomach, and to multiplication.

THE *Christian Standard* says: "A called the Syria-Ottoman Railway about to build a railroad from Acre. It will pass over sacredly historic fifty-five miles from Acre it will reach Galilee. It will cross the brook Ki bridge 120 feet long, while the Jo quire one 350 feet long. Branch l tend into the fertile valleys or plai route, and the projectors expect to p through Mesopotamia to the Persi thus reopen the old-time highway between the East and West. The Da Gama, 400 years ago, of the r around Africa, turned the stream o commerce from this ancient channel, rich Mediterranean cities deserted of opening of the Suez Canal partially old conditions, and the completion o system will still more completely do

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the

Church News solicited for this Department. good meeting, send a report of it, so that others may In writing give name of church, County and State. Travel should be as short as possible. Land Advertis solicited for this Department. We have an advertising sary, will issue supplements.

Alone with God.

BELOVED brethren and sisters, chased a copy of the book called, "God," at our late Annual Meeting, and amined its contents, I unhesitatingly it to be one of the cleanest productions. When we take into consideration t thought, the sublimity of matter, and of expression, we think it should be ily in the land; for no person can per without realizing the solemn text, th reality in true devotion.

Many imagine they can not pray do not favor formal prayers, we all ad



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## DENCE.

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in prayer, as well as in preaching, and the young and inexperienced can be benefited in acquainting themselves with proper forms of prayer, and then letting the Holy Spirit make the application to suit the occasion. I think we should make use of every means of grace to encourage our members to a greater consecration in the work of the church. There is no better way to make progress in that direction than to be found often alone with God. Try it, my dear brother, dear sister. God has promised to hear and answer prayers. Then let us approach him just as the innocent child approaches a kind parent and asks for the things he thinks he needs. May the Divine Spirit ever prompt us to a more full consecration to his holy service!

S. OLICK.

Nevada, Mo.

From the Yellow River Church, Marshall Co., Ind.

OUR Communion meeting at this place, held June 9, was one of the enjoyable and happy seasons of this life. Oh, may the good impressions made upon that occasion not be passed by lightly, but may they long be remembered! More than two hundred members were at the meeting and communion. Brethren Wm G. Cook, Daniel Wy-song, — Neal, Jacob Shively, John Hart-sough, John F. Appleman and John Shively were the ministers present from other congregations. Bro. Cook officiated.

The next morning, June 10, we met at the church for worship; then, after breakfast, we listened to the farewell sermon of our beloved brethren, after which two precious souls, a husband and wife, came forward to be received into the church by baptism, which was attended to soon. Many tears, but of joy, were shed during the morning services. May those two precious souls, that were received into the church at this meeting, ever be faithful in the work of the Master!

JOHN E. JOSEPH.

Bourbon, Ind., June 19.

From Blairsville, Pa.

A FEW weeks ago I received a message from Bro. Hanawalt, who has the oversight of the small congregation at Bolivar, and another post at Cokeville and Blairsville, requesting me to go to the former place a week, or at least a few days, before their feast, which was appointed for June 10. The brother said: "I think it a good time to offer faith and doctrine. I think they need a few Gospel sermons."

When I arrived, Bro. Bowser, the resident minister, had already worked up an interest and had three applicants for baptism, and during the meeting several others who had strayed away, returned to the fold, lured by the one faith.

On Saturday evening, after examination services, we learned that Eld. Hanawalt was sick and could not be with us, and others who were looked for had failed to put in appearance. We proceeded to instruct the applicants, but before we were through with that work we were surprised to notice delegations of ministers from Scalp Level and Johnstown coming in.

It just remains to be said we were encouraged, the members strengthened, and we had a glorious feast. The meetings were continued here over Lord's Day, and the testimony we received from workers in a different organization from ours confirmed me that the Lord has a great work for our brethren to do in this place. It remains for them to faithfully, carefully and prayerfully do that work in the spirit of meekness. Bro. Musselman having gone on to Cokeville opened there on Sunday evening, and by Monday evening we, with a number of members from Bolivar, and others from various points, met with the flock from Cokeville in

the old Methodist church in the city of Blairsville, and for the first time, so far as known to us, celebrated the sufferings and death of our dear Savior, and observed the ordinances as they are delivered to us. There seemed to be much interest manifested by a large and very attentive audience. Inquiries and answers seemed to be the order. At the close of the meeting I had the pleasure of hearing the declaration of one that he expects to be with us in the near future.

On the train I met a gentleman who was not at the meeting himself, but his wife was, and he told me she is anxious to know how we received members into the church. I tried to explain to him briefly. I hope the inquiry will be followed up further and result in good.

The little flocks, whose company we so much enjoyed at their recent feasts, have a great work before them. May they not become weary! May they continue faithful and reflect Christ, the true light! May the Brotherhood be awakened and aroused to help these few members in the great battle.

JOSEPH HOLSOPPLE.

Notes from the Second District of West Virginia.

As I have given no notes for a while I will give a few. We have felt the need of a churchhouse for some time; hence we concluded to build a house to worship in. The ground has been selected and a good deed obtained for the same. Brethren, this is the first thing to be seen after. A committee was appointed and everything seems to work nicely. We have some five or six thousand feet of lumber on hand. We wish to get ready for a Communion this fall.

At our last meeting, one soul was willing to join in with us and was baptized according to the command of Christ in Matt. 28: 19. There seems to be a stir among the people here (religiously), but what the result will be, time will tell. The enemy is ever ready to oppose the way of the Lord. Brethren, our watchword should be, "On to victory by the way of the cross." Z. ANNON.

Thornton, W. Va., June 18.

Echoes from the Highway.

FROM the West Branch church we went to Mt. Morris, where we had a very enjoyable time during the last week of the school term. There is a large membership in and around the town. In the various meetings we attended in the chapel, the audience was made up mostly of members. The closing exercises of the school on Tuesday were very interesting and conducted with becoming decorum. The large number of diplomas given out, evidenced the fact that there had been a large amount of hard work done.

By request I was present at a meeting of the Trustees, Faculty, and Visiting Board of Elders. One pleasing feature manifest in the meeting was that of a mutual desire on the part of all to uphold and maintain a discipline over the school that would in no wise conflict with our ideas of church work and church principles. Where improvement was needed all expressed a purpose to see that improvement was inaugurated. This is as it should be in all our undertakings. Taking all in all, we found much to commend both in the school and church work at Mt. Morris.

In the afternoon we were taken, by Bro. Burner, to Polo, where we preached in the Brethren's churchhouse at night. As on all such occasions, it was enjoyable to meet with the dear members. Next morning I returned to Chicago, my wife going to Milledgeville to remain awhile with our daughter. Bro. J. Z. Gilbert was holding a series of meetings in the Brethren church house here in the city. Quite a number of the students

of Mt. Morris, and other members, were visiting here. Their presence added much to the interest of the meetings.

On Saturday, the 18th, I took a run out to Goshen, Ind. Owing to a miscommunication, I missed being at their feast the evening previous. They have a good-sized house yet, as I learned, there were present about eighty members more than could get to the tables. The churches in Northern Indiana are increasing rapidly in numbers; also are getting into excellent working order; and in regard to order and discipline, they will, so far as I could learn, favorably compare with the general order of the Brotherhood anywhere. We had the pleasure of attending meeting on Saturday evening, also two meetings and Sunday school on Sunday; which, by the way, is to all appearances a model school, conducted by energetic officers and teachers. I do not know that I ever attended a school where there were as many small children as in that school. Our visit was one of unusual pleasure, meeting with so many of the same faith and forming new acquaintances. We shall long remember our visit and the kindness received.

Returning to the city Monday, we learned that Eld. W. R. Deeter had preached in the Brethren's house here in the morning and there was one baptized in the evening. Thus the good work goes on.

J. S. FLOYD.

Ministerial Meeting.

ON June 10 the Brethren of Floyd County, Virginia, held a local Ministerial Meeting at the Brick church. Eld. Harvey Weddle was appointed Moderator and Bro. A. N. Hylton, Clerk. Quite an interest was manifested, and all the brethren to whom duties were assigned, promptly responded. The duties of the church and ministers towards each other were pretty well ventilated. How to introduce the Brethren's literature in and out of the church was discussed. "How can we best Impress Individual Responsibility on Members of the Church?" proved to be a very important subject to all present. "How to Win our Children to the Church," was very feelingly discussed, and, no doubt, good and lasting impressions were made.

A short time was then spent in "Pulpit Criticism." The speakers were very timid on this question, and began right at home. But few of the brethren indulged. This we regard as a very important feature of our Ministerial Meetings, if properly guarded.

C. D. HYLTON.

June 15.

From Washington, D. C.

FOR some time I have had a desire to establish a Bible School, or "Gospel Mission," in connection with my other work in this city, but so far we have not had enough means to undertake the work. Several have signified their intention and desire to assist in this noble work and have wondered why we have delayed thus far. Here is the answer: Just as soon as the Lord, by opening the hearts of a few more of his children, furnishes the necessary means with which to begin the good work, we will proceed.

But I must tell the readers of the GOSPEL MESSENGER of the manner in which our Gospel Mission Fund originated.

A little girl, whose name I have been requested to withhold, and whose parents are members, on being asked how much she would give to found a Bible school, replied by modestly handing me her bank and saying, "Here, take it all." The little bank was opened and it was found to contain fourteen cents. I asked, "What do you want



me to do with this money?" "I want to help the poor girls and boys," was her quick reply. Upon this, her parents, though poor, added one dollar to the little sum which we have deposited in the Lord's bank, and which, as a small seed, we trust will some day become a great tree for many to find comfort and rest beneath its branches.

Our first purchase will be suitable books, quarterlies, etc. In connection with giving instruction, it will be the purpose of this mission to assist in relieving the wants of the poor children as far as we can, using the best judgment we have. If we expect to accomplish much good in the large cities, we must be sure not to overlook this feature. Help the boys and girls in a substantial way, whenever you can, and it will have its effect not only on the children, but it will prove a most effectual way of enlisting the interests and sympathies, as well as the co-operation of the parents.

W. M. LYON.

315 Ninth St., S. E., June 20.

#### A Feast of Rich Things.

THE Elkhart church, near Goshen, Ind., held her feast June 16. The house was filled to overflowing. Eighty members did not get to the tables for the want of room. I notice that the meetings in Northern Indiana are well attended this season and at nearly all of the feasts some were baptized, showing a healthy condition of the churches. At our feast four were baptized,—three that belong to the Elkhart district. One, near Syracuse, came fifteen miles to be initiated into the church of Jesus, as taught and set up by our Blessed Savior.

Brethren P. Long, T. Miller, A. Miller, D. Shively, D. Wytson, B. Leer, C. Shrock, I. L. Berkey, J. Metzler, and others, helped to make the meeting one of much joy to the saints. The day after the feast Bro. J. S. Flory, from Lordsburg, Cal., dropped in, much to our surprise. He had intended to be at the feast, but made a mistake of one day, so was late. But, all things considered, his presence was much appreciated, as he remained over Sunday and, with the assistance of brethren P. Long and B. Leer, did us good service. Bro. Flory came from Chicago, where he had been on business. He returned there June 18.

Our Sunday school is a great help to our church work. With Bro. Wm. Hess, as superintendent, and the co-operation of the church, it gives us much joy and peace in God. The Sunday school is a mighty power to work for Him who died to set us free.

J. H. MILLER.

Goshen, Ind.

#### Our Plea.

MAY 22 to 31 I was with the Brethren west of Wiener, Poinsett Co., Ark. I preached while I was with them. Not only did the members, but also those not members, express themselves as being "Gospel hungry." They all seemed very grateful for our humble service. There are eight members in that locality. Doubtless there are several others who will soon enroll themselves in the church of the Firstborn. Some, fully convicted, are now standing at the gates.

The members are worthy; having striven faithfully for three years, they succeeded in advancing on their ground and now are undisputed masters of the field. They are isolated, being about seventy miles from any organized body of members.

The people of the settlement are mostly from Ohio. They have the same energy and business tact that characterizes all the northern people.

They are poor, of course, but at the same time they have more than a good living. A livelihood

is too nearly spontaneous for any one with even a minimum of contrivance to lack for daily bread. There are no colored people in all that settlement. So far as association is concerned it is as good there as in Ohio, Indiana, or Illinois.

They need a minister to lead their services and encourage their spiritual work. They entreated me to present their plea to the ministers of the Brethren church. My dear fellow-laborers, I know, you know, and God knows that there is a surplus of you in Ohio, Indiana and Illinois. Sixty-five of every hundred of you are doing but little. That ought not to be. God says, "Go." He means you. His table is spread, his oxen and fattings are killed, and all things are now ready. Why do you not go when He says "Go"? Are you like those bidden to the feast that you have a farm, or another business interest? I beg of you, forego your business interests, which look only to enhance your earthly treasure, and be obedient to the Father's demand, for the love of these members who are so hungry. Paul reproved the disorder in the church when one was hungry and another drunken. Is it not as applicable in this as in the Corinthians' feast?

There ought to be one stout-hearted, noble woman among sixty-five who would dare to try to live where other good sisters are living, although it be in a new country.

The members want a brother minister to come and make his home there and work four, five or more years until they are well organized and sufficiently strong to stand. This does not require the breadth of a Quinter, the logic of an R. H. Miller, or great eloquence. It requires very little *I*, and a reasonable supply of "by the grace of God," an actuating devotion, and a solemn determination to serve the calling acceptably.

Different from others who urge this matter, I have dismissed all care as to whether you will "like it" when you get there. The minister has but little to concern himself about the fertility of the soil, the price of land, the prospects of a paying trade, etc. Neither does he need the members to make up for him a liberal inducement. It is sufficient to say here, that there is no danger of starving; there is no danger of being plundered. The Father says that you shall have a hundredfold in this world and in the world to come eternal life. That is better than a pension.

Now, dear brother, write to Bro. John Coyne, Weiner, Ark., and tell him that you will come and help them hold the fort for the Master, and our Heavenly Father will bless you. GO. Matt. 28: 19 Read Rom. 10: 11, 17. A. I. MOW.

From Quinter, Kans.

We, the undersigned Committee, were appointed by the Quinter church, to make an appeal to the general Brotherhood, through the columns of the GOSPEL MESSENGER, for aid in paying off the remainder of our church debt.

We, the members of the Quinter church, are in very critical circumstances, having an entire failure of crops and vegetables this year. The many thousands of acres of wheat that were sowed last fall, in the vicinity of Quinter, are lying dormant,—the same as when sowed. We have had no rain of any consequence since last September. Our church-house was erected during the great immigration period, for the consideration of two thousand dollars. We have succeeded in paying all but the small amount of \$290 00 (two hundred and ninety dollars), which we are unable to pay. The Bank of Quinter is holding the above amount against said church, and has made a demand for the money. We are putting forth an effort to have the time extended until we can get funds from this appeal, hoping that our much-esteemed

Brotherhood will lend us their aid at their earliest convenience, so our church-house. We, the Quinter, feel grateful to the charitable donors. The majority of our citizens are still going to Denver and other places and south for employment, to the coming winter. All donations should be sent to Bro. Joseph F. Bell, Quinter, G. The same will be receipted through the GOSPEL MESSENGER.

ADAM S. LAHMAN,  
JOSEPH F. BELL,  
GOTTLIEB ROESCH,

June 21.

REMARKS.—We receive for publication calls of this nature, but have not space for them for the reason, that where help is made, the responses are unsatisfactory. This seems to be the case and we give it space at once, hoping to receive all needed attention. But we call for help hereafter should be by the authority of the State Mission District in which is located churches making the call. All the calls of this kind should bear their own weight, let their appeals come out over their State Mission Board. This appeals more authority and will draw in more liberal responses.—Ed.

#### Notice.

SPECIAL DISTRICT MEETING.—Pennsylvania will hold a special District meeting, Tuesday, July 5, 1893, at 10 A. M., in the meeting-house in the Middle Creek, three miles north of Somers, at the B. & O. R. R., for the purpose of organizing a Committee on location, to locate a new meeting-house for the year 1894. We desire a full representation of delegates. By order of

JOHN S. H.

DANIEL HOLSOFFLE,  
Clerk.

Communion at Moscow, I.

WE met last night for our October meeting. There was an excellent meeting. There were members at the tables, and it was soon to be forgotten. The house was full of an interested congregation. We had a good service, and I think all felt it was good.

This morning we met at 9:30 A. M. for song service; after which we had a children's meeting, instead of Sunday school. It seemed to enjoy the good talk of the brethren. At 11 A. M., we had a meeting to a discourse by Bro. Gwin. At the close of the meeting one died on the Lord's side, willing to seek salvation in Christ. At 3 P. M. we again and listened to a soul-cheer by Bro. Gwin. At the close we were near by, and the one that came to the forenoon was buried with Christ. We trust to arise and walk in newness of life. There was a large crowd at the water, very orderly and quiet. To make baptism was something new. We had that we have enjoyed a blessed service from the presence of the Lord. Press forward in the work of the others to Christ!

Brethren, pray for this little band of the cross here on the frontier, who defend the Gospel of our Lord.



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ING.—Western Penn-  
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S. HOLSINGER,  
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scow, Idaho.

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Our ministers here have five regular appoint-  
ments where they preach once a month, and they  
preach every Sunday in Moscow. The distance  
to be traveled, to reach these appointments,  
ranges from six to seventy-five miles. We have  
Sunday school and social meeting every Sunday  
at the church in Moscow. Truly, the harvest is  
great, but the laborers are few.

J. U. G. STIVERSON.

Moscow, Idaho, June 18.

#### Love-feasts.

We give these notices one insertion now and  
will place them among the standing announce-  
ments later:

- Oct. 14 and 15, Verdigris church, Lyon Co.,  
Kans., at J. M. Quakenbush's. A series of  
meetings will commence one week before.
- Sept. 28, at 2 P. M., in the Santa Fe church,  
Miami Co., Ind.
- Oct. 7, at 10 A. M., Washington Creek church,  
Douglas Co., Kans.
- Sept. 23, Camp Creek church, McDonough Co.,  
Ill., seven miles south of Colchester.
- Aug. 26, at 2 P. M., Saline Valley church, at Bro.  
L. W. Fitzwater's, five miles south-east of  
Lincoln Center, Ottawa Co., Kans.
- Sept. 23, at 2 P. M., at the Oasis meeting-house,  
three miles east of Summitville, Ind.
- Sept. 22, at 2 P. M., Milmine church, Piatt Co.,  
Ill. A series of meetings will be held in con-  
nection with it.
- Sept. 23 and 24, at 10 A. M., Eight Mile church,  
at the town of Markle, Huntington Co., Ind.
- Sept. 28, at 2 P. M., Santa Fe church, seven  
miles south of Peru, Ind., and two miles east  
of Banker Hill.

#### Killed in a Wreck.

APRIL 25, 1893, Bro. John E. Pile, and his wife  
and daughter, were instantly killed in a disas-  
trous wreck at Woy's Station. They made a visit  
to the Bear Rocks and on the way home got on  
the engine which ran into a car loaded with rocks.

Bro. Jake E. Pile was born Oct. 15, 1846; sister  
Pile was born March 18, 1853; the daughter, May  
Pile, was born June 10, 1884. The occasion was  
extremely sad.

The sorrowing children desire to tender their  
thanks to the many neighbors and friends, who  
came to their assistance.

Funeral services by the writer, followed by Eld.  
Josiah Berkly, from John 11: 25.

SILAS HOOVER.

Myersdale, Pa.

#### Without a Moment's Warning.

A RATHER unusual accident occurred in the town  
of Kinross, Keokuk Co., Iowa, June 21, 1893.  
Edward Seitsinger, nearly seventeen years of age,  
was hoeing in the garden with his mother, when a  
thunder-storm came up. He went to the barn  
and she to the house. She had been there only a  
short time when she heard a clap of thunder in  
the direction of the barn. Looking out she saw  
that the barn had been struck by lightning. She  
ran out, only to find her son dead. He was stand-  
ing in the barn door. It is thought he was lean-  
ing against the post. The lightning struck in the  
comb of the roof and ran down the post where he  
was standing and then down his back, tearing off  
both his shoes. Funeral services by Eld. Samuel  
Flory, from Psal. 89: 48. S. F. NISWANDER.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

English River, Iowa.—June 10, 1893, the English  
River church, Keokuk Co., Iowa, met in regular  
quarterly council. The business that came be-  
fore the meeting was disposed of in the spirit of  
love. We decided to hold our Communion meet-  
ing Sept. 23 and 24. Services to begin at 11 A.  
M.—S. F. Niswander.

Santa Fe Church, Ind.—A few of the members of  
this church met in regular council June 15. Not  
very much business came before the meeting, but  
all was disposed of, we believe, to the satisfaction  
of all present. We appointed our love-feast for  
Sept. 28. May the Lord cause a revival at this  
place.—G. D. Sonafank.

Falls City, Nebr.—Our love-feast was held Satur-  
day evening, June 10. About eighty members  
communed. Our neighboring churches were well  
represented, and we were much encouraged by  
their presence. Bro. Humbarger, of Abilene,  
Kans., officiated. One was received into the  
church by baptism a short time ago.—Maggie A.  
Peck.

A Correction.—In GOSPEL MESSENGER No. 24, I  
said "J. Beeghly." The brother desires me to  
have you correct it as follows: "Josiah Beeghly,  
of Engle's Mills, Md." He says there are other  
Beeghly's in Maryland, and his many friends, in  
different parts of the country, will not know  
which Beeghly is meant.—Levi Hoffert, Carle-  
ton, Nebr.

Meyersdale, Pa.—On the evening of June 12 I  
met with the saints at Meyersdale and continued  
over their love-feast, June 17. The meetings  
were well attended, with good interest. The Mey-  
ersdale church, presided over by Eld. C. G. Lint,  
is in a prosperous condition. Many thanks to the  
brethren and sisters for their kindness and Chris-  
tian courtesy. Bro. McCann is laboring at Mey-  
ersdale this week.—Silas Hoover.

Glade Run Church, Pa.—Again a season of enjoy-  
ment is in the past. Bro. D. H. Walker, of Som-  
erset County, came to us on May 18, and began a  
series of meetings, continuing for two weeks and  
closing with a love-feast. We believe it was true  
to its name. As an immediate result four were  
added by baptism. This makes eight additions  
to this church in the last year. May God bless  
the young soldiers of the cross, is my prayer.—D.  
A. Hetrick.

Golden Spring, Nebr.—Our love-feast occurred  
June 16. Bro. George Stambaugh was with us.  
It was a feast of love. We trust the brethren  
and sisters all had their spiritual strength re-  
newed. As a result, two precious souls came out  
on the Lord's side and were buried with him by  
baptism, to walk in the newness of life. May  
they ever prove faithful, is my prayer. We intend,  
the Lord willing, to build a church this fall.—  
Charles Himler, Decatur, Nebr., June 21.

Pleasant Home, Ore.—Bro. Joseph Early, of the  
Salem church, preached at Damascus June 17  
and 18. Our brother comes a distance of forty  
miles to speak the words of eternal life to the  
scattered ones living in these two Counties. We  
felt that it was good to be there. Dear brethren  
on the other side of the continent, you who are  
blessed with the society of our own faith and have  
regular church privileges, just cast your thoughts  
to the Far West,—to those who are isolated and  
do not meet with our brethren once a year. Yet  
we love the cause and hope to have better privi-  
leges sometime. Remember us at mercy's seat.—  
Jennie A. Stephens.

Fort Scott, Kans.—We are making a great effort to  
commence our new church in August. Our coun-  
cil met June 17 and we decided, if possible, to  
finish our church before we have our love-feast.  
We have been quite successful in our work so far.  
Many of the brethren have responded quite lib-  
erally already. God will bless the cheerful giver.  
I hope the brethren who have not responded to  
our plea, will do so soon. We extend a hearty  
welcome to all our kind brethren to stop and see  
us while passing through our State, as we need all  
the spiritual food we can get.—J. S. Garber, June  
21.

Upper Sandusky, Ohio.—The members of the Wy-  
andot church held their Communion June 15.  
Our meeting was small, but was a feast to the  
soul and one long to be remembered. None were  
present from surrounding churches except breth-  
ren S. M. Loose and J. B. Light. Bro. J. B.  
Light officiated. Only fourteen sisters and five  
brethren surrounded the Lord's table. Some  
could not be present on account of sickness.  
Brethren Loose and Light dealt out the Word in  
its purity: it seemed like manna from heaven. It  
was the first meeting we have had since March  
26, except one church meeting. We have no min-  
ister, so must look to the Mission Board and our  
surrounding ministers.—Alverty Buxton, June 21.

Blue River Church, Ind.—Our love-feast, held  
June 10, is now an event of the past. It  
proved to be one of the most enjoyable feasts ever  
held here, Bro. Kahler officiating. Quite a num-  
ber of ministering brethren from other dis-  
tricts were with us. The brethren all labored  
earnestly for the cause of their Master. Our  
hearts were made glad to see our sister and her  
husband come out amid the storm and rain, and  
be buried in baptism, to rise and walk in newness  
of life. We feel that we have been richly blessed  
in the last few months, as our brother and his  
wife were baptized the last day of February.  
Our church is prospering. All are in love and  
union, with Bro. Leonard Hyre as our elder.—  
Laura Spiller.

Pine Grove, Pa.—We held our love-feast at the  
home of Bro. Jacob Morgan, June 17. It was a  
feast to the soul. Many members surrounded the  
table to celebrate the death and sufferings of our  
Redeemer. We were much pleased to have so  
many of our brethren and sisters from other  
districts with us. The ministering brethren from  
abroad were Bro. Samuel Harley, John Hertzler,  
H. E. Light, Jno. Graybill, David Smith, Hershey  
Groff, Tobias Herr and Jno. Reber. We were  
made to rejoice to see our dear old brother, Sam-  
uel Harley at our feast. We did not expect to see  
him. This shows that he, in his old age, still re-  
members our little flock here in Schuylkill  
County. The brethren all labored earnestly for  
their Master.—Sallie A. Haldeman.

Westphalia, Kans.—The Antioch church, Coffey  
Co., Kans, met in church council June 17. Con-  
siderable business came before the meeting.  
Love and good-will seemed to characterize the  
meeting. Everything was done harmoniously,  
and, I think, to the edification of all present.  
They decided to hold their love-feast Sept. 13 and  
14, at the home of Bro. Adam Downing, about six  
miles northwest of Gridley. There was a large  
congregation of attentive listeners at meeting on  
Sunday, the 13th. After services we repaired to  
the water side, where prayer was offered, and four  
precious souls inducted into the family of God by  
the holy ordinance of baptism. The Lord help  
them to be faithful to fulfill their solemn vows.  
All are invited to be with them at their feast,  
especially ministering brethren.—Olas. M. Year-  
out, June 21.



**Accident, Md.**—Our love-feast passed off pleasantly June 17 and 18. The ministerial help was ample, and many good lessons were given by the brethren. One precious soul united with the church. Bro. S. A. Miller was ordained to the full ministry.—*Mary M. Biddinger, June 19.*

**Morrisville, Ill.**—The Bear Creek church met in quarterly council June 17. All business was disposed of pleasantly. The best of brotherly love prevailed. We are few in number, but, thanks be to God, we have the promise, if faithful, that he will be with us. Our Communion will be Aug. 25. All are cordially invited.—*Mrs. A. E. Anderson, June 19.*

**Hartsville, Ohio.**—The Communion services in the East Nimishillen church are in the past. About two hundred members communed. A large audience of outsiders was also present. Bro. William Dessenberg officiated. Ministering brethren from adjoining churches were present. One was baptized the day before the love-feast. Good and, we hope, lasting impressions were made upon all.—*D. F. Ebbe.*

**Border, Kans.**—Our love-feast, June 10, is now in the past, but we hope it will not soon be forgotten. Good order prevailed during the meeting. Sixteen members communed. Bro. George E. Studabaker, of McPherson, Kans., was with us and preached two soul-cheering sermons on the Lord's Day. There is a good field here for laborers, but not enough ministers to give the good work the attention it needs.—*Willie Merryfield, June 17.*

**Arcadia, Nebr.**—Wife and I had a pleasant visit with the Brethren in Ouster County. There we met Eld. Stambaugh. He held a week's meeting and baptized three, one brother and two sisters. We are always happy to see fathers and mothers come, as well as the young. They expect to organize a church in the near future. May God bless them in their good work! May the ministering brethren bear this in mind and visit the members at Berwyn.—*D. M. Ross, June 15.*

**Woodbury Church, Pa.**—The members of the above church met in council preparatory to love-feast May 30. All business before the meeting passed off pleasantly. Two were received into the church by baptism and one reclaimed. On Sunday evening, June 4, the suffering and death of our Lord and Master were celebrated. The weather was pleasant, and hence the turnout large. A number of ministering brethren from a distance were with us. Eld. Jas. A. Sell officiated. The order was good.—*J. C. Stayer, June 17.*

**Holmesville, Nebr.**—The South Beatrice church is just now enjoying some excellent meetings, conducted by Bro. A. Hutchison, of McPherson, Kans. Never was there better attention paid to the Word preached. We have the best of order. As a result twenty-one have been baptized up to this date, and still some applicants. Bro. Hutchison wields the Sword of the Spirit with power, and the members here feel that God is with him and is blessing his efforts.—*M. L. Spire, June 18.*

**Notice.**—As the time will soon be here again for holding series of meetings, we ask all those who desire our services, to notify us as soon as possible, so we can arrange the time to suit all as much as possible. We often get letters to come to three or four places at the same time. This we cannot do, therefore please notify as soon as convenient. Give name and address, and always write by authority of your church, and we will send a reply as soon as we hear from you.—*Michael Claar, Claysburgh, Blair Co., Pa., June 18.*

**Chicago, Ill.**—The members of Chicago congregation were made to rejoice when one more was added to their number on Sunday evening by baptism. The following is a summary of the thoughts presented in the last Bible reading services. Subject: "Characteristics of Christ which Should be Found in Us." Christ was holy, Luke 1: 35; good, Matt. 19: 16; faithful, 1 Thess. 5: 24; true, 1 John 5: 20; sinless, John 8: 46; innocent, Matt. 27: 4; obedient to God, John 4: 34; 15: 10; obedient to parents, Luke 2: 51; zealous, Luke 2: 29; meek, Isa. 53: 7; merciful, Heb. 2: 17; patient, Matt. 27: 14; loving, John 13: 1; 16: 13; self-denying, 2 Cor. 8: 9; forgiving, Luke 23: 34.—*James Z. Gilbert.*

**Franklin, W. Va.**—When I read the GOSPEL MESSENGER and see many letters from different States, telling of the good meetings that they are having, it makes me wish we could enjoy the same privilege here. We have had no preaching here for eight months. We have a good church within half a mile of us, called the Hammer church, and are expecting some of the Brethren from Rockingham County, Va., soon, to preach for us. We have no Sunday school at present, but will try to get one started soon, as we have an interesting neighborhood of young folks. My daughter takes the *Young Disciple*, which we all delight in reading very much. I think it would be a help in our Sunday school. I have not a good report as others, but hope I can soon send a good report from this church. Some are getting very much discouraged and are leaving us on account of no preaching, etc.—*Phoebe M. Byrd, June 17.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**WEAVER—BRUBAKER.**—In the Chapel Hall, Mt. Morris, Ill., June 13, 1893, by Bro. J. G. Royer, Bro. G. E. Weaver, Professor of the Art Department, and sister Hattie H. Brubaker, daughter of Bro. D. E. Brubaker. D. E. B.

**ALDRIDGE—HYLTON.**—At the residence of the bride's father, Bro. E. W. Hylton, of Topeco, Va., June 5, 1893, by the undersigned, Mr. P. B. Aldridge and sister Cassie Hylton; both of Floyd County. C. D. HYLTON.

**LOWELLEN—BRANDT.**—At the residence of the bride's parents, in Newton, Kans., May 14, 1893, by L. Andes, Mr. Emerson C. Lowellen and Miss Minnie M. Brandt, both of Newton, Kans.

**SHEAKS—MILLER.**—At the residence of the bride's parents, two miles north-west of Walton, Kans., June 11, by the undersigned, Mr. Dennis A. Sheaks and sister Eliza G. Miller. LEVI ANDES.

**KAUFFMAN—BRALLIER.**—At the residence of the undersigned, June 14, 1893, Mr. W. H. Kauffman and L. Pearl Brallier, daughter of Bro. D. S. Brallier; both of Altoona, Pa. DAVID D. SELL.

**KLUSS—JONES.**—At the home of the undersigned, June 18, 1893, Mr. W. W. Kluss and Miss Rosetta Jones, both of Cedar Junction, Kans. I. H. CRIST.

**SETTLE—MADDOCKS.**—At the residence of the undersigned, June 15, 1893, Isaac Settle and sister Sarah Maddocks; both of Blair County, Pa. JAMES D. BRUMBAUGH.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**FRY.**—In the Lower Stillwater church, Montgomery Co., Ohio, May 26, 1893, Bro. John Fry, aged 80 years, 4 months and 16 days. Funeral services by the writer, assisted by Rev. H. Y. Rash, of the Christian church. WM. KLEPINGER.

**IKENBERRY.**—Near Greene, Iowa, April 6, 1893, of scarlet fever, Lizzie Ikenberry, daughter of Levi and Susan Ikenberry, aged about 14 years. She was sick only a few days.

**IKENBERRY.**—At the same place, and of the same family, Effie Ikenberry, aged 5 years. She died of the same disease. They now have buried three of their children. Sweet is the thought that if they live in the service of God here, they will be an unbroken family in heaven. ETTA FLORA.

**THARP.**—In the Antietam congregation, Pa., May 29, 1893, a son of Wm. month and 29 days. Services conducted by Bro. John 11: 25.

**SORRELL.**—In the Mt. Joy church, sister Virginia Sorrell, aged 22 years. She died about three years, when she was released and called home. Funeral by the Brethren.

**YOUNG.**—In the Stony Creek congregation, Ind., June 2, 1893, sister Nannie Young. Deceased was a faithful member of the Brethren's church for most five years. A complication of diseases hastened her death. She was sorely afflicted for some time. Last summer the disease took a deep hold and called for the elders of the church and was attended by Eld. John H. Caylor.

**FLORY.**—At Topeco, Va., June 1, 1893, infant son of Bro. Josie and sister Franklin County, Va., aged about 2 years, was, with its grandmother, visiting friends from home. It took scarlet fever and died. The parents were summoned to its bedside before it died.

**SINE.**—In the bounds of the Osage church, Kans., June 3, 1893, Elissa W. Sine. He died about 1818. He was a member of the Brethren's church five years. Funeral by the undersigned.

**CRUEA.**—In the Newton church, Maryland, June 1, 1893, Bro. Cruea, aged 81 years, 11 months and 5 days. She was the daughter of Elizabeth Dice. She was anointed some time before her death. She leaves one son and one daughter. Her daughter's by Bro. David Markley.

**SAWERE.**—In the Shoal Creek church, Pa., June 1, 1893, sister Catharine Sawere, aged 3 months and 4 days. Deceased was born in Pa. Her maiden name was Wilt. She was a member of the Brethren church over fifty years. She was a devoted mother and a friend of relatives and friends attended the funeral at Cherry Grove.

**ARTZ.**—March 9, 1893, Bro. John Artz, aged 6 days. He was united in marriage to Sarah Artz. Their union was blessed with eight children, all are living. He united with the Brethren church at Cherry Grove. Funeral by the undersigned. Tlm. 4: 6, 7, 8.

**MICNER.**—In the Claar church, Bedford Co., Pa., June 9, 1893, Rebecca Jane Micner, aged 18 years and 29 days. Funeral services by the writer.

### The Gospel Messenger.

Is the recognized organ of the German Baptist Brethren and advocates the form of doctrine taught in the Bible for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, good works, Regeneration of the heart and mind, baptism for remission of sins unto the reception of the Holy Spirit, and the means of adoption into the church militant.

It also maintains that Feet-washing, as taught in the Bible and command of Jesus, should be observed by all Christians.

That the Lord's Supper, instituted by Christ and observed by the apostles and the early Christians, in connection with the Communion, should be taken at the close of the day.

That the Salutation of the Holy Kiss, or Kiss upon the followers of Christ.

That War and Retaliation are contrary to the principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of the world, as taught in the New Testament, should be followed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with oil of the Lord, James 5: 14, is binding upon all Christians. It also advocates the church's duty to support the Gospel Work, thus giving to the Lord for the spread of the conversion of sinners.

In short, it is a vindicator of all that Christ and his apostles taught, and aims, amid the conflicting theories of modern Christendom, to point out ground that all can follow.

The above principles of our Faith are set forth in our Brethren's Envelopes. Use them for your own souls. 40 cents per hundred.



ton, A. M. This is a full and complete equ  
and the fine, large type makes it acceptable to  
Cloth, \$2.00; alligator, \$2.50; sheep, \$3.00.



# Royal Baking Powder

Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—Lutescent United States Government Food Report.

Royal Baking Powder Co.,  
106 Wall St., N. Y.

## Announcements.

### LOVE-PEASTS.

Aug. 26, at 2 P. M., at the Crooked Creek church, Washington Co., Iowa.  
Sept. 16, Grenola church, Elk Co., Kans.  
Oct. 6, at 10 A. M., Sugar Creek, Whitley Co., Ind.  
Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.  
Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.  
Oct. 27, at 4 P. M., Macopin Creek church, Montgomery Co., Ill.  
Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.

### Sunday-School Requisites.

The following list of things is needed in all Sunday schools.

Testaments, Flexible, red edge, per dozen, ..... \$1.00  
Minute Books, each, ..... 40  
Class Books, per dozen, ..... 75  
S. S. Primers, with fine engravings, per dozen, ..... 70

### New and Beautiful Sunday-School Cards.

"The Gems," 16 picture cards, each with Bible text, verse of hymn, ..... 35  
250 Reward Tickets—verse of Scripture—red or blue, ..... 20

## \$500 Reward

For any case of TOBACCO HABIT, that Dr. Matchett's Tobacco Antidote cannot cure. Sent by mail all over the world at 50 cents a box. Agents wanted. Address: **Tobacco Habit Cure Co.**, Bourbon, Ind., U. S. A.

## Windsor European Hotel

TRIBUNE BLOCK,  
145 to 153 Dearborn St. S. GROSTEN, Prop.  
Chicago, Ill.

This hotel is centrally located, and the most respectable house of its class in the city. The charges are moderate, varying in price from 75 cents to \$1.50 per day, per person. Thompson's Restaurant underneath. First-class Passenger Elevator.

## I Say, Farmer,

Are you not making a mistake by allowing the horns to grow on your calves?

### Brayton's Certain Horn Preventer

will stop the growth and leave the head smooth as a natural-born mulley. It is a chemical compound, easy to apply and sure to do the work. No more bloody heads! No more days of pain! No ugly-looking stub horns! Four years in actual use! Every bottle guaranteed. It costs less than one cent a head. Sent prepaid to any part of the United States for 75 cents per bottle. Agents wanted everywhere. Send for circular. Made only by A. W. Brayton, Manufacturing Chemist, Mt. Morris, Ill.

Having investigated the merits of the above preparation, and also examined a large number of testimonials, we have no hesitancy in recommending the "Horn Preventer" to our readers.—B. P. Co.

## For Sale!

A first-class farm for sale near Covington, Ohio, and also near Sydney and Piqua, Ohio. 154 acres; good, large brick house, large frame barn, fences in good condition. All the adjoining land owners are German Baptists. Price, \$10,000. Terms, one-fifth cash; balance in one note due on or before ten years, or, in ten equal annual payments. Partial payments accepted in either case. Must sell immediately. Address: CHAS. E. EVERETT, Corner Calhoun and Berry Streets, Fort Wayne, Ind.



### A New Catalogue for '93.

And Guide to Poultry Ranges, containing 60 Pages, 7x10, 8 fine colored Plates of Fowls, besides 40 other fine Engravings of Poultry, with full Description of each Variety, Plans for Poultry House, Symptoms of all Poultry Ailments and How to Cure. It is the most Complete and Comprehensive Work of the kind ever published, and we will mail you one for only 10 cents in Silver or Postage Stamps. Ready for Distribution Jan. 15. Address, 4371 C. C. SHOEMAKER, FREEPORT, ILL.

## MY NEW METHOD FREE

If you are sick or suffering with any CHRONIC or BLOOD disease and wish to test the most valuable remedy ever offered, I will mail 12 days' trial treatment of the famous **Australian Electro Pill** remedy FREE to all readers of the MESSENGER, or 50 days' treatment for only \$1.00. It excels all other remedies for Liver, Kidney, and Stomach trouble, Sick Headache, Dizziness, Catarrh, Female Weakness, Constipation, Impure blood and after effects of La Grippe. If you wish to be sole agent for this remedy in your county, or have a local agency, or a trial treatment FREE, Address

DR. E. J. WORST,  
ASHLAND, OHIO.

Dr. Wrightsman's Sovereign Balm of Life

Is prepared especially to soothe the

SORROWS of

Every MOTHER ought to acquaint herself with its merits.

An honest preparation, — a boon to woman. Write for circulars and get full particulars. Address: D. B. SENGEL & CO., Box 401, Franklin Grove, Ill. 31D



## A Home in California!

60,000 Acres of the Choicest

Fruit, Vine and Alfalfa Land

For Sale in Lots to suit, with  
Perpetual Water-right.

The Lands of the Crocker-Huffman Land and Water Company are adjacent to the Southern Pacific Railroad, surrounding the City of Merced, Merced County, and are among the most fertile in the San Joaquin Valley. They are susceptible of the highest cultivation and are under the Irrigating Canals of the Company, which furnish pure water in an inexhaustible supply.

For the cultivation of the grape, either for the table, raisin or wine purposes, for the growing of peaches, apricots, prunes, plums, pears, figs, nectarines, cherries, olives, oranges, etc., and for the raising of vegetables, this section of the State is unsurpassed. The growing of the orange and lemon and other citrus fruits is a success. In fact all things grown in a semi-tropical climate can be cultivated with profit in this locality.

TERMS:—One-fourth cash; balance in two, three, and four years, at a low rate of interest.

The following low rates can be had any day in the year: \$35 from Missouri River Points West to Merced; \$47.50 from Chicago over the Southern Pacific Railroad.

For further information call on or address CROCKER-HUFFMAN LAND AND WATER COMPANY (Office, The Commercial and Savings Bank), or Willet Williams, Merced, California.

## Two Times Only!

(This advertisement of Dubbel's Household Remedies will appear two times only, with special premium offer for agents and for families who wish to order for their own use, provided there is no agent in their locality. See special premium offer at close of advertisement.)

### Dubbel's Double Discovery,

Practically the Family Physician of thousands of people. For diseases of the Blood, Liver, Stomach, Kidneys, Skin and Nerves, for General Debility, and for all those conditions arising from impoverishment and deterioration of the Blood.

### Blood and Skin Diseases,

Such as Scrofula, Sores, Boils, Tetters, Blotches and for any of the various skin diseases that begin to show themselves.

### Liver Diseases,

Costed tongue, bad taste in mouth, yellowish complexion, Sick Stomach, Constipation, Headache, Weakness, Biliousness, Indigestion, etc.

### Constipation,

Is often the starting-point of impurity of the blood. The retention of waste in the system is always attended with unhealthy and dangerous results, because of the absorption of gases and other poisonous agents of the body, hence the importance of using a purely Vegetable Medicine. The "Discovery" is the medicine. It will regulate the bowels and cure Constipation. Retail price, large bottles, \$1.00; half size 50 cents.

### Red Thyme Pain Cure

For the relief and cure of Painful Diseases; for External and Internal use. It is the safest and surest Pain Cure that can be made for Cholera Morbus, Diarrhoea, Dysentery, Cramp Colic, Pains in Stomach and Bowels and for Summer Complaints (also a sure cure for Horse Colic). Sold on the guarantee, if after using one-half the contents of a bottle, you find it does not give satisfaction, return the balance (one-half) to me or the agent of whom you purchased it, and your money will be refunded. Retail price, 25 cents.

The "Discovery" and "Pain Cure" are the same preparations that were given away by sample bottles at the Annual Meeting at Muncie, Ind. Many will also remember what a blessing the "Pain Cure" proved to be at the Annual Meeting at Cedar Rapids, Iowa, in June, 1892. If they were not good and reliable preparations I could not afford to give several thousand bottles away at Annual Meeting, and offer to sell them on a strong guarantee, "No cure, no pay."

While summer is the most pleasant, yet it is the most dangerous season of the year, because Stomach and Bowel diseases are most prevalent and most dangerous. By the joint use of the "Discovery" and "Pain Cure," you can cure any of the above-named ailments that any doctor can cure, and at one-tenth the expense, because he could not use any better or more certain medicine. Write for circulars, giving instructions how to use these preparations for Summer Complaints.

### Blue Mountain Bitters,

Nature's own remedy, for over-worked and broken-down women will find this medicine invaluable in strengthening and building up the system. It is the best tonic. It tones and invigorates the weakened system, strengthens the nerves and wonderfully benefits the whole organism. Those who suffer from Loss of Energy, Weakness, Dizziness, etc., can find no better medicine. Retail price, 50 cents.

### Dubbel's Cough and Croup Cure.

The surest and best. Sold strictly on a guarantee, "No cure no pay." Remember this fact when your children have Croup. Retail price, 25 cents.

### Dubbel's Carbolic Ointment,

Has won a great reputation for the cure of Piles, also for Burns, Barber's Itch, Defects of the Skin, Scalp Sores, etc. Retail price, 25 cents.

### Dubbel's Menthane Vermifuge,

The safest and surest remedy for Worms and most pleasant to take. Read the following which explains its value:

Riceville, Iowa, May 6, 1893.

Dear Sir:—In March, 1893, John Burk, of this place, had been treated by a physician for worms, but found no relief. His wife bought a bottle of your "Menthane Vermifuge" for their children. Mr. Burk said, "I will try a dose." He took two doses. The result was, a tape worm passed from him that measured, it is said, thirty-eight feet. Mrs. Cummings says your "Red Thyme Pain Cure" can't be beat for headache. Mrs. Stockdale and Mrs. Karns say the "Blue Mountain Bitters" is the best medicine they ever used. Your "Cough and Croup Cure" gives universal satisfaction. In fact all your medicines are grand. I could give you many more testimonials. Respectfully, Wm. Shure.

### Dubbel's Thin Fruit Juice Pills,

Are the most harmless and pleasant pill that can be used, on account of the gentleness of their action on the Stomach and Bowels. People who travel should not be without them; convenient to carry in vest-pocket. Price, 25 cents.

Muncie, Ind., June 6, 1893.

Dear Sir:—Please send me one dozen large bottles of your "Dubbel's Double Discovery," for the blood and

I have used one bottle in my system during the Annual Meeting as a Liver Regulator and Cathartic on hand and recommend it in my practice. I told you I would write you for more material, provided I found it would suit my purpose. I am glad to say it does. Respectfully, F. L. Bo.

Muncie, Ind.

S. E. DUBBEL,  
Dear Sir:—A sample bottle of your "Discovery" given me at the Annual Meeting proved to be well adapted to the case of my child. I would like to get another bottle. Please your agent is or where I can get it. Respectfully,

I have received a number of letters from the country similar to the above, for my virtue and value. Brooklyn, Iowa.

S. E. DUBBEL,  
Dear Sir:—I have been using your "D. D. B." and find it does what you certainly cannot much virtue and curative build up the system. I have been very much benefited by its use, and I can recommend it heartily to my friends and wish you success in all your undertakings. Yours Very Truly, J. G. TANNER, 495

Washington, D. C.

Dear Sir:—I have used a bottle of "Discovery" and wish to say I think it is the good effects I have received from the bottle of the "Discovery." I regard it as a cure for Malaria and Liver trouble. Your "Pain Cure" gives the best of satisfaction. Yours Very Truly, J. G. TANNER, 495

S. E. DUBBEL,

Dear Sir:—Please send me two bottles of "Red Thyme Pain Cure." I can not describe the relief I have found. It is certainly a valuable medicine for man or

### The Offer for Agents

Any person who secures me a reliable order not less than five dollars (\$5.00) in first order at agents' prices, I will give securing the agent, the valuable book "A Sinner's Guide" (written by the author of the "Pain Cure" and "Discovery") and take the agency themselves, by virtue of the book, or, if you prefer, I will give you the book of medicines at retail price.

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Respectfully,  
F. L. HICKMAN,  
Botanic Physician,  
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Please inform me who  
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Respectfully Yours,  
L. FAYTON.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., July 11, 1898.

No. 27.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 59,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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MEN who have God on their side need never fear what happens to be on the other side.

ONE of our exchanges estimates that there are in the United States 140,000 churches, costing \$980,000,000.

### THE MOON.

THE other evening, while sitting on the veranda, looking and meditating in the light of a full moon, our attention was drawn to the object from which the light came, and as we looked and admired, the thought came to us, How wonderful are the things which the Lord has made for the good and enjoyment of those who love him! To the right and left of us were placed powerful lights to give light to those who travel the streets, and while they appear strong and bright, they give light to only a small space. The moon, though thousands of miles away, brightens up half of the globe. And yet all this light, so soft

and beautiful, is only a reflection of the sun, the source of all material light. The more we look, the more power and beauty we see in nature and the Hand that formed it all.

As the sun, moon and stars give life and beauty into the darkness of the material world, so shines the spiritual light into the darkness of sin. How dark and dreary would the natural world be without the moon and the stars! And yet this darkness would be nothing, in comparison to the spiritual darkness that would hang over this world of ours had we not the light of the Gospel, as it shines into the hearts of those who receive it and reflects out again to lighten and brighten the lives of those around them.

As we were admiring the soft rays of the beautiful moon, a small, dark cloud passed from the westward and for a few moments all the light was hidden and we had darkness, yet the moon ceased not to shine,—it was only a cloud that passed between.

Such are our Christian experiences,—for a season our souls are flooded with the light of heaven, and then, all at once, comes the dark cloud, and in our faithlessness we agonize and cry out, "All these things are against us." We realize too darkness but fail to see the passing cloud and seemingly forget that, behind the cloud the sun continues to shine, giving the silvery edge and breaking through each rift as if to say, "I am still here." And has it not been our experience that the brightness is all the brighter after the cloud has passed away? Do we believe? And can we not trust more fully? The seasons as they come and go,—the cold winters with their ice and snow, summer, sunshine, fruit and flowers are all epistles of love and sweetness, as shown in the Divine handwriting, everywhere so profusely displayed and should teach us that if our hearts are filled with the love of God, nothing can befall us so as to take from us permanently that light which shines above the brightness of the sun,—which penetrates through the darkest clouds, and never leaves us without the divine assurance that "all is well."

### ACCOUNTABILITY—WHEN?

At what age, or when human accountability begins, has always been a serious question in the minds of many, and, in answer to the following questions, we will present a few thoughts:

1. I have noticed that the brethren, in giving obituary notices, never speak of young persons' future welfare under about the age of twenty years. But when over this age, I notice that they do make mention of the future condition of such dead.
2. I notice that when the person is above the age named and is not baptized, they speak in reference to that, while, if one dies at the age of seventeen to nineteen it is not mentioned, concerning the future.
3. Do the Brethren believe that there is a set time or age, under which our children are not accountable for anything?
4. Do the Brethren believe that God will judge the young according to age, or according to the opportunities and privileges they had in life?

Please answer through the MESSENGER, and confer a favor.  
Springfield, Colo.  
L. A. KRISER.

The querist may be a closer observer than we have been but we have never noticed the discriminations made, as named above, neither do we know of the church having an expressed belief on the lines as above named. The belief as to when the time of accountability begins is largely individual or personal, and we know that in many cases a hope is entertained, on the part of parents, for unbaptized children without much Scriptural ground.

Judgment, in all cases and under all circumstances, presupposes law, for where there is no law there can be no condemnation, which means, no judgment. Without a violation of law there can be no penalty.

The world will be condemned or acquitted on the basis of known law. Hence judgment depends on knowledge and possibilities, and not on age.

Just when a child becomes responsible is a very difficult problem to solve. Indeed none but God and the child can know this. Some children at the age of eight or ten years have as much knowledge as others have at seventeen to twenty. As far as we know, the church believes that accountability depends not on any special age but on a knowledge of the wrong and the right, as developed by the law, and the "call" of the Father by the Spirit.

This knowledge and "call" depends largely upon the circumstances surrounding the child. Over these circumstances the child may have no control, but the parents may. This would open up a new field for discussion,—how far, or to what extent parents are responsible for the spiritual safety of the children. This we have learned by observation, that children brought up under religious surroundings and careful Bible teaching, as a rule, have the call of the Spirit much earlier in life than those who receive their training in irreligious homes and away from religious teachings.

There have mistaken notions obtained relative to this call—what it is and just how it comes. Some are excusing themselves in the ways of sin, because, say they, we have not received the call. This grows out of misapprehending the nature of this call. This call comes through the Spirit—and what is its mission? To reprove the world of sin, of righteousness and of judgment. In this way the Spirit calls to the sinner—not to wait for some special call. But when young people,—and old ones, too,—feel that they are sinners in neglecting known duties, see the safety of righteousness and tremble at the thought of judgment, it is the call of the Spirit, and those who refuse to heed this call, place themselves in the way of condemnation and judgment, be they young or old. And we add that this call always comes to all as soon as they have the possibilities of understanding and accepting.



## ESSAYS

"Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE PLACE GETHSEMANE.

[From the German of Heinrich Richter.]

In Olive's shade I know a spot  
Far from the world's loud bustle,  
Where Kedron murmurs low its thought,  
And trees responsive rustle.  
There one looks not from distant height,  
On field and wood and sea,  
But scans beneath a holler sight:  
The place Gethsemane.

In midnight deep, lo! on his knees,  
As though some dark transgressor;  
Beneath the heavy olive-tree,—  
Our Priest and Intercessor!  
His face uplifted to the skies,  
His tears, a streaming flood,  
He "Abba! Abba! Father!" cries,  
And sweats great drops of blood.

Gethsemane! How just the name! \*  
Lo! here the wine-press treading,  
The Woman's Seed, for us who came,  
Earth's vale of sorrow threading.  
By anguish, here from him was wrung  
This balm, our wounds to bless;  
The fountain whence our cleansing sprung,  
The oil of holiness!

Oh! Lord thou hast, to find me peace,  
Within that valley sought it;  
From my fell foes to win release,  
This battle set, and fought it.  
And now henceforth, where'er I go,  
To what'er clime I flee,  
No place like this can be, I know:  
The place Gethsemane!

And should I, oh! in weaker hours  
Be into sin's sleep falling,  
To save me from infernal powers,  
Oh, let me hear thee calling!  
Teach me that word: "Thy will be done!"  
Thy will, what'er it be;  
For thus by thee was vict'ry won:  
The place Gethsemane!

Deserted, if in bitter strait,  
By all the world forsaken;  
Alone I'll agonize and wait,  
My faith in God unshaken.  
Whatever anguish I may feel,  
Is still well known to thee:  
Still there I see thee for me kneel;  
The place Gethsemane!

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### New Testament Examples of Conversion.

BY A. W. VANIMAN.

"Then they that gladly received his word were baptized."—Acts 2: 41.

#### Part One.

OUR object under the above head is to examine a few cases that are usually looked upon as being cases of conversion, and from them learn

1. The means that produce conversion.
2. What conversion is.
3. The practical results.

Case number one is that which occurred on the day of Pentecost, when three thousand persons were added to the church in one day, as recorded in the second chapter of Acts. Although the word conversion is not used in the record of the occurrence, it is universally accepted as a case of New Testament conversion. In this case we find this language: "Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

Case number two is found recorded in the third chapter of Acts, where the people saw the result of the miracle performed upon the lame man. In this instance (Acts 3: 19) Peter said: "Repent ye therefore, and be converted, that your sins may be blotted out."

Case number three. Philip went down to Samaria and preached to the people. When the people believed Philip's preaching they were baptized, both men and women. Acts 8: 5-24.

Case number four. Philip and the Eunuch. Acts 8: 27-40.

Case number five. Saul of Tarsus, who was stricken down on his way to Damascus. Acts 9: 1-22.

Case number six. Cornelius and his household. Acts 10.

Case number seven. The Philippian jailer. Acts 16: 25-34.

These cases will suffice to show the apostolic course of procedure. We will first notice

#### THE MEANS

used to bring about the results which we find recorded. We find that the Word of God was the means by which such momentous results were produced; and in no case was there any conversion without the Word of God being used. Accompanying cases one and two were masterly sermons, of which we have the substance recorded.

In case number three Philip preached to the people. In case number four Philip preached Jesus to the Ethiopian eunuch. Cases five, six and seven are somewhat out of the regular order, in that there was a special miracle performed in each case.

In the case of Saul, the great light first attracted his attention, then he heard a voice, and during the conversation he learned who was speaking to him. However the voice told him to go on to Damascus and there it should be told him what he must do. This information he received from Ananias.

In the case of Cornelius the angel appeared first to direct his mind in the proper channel, but the Word was preached by Peter before there were any signs of a conversion.

In case number seven the earthquake aroused the jailer to a sense of his danger, but it was the preaching of the Word by the apostles that showed him his duties and privileges, and brought about the desired result.

The Psalmist says, "The law of the Lord is perfect, converting the soul." Ps. 19: 7.

While these cases show conclusively that the Word of God is an indispensable means of conversion it is not the ONLY means used, as will be seen in looking at the cases above mentioned. God used human agency in the conversion of sinners. We find that in all God's dealings with the human family he, as a rule, used human beings to forward his work as far as it could be done. Jesus himself went about preaching to the people. He chose twelve apostles who were to carry his Word. Later he chose seventy others. After the day of Pentecost, when the disciples were scattered by the persecution, they went everywhere preaching the Word. Paul, in Romans 10: 14, 15, says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" thus emphasizing the thought that the Word, through human agency, is the means of conversion.

Again Paul says 1 Cor. 1: 21, "It pleased God by the foolishness of preaching to save them that believe." In Titus 1: 3 he says, "God hath in due times manifested his word through preach-

ing." In early apostolic times they had the spoken Word, but now we have the written Word, which is, however, furnished by human agency.

Taking the Bible instances of conversion to conclude that no one can be truly converted without the Word of God and some human agency. Thousands of persons wait for God to convert them by some miraculous power, there is nothing in the Bible that will slightest foundation for such a hope.

Again. Although God in the conversion of sinners uses human agency and his Word, he has not said that no other means are necessary. Persons have been brought to a sense of their sin by some great affliction, either sickness or sorrow, affecting themselves, or by the death of one of the family. When nothing else could reach their hearts, this often opens the way for the Word to enter and bring about the desired result.

We illustrate this in the words of a man "Suppose there is a man in your community-five years old. In his business operations he has prospered greatly. Success attends his plans and financial operations. He is a gentleman in the worldly sense. He attends to the premiums, has fine stock, better when he can find a gentleman who will give him a hundred or a thousand dollars. He races, goes to the theater. He rides in a magnificent carriage drawn by fine horses. He builds churches, especially if he thinks it will enhance the value of his property, as more than he gives, gives a little to the poor, sees no use of being poor. He seldom meets, has little use for preachers. They may be of some service to him, but he keeps down ignorant and vicious people. He is a rich and successful operator goes to the world, and toward eternal judgment. He seeks money, seeking pleasure, and thought for his soul and his relation to God. His soul is almost hopeless. There seems no way to his heart with the Word of God.

"But in the midst of this mad career he puts his hand on a little son of seven years. After some fifteen days of terrible suffering, the precious and innocent child breathes his last breath, struggles the last time and closes his eyes in death. He stood over and ministered to the little sufferer till the last struggle was over, saw it sink away in death. Many times he had planned for the education of the child, some fine university and thought of the good he would give him, but alas! he is gone. He breast swells, he heaves a deep sigh and sighs inexpressibly. Secretly he inquires, 'What meaning of all this?' Down he sinks, his heart broken. The world appears now in a vast gloom. A new theme has come up for his meditation, and one that can not be put off. Arrangements for the funeral, the coffin, the burial, and grave are the matters that now run through his mind. In awful solemnity and in grief they are considered. But now, what is to be done? A preacher must be had and a sermon preached. The heart of the afflicted has become tender and is susceptible of impressions. He is willing to hear something of the soul and the other world. He is ready that his child has gone to rest.

"In the sermon the preacher repeats the words, 'What shall it profit a man if he should gain the whole world and lose his own soul?' an awful question! He meditates on it, back at his effort to gain the whole world, and a large share as possible. He looks at the part of it, losing his own soul. Is it worth it that a man may lose his own soul? The answer is over. He and his wife return to the



they had only the written Word, human hands. Of conversion, we truly converted me human agent for God himself alous power; but that will give the ope.

the conversion of his Word, it is are used. Many sense of their du-r sickness direct death of some else seems to ens the way for but the much-de-

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But pride is stricken down. Their hearts are broken, — softened. They begin to meditate. The home is so lonely. Their minds wander to the other shore where their child is gone. They possibly turn to their Bible for comfort. He now has a desire to attend preaching, the Word of God has a new meaning to him. He realizes that it is for him. His Bible, the preacher and the Word of God at last bring him to where he becomes a follower of Christ." Many cases similar to this occur, the conversion is genuine, and they go on earnestly serving the Lord.

On the other hand, many cases occur in which the sinner himself becomes sick; death seems to be staring him in the face. He who never prayed before begins to call for mercy. He sends for the minister to pray for him. The minister, as is often the case, tells him that all he needs to do is to believe on Jesus Christ and he is safe. Time rolls on; his life is spared; his health returns; he is about his business again, but he forgets the promises he made to God while so near death's door. We fear very much the tendency to accept what is termed deathbed repentance as being conversion in the New Testament sense. Observation shows it to be too much like the captured criminal professing penitence, but who by his actions, when free, shows that he was not truly sincere.

The person who deliberately puts off coming to Christ while in health, waiting until frightened into repentance, has no good reason for being disappointed if God does not accept his repentance as being sincere and actuated by the proper motive. We do not mean to say that God will not accept such a repentance, but the chances are largely against any person who takes such great risks. This, however, is, no doubt in some cases a means, in God's hands, of showing the sinner his danger, and some persons, whom God spares and restores to health, take the warning, and go on in God's work, as truly converted to God.

McPherson, Kans.

#### MARTIN LUTHER'S THOUGHTS ON THE LORD'S PRAYER, CONTINUED.

BY J. E. YOUNG.

Number Three.

"It is a terrible thing," continues Luther, "to hear this prayer offered up: *'Thy will be done!'* Where in the church do we see this will of God performed? . . . One bishop rises up against another bishop, one church against another church. Priest, monks, and nuns, quarrel, fight, and battle. In every place there is naught but discord, and yet each party exclaims that their meaning is good, their intention upright, and thus to the honor and glory of God they all together perform a work of the devil." . . .

"Wherefore do we say *our bread*," continues Luther in explanation of the words, *Give us this day our daily bread*, "Because we pray not to have the ordinary bread which pagans eat, and which God gives to all men, but for our bread, ours, who are children of the Heavenly Father."

"And what then is the bread of God? It is Jesus Christ our Lord; *I am the living bread which cometh down from heaven and giveth life unto the world*. For this reason (and let us not deceive ourselves), all sermons and all instructions that do not see Jesus Christ before us and teach us to know him, can not be the daily bread and the nourishment of our souls." . . . "To what use will such bread have been prepared for us, if it is not offered to us, and so we can not taste it? . . . It is as if a magnificent banquet had been prepared, and there was no one to serve the bread, to hand round the dishes, to

pour out the wine, so that the guests must feed themselves on the sight and the smell of the viands. . . . For this cause we must preach Jesus Christ alone.

"But what is it, then, to know Jesus Christ, sayest thou, and what advantage is derived from it? . . . I reply: To learn and to know Jesus Christ is to understand what the apostle says: '*Christ is made unto us of God, wisdom, and righteousness, and sanctification, and redemption*.' Now this you understand, if you acknowledge all your wisdom to be a condemnable folly, your own righteousness a condemnable iniquity, your own holiness a condemnable impurity, your own redemption a miserable condemnation; if you feel that you are before God and before all creatures a fool, a sinner, an impure, condemned man, and if you show, not only by your words but from the bottom of your heart, and by your works, that you have no consolation and no salvation remaining except in Jesus Christ. To believe is none other than to eat this bread from heaven."

#### FAITH AND TRUTH.

BY J. L. SWITZER.

"For we walk by faith, not by sight."—2 Cor. 5: 7.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11: 1.

"For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."—Prov. 2: 6.

"Wise men lay up knowledge."—Prov. 10: 14.

How? By accepting these statements as the truth. Hence faith is the fundamental principle of all knowledge. Not one grain of knowledge do I get from the MESSENGER, except by faith. Now, before we go further, I think of one of Josh Billings' sayings: "I would rather my boy would not know so much than to know so much that ain't so."

Faith is not a principle peculiar to the Bible. It is a universal, fundamental principle of intelligence; and there is faith in that which isn't so, as well as faith in that which is. Hence, faith, in order to become wisdom and knowledge to us, must be united to truth. Do you see the wise provision of Jesus when he said "I am the way, the truth," and again: "Thy word is *truth*?" What is faith without truth? A snare, a delusion, a destroyer. The heathen has faith. He lives by it.

If we are justified by faith only, why do brethren want to go to India as missionaries? If we believe a lie, what is the consequence, according to Paul? 2 Thess. 2: 11. Then faith in lies is not safe. Mother Eve had too much faith in the one that told her that "she should not surely die." So we may have too much faith. But let us see how dependent we are upon faith.

Mentally we are almost nothing else, we are composed almost entirely of it. Just now my little boy says: "Nelly told me that I had a little brother that died." By faith, and by faith alone, he knows that he had a little brother that he never saw. How does a child learn,—learn at home,—at school,—learn history,—geography,—learn anything? By faith in what it is taught.

It is the same with men. Without faith,—impossible. That is the sum total: impossible to please God; impossible to please parent, teacher, pastor; impossible to know, to do, to learn, to be, to grow in grace.

Paul says: "We walk by faith." I will add: We talk by faith; we write by faith; we are housed up in faith; reared by faith, and environed by faith; so that faith is our mental atmosphere, our meat and drink, and the body, soul and costume of the mind and heart. It makes us what we are, and prevents us from being anything else than what we are. "For as he thinketh in his heart, so he is."

How careful God was to give precise instruction to the Israelitish parent for the tuition of his children. Why? Because the credulity and trust of the child must have truth to feed upon in order to grow up into a sound and healthy body of divinity. "Train up a child in the way he should go." Feed his mind with fact. "Bring him up in the nurture and admonition of the Lord."

Then again, Canaan was destroyed. Why? Because the mind and heart of most tribes were so poisoned by mythology and falsehood that they broiled their little babies in the arms of Moloch, shouted and danced around them in revelry, drowned their piercing cries, and then finished the jubilee with all manner of lewd and lustful practices. So poisoned were they with error that cure was impossible, and subjugation, to prevent these fiendish cruelties, a necessity.

Ingersoll says: "God should have sent the missionaries instead of soldiers." He teaches God! But missionaries could not reach the Canaan. There was no longer an element of reform left to build upon. The whole head was sick. The whole heart was faint. The poison had perverted every fiber, and death must follow. God knew this.

The Colonel went soldiering down South to prevent the negroes being held as slaves. Why didn't he go as a missionary? Nothing but conquest could wipe out southern slavery. Nothing but conquest could cure the heathen darkness of Canaan. God is wiser and more consistent than men, and the only right way for us under heaven is to believe God's Word. Then we possess the right kind of faith.

How grand was that reply of our sister, dressed plainly because God says I shall. I shall obey my Master." How significant was the judgment of a worldling at the great Centennial Exhibition: "There goes a virtuous woman." She was dressed in modest apparel. I have often wondered why, if the Gospel feeds us, it should not clothe us too. I have often wondered why the church should not make provision to have its members clothed in harmony with the Gospel as well as to have them fed in harmony with the Gospel. Christ proposes to feed the soul and supply the body. Are not these supplies of food and raiment the best for us?

"Clothes don't make the Christian." No; but the Christian should make the clothes. What pattern shall he cut them by, Christ or the devil? The pattern of holy women of old, or the pattern of harlots of Paris? "The Lord giveth wisdom out of his mouth cometh knowledge and understanding." Well said, Solomon!

After gazing for years upon the shameful and outlandish manipulations that proceed from Scotland, I am constrained to believe the Lord a better tailor and dressmaker than any one in Paris. And I firmly believe that, if a sheep insists upon going to the devil for its wool, the church should leave the ninety and nine and go out after the sheep. I furthermore believe that a church that does not do so is not doing as Jesus did, will soon be as spotted as a leopard, and as raw in its dress as a band of "butternuts" of thirty years ago.

Bro. Miller speaks of an old proverb: "Shall Rome and die." With the Christian,—at the risk of using a slang phrase,—I will say it is: "Shall the elephant and die," unless the church has the care of the children. "For if ye live after the flesh, ye shall die: but if ye through the Spirit mortify the deeds of the body, ye shall live." Rom. 8: 13.

Faith must feed upon truth. The Word of God is truth. The church is the ground and pillar of the truth. The church is the visible representative of the body of Christ upon earth. I



members are brethren, sons of God, children of God, heirs of God, brethren and sisters of the Lord Jesus Christ, joint heirs with Christ, holy and beloved, sanctified, washed, a bride, cleansed; and "Jerusalem which is above is the mother of us all."

Do we not do well, therefore, to have a fervent love and zealous care one for another? What would our Mother say? What would our Father say? What would our Elder Brother say? Aye! What do they say? What have they said, over and over, and over again?

"Love as brethren."

"Be pitiful; be courteous."

"Be kindly affectioned one to another with brotherly love: in honor preferring one another."

"So we being many, are one body in Christ, and every one members one of another."

"Restore the erring one in the spirit of meekness."

"Bear ye one another's burdens."

"But if ye bite and devour one another, take heed that ye be not consumed one of another."

"Mark them which cause divisions among you."

"Keep the unity of the Spirit in the bond of peace."

"Teaching and admonishing one another."

"See that none render evil for evil unto any man."

"Count him not as an enemy, but admonish him as a brother."

But "if he will not hear the church, let him be unto thee as a heathen man and a publican."

And then, too, "let the churches hear what the Spirit saith unto the churches."

Remember Lot's wife, and Sodom, and Ephesus, and Smyrna, and Pergamos, and Thyatira, and Laodicea.

#### JUDGMENT EXECUTED.

BY S. N. McCANN.

WE have now before us the books, every man's life record, out of which he must be judged, and the other book, the Book of Life, by which every man must be judged, and the Judge, Jesus Christ, with his saints and angels, on the throne ready to execute judgment, ready to pronounce sentence upon those who would not have him rule over them, or reign within them. What awful consequences hang upon this life, ah! upon this hour, not upon that hour, for then the sentence will be as we make it now. "Knowing the terror of the Lord, we persuade men," 2 Cor. 5: 11, to do right, to live godly.

Jesus pleads with men now, his servants entreat them, but over there it will be too late. Too late, life's work is over, the book was closed by death; but now it is opened, by God's quickening power, for judgment. The Great Judge must pronounce sentence in accord with the Book of the Law, the Word of God. A man is tried for "petty larceny" and found guilty, and the judge looking at the prisoner says, "John Holly, you have been found guilty of 'petty theft.'" And the judge opens the book of criminal law and reads: "You shall be hanged by the neck until dead." Can the judge read that kind of a sentence? No. What is wrong? He must be governed by the book of the law.

So Jesus says he will not judge, but the words shall judge in the last day. When Jesus, by the Word, says do, and man says do not, remember that the Word will judge. When Jesus says, You ought to do, and the church says it makes no difference, remember that the Word shall judge, not the church. When your nature says do this or that, and the Word says do not, remember that the Word shall judge in the last day. When the

world, the church, the ministry, learned men, disciplines, councils, and all, say do, or do not, and the Word says do not, or do, remember that the Word shall judge. "Though we, or an angel from heaven, preach any other gospel unto you, let him be accursed." Gal. 1: 8.

#### LAYING THE FOUNDATION FOR A HAPPY HOME.

BY GERTRUDE A. FLORY.

In Two Parts.—Part Two.

THERE are many motives for marrying; some are vain, some are trifling, some are selfish, some are sentimental, some are pure and some are too low and uncomely to mention here. However, the recording angel could doubtless tell us that all the lascivious revelers do not cross her threshold, "whose way leads down to death" and "whose feet take hold on hell."

There is but one motive for entering the conjugal state which is worthy to be considered, that is, the glory of God. "Glorify God in your body and in your spirit" is an inspired injunction that should never be forgotten when choosing one with whom to unite affection and interests for life. How can a pious Christian mother bring up her children in Christ-likeness when their father recognizes no Christ, no law, no government but morality? What if her children inherit their father's skepticism, and her tireless labors prove fruitless in the end! Could she endure that festering thorn, forever rankling in her heart? "That is looking too far ahead"? Not too far for those who desire to do their whole duty to God and man. In marriage, as in other positions, we can only do our *whole duty* by bravely and willingly shouldering every responsibility connected with it; and there is no greater responsibility, no sweeter joy in wedded life than children. Without them home is incomplete and robbed of its fairest attraction. Why not take their welfare into consideration, then, when laying the foundation for a happy home?

Everybody that will take the pains to do a little keen observing, as he passes along through life, will find that where parents disagree, their children are petulant, and either agree with one parent against the other parent, or spurn the counsel of both. For instance, the father belongs to one church, the mother to another. One daughter attends father's church, one son attends mother's church; whilst another daughter thinks "one church is as good as another;" and another son declares that he "is as good as any church member," hence goes his own way in self-righteousness.

In another family the mother feels that she has a place in God's sanctuary which should be filled on every possible occasion, while the father finds many excuses for not assembling with the saints in worship, and frequently takes the liberty to remain away without an excuse. One Sunday morning, when the family are nearly ready to start to meeting, mother sees that one son has made no preparations to go.

"Why, Frank!" she exclaims, "hurry and dress for meeting. We shall all be too late!"

"I am not going," Frank replies. "I was there the last time, and I don't think anybody needs to go every time."

"O let him stay if he wants to," father says. And from that day on, Frank attends one meeting out of five.

Then there is the benevolent missionary hindered by the money-lover; the minister with a heart and will to gather the outcasts in, handicapped and shackled by a dissentient companion; the literary mind to whom each moment spent with book and pen is grudgingly counted as so

many dollars less in the bank account; and dreads of kindred cases. Think what a bad effect such parental disagreements must have on progeny, and what an influence upon those living on! What is home worth when discord ways sits mockingly beside the hearth?

Now you ask, How can we foresee these conditions? By those silent monitors God has placed within every being, instinct, intuition and reason. Perhaps an illustration will more clearly define this practical theory: A pious, spiritual girl, her affections into the keeping of a member of her church. She, as well as her friends, supposed she had made a wise choice, as his moral character was above reproach in the community in which he lived. But, occasionally, an expression and curve of his lips while talking threw across her an indefinable dread which pierced her like a sharp arrow. Nevertheless she married him and became a prey to lust which brooded like a shadow-fiend over her pure and holy nature. Had she heeded nature's warning, yes, God's warning, she never would have cast her lot with one in any way repulsive. In choosing a companion one needs to look beyond what presents in general see,—far past the reputation to the inner character, from which God makes his judgments.

We are variously constituted, mentally as well as physically, and what is health and life to one is destruction and death to another. Have you not met strangers from whom you instinctively shrink, and others to whom you were irresistibly drawn? Then there are persons who are inviting at times, and repellent at other times. Just as far as they are agreeable to us will we be happy in their society, and unhappy in the same degree in which they are repulsive. This explains why some married folks are alternately happy and miserable. Whoever would avoid a similar fate must watch that potent fact with tireless vigilance.

Take the common friendships for example. Association with this one gives us double the pleasure, as compared with that one. In conversation with one language flows, and thoughts and feelings flash and blend with his in harmonious cadence, till we are wafted on the wings of rapture even to the gates of Paradise; while the other one brings out all the latent evil in our nature, because of the word, however fitly spoken, strikes a discordant note. It takes but a glance to see that the one who awakens the purest, highest thought, and aspires with lofty and noble attainment, is capable of bestowing the most happiness.

A good man and a good woman, though adapted in marriage, might live peaceably together as husband and wife, by keeping the Christian graces constantly in the foreground; but we are not entirely satisfied, contented, hence happy, unless happiness indeed be given as fruitage of faithful forbearance for peace's sake. But the truly wedded are happy in each other's love. "Each for the other and both for God, death do us part," is graven on their hearts to beat as one. From the same standpoint view the great questions of life, and hand in hand move forward to duty. "Even as Christ loved the church," the husband loves his wife, and she delights to "revere her husband."

There is no sweeter, truer, dearer and more joyous love in earth or heaven than the love of Christ has for the church,—his bride. We estimate its purity, its holiness, its sacredness. Yet this is the exalted character of the love which should bind husband and wife in holy wedlock; this is the deep, abiding affection that should precede every legal ceremony, which is our witness to men that "God hath made them one." If there is a shadow of a doubt that the bands are not cemented by divine approval,



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pone the legal rites, till they are known to be genuine. All thus united by God shall not know waning love. The storms of sorrow and adversity may sweep their pathway; affliction and trial bruise their spirits sore; disappointment and care sicken and weary their hearts; failing strength stay their bounding footsteps; old age dim their eyes; but when death lays his icy touch upon their withered hearts he will find inscribed there still, in golden characters: "Each for the other and both for God."

La Porte, Ind.

### THE SILENCE OF JESUS.

BY ELIZABETH H. DELP.

"And he answered him to never a word; inasmuch that the governor marvelled greatly."—Matt. 27: 14.

THE teaching of Jesus was considered a marvel. "The common people heard him gladly," and he taught them patiently; he, whose voice could still the night's tempest on the Sea of Galilee as easily as the conflicting currents in human hearts to-day. He taught "as one having authority and not as the scribes,"—those who were burdened by the traditions, zealously taught by the religious guides. But the highest tribute, paid to the matchless eloquence of our Lord, is this: "Never man spake as this man."

But when the still, small voice could deliver God's message, he asked for no violent, crashing earthquake, no mighty rushing wind, no flashing and terrific fire. Jesus thundered forth denunciations against sin, but his silence was as marvelous as his speech. He was brought before Pilate, charged with a political offense against the Roman power. The Jews clamor for his blood, and repeat their accusations, he answers nothing. Pilate speaks to him: "Hearest thou not how many things they witness against thee?" "And he answered him to never a word."

Pilate marveled, because he knew the power with which Jesus could plead the cause of truth, and his silence in the presence of these ecclesiastical dignitaries was hard to be accounted for. But speech then and there would have been useless. Pilate was weak and vacillating, governed by the cry of the mob. It would have been casting pearls where their radiant light and beauty would have no gold setting. So he fulfilled the prophecy and here, at the beginning of the awful end, "he was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Silent forces are at work in nature. The power silently at work in a growing forest is far greater than that developed by man's mightiest machines rattling and rumbling at their work. We may view the granite ledges of mountains whose icy peaks and turrets are gleaming in the golden sunlight, whose vastness and strength would make them seem imperishable; they stand waiting, dumb before the Lord. The curious questions that arise, the ever-recurring "how," and "why," and "wherefore," which we ask so glibly are met by the stony silence of ages.

"O heard ye the eloquent song of God's silence?  
The vines are his lilies; and the emerald sod,  
The page of His Book, and the green girdled lands  
Are rocked to their rest in the cradle of God."

What a strange silence followed these words of Jesus: "Let him that is without sin among you cast the first stone at her." He stooped and wrote as if were on the ground, leaving that one glowing thought to burn its way into their souls, the quivering needle of conscience vibrating between a sense of guilt and shame, until, one by

one, screening themselves from view behind the massive pillars of the temple, they left him. That ominous silence produced the effect that our Savior designed.

We sometimes forget that the world is not entirely ruled by talk. Our "idle words" cause misunderstandings, unkind feelings, and, worst of all, blighted reputations. Out of the calm depths of silent communion with God, come peace and strength. Christ frequently spent the night alone in prayer; so must we wrestle alone with him for the blessing. Let us not lose sight of the fact that "in quietness and confidence shall be your strength."

"The shallow seas moan! As a child they have muttered,  
And mourned, and lamented, and wept at their will;  
The poems of God are too good to be uttered—  
The dreadful deep seas, they are *loudest* when *still*."

There, in the judgment hall, arrayed in the royal purple, Jesus stands,—silent. Still as the crystalline rays of light, still as the subtlest forces of nature, still as the footsteps of angels, "He answered them to never a word;" his silence was divine. If our life's pathway, sharp and rugged, ends on Calvary, let it be sanctified and ennobled by the grandeur of Christ's silence. Our agonized prayers to our Father will be more easily heard and answered if we do not have so many childish, earthly plaints as interludes.

"And when beneath some heavy cross we faint  
And say, 'I cannot bear this load alone,'  
We say the truth, Christ made it purposely  
So heavy that we must return to Him.  
The bitter grief that 'no one understands'  
Conveys a secret message from the King,  
Entreating you to come to him again."

Mainland, Pa.

### THE POWER AND FORM OF GODLINESS.

BY J. S. MOHLER.

"Having a form of godliness but denying the power thereof: from such turn away."—2 Tim. 3: 5.

THE term "power" here means the source of spiritual life within us, and "form" a mere manifestation of godliness, separate and apart from any power. From such godliness the apostle commands us to "turn away." Formalism has been a deadly foe to true godliness in all ages of the world. It was formalism that blindly led the Jews to make the outside of the platter clean, and to whitewash the graves of their ancestors, and lay undue stress upon minor matters, to the neglect of other things more weighty.

Formalism consists in attaching undue importance to external things, without admitting the internal power by which the external has been wrought. To sever the internal from the external is to part the relation that must exist between the two in all life, whether vegetable, physical, or spiritual. To sever the heart, or power of life within, from the body, would be to kill the body.

While mere formalism has been, and is yet, the bane of the church, we must not entertain the idea that the "power" of godliness has no "form" at all. The power of godliness must have its appropriate form through which to express itself in the physical world, else it would be without force. All form, however, that is not the result of power is mere dead formality, from which we are to turn away. Form cannot produce power, but power can and does produce form: as the power of the grain of wheat in the ground and its roots produce the form of the stalk above the ground.

We inhale the fragrance of the rose, delight in its beautiful color, and admire its noble form; but the rose never produced itself. Beneath the ground are its roots which draw nourishment from the soil, and, quickened by the heat of the sun

and the rain, its warm sap flows up into the stem, causing it to grow and bloom. The roots are the power internal; the stem, leaves, and rose are the form external; the sap is the relation between the two. Sever the relation by plucking the rose from the stem, and its fragrance is lost and its beauty soon fades away. The relation in spiritual life, between power and form is as indispensable as it is in vegetable or physical life.

We observe that power obtains precedence, and that form is its legitimate product. Where form obtains precedence there can be no development, because there is no power back of it. Such formality is loathsome to God and detrimental to spiritual life.

In spiritual regeneration the heart must be affected, broken up and mellowed by the Word; the seed (which is the Word) is sown by obedience to the Word; the quickening power of the Holy Spirit causes the seed to grow. This is the "power" of godliness in the heart. This power, like the roots of a plant, seeks form through which to express itself in the material world. In expressing itself in suitable form, the power becomes more vigorous and its form constantly stronger.

We observe, next, that form always appears in harmony with the power that produced it; as the form of a stalk of wheat is in strict relation to the grain from which it grew. Equal so of the power of godliness. When the power of godliness has obtained its supremacy in the heart there is born within a new creature—a child of God, with all the principles of a Christian, yet in his weakest stage of spiritual life, because just born. Those principles find expression in the world in full harmony with their divine origin.

To illustrate:

1. One of the principles begotten by the power of godliness is humility. This principle exists in the heart before its form is seen in the world, but it seeks form and expresses itself in a humble appearance, manner, tone, conversation, gesture: form corresponding to the principle.

2. Another principle is patience; and it expresses itself in a patient behavior, self-control, in the most trying experiences in life,—a form in full accord with its principle.

3. Another principle is charity; and it manifests itself in deeds of kindness, kind thoughts, and kind words, love unfeigned,—a form true to its principle.

4. Another principle is temperance, forming itself in temperate eating, and drinking, and working, and talking,—a form in unison with the principle itself.

Thus it is with all the principles of the regenerated soul. If a form is manifested that has no principle to produce and support it, that form is fraudulent, is merely put on for a selfish purpose; time and experience will remove the sheep's clothing and reveal the wolf within. We must not lose sight of the fact that Christian form is the outward growth of godliness within. We do not merely put on form, but form grows out of our principle as the wool grows out of the sheep.

At the close of this article we find ourselves approaching the philosophy of spiritual development, which will be a subject for some future article.

Morrill, Kans.

"I heard one say the other day that a certain preacher had no more gifts for the ministry than an oyster, and in my own judgment that was slander on the oyster, for that worthy bivalve shows great discretion in his openings and know when to close."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### THEY ARE GATHERING.

[Solo, led by J. S. B.]

They are gathering, slowly gathering,  
In that fair and fadeless land,  
And the number groweth larger,  
Waiting for us on the strand.

#### CHORUS.

They have entered life eternal,  
We shall see them here no more,  
One by one we'll join their number,  
When our pilgrimage is o'er.

They are going, slowly going,  
One by one they disappear,  
Kindred, friends and little children,  
To our loving hearts so dear.—CHO.

Still they're near us, ever near us,  
As we walk life's tollsome way,  
Whispering messages from heaven,  
Watching lest our feet should stray.—CHO.

### FOR SERIOUS CONSIDERATION.

BY J. S. FLORY.

SINCE it is apparent that the local managers of the World's Fair have got the advantage in the bitter fight against the Sunday closing agreement, there has gone up such a wall of righteous indignation that men of true morals and religious convictions in the matter are seriously considering the propriety of any longer lending aid to the enterprise.

One leading minister said on last Sunday, in his discourse upon the subject, that he was more than ever convinced of the fact that there is a personal devil and that he is here in Chicago, whispering in the ears of persons, high in office, with the same success that he had in the case of our Mother Eve.

When, over a year ago, we, as a religious body, advised against attending the Fair, many a sneer went up from other religious bodies or persons, and now we see them falling in line in opposition, saying, it can not be right for religious people to aid in any way an organization that openly defies the laws of our Government, tramples under foot honest agreements and fosters the spirit of anarchy and rebellion.

Thus we have another instance to enter on record where the Brethren church takes the lead in opposing gigantic wrongs.

It has often been said the Exposition is an educational enterprise. Indeed it is, but we must not forget the great and far-reaching lessons learned, because of its existence, on the line of disloyalty to right laws, and that a mercenary greed knows no respect to morals or religion.

I wish not to set myself up as the judge of any one's conscience or to discuss the question here, but I would suggest that every brother or sister, who possibly may have in view a visit to the Exposition, seriously consider the following interrogations:

Does it or does it not come within the bounds of Christian propriety to aid or abet by the payment of money to such a mammoth corporation, that has set itself up against the rights of good morals and religious rights?

Will it pay for you to get knowledge and information of the world and its progress at the sacrifice of your influence at home?

If right for you to ignore advice, is it not equally right for others to do so? These are questions for serious consideration, and may the spirit of the meek and lowly Redeemer lead and direct, that the high standard of the religion he organized be not lowered by any of his followers!

### MISSIONS PAPERS.

BY W. B. STOVER.

#### Number Six.—The Northern Chins.

THERE are many races in Burma. The Burmans, the Karens, the Shans, the Chins and Kachins, Tounghthos, Talings, and minor tribes, Danos, Padoungs, Paloungs, Geckos, Brecks, etc., etc.

Some of these have marked similarities, while others are entirely distinct and separate. The differences are in religion, language, custom, and almost all things whatsoever. Some of these are akin to the Karens in whom already we have become interested. The Paloungs and Padoungs, Chins and Kachins are of this class.

Some time ago, by the grace of God, I made the acquaintance of a very excellent gentleman, a returned missionary, who had spent about ten years laboring in the Burman missions. In the course of our conversation I told him that for a long time I had been wanting to be a foreign missionary, that I kept getting ready as best I knew how, and that soon I would like to go. I told him I intended, the Lord willing, to be a Dunkard missionary, but as yet, though we have missions in parts of Europe, we have none in the heathen world. At once he said with a good deal of emphasis, "Why not go to the Paloungs?" He told me a good deal about that people. They are largely occupied in tea culture, and give evidence of being comparatively easily reached by the Gospel. I wrote to the secretary of his society at Boston about our church taking up the work there. I told him, too, about our doctrine, our people, and our possibilities. In several weeks the reply came, refusing us the privilege of working among the Paloungs, as they had missions on either side of them and were now preparing to work among them. "But," continued Dr. Duncan, "I would suggest to you that a virgin field of vast extent and promise is open to you among the northern Chins. They are an interesting people, and British arms have now made the country safe for occupation. We are desirous to enter this region as soon as we can, but it may be several years before we can fully carry out our plans. I think here you would find a most fruitful field for labor, and we should give you a most cordial welcome as fellow-workers with ourselves in it. I am glad to know that the missionary fire is being kindled among your people. There is abundant work for

you to do, and it would be more acceptable to have you, who are so closely allied to doctrine and practice, associated with us, than those who differ more widely." It was remembered that the Baptists in Burma had been baptized by trine immersion.

When I read this letter to the dear friend who had advised me to write, as I have said, he said to his feet and said, "The Chins! My dear friend, I'm surprised. You won't often get an opportunity like that. That's better than you could have hoped for."

I asked then what he knew about them. He said that if his society were to open a station among them to-morrow and ask him to take the work, he would go at once.

I learned further that some time ago the missionaries had tried to reach the Chins, and they were refused the privilege, they did not get it at all.

Here is an opening for us, upon which ought not to look lightly. The Chins are what akin to the Karens. They believe in Great Spirit, the Creator and Ruler of all things, but He is so good that no one need fear Him in any way. In their religious ceremonies they do not worship the "unknown God," but aim to propitiate the evil spirits, authors of all diseases. To these they sacrifice swine and fowls.

Their women near the border, tattoo their faces in a hideous manner. They have a tale told them that formerly their wives and daughters were so beautiful that the Burmans would come and steal them away. To remedy that they tattooed, and the temptation is certainly removed. It is said, however, that those, living in districts more remote, do not resort to this custom and are often of fine appearance.

The southern Chins are more mild than the north men. Among them the Baptists have flourishing missions. But the northern Chins remain to be reached by missionary effort.

Their language is not written. They use an alphabet. The method considered most advisable is to use the Burmese characters in teaching the children to read and write. The Chins, as is known, number about 55,000 souls in the south, while in the north part of Burma there are many more.

What can we do for this people? Three things will solve the problem. First some must say, "Send us." Second, others must say, "We will go." Third, all must say, "We pray for the Lord's blessing."

### A FEW THOUGHTS ON MISSIONARY WORK.

BY CHARLES M. YEAROUT.

It seems to me our system of doing missionary work hitherto, in a great many places, has not been the best. I have had considerable experience, having been engaged in missionary work more or less for over five years.

Missionary work, in a great measure, is like farming. First prepare the ground, then sow the seed, and when it germinates and begins to grow, then cultivation and training are the order of the day. The young and tender growth is liable to be checked or choked with obnoxious weeds or vegetation, which is an enemy to the plants. Just so in mission work. After the evangelist has sown the Gospel seed in a broad domain, and the gentle rays of the "Sun of Righteousness" cause it to germinate and grow, then should have careful cultivation and training, until it arrives at a state of maturity, or at least sufficient strength to enable it to withstand worldly influences. Being thus established and grounded in the truth, it becomes a power within its



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good. It should, as soon as possible or expedient, be organized into a working body and fully equipped to carry forward the great work entrusted to its care. Thus we preserve the product of our labor, and establish a power for good in further spreading the Gospel through this medium.

There has been too much work done to no profit. The missionary is sent out into unorganized territories; he preaches a week or two at a place, and gets up quite an interest, perhaps baptizes two or three, and many more are awakened to the great need of being Christians, and obeying from the heart the blessed Gospel. But the missionary takes his leave and goes into other fields, and a similar work is done. Spring is close at hand, and the missionary must go to his farm. Often there is no money in the treasury to send him around again, even if he could go. Thus his labor and sacrifice accomplish but little; these points are not visited again till the next winter, sometimes never; the interest dies out, the good accomplished and the bright promise of a fruitful future are lost. The farmer that digs and toils and plants or sows his grain, then leaves it to itself, without cultivation or care, receives little, if anything, for what he has done, and the people say, "He is a very poor farmer."

In order to make the missionary cause more efficient and successful we must have consecrated missionaries, who are relieved from the burdens and cares of this life, as far as possible; who will devote their entire time to the work. And when they go to places as above stated, it is their business to take care of them, cultivate and train them until they can be organized into a church, officered and equipped to carry forward the work alone. Then let the missionary take up other points, and so on till the Gospel is preached to every nation and in every locality. Until this can be done (*i. e.*, until we can take care of and carry forward the work begun) I deem it prudent and best to confine our mission work to the outskirts of organized churches, where those coming into the church will have proper discipline and care, and that the territories thus opened up be worked and taken care of by the local ministry, as far as possible, at times when the missionary cannot take care of them.

I further believe it would be wise for our missionary boards to see after the organized churches not properly officered, having no minister. We have two or three congregations in the South-eastern District of Kansas without a minister. In such churches the hard labor of former years is suffering loss. The cause makes little advancement for want of ministers to feed the flocks and gather into the fold by preaching and active church work those who are wanderers from the Father's fold.

There is a great work that should be accomplished for the Heavenly Master. Our system and efforts of the past have, in a great measure, failed to accomplish the required and much desired end of "preaching the Gospel to every creature."

The farmer works and utilizes his entire farm so it will yield a profitable increase. The world is our field. O, how little of it we utilize, and work for the Lord, who said, "Go into all the world, and preach the gospel to every creature." Our treasurers, local and general, should never want for funds to carry out the Savior's LAST and GREAT COMMISSION.

Westphalia, Kansas.

#### ELECTION AND ORDINATION OF CHURCH OFFICERS.

A WRITER in the *Christian Standard* presents a few thoughts that our readers may peruse with profit. While we may not accept his idea of set-

ting all church officers apart with the laying on of hands we nevertheless like the general drift of the article. We cull as follows:

ELECTION is one thing, and ordination is another. The former is choosing, and the latter is a solemn setting apart after they are chosen. Election of elders and deacons, according to New Testament precedent, means an exercise of the religious franchise of a congregation in choosing, while ordination means a solemn setting apart by pastors, elders, or evangelists of her own or other congregations. The power and right of electing or choosing is congregational, while that of ordination is official and transferable; *e. g.*, Paul left Titus in Crete for the purpose of setting in order the things that were wanting and ordaining elders in every city. Timothy was doubtless left at Ephesus to ordain evangelists, elders and deacons, while the elders of the church at Lystra took part in his ordination. Hence election is congregational, while ordination is transferable when necessary.

Churches, whether organized or not, can ordain through the official representatives of any congregation, whether evangelists, pastors or elders. The New Testament gives no specific rules in election, ordination or church government; hence the manner is left to the wisdom, judgment and discretion of those who preside.

By whom should the officers of a church be chosen, by the few or many? is an oft-repeated question, and should be forever settled, *definitely settled*, by the example of the Jerusalem church (Acts 6: 1, 6). This being the largest and most august religious assembly, recorded in the annals of either profane or religious history, would most reasonably indicate that if the few should ever choose, this was the time; and the few would have been the apostles, the only authoritative representatives of that church. "But no," say they, "you choose, and we will appoint." Here the apostles recognized and encouraged the religious franchise or popular vote of this great congregation of disciples. *Ye choose, and we will appoint*, are the plain, simple and unmodified terms of the apostles. The profoundest argument of the most erudite can not evade the conclusion that the example of the Jerusalem church gives the authority of apostolic precedent for the popular election of church officers. Ordination—shall church officers be ordained? By a critical examination of the entire scope of this subject I have concluded to say: "Yes, they should be ordained, and that, too, by the divine formula, prayer, fasting, and the imposition of hands."

An individual is not an elder or deacon by virtue of his election. He is no more so than a lay member. A church whose officers are by election only is without executive authority and responsibility. No organization on earth, civil or ecclesiastical, can have any executive authority without first installing her chosen officers by some solemn and impressive ceremony. This principle holds true in every civil office in our government, from President of the United States down to school director.

This principle holds equally true in church government. Her evangelists, elders and deacons are not authoritatively recognized as such until they are set apart by the apostolic example: "Prayer, fasting, and the imposition of hands." When the murmuring of the Hellenist Christians arose against the Hebrew Christians because their widows were neglected in the daily ministration, the apostle said: "Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Here the congregation did the choosing, and the apostles did the ordaining

by prayer and laying on of hands, doubtless fasting at the same time. Forsooth, because fasting is omitted in this case, we must not infer that there was no uniform practice in the primitive church in ordination. "And when they had fasted and prayed and laid hands upon them, they sent them away." (Acts 13: 3.) Luke incorporates in this case what he omitted in the above. "And when they had ordained them elders in every church and had prayed with fasting, they commended them to the Lord on whom they believed." (Acts 14: 23). In this citation only prayer and fasting occur: "Neglect not the gift which is in thee which was given thee by prophecy with the laying on of the hands of the presbytery." (1 Tim. 4: 13, 14). Paul only mentions hands in this case: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." (2 Tim. 1: 6). Here hands only are mentioned. In the above citations the first has only prayer and hands; the second has all—prayer and the imposition of hands; the third, prayer and fasting; the last two, hands only. To say that prayer, fasting and the imposition of hands was not uniform in the primitive church, in ordination, would be analogous to saying that faith, repentance and baptism was not of uniform practice for the remission of sins, and that because Saul said to the jailer, "Believe," the jailer was saved without repentance and baptism; or because Peter said on Pentecost, "Repent and be baptized," that the three thousand were saved without faith. Now, I think it is clearly implied in the case of the Jerusalem church that the apostles laid hands on the seven merely for the purpose of appointing them to the office of deacons, and not for the purpose of conferring the Holy Ghost, which is the ground of objection alleged by "our good brethren" who do not believe in ordination.

#### PUNISHING A CHILD.

I WILL not say that the punishment of children can be dispensed with in every instance, writes Edward W. Bok in "At Home with the Editor" in the *July Ladies' Home Journal*. No possible rule can apply to all cases, since every instance must be a law unto itself. At the same time striking a child should be employed only as the very last resort, whereas now it is used in all too many cases as a first. Kindness and firmness, when brought together, form the best basis for a child's education. Mothers should learn to control hasty actions; fathers must allow reason to have fuller play. The process may seem a little more tedious, but the result, when reached, will be worth it all. Instantaneous correction may seem to be achieved by punishment, but the effect is not lasting. Girls are shamed by it; boys grow resentful under it. We need only apply the lessons that come to us in after-life to this question to reach the best solution. Kindness draws us all closer; firmness of character cements lifelong friendships; sympathy wins us all. And as these elements appeal to us as we have matured, so do they, and even more strongly, appeal to the more responsive nature of a child. A boy should never find weakness in him to whom he looks for strength. A girl should never find anger where she has a right to find mercy. And as, for our little misdoings in childhood, we sought mercy and pardon, let not our children come to us, and because we are parents find us other than we ourselves sought and hoped to find. As we wished should be done unto us at one time in our lives, so let us now do unto others, that they, in turn, may likewise do unto those who follow us.



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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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Mount Morris, Ill., July 11, 1893.

ANY one having a spare copy of the *Brethren's Almanac* for 1873 will please write Bro. W. M. Lyon, 315 Ninth St., S. E. Washington, D. C.

THE Brethren have fully decided to erect a meetinghouse in Cedar Rapids, Iowa. The size of the house will be 32x42 feet with an addition 14x16 feet.

ON account of one week's absence in Southern Illinois on Committee work, Bro. Miller has not been able to furnish his usual article for this issue. He promises one for next week.

SOME one writes us to announce the feast in the Camp Creek church, Ind., at 4 P. M., but gives no date. He will please send in another notice with date and it will be published with pleasure.

SPEAKING of the good rains that recently fell in the West, one of our brethren says: "While the benefit is ours, may God have all the praise!" We certainly ought to thank God for the rain, as well as for other blessings.

THE meetings at South Beatrice, Nebr., closed with twenty-eight additions. Though the nights were short and the people busy, yet they came out to meeting. It never gets too warm to preach the Gospel, if the minister has the Spirit of God in him.

BRO. E. J. NEHER and wife have reached their home in Keuka, Fla. They report an excellent visit among the churches in the North, and on their return found their family and members in good health. They are looking forward with considerable anxiety to the coming fall and winter, hoping that they will be favored by many visitors and additional help in the ministry.

ALL orders for the Full Report have now been filled and still we have some copies left. Those yet desiring copies will please send in their orders soon. They will find much excellent reading matter in the publication, and will thereby get a better understanding of the reasons for some of the decisions made by the recent Annual Meeting. Price, 25 cents, or \$2.50 per dozen.

BRO. DANIEL VANIMAN spent one day with us this week, attending the meeting of the General Mission Board. He went from here to his home at McPherson, Kans.

THE meeting of the General Mission Board was held too late in the week to permit any report of its doings in this issue. We may have something to report next week.

THE church at Lordsburg, Cal., seems to be increasing in numbers. At the feast recently there were eighty communicants. Two more became obedient to the faith and are now numbered with the saints.

BRO. N. R. BAKER, who was elected to the ministry at Keuka, Fla., last spring, has arranged to go to South Carolina this coming August, and take up his abode in the locality where he formerly resided. During the winter he will engage in teaching.

BRO. S. W. HOOVER, who came here last week to attend the meeting of the General Mission Board, is spending a few days in the Mount. He reports that the Master's work is progressing at Dayton, Ohio, and that the members are generally quite hopeful.

BRO. MILLER spent a few days with the members at Shannon, Ill., this week. He reports pleasant meetings and the church in an encouraging condition. During the meetings Bro. Joseph W. Fox was elected to the deacon's office and duly installed.

THE Brethren and friends in Kansas, are rejoicing over a few good rains with which they were favored several days ago. Christ says, "Without me ye can do nothing." Possibly the people of this land are entirely dependent for temporal blessings upon the rain the Lord sends or withholds as he sees proper.

SOME weeks ago it was announced that an olive block would be sent free to any one who would send fifty cents for the *Young Disciple* one year. Many of our readers are availing themselves of this offer, and thus greatly increasing the circulation of the little paper. This paper ought to be in every family where there are children.

IN a former editorial we called attention to the great need of more ministers in new fields. Those who read Sister Underhill's communication will understand that there are a number of openings in the far west for consecrated ministers who can enter the fields with open Bibles and sympathizing hearts. If there ever was a time when active ministers were needed, it is now.

BRO. ENOCH EBY, and his son, Levi Eby, gave us a short call last week. They were on their way to Waddam's Grove. Bro. Enoch promises to be with us several days during his stay in Illinois. Bro. Levi will resume his work here in the school at the opening of the Bible Term. He has recently taken to himself a wife in the person of sister Katie Baker, of Ohio. May they both become earnest workers in the Master's vineyard!

WE are just in receipt of the sad intelligence concerning the death of Eld. M. H. Fowler, of the Spring Creek church, Iowa. He passed away June 22. We have known Bro. Fowler for a number of years, and always admired his sincerity and general Christian deportment. We looked upon him as a man of more than ordinary mental capacity, but his limited means and poor health never permitted him to use his abilities to the best advantage. By the death of Bro. Fowler the churches in Iowa lose one of their best workers,

BRO. W. M. LYON, of Washington, D. C. "Mr. Winer, of the College of Commerce, says Eld. Martin (?) Winer was a Dunkard preacher in America, and built a meetinghouse at Pottstown, Pa., about 1715." Who knows this to be a fact?

BRO. A. H. HAINES, who had classes in Greek and English literature at Morris College during the last year, a pleasant trip to his former home in the church, N. J., where he will sojourn opening of the school in the fall, when to resume his work.

WE have just printed for the Brethren of Indiana the program for their 10th Meeting, which will be held in the White House, near Colfax, Clinton County, Dec. 19, to run over three days. These programs are in such a convenient form that we feel in recommending the plan to others. We would like to see other committees on program to favor us with orders and see how neatly we can print programs for them.

FROM the following, clipped from the *and Companion*, one would infer that there is a scarcity of preachers at McPherson. "Eld. Andrew Hatchison is preaching at McPherson, Kans. He is a native of Iowa, and has been in the ministry for many years. He is a member of the College and missionary society. Bro. W. Vaniman is in Western Kansas, Jan. 1, 1893. He is in Indiana, E. B. Hoff received a call to the ministry at McPherson, S. D., and the question is, Who is to take the many stations near McPherson, S. D.?"

WE are in receipt of an interesting letter from Bro. John Wolfe, of Liberty, Adams Co., Mo. He is now quite old, but is enjoying good health. He can read and write without the use of glasses. He is the only living child of Eld. Geo. Wolfe, one of the other members of the family having passed away many years ago. Bro. Wolfe tells us that he has been without preaching for some time on account of Bro. Wm. R. Lierly's absence. John Metzger recently paid them a visit, and was greatly appreciated.

PERSECUTION has not yet been banished from the world. The Turks are assailing so many Christian mission schools and driving the Christians from their home. They tried to burn the buildings of some of our churches, but our Government is strong, and Turkey to pay ample damages. But power to protect the rights of the Christians, who are only citizens of Turkey, is not sufficient. In Asia Minor, at Cesarea and another point in Asia Minor, most trivial charges, and on fictitious grounds, seventeen persons have been condemned to six to fifteen years' imprisonment, eight to fifteen years' imprisonment for terms varying from six to fifteen years, and fifteen acquitted. Among the condemned to death are the two professors, H. H. H. and Kayayian, of Anatolia College. The six condemned to the longest term of imprisonment is the pastor of the Protestant church at Gemerek, not far from Cesarea. The business of those who know the nature of their faith in them and deny absolutely, have been in any way guilty. The power which the prosecution relied on for affirming prisoners to be absolute forgeries, and acquainted with Turkish courts of justice, perfectly well what a farce they are in where Moslem is pitted against Christian. It seems to be no way of relief unless the government is intimidated by the vigorous tests of the foreign powers.



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## THE ELDER'S WIFE.

YEARS ago an inexperienced minister settled in a new locality and commenced preaching. He was a very exemplary man and soon gained the confidence of the people. He seemed to fully realize that he was a minister and tried to conduct himself as one who should be an ensample to others. His conversation and general manner of life, both in private and public affairs, was such as becometh a minister of the Gospel. His wife was a good-hearted Christian woman, an excellent housekeeper and kind to her family, but did not seem to fully realize that she was a *preacher's* wife. While she was not double-tongued, still her conversation was not always seasoned with grace as it should have been. She would sometimes say things that were not considered just the best for a minister's companion, nor did she seem specially interested in the church and its work. Religiously, as well as otherwise, her idea seemed to be to take good care of herself and family, and let other people do the same. She was often heard to criticise the actions of members, but seldom known to prayerfully admonish them as a mother in Israel should. The woman was, however, an excellent neighbor, good to the sick and poor, but somehow she did not impress the people as a minister's wife should.

Years came and went. The minister increased in wisdom and knowledge as well as influence. The vote of the congregation was taken and it was decided that he should be ordained to the eldership. In the presence of the church the charge was delivered to him in all solemnity. The officiating elder then turned to the wife, and in substance said:

"Your husband has been called to the highest office that is in the power of the church to confer upon any of her members. Thus far in life you have been his side companion to assist and cheer him in his work. As additional honors are conferred upon him, and he assumes greater responsibilities, you are expected to share these honors and responsibilities with him. While you are not to feel yourself exalted above your fellow-sisters in the faith, you should, nevertheless, realize that you do this day, by the unanimous call of the church, and in the presence of God, with your husband step to a higher plane in Christian usefulness. From henceforth you should feel and know that you are in deed and in truth a mother in Israel. Your sphere of usefulness has been enlarged and you now assume responsibilities which will call for the exercise and development of all the noble and pure qualities pertaining to a consecrated Christian womanhood. Your position demands the bringing out of your better Christian qualities. Heretofore you may have considered yourself as your husband's helpmate in the ordinary duties of life, but you are now to consider yourself his helpmate in the eldership. He will need your wise counsel, your words of encouragement, your prayers and all the help you can give by an exemplary Christian life. It now becomes your duty to make of yourself a model for other sisters in all that goes to make up true womanhood in Christ Jesus. You are to become a pattern for other sisters. Let them see by your conversation, general deportment and appearance that you are in full sympathy with the church and her work. As a mother in Israel, you should try to gain and maintain the esteem and confidence of your sisters in the Spirit, that you may be the

means of encouraging them in the things that lead to true holiness.

"Let your life be a consecrated one. Labor to consecrate your children to the Lord as did Hannah of old. Then from your family let your influence and good example spread to others. Let the members feel that you are their friend and can sympathize with them in all the struggles of a religious life. Sisters will often come to you for counsel, encouragement and sympathy. See to it that your life and conscience are such that your influence among them will be for the better. If your life and counsel should be along the lower plane of religion, you may be the means of lowering the standard of true piety among the sisters, and possibly among the brethren; but if you seek that higher life pertaining to true Christian womanhood in Christ Jesus, you will most assuredly be the means of raising the standard of Christianity among the sisters, and as you thus improve the spiritual condition of the wives, mothers and daughters of the Brotherhood, you in like manner improve the real condition of the church. Your position in the church as an elder's wife, and a mother in Israel, is probably more important than you may have thought. May God help you to fully realize the great responsibilities you this day assume, and may he give you grace to improve this rare opportunity and make your life a blessing to the church as well as to your husband and your children."

The brother became an earnest and discreet elder. His very life was a pattern of good works. A change came over the sister. Her conversation was that which becometh a consecrated Christian woman. She became deeply concerned about the welfare of all the members, and especially the weaker ones. Not a word of criticism or fault-finding escaped her lips, but she sought opportunities to kindly admonish, and in a gentle manner influence the erring ones in favor of the right. She soon gained the confidence of the sisters, and they felt that she was their friend, a true mother in Israel. Thus, in a quiet, unassuming manner, by an exemplary life and proper deportment, she became a power for good, whose influence will continue to be felt and enjoyed by the church and community as the years go by. J. H. M.

## FEED MY SHEEP.

FEED my sheep, is the charge given Peter by the Savior. He was also told to feed the lambs. It is indeed significant that the Master never authorized any one to whip his sheep. Whatever be the minister's mission in this world, of one thing he may be assured: he has no right to whip his Master's sheep. They are the sheep of his pasture and are entitled to all the attention necessary for their health, comfort and growth. Whipping sheep never results in good, but always does harm. The shepherd who punishes the sheep of his flock is sure to lose control over them. They may run from him, but follow him they never will as long as he displays the rod.

Jesus calls himself the Good Shepherd. His disciples were his sheep. He led the way and they followed. He patiently taught them the way of life; comforted and encouraged them, and at times discreetly rebuked the erring ones, but in no instance did he ever lash them with his words. If, in all his experience, Jesus never whipped his sheep, then we ask, What authority has any one else to do so? The minister who

presumes to do what the Master himself never ventured to execute, is most assuredly transgressing his privileges, and will some day be called upon to render an account for his usurpation of authority.

Elders and ministers are under-shepherds, whose duty it is to care for the flock. Peter was invested with as much authority as any elder in the early Christian church. He was the chief instrument in the hands of God for the opening of the dispensation of the Spirit on the day of Pentecost, as well as the one who presided at Cesarea when the Gospel door was opened to the Gentiles. To him the Great Shepherd said, "Feed my sheep; feed my lambs." That was Peter's work as an under-shepherd. As we follow him through life, we find him earnestly engaged in feeding his Master's sheep. We can not remember that he ever tongue-lashed one of them. He had no authority to do so. Similar instructions were given by Paul to the elders of the church at Ephesus. To them he said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." Acts 20: 28.

It will thus be seen that the preacher's mission in the church is to train and develop by feeding both the lambs and the sheep. This is the principle upon which Jesus proposes to build up and maintain his church. A sheep that can not be controlled by proper feeding and training is of no value to the flock. This principle is equally true of church members. The great want of the Brotherhood to-day is more careful feeding. We need sermons that are full of life-giving food,—food that is carefully selected and well prepared with a view of spiritual health and Christian development. The minister who makes his flock a special study, and gives the lambs as well as the sheep suitable food in due season, is doing a work for the good of humanity that will tell in ages to come.

While a minister may be authorized to rebuke even "sharply" and "with all authority," he must also bear in mind that it should be "with all long suffering and doctrine." He should never exercise his rebuking privileges so indiscreetly as to drive his Master's sheep away from the flock, and thus expose them to worldly temptations. To the elders at Ephesus Paul spoke of the grievous wolves that would not spare the flock. This is an unfortunate experience for any church, but it is hardly to be compared with the painful result growing out of indiscreet rebuking upon the part of ministers who ought to spend their time feeding the hungry ones on healthy Gospel food, instead of giving unnecessary pain. He who thus acts imprudently proves himself an unwise servant, and will, in the judgment, be held responsible for the members that he has been the means of driving from the Lord's Gospel feast. Naturally speaking, an unwise shepherd, by ill treatment, may soon get the sheep, and especially the lambs, so afraid of him that they can not be induced to come near him for the food needed to sustain life. They then wander away and are lost. The owner of the sheep would hold that shepherd responsible for his indiscreet conduct.

It will be well for all ministers to apply this lesson spiritually to themselves, for they will be held responsible for their work. In the language of Jesus we again say, "Feed my sheep; feed my lambs." J. H. M.



## PETER AND THE POPES.

THE Catholics still persist in their efforts to prove that Peter was their first Pope, and that from him they have a regular succession of Popes. Mr. Colette sarcastically admits the claim. He says: "Mark relates that 'one of them that stood by and drew a sword smote a servant of the high priest, and cut off his ear.' This person, John tells, was Peter. I mention the incident, for St. Luke relates they said, 'Lord, behold there are two swords' (22: 88). This incident has been construed by Pope Gregory VIII as representing the spiritual and temporal power of the Pope; but the reproof Peter received for his act of aggression was significant, 'for they that take the sword shall perish by the sword' (Matt. 22: 52.) The temporal power of the Pope was lost, though supported by the sword of aliens. Mark then graphically relates Peter's lamentable fall in disowning his Master; he 'began to curse and swear, saying, I know not the man.' This system of 'cursing' is the only inheritance I can trace that popes have acquired. The Council of Trent and the Vatican Council endorsed all their decrees with curses; and we need only point to the awful curses 'by hell, book, and candle' against Henry and Elizabeth, and on numerous other occasions."

It is assuredly true that the Popes have retained and cherished the cursing power that Peter displayed when he denied the Lord. The last General Council assembled by a Pope, the Council of the Vatican which pronounced the decrees of papal infallibility, pronounced anathemas upon all who refused to acknowledge (1) The Primacy of Peter; (2) that the Roman pontiff is the successor of Peter; (3) that he has full and complete power, as the supreme head, over the universal church, and (4) who deny papal infallibility in doctrine. Of all who are guilty of these things the Council says, *Let them be accursed*. So, too, the Popes in their bulls of excommunication have been constantly cursing those who differed from them, or refused to yield them obedience. Once they not only cursed, but inflicted the penalty of their own curses in *Auto-da-Fe* interdicts and dragonnades, but in these latter days the lion has been chained, and can only growl his curses at enemies. But let it be admitted that the Popes retain one characteristic of Peter, not of the faithful Peter, but of the fallen Peter, that of cursing.

## THE CONSECRATED MOTHER.

WE would commend the moral of this incident to the serious consideration of every Christian among our readers. There is nothing like thorough consecration. It is related that "In the latter part of the last century a girl in England became a kitchen maid in a farm-house. She had many styles of labor, and much hard work. Time passed on and she married the son of a weaver of Halifax. They were industrious. They saved money enough after a time to build them a home. On the morning of the day when they were to enter that home, the young wife rose at four o'clock, entered the front yard, knelt down, consecrated the place to God, and there made the solemn vow: "O Lord, if thou wilt bless me in this place, the poor shall have a share of it."

Time rolled on and fortune rolled in. Children grew up around them, and they became prosperous; one, a member of parliament, in a public place declared that his success came from that

prayer of his mother in the door-yard. All of them were wealthy—four thousand hands in their factories. They built dwelling houses for laborers at cheap rents, and when they were invalided and could not pay, they had the houses for nothing. One of these sons went to America, admired the parks, went back, bought land and opened a great public park, and made it a present to the city of Halifax, England. They endowed an orphanage and they endowed two almshouses. All England has heard of the generosity and good works of the Crossleys.

## SATAN AND THE WORLD.

THE author of the little work entitled, "The Gospel According to Satan," has this to say in the interest of the Prince of Darkness: "On the whole, Satan is well satisfied with the outlook for his kingdom in this world. He says he is content to have Christian nations send missionaries to the heathen if they will also send rum and opium as they are now doing. He is willing that rich people should give very generously to religious objects if they will get their money by dishonest, unjust, or even doubtful methods. He is willing that the churches shall be as active as they please if they will follow the ways of the world instead of the teachings of Christ. He is much pleased with the custom of requiring members to subscribe to a creed which they either can not understand or do not believe. It encourages the spirit of equivocation and duplicity which is the very corner-stone of his kingdom. He likes to have people worship God devoutly on Sundays when they serve mammon faithfully the rest of the week."

## EVERY COMMAND.

PILATE asked, "What is truth?" John 18: 38. Christ had previously answered by saying to his Father, "Thy word is truth." John 17: 17. Then, by turning to John 4: 24, we read thus: "God is a Spirit: and they that worship him must worship him in spirit and in truth." The expression "in spirit" doubtless means what is elsewhere called "sincerity." The expression "in truth" means in the divine word which Christ called "truth" when he said, "Thy word is truth." Thus every act commanded in the Scriptures which has a Godward bearing is an act of worship. This includes feet-washing, the Lord's Supper, the Communion, the salutation of the holy kiss, and any and every command mentioned in the New Testament and meant for us.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Rates of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Cedar Rapids, Iowa.

MANY members of our great Brotherhood met at Muncie, Ind., for the purpose of attending our great Annual Meeting, where all efforts were put forth for the advancement of Christ's kingdom here on earth. The most impressive part of the meeting was the testimonies and admonitions given by our dear old brethren, pilgrim fathers in Israel. The oldest one was over eighty-seven years old. The rest were near his age.

They all spoke very touchingly of the old-ard-bearers and loved ones gone before, seemed only a step between them and the full beyond. These remarks seemed to reach every heart in divine presence. May we all earnest and zealous in the Master's work, more firm and devoted in building on the Rock.

We heard it repeatedly said that there was an Annual Meeting that manifested missionary spirit as did the one held in Cedar Rapids, and there never was the missionary done at an Annual Meeting that was done at Cedar Rapids. We are glad to say that the missionary spirit has never left Cedar Rapids, surely was a pentecostal blessing.

The members of Cedar Rapids, the D. church and all concerned join in thanking dear brethren and sisters at Muncie, Ind. those who attended the Annual Meeting, the different churches for assisting us in building a house of worship in this city, the Lord add his blessings to each and every one.

Many members at Annual Meeting asked report through the MESSENGER the amount subscription raised there for the purpose of building a church in Cedar Rapids. The amount \$312.05; cash received up to date, \$270.00. Those who have subscribed and have not yet forwarded the same to me at Cedar Rapids any time between now and the first of September as we hope to have our church completed time.

The foundation of this church was laid at the time of our Annual Meeting here, and we are sure the same work has been done at Muncie. Lord bless the members there in their efforts to complete the work! Meeting in Christ's name and in his spirit a great work has been done in building houses for his name, in, for the converting and saving of souls, all endeavor to "come rejoicing, bringing sheaves." MARY E. T.

## Notes by the Way.

AFTER being permitted to land at Muncie, Ind. from Annual Meeting on Friday morning, June 26, I spent the afternoon and night at the next morning set out for the lovely Hickory Grove church. We had a very interesting meeting. John P. Zigler, of Virginia, Brethren S. F. Sanger and A. S. Rowland, also at this feast.

On Sunday morning brethren Zigler, and S. F. Sanger were taken to the Creek church, eleven miles distant, where Sanger preached to us the Word of God. Sunday evening Bro. J. P. Zigler preached to us in New Carlisle. On Monday we took the brethren to the train, and for other fields of labor. We then had to the Donel's Creek church to preach a message.

On June 3 Bro. E. J. Neher and wife, of Muncie, Fla., came into our midst and the Bro. Neher spoke cheering words to us in New Carlisle. He also preached at Donel's the following Sunday, and a week later at New Carlisle. We could not be present at two meetings on account of having to be elsewhere. Bro. Neher and family turned to their home in Florida. We thought their visit much, as here is where Bro. Neher was born and raised.

June 9 we left our home and, according to promise, went to the Green Springs church to attend their feast on the 10th. It was a pleasant one. Three precious souls were baptized at this meeting. One was a young man who knew nothing about the Brethren till



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reading in the GOSPEL MESSENGER. Then he came to meeting, and at the third meeting he asked for admittance into the church. May God bless him! Also a husband and wife were received. May they be a happy family here and finally enter heaven.

As we spent two weeks with this church last winter it was very pleasant to renew our fellowship, also to meet those we saw brought into the church last winter from the Portage church. Some who attended the meetings and were not then members we could now meet as members of like precious faith. We could also meet ministers and others here and worship together once more. Eld. Elliot, from Kansas, was also at this meeting and spoke cheering words. He formerly lived here.

We arrived home June 12, and in a few days set out for a mission point in Southern Ohio. It was rather a hard trip, as the weather was very warm and sometimes it was necessary to walk several miles. Walking over the hills when the mercury is up to one hundred in the shade is hard work for me; but I worked on as best I could, lived through it and am perhaps none the worse off. I will say to those who say they can't stand it to go to church when it is hot or when it is cold that some such trips would do you good.

HENRY FRANTZ.

From the North Beatrice Church, Nebr.

The Communion meeting was held in the above church as announced. Eld. C. S. Holsinger, of Belleville, Kans., was present and officiated. Brethren Shick and Young assisted in presenting the Word to the people.

On Sunday the first half hour of the Sunday school was used on the regular lesson, and the remaining time was taken for a children's meeting. This exercise was very interesting, and consisted in short talks to the children by brethren Holsinger, C. B. Smith and sister Sadie Young. All of them were certainly aware that it was lambs they were feeding, for every morsel was placed within their reach, and in a way, too, that it was interesting and edifying to all present.

These children's meetings, as we call them, are not rare occurrences here in the west, and I have never yet attended one that was not full of interest, and in them the children are made to feel that older people, though strangers, have a care for them. Let us not neglect the lambs, or the plants in the nursery.

J. E. BRYANT.

Pickrell, Nebr., June 20.

The Sabbath School.

To Bro. J. Landis, of Big Swatara Church, Pa.:

You made a remark recently at one of the synagogue services, which is worthy of preservation and elaboration. The term synagogue has nothing peculiarly Jewish, and is equally adapted to Christian use. The pedagogue of Gal. 3: 24 is dismissed; see verse 25. But the pedagogue of Matt. 23: 8, 1 John 2: 27 and Acts 20: 20 is a school-master that we can not dispense with. What would be the use of a pedagogue without a synagogue?

The institution of Luke 4: 16 is permanent, however the matter and manner of instruction have changed. The principle of the Sabbath school, as to its purpose and essential features, is as divinely authorized as the family and the church. I challenge refutation. Name it as you will, conduct it as you will, give it any day of the seven we please, the principle and object of the institution are the same. They lie as ineradicably in the constitution of human nature and human society as Christian nurture in the home, or the ministry of the public sanctuary.

Principles, clearly apprehended, will spread out into multiplied forms to adapt them to the manifold wants of human nature. In this respect "the children of the world are much wiser in their generation than the children of light." They are much quicker in giving new applications to the hidden forces of nature, than we are to give scope to the mighty energies of "God manifest in the flesh." If the world were as conservative as the church, we would still go into the harvest field with the obsolete sickle, instead of the magnificent reaper and self-binder.

There are still some who conscientiously contend that the Sabbath school is a worldly invention, whose tendency is to pervert the best interests of man. And this in the face of the thousands we are annually gathering into the church out of our Sabbath-school classes! All honor to these dear old brethren and sisters who cling so tenaciously to ancestral traditions. There are many nobly Christian souls among them.

But God is the author of the principle on which the Sabbath school is based, as truly as he is the author of the law of gravitation which rolls this earth and all the planets in their orbits, and moulds and controls the thousands of natural objects and processes with which we are so familiar.

Let any one point out, if it be possible, a single variation of principle and purpose in the Sabbath school from that which God has given for the nurture of family life, or the larger nurture of the household of faith. Methods may differ to meet varying circumstances, but the aim is one: "GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, GOOD WILL TOWARD MEN."

To know the child-mind, to adapt the divine lessons to its capacities and wants, to make "the truth as it is in Jesus" "the power of God" unto preservation and rescue,—this is the great work which God has assigned to the family, the Sabbath school and the church. A Sabbath-school superintendent has, in a degree, all the dignity and responsibility of a father and a bishop. Souls are in his charge. He needs to be "filled with all the fulness of God," to make him wise in winning souls. Eph. 3: 19; Prov. 11: 30.

To serve faithfully in the Sabbath school is no sinecure. It just means 1 Tim. 4: 15, all the week. It is a herculean task to keep a community interested in the things that pertain to their spiritual interests. How to enlist the senses and the imagination in the service of religion, and make nature and providence speak the thoughts of God every Sabbath,—ah, my dear brother, this is a work in which we all have much to learn. I am not surprised to hear your timidity in this great undertaking. Remember 2 Cor. 4: 7 and Col. 3: 23, 24. What greater inspiration than this:—working for God? C. H. BALSBAUGH.

Union Deposit, Pa.

From South Beatrice, Nebr.

OUR Communion meeting at this place, held June 3, was one of the most enjoyable seasons of this life. Over one hundred sisters communed, and nearly that many brethren. Ministers from a distance were brethren Hutchison, Eby and Frantz. Bro. Hutchison remained with us three weeks, preached for us Sundays and every night but two, when he was not able to talk.

Oh, how we were cheered up again on that narrow path that leads to God! Twenty-seven were baptized and one reclaimed that had gone with the Progressives. Truly we had a time of rejoicing that will not soon be forgotten. Bro. Hutchison has poor health, but you would not think so to hear him preach. Regardless of the busy season and short nights, the congregations were large, and good order and attention prevailed

throughout the meetings. We firmly believe that, had the meetings continued longer, more would have come out on the Lord's side.

Bro. Hutchison goes from here to the Beatrice church. May the Lord give him strength so that he may do good work at that place also, is my prayer!

LYDIA DELL.

Value of the Sunday School to the Community.

THOSE who have been brought up in the Sunday school can testify to its spiritual and moral good, and how their young minds were impressed with good thoughts and pure motives by the faithful instructors early in life. Its mission, in after years, is as bread cast upon the waters. How important that all who are engaged in this great work should not lose sight of the words of the beloved apostle, who has given us such timely instructions! "Let nothing be done through strife or vain glory, but in lowliness of mind each esteeming others better than themselves, let this mind be in you which was also in Christ Jesus."

All claim Jesus as the captain of their salvation and he says, "If ye love me, ye will keep my sayings" and, "My words are truth, they are spirit, they are life." If we remember him in all things, obey his words from the heart, we will come out more than conquerors in the end. We are exhorted to study to show ourselves approved unto God, workmen that need not be ashamed.

"If God be for us, who can be against us?" Fear not, put on the whole armor of God, that ye may be able to stand against the wiles of the wicked one. "Feed my lambs," says Jesus. "Inasmuch as ye did it unto the least of these my brethren ye did it unto me."

Not every child we have in our Sunday school has Christian parents. These are the ones to whom the Savior says, we can give a cup of cold water in his name, and in so doing shall in no wise lose our reward.

Little acts of kindness, even though they may seem very small to the busy world around us, may prove blessings untold in this life and in the life to come. We should make it a special point to notice all those with whom we come in contact, and prove we are enough interested in their welfare to visit them at their homes, if possible. Always ask their parents to come to Sunday school and meeting.

If circumstances will not admit of their coming, or sickness detains them at home, then, in the spirit of the Master, ask the privilege to read a chapter from the Bible and offer a word of prayer in their behalf. It seems like a good way to win them to Christ if you can do it by your earnest life and good works.

If a little charity is bestowed upon the family in their time of need, "let not thy left hand know what thy right hand doeth." Do not tell what you did to relieve God's poor. The Lord knows your object in giving, and if it was out of a pure heart it will not be forgotten. You will receive credit for it in the Book of Life. There our noble acts for Christ will shine. There a correct account is kept.

When Christ and the angels commanded the woman at the sepulcher to go and tell the good news of the resurrection to the brethren, that they should go into Galilee and there meet the Savior, those sisters might have said as some now do, "Oh, I am only a woman; they will not believe me." I can not go; they will think I am too forward," etc. They loved their Lord, and if we love him, we are willing and glad to do his bidding. So they went and told all these things unto the eleven, and to all the rest. Luke 24: 9, 11. True, all the hearers did not believe them, but whose business was that? It is our duty to obey and



go. Our Heavenly Father will take care of the results.

We have no account of the fact that a costly edifice was dedicated to Jesus of Nazareth to preach the Gospel in, but we do know that he taught by the mountainside, by the seaside, in desert places,—everywhere. Can not we do likewise,—go unto the highways and bring them in as guests to the king's banquet? Jesus says, "I am with you." Why should we hesitate? The flowers do not all bloom around the church door, but some are out in the broad prairies.

There are many who never come to us until we go to them. Let us carry the good news to those we may, who never heard the Gospel from the pulpit. Yes, carry it to the prison doors, to the lowly cot, to isolated ranches, to the home of the ungodly. Not until then have we done our duty. Doing what is in our power, we can trust God for the rest.

Jewels do not all glitter on the bosom of the lady of fashion, or adorn the body of the wealthy. Many are down in the mines of the earth. So with Christ's jewels,—many are in the very depths of sin and darkness. Let us delve down after them,—go where they are. We may find one which, when cleansed and polished, will sparkle and shine throughout eternity.

As we travel life's highway, sisters, let us never be ashamed to give a reason for the hope that is in us, for we are a peculiar people and it is our duty to show forth the praises of him who hath called us out of darkness into his marvelous light. The ministers and elders can not do their work and ours too. Most of them are doing all they can.

How is it with the Sunday-school workers? Are we making any sacrifices to go and seek after the lost ones, to win them to the Master? Are we letting our light so shine that our good works can be seen of men? We can carry our mission where opportunity affords, be it into the parlor, the kitchen, the sick room, the dungeon, at home or abroad. Wherever we are we can recall Christ's words, "If ye know these things, happy are ye if ye do them."

The value of the Sunday school is a question that should have careful and prayerful consideration. The power to be gained through it will further the practical ends for which the church has been established. What are the ends? The Word of God gives plain and definite answers to our questions. Note the following: "Be ye holy," "Ye are the salt of the earth; ye are the light of the world." "As therefore ye received Christ Jesus, the Lord, so walk in him, rooted and builded up in him, and established in your faith even as ye are taught." Note, the church is a spiritual house, the body of Christ, the pillar and ground of truth. Its design is to save sinners and unfold to them the unsearchable riches of Christ, and that all should grow in grace and in the knowledge of our Lord and Savior.

Such are the glorious ends and objects of the church, established on earth, and the Sunday school in some way assists in attaining to those lofty objects, and should it fail in this, it does not accomplish its mission.

Are we, as servants of God, so instilling Gospel principles in the minds of our pupils that, in future years, they will be bright lights in the church, and thus accomplish the work for which it was established? All our aims must be concentrated upon the turning of men's minds to righteousness through love to Jesus, and in securing this aim it is of prime importance that the tone of the Sunday school be spiritual. Then God will bless the work.

JENNIE A. STEPHENS

JENNIE A. STEPHENS.

*Pleasant Home, Oregon.*

From Currant Creek, Colo.

IN May we took a trip to Grand Junction, Colo., a city of about 2,500 inhabitants, in the western part of the State. We have no members there, but we ought to have. While visiting my parents, we were often asked for a pattern of our bonnets, which the people seemed to think were very neat and becoming. Very few people there know anything about us as a church. One little barefoot girl walked two miles over the hot, dusty road, to get some tracts of us for her mama to read. On the train we distributed a few tracts, and when we were delayed some hours at Red Cliff, by a land slide, a lady, who was burdened with the care of several little children (one of whom was sick), said that she felt all the time that there would be an accident, but that we would be delivered because there were so many good Christian women on the train. We also had the same feeling in regard to the accident,—but trusted in the All-Wise to deliver us, which he did. No one was hurt, though the train just ahead of us was cut in two, and one car was turned over. Here, while waiting, we were recognized as “Dunkards” and when we asked how they knew, the reply smilingly given, was, “Oh, we know the Dunkards; we live close to them in Denver!” Although some may be ashamed of the plain dress and bonnet, *we find that, by it, we obtain very pleasant recognition wherever we go. We believe that a lady in plain, modest apparel will always be recognized and treated as a lady, and with respect. At one place we were recognized as a “Quaker.”* After telling what denomination we were a member of, a desire was expressed for an extended talk, but, much as we desired it, we did not have opportunity for the talk. Some, whom we had known in former years, were surprised to think that we had left the “Christian Church.” We assured them that we had *not* left the church of Christ, but had joined ourselves to a body of believers who not only accept the Scriptures as their all-sufficient and infallible “*creed*,” but live up to its doctrine,—a denomination of Christians who not only *believe* in Christ, but *obey* him.

One dear old lady, who has read the "Gospel Hammer," stands up bravely for our doctrine, saying that she knows it is all true, Scriptural doctrine, that Nannie's church (as she pleases to call the church to which we belong) is right, etc. Oh, if we only had a consecrated brother and sister there, to work for the Lord! We met others, too, who need only to be taught,—souls who are willing and anxious to receive instruction, to be led in the straight and narrow path of safety, which leads to eternal life and peace. These precious, hungering souls are longing for some true Christian to take them by the hand and tell them the way,—to lead them down into the liquid grave, and up into the blessed family of God. Must they perish? Will not some brother, who can preach and has a good helpmeet, go to this needy field? It would be all new, and no brother or sister would be there to greet you, no members to take you to their own home till you should get settled, but Jesus would go with you. He would stand by and help you. The people are hospitable, sociable and kind.

If any of our members anticipate moving West, where there is an opportunity for doing good service in the Master's vineyard, and where there are all the common conveniences of modern towns,—opportunities for any one that is willing to work, to make a good living, etc., I would correspond with them in regard to this field.

At Grand Junction we visited the family of Mr. Miller, who, it is said, is a brother (in the flesh) of our late beloved brother, R. H. Miller. This

friend of ours is not a professor of religion, but his wife is a member of the Christian Church. She is a very lovely lady. She assured us that she would tell us just as much as if we were still in the world, and we were very glad of the opportunity to talk awhile with her.

After leaving Grand Junction, we few days at Roann Creek, which is other side of the range. Here we found people who are not blessed with instruction of any kind. They have no Sunday school, no preacher. The people are quite hospitable, kind, friendly and learn the Truth. Your correspondence with them as best we could. The Word is needed. Here is a place where good preaching would be done by a minister and wife of ours. Here there are no obstacles whatever. The Gospel is *greatly* needed, and we hope it will be greatly appreciated. The country is rich, farming is the chief occupation. A station is located here could sometimes preach at Grand Junction, or one located at the latter place but one is needed at each point. There are about fifty miles between them is about fifty miles. We think, an excellent opening at either place for a minister, as well as at Roann or Currant Creek. We hope to have a brother preaching the Word at all these places. Why can't we have a good place to live, healthy, congenial, with as good an opening as in any of these fields.

NANCY D. ANDERSON

NANCY D. U

Canon City, Colo., June 26.

Love-feasts.

Oct. 19, at 10:30 A. M., in the Four  
gation, at White Water house, n  
ville, Ind.

Oct. 14 and 15, at 10 A. M., Sag  
Mich.

Sept. 22, at 3 P. M., Franklin chu  
Co., Iowa.

Oct. 21 and 22, at 10 A. M., South M  
Brown Co., Kans.

Sept. 23 and 24, at 1 P. M., An  
church, Carroll Co., Ill.

Sept. 22, Yellow Creek church, Elkhart  
Oct. 6, Black River church, Van Buren

Sept. 28, at 2 P. M., Santa Fe church  
miles east of Bunker Hill, six m

Peru, and one mile north of Lor

From Wichita, Kans.

THE members of the Wichita con-  
a goodly number from our adjoining  
sembled together in a love-feast Ma-  
memorate the sufferings and death of  
Lord. The ordinances of feet-wash-  
Lord's Supper and Communion were  
served. The occasion was truly a  
by our Master. All things were  
There were nearly three hundred  
whose faces were deeply impressed  
enty members partook of a full  
Christ on the night of his betrayal.  
ordinances were observed as Jesus  
ample,—“that ye should do as I  
you.” John 13: 15. About 9 P.  
being finished, we all rose from the  
sang a song, “When shall we meet  
went out, as did Jesus and his dis-  
doleful night.

During the observances of the s  
ces there was silence all over the  
) were ample provisions prepared at  
s there were about three hundred



of religion, but christian church,—a t that she loved e still a Campbell. the opportunity to

tion, we stopped a which is also on the e we found a class with religious in- have no church, no

The people are dly and anxious to espondent talked to Word was well re. e good work could e of our Fraternity. whatever. Here the e we believe would country is new and on. A minister lo- preach in Grand e latter place, here, point. The distance y miles. There is, g at either of these l as at Canon City hope some day to e the Word of Life nt we have? It is ongenial, mild, and in any other new oy D. UNDERHILL.

Four Mile congre- house, near Connors. , Saginaw churchl, in church, Decatur

uth Morrill church, M., Arnold's Grove

, Elkhart Co., Ind. an Buren Co., Mich. e church, Ind., two six miles south of of Loree, Ind.

Kans.

ta congregation and joining districts as- est May 27, to com- death of our Blessed et-washing and the on were strictly ob- ly a feast designed gs were favorable. hundred sight-seers ressed. About sev- full meal, as did betrayal. The holy Jesus gave the ex- as I have done to 9 P. M., all things om the tables and e meet again?" and is disciples in that

the sacred ordinan- the house. There ed at the church, as dred meals served

July 11, 1893.

THE GOSPEL MESSENGER.

during the two days of worship. Many souls came together as children of one family.

This closed another soul-inspiring season which was highly appreciated. The Gospel was well expounded by brethren Harader, Dickey, Couser, and Leatherman from abroad, and also by our Eld. Johnson and our home preachers.

DAVID H. MILLER.

From Wolf Lake, Ind.

OUR second quarterly council for 1893, was held on Saturday, June 3. The annual visit had previously been made and reported to this meeting. The church was well represented and much business came before the meeting. Preparations were also made for our love-feast, which was held June 10. The meeting was a very good one. Our ministerial help was ample. Brethren D. S. Caylor and Jeremiah Gump were the principal speakers. Bro. Caylor officiated.

On Sunday morning our meeting opened at nine o'clock. Short addresses were given by each of the ministers present, including our home ministers. Bro. Caylor staid with us till Monday night, and preached very acceptably for us on Sunday, at 5 P. M., and on Monday night. Two weeks before the feast, one was baptized into Christ, and on the day of the feast two more were baptized. On Sunday one more came out and was baptized. Our meeting was made somewhat unpleasant on account of a severe rain-storm just as the three o'clock meeting had closed, and those that went to the Lake, to attend to the ordinance of baptism were well drenched before they got to the water, but the rain ceased before night, and the next day the weather was very pleasant. Health and crop prospects are good, for which we should all feel thankful.

LEVI ZUMBRUN.

June 28.

From Mingona, Kans.

THE members of the Mingona church met in council June 17. Not much business came before the meeting. A letter of membership was granted to our beloved brother, Jesse Shamberger, and wife. They are going to other fields of labor. We are sorry to see them leave us. Bro. Jesse's labors are much needed here in southwestern Kansas.

The church decided to hold a love-feast on Sept. 16 and 17. An invitation is extended to all who can come.

Last Sunday, the fourth Sunday of the present month, there was preaching here at the Forest schoolhouse by the brethren. As an immediate result, two, husband and wife, came out on the Lord's side and were buried with Christ in baptism, by Bro. Joseph Glick. A more orderly and united assembly we never saw gathered on the water's edge. The indications are that more are counting the cost.

J. H. ROOT.

June 27.

From Kearney, Md.

THE Brethren of the Pine Grove church (Oakland district) met in council June 17. There was but little business before the meeting. One brother, Henry Sines, who had been previously elected, was installed in the ministry. We trust our dear brother will magnify his calling. It was decided to have our love-feast, the Lord willing, August 26 and 27. A series of meetings, one week before the feast, is in contemplation. A cordial invitation is extended to all.

After council, on the evening of same day, several of the brethren and sisters from our congregation attended the love-feast near Accident, Md., where we received a hearty welcome and once

more had the privilege of communing with those of like precious faith. Bro. Joel Gnagey, of Meyersdale, Somerset Co., Pa., did considerable preaching in German; he also officiated. Brethren Aaron Fike, of Eglon, Preston Co., W. Va., and J. W. Abernathy, of Wilson's Mills, W. Va., took an active part in the evening services.

Sunday morning the brethren and sisters assembled in God's house at an early hour, for the purpose of advancing one of the ministering brethren at this place to the full ministry. The lot fell on Bro. Samuel Miller, of Engle's Mills, Garrett Co., Md. After this Bro. J. W. Abernathy preached us quite a lengthy discourse from Luke 14: 17. One was added to the fold at this place by baptism during the meeting. May the Lord's cause prosper everywhere!

J. O. THOMPSON.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

First District of West Virginia. — The Mission Board appointed by the District Meeting of the First District of West Virginia met June 24, 1893, and organized by appointing J. W. Leatherman, Foreman; Tobias Fike, Treasurer; O. P. Ebert, Secretary, and are now ready to receive contributions and calls. We urge the members of the above-named District to give this their prayerful attention.—O. P. Ebert, Laurel Dale, W. Va., June 26.

Topeka, Kans. — Last Lord's Day we again filled the regular appointment at Topeka. After the morning services two more were received into the church by baptism, to the joy of their souls, as well as to the joy of the church and of the angels. May God continue to give the increase, in numbers as well as in Christian growth. Bro. A. W. Vaniman, of McPherson, will fill the next appointment. God be with him and bless his labor!—J. S. Mohler.

Lewistown, Pa. — June 18 we were permitted to enjoy another Communion meeting at the Ban-nerville church. The attendance and order were very good. Two precious souls were added to the church by baptism, we trust to walk in newness of life. There are good prospects for more coming in the near future. Yesterday, at the Dry Valley church, there were three more baptized. Though young in years, they knew the need of a Blessed Savior.—Sarah Spanogle, June 26.

Rockton Congregation, Pa. — The home ministers held a few weeks' meetings in their district before love-feast: Two weeks at the Clover Patch and two weeks at Rockton, with good interest. Bro. J. H. Beer labored hard and set forth the Word with power. About forty communed. It was a feast indeed. Bro. George Paterson, from Glen Hope, accompanied by wife and daughter, was with us. Bro. George's assistance was gladly received. Bro. Newel Davis and wife, of same place, enjoyed the feast with us.—J. A. Brilhart.

Union Deposit, Pa. — To-day it is forty-five years that my father's home was desolated by fire. Barn and four other buildings laid in ashes. Cause never discovered. It was a crushing blow for my dear parents. But they reached the glorious altitude of trust recorded in Job 1: 21. Two days ago a tremendous conflagration occurred a few hundred yards from here. A new barn, built last summer, was mysteriously ignited at noon-day, and reduced to a heap of ruins. All the cattle and one splendid horse consumed. Oh, the calling of those animals for help; it is never to be forgotten! The people are in straitened circumstances and heartbroken. — C. H. Balsbaugh, June 26.

Franklin County Church, Iowa. — June 23 Bro. Wm. C. Hipes, of Greene, came among us and preached the Gospel in its simplicity to large audiences, continuing the meetings over Sunday. Saints were aroused to a keener sense of their duty and sinners were shown the folly of wickedness and warned to flee the wrath to come. Six valuable souls were buried with Christ in holy baptism, to walk in the path of virtue. Oh, may we press onward and upward toward the prize which is gained only when our Christian race on earth is ended!—W. H. Allen, June 26.

McAlisterville, Pa. — Our love-feast, held in the Goodville meeting-house May 26, was one long to be remembered. Brethren Isaac Book, of Farmer's Grove, Pa., and Eld. E. D. Book, of Blain, Pa., were with us, ministering in holy things. Bro. E. D. Book officiated. All the members present seemed much revived on their pilgrimage home to the Father. At this meeting one prodigal made application to be received into church fellowship. May she ever prove faithful to her vow, and to her God. We have a large and flourishing Sunday-school, superintended by two of our deacon brethren, Jacob H. Smith and John Hart. They are doing a good work.—Spencer S. Beaver, June 26.

South Bend, Ind. — The St. Joseph church held her regular council-meeting to-day. A harvest thanksgiving meeting was appointed to be held at the Wenger meetinghouse, July 29, to which all are cordially invited. Our meeting last year was greatly enjoyed by every one present, and we hope that we may again have an interesting and profitable one. Let everybody come and help us make it so. We also appointed our Communion for Aug. 29. We arranged for a series of Bible sermons, to be given by Bro. D. L. Miller sometime this fall or in the early part of the winter. Our Sunday school is well attended and full of interest. Bro. Frank Hendricks is Superintendent.—C. M. Wenger, June 17.

Middle Creek, Somerset Co., Pa. — We held our love-feast June 24. I think we had one of the largest, most enjoyable and pleasant feasts we ever had. About 375 members communed. Seventeen preachers were present,—nine from adjoining congregations. Eld. C. G. Lint officiated and also preached on Sunday following. He still can preach as pointed and powerfully and with as much vigor as ever. We have a large meeting-house, but with the increasing membership, and the large attendance from elsewhere, it is not large enough. It seems we must give up the idea of building large enough to be convenient for even ourselves, and that plan gives no room for outsiders. Our growth is encouraging. Brethren and sisters, let us stand firm in the doctrine and work together. Three were baptized at the feast.—Isaiah C. Johnson, Somerset, Pa.

Longhope, N. C. — We were organized into a church in 1890 with about twelve members. Now we number twenty. Until recently we belonged to Flat Rock, N. C. We are financially poor. Our church house is completed sufficiently that we can hold our meetings in it. We have organized a Sunday school, and are having a good school. Bro. J. H. Miller was with us the third Sunday in May and preached a very interesting discourse, and also baptized one young sister, fourteen years of age,—the daughter of the writer. Bro. Henry Sheets was also with us the third Sunday in June and baptized another sister. Thus the work of the Lord is moving on in the South. We would be glad to see something from every church in the Brotherhood through the GOSPEL MESSENGER. We ask an interest in the prayers of all the dear brethren.—Marion Prather, June 25.



**Notice.**—The Ministerial Meeting of the Middle District of Iowa will be held in the Indian Creek church, Story Co., Iowa, Oct. 12 and 13. A hearty invitation is extended to all. We advise all the churches to see that their ministers attend this meeting. In setting the time for your love-feast see that it does not conflict with this meeting, so that all can attend.—*John H. Cakerice, Clerk of Committee.*

**Monmouth, Kans.**—Our quarterly church council was held June 3. All business was transacted in a Christian-like manner. Sunday-school officers were elected for another quarter and a missionary collection taken up. Everything looks prosperous in the Osage church. The church also decided to hold a love-feast Sept. 23, commencing at 4 P. M. All are cordially invited to be with us. A series of meetings will begin one week before the Communion.—*J. B. Wolfe, June 24.*

**Garrison, Iowa.**—The feast at Garrison, Iowa, June 17, is now a thing of the past. It was well attended. The ministers present were Wm. Ikenberry, of Waterloo, T. G. Snyder, of Linn County, H. Strickler, C. Garner and C. Fredric, of Grundy County. One was received by baptism on Sunday afternoon, and one was baptized on Tuesday, the 13th. This one has been afflicted since late in the winter, when application was made to be received as soon as able.—*E. H. Stauffer, June 22.*

**Garden Grove, Iowa.**—The Franklin church met in regular church council June 17. At the request of the members present, Eld. A. Wolf, of Jefferson County, Iowa, who was with us at the time, presided at the meeting. Among other business, it was decided to hold a Communion meeting Sept. 22, beginning at 3 o'clock. A series of meetings will follow the Communion. Bro. Wolf remained over Sunday, delivering three sermons, telling us of the "exceeding great and precious promises."—*Jemima Kob, June 25.*

**Iowa River Church, Iowa.**—Our love-feast, held June 24 and 25, was much enjoyed by all present, and especially by the members. A good many brethren and sisters from a distance met with us. The ministering brethren present were John Zuck, of Clarence, Henry Strickler, of Melrose, William Thomas, of Ames, Charles Garner, of Grundy Centre. We thank them for their earnest labor of love while with us. We hope that we will all grow in grace and knowledge concerning heaven and heavenly things. Sunday morning we had children's meeting, which we all enjoyed very much. I feel that we ought to take more interest in the children. From them come our Sunday-school workers, our ministers and ministers' wives. May the Good Lord help us to work together that we may be blessed in our church!—*Ellen Nicholson, Rockton, Iowa, June 26.*

**Cerro Gordo, Ill.**—The Cerro Gordo church has enjoyed a visit from brethren E. Eby, W. R. Deester and D. L. Miller, sent as a committee by Annual Meeting to adjust difficulties which were brought upon the Cerro Gordo church. They have done their work, I think, to the satisfaction of all, and we trust that all may now work together for the upbuilding of God's cause. Bro. Eby gave us four of his good, old-fashioned Gospel sermons while with us, and Bro. Miller gave us a talk on Bible Lands which was very acceptable to all. On Sunday, June 25, we had children's meeting, which was addressed by brethren Eby and Cripe. Then the little children made quite a nice little donation to Bro. Eby for their Old Folks' and Orphans' Home in Southern Kansas. The report of the second quarter of our Sunday school showed the average attendance for the year, so far, to be 107.—*Wm. Landis, June 27.*

**Ballie, Ohio.**—Our love-feast was held June 21 and 22, at the home of Bro. John S. Burger. We had a very good meeting, good preaching and a very large attendance. The ministers present were brethren Noah Longanecker, F. B. Weimer, Eli Holmes, David Norcross and Charles Kinsley. A vote was taken for four ministers in the Sugar Creek congregation. The lot fell on brethren Edward Shepler, Asa H. Syler, Henry Hochstetler and John Yoder. Thirteen have been added to the church by baptism since June 10. The church feels much encouraged, and we hope the good work may go on.—*Ellen Fisher, June 27.*

**English Prairie, Ind.**—Our quarterly council was held on Saturday, June 24. The meeting was not as well attended as it should have been, as the weather was nice and pleasant. There was not so much business before the council, and yet there is always some work to do in the vineyard of the Lord. All the business which came before the meeting passed off in peace and union. Our next Communion, the Lord willing, is Saturday, Oct. 28, at 2 P. M. All members of adjoining churches are heartily invited to be with us, and more especially the housekeepers of the flocks. In order to keep funds on hand to bear church expenses, we have agreed that each brother will pay one dollar and fifty cents extra on each \$1,000 valuation, and each sister fifty cents annually.—*John Long.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**KREPS-AUKER.**—At the residence of J. B. Shellenberger, Bannerville, Snyder Co., Pa., June 20, 1893, by the writer, Bro. Andrew J. Kreps, of McVeytown, Mifflin Co., Pa., and sister Mary M. Auker, of Richfield, Juniata Co., Pa. *J. M. MOHLER.*

**JOHN-BUCHER.**—At Daleville, Va., June 21, 1893, Bro. John Jay John and sister Sarah Bucher. *I. N. H. BEAHM.*

**HESS-BENEDICT.**—At the home of the bride's parents, near Quincy, Pa., June 20, 1893, by the undersigned, Mr. Wm. T. Hess and Miss Ida M. Benedict, both of Franklin County, Pa. *WM. A. ANTHONY.*

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**PONTIOUS.**—In Montgomery County, Ohio, June 15, 1893, of dropsy, Bro. William Pontious, aged 37 years, 11 months and 20 days. He was married to Sarah Ann Steffy, Oct. 22, 1876. Both united with the church Dec. 31, 1886. He lived a consistent member until death. A short time before his departure he complied with James 5: 14. Funeral at South Arlington, conducted by brethren Jesse Kinsey and Jno. H. Brumbaugh, of the Salem church, assisted by the writer. *L. A. BOOKWALTER.*

**KAUFFMAN.**—In the East Nimshtillen church, Stark Co., Ohio, June 11, 1893, Bro. Abraham Kauffman, aged 82 years, 5 months and 10 days. He was married to Anna Selb. Eleven children were born to them. His wife, a sister, died over twenty years ago. Only one son and four daughters are left to mourn for an aged father. The rest died, except two, in infancy. Funeral conducted by Eld. Noah Longanecker from Psa. 23: 4. *D. F. EBY.*

**ROSENBERGER.**—In the Sandy Creek church, May 31, 1893, Bro. Adam Rosenberger, aged upwards of 80 years. He was born in Germany, removed to this country, joined the Brethren church, and lived a consistent member for a number of years. He was suddenly attacked with paralysis eight weeks previous to his death. Funeral services by Jasper Barnhouse and the writer. *JEREMIAH THOMAS.*

**ALLTIES.**—In the Greenwood church, Texas Co., Mo., June 16, 1893, Bro. Abraham Allties, aged about 75 years. He had been falling in health for some time, and had called for the elders and was anointed. His wife preceded him a little over two years. He leaves six children. Services by the Brethren. *J. J. TROXEL.*

**HALLACHER.**—In Camp Creek church, McDonough Co., Ill., June 14, 1893, Sherman Ray, infant son of Bro. William and sister Susan Hallacher, aged 2 months and 12 days. *S. S. HUMMER.*

**HOWER.**—In the Chippewa Valley church, July 17, 1893, George J. Hower. He was born Oct. 17, 1849, and married Sept. 2, 1849, and shortly after (who has preceded him to the spirit world) was united with the Brethren church. Bro. Hower was deacon's office about thirty years. He leaves two daughters. Funeral services by the writer. *12: 6, 7.*

**WARNER.**—In the Eel River congregation, Co., Ind., June 21, 1893, Bro. Conrad Warner, aged 7 months and 28 days. He was married to a sister in 1839; to them were born five children and one daughter. All are yet living. He was a church member in 1840 and remained faithful to the services by the writer, assisted by Eld. S. from 2 Tim. 4: 6, 8, and Rev. 22: 14. *D.*

**WATKINS.**—At Teegarden, Ind., June 19, 1893, Ephraim Watkins, aged 76 years, 7 months and 10 days. He moved to Marshall County, Ind., where he died. Funeral services by J. H. Hilderbrand. *CLARA K.*

**CLARK.**—At his home in Chicago, Ill., June 17, 1893, Schuyler Clark, aged 32 years, 5 days. His remains were brought to Teegarden, Ind., for burial. Funeral services by J. Hilderbrand. *CLARA K.*

**SHOWALTER.**—In the Milmine church, Showalter, aged 62 years and 2 months. Funeral services by the writer. *CLARA K.*

**FUNK.**—In the Middle Creek congregation, Pa., May 22, 1893, from the effects of a pneumonia, only a few days' illness, Rebecca Funk, aged 10 months and 10 days. Funeral by Eld. Josiah Funk, residence of the writer; after which she was buried in Hill cemetery, Westmoreland Co., Pa., first husband, David Horner. *CLARA K.*

**FORD.**—In the bounds of the Irvine Creek church, Wis., May 29, 1893, George Abraham, son of R. F. Ford, aged 2 years, 4 months and 10 days. Funeral services by the writer from Matt. 19: 14. *S.*

**FIKE.**—In Somerset County, Pa., June 10, 1893, M. Fike, aged 68 years, 10 months and 15 days. A consistent member of the church for a number of years. Funeral services by the writer. *S.*

**DETWEILER.**—In Souderton, Mont., June 3, 1893, of inflammatory rheumatism, son of Bro. Isaac and sister Annie Detweiler, aged 8 months and 8 days. "Let little children come to me, for of such is the kingdom of heaven." *JAS. H. HILDEBRAND.*

**REID.**—At Syracuse, In the Solomon's Union, Kosciusko Co., Ind., April 24, 1893, of pneumonia, David Reid, aged 50 years and 1 month. He was born in Miami County, Ohio, where he came to this place in the spring of 1887. He took the remains back to his old home and side his mother and daughter in the Sugar Creek church, Miami Co., Ohio. Funeral services by Bro. H. H. HILDEBRAND.

### The Gospel Messenger.

Is the recognized organ of the German Baptist Brethren and advocates the form of doctrine taught in the Bible and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible practice, and maintains that Faith toward God, Repentance, Regeneration of the heart and mind, baptism for remission of sins unto the reception of the Holy Spirit, are the means of adoption into the household of God.

It also maintains that Feet-washing, as taught in the Bible and command of Jesus, should be observed in the church. That the Lord's Supper, instituted by Christ and served by the apostles and the early Christians, in connection with the Communion, should be taken in the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Peace, be observed by the followers of Christ.

That War and Retaliation are contrary to the principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-Resistance, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with oil, James 5: 14, is binding upon all Christians. It also advocates the church's duty to support the Gospel Work, thus giving to the Lord for the spread of the Gospel to the conversion of sinners.

In short, it is a vindicator of all that Christ and His apostles have taught, and aims, amid the conflicting theories of modern Christendom, to point out ground that all may faithfully follow.

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## Announcements.

### LOVE-FASTS.

Aug. 26, at 2 P. M., at the Crooked Creek church, Washington Co., Iowa.

Sept. 16, Grenola church, Elk Co., Kans.

Oct. 6, at 10 A. M., Sugar Creek, Whitley Co., Ind.

Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.

Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.

Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.

Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.

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Testaments, Flexible, red edge, per dozen, .....	\$1 00
Minute Books, each, .....	40
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S. S. Primers, with fine engravings, per dozen, .....	75

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"The Gem," 50 picture cards, each with Bible text, verse of hymn, .....	35
25 Reward Tickets: verse of Scripture—red or blue, .....	20

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"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., July 18, 1893.

No. 28.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 56,  
Huntingdon, Pa.

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### GOOD NEWS.

THAT good news makes the soul fat, is a fact as-  
sented to by all, and it is one of the grand truths  
of human experience. The news of the world is  
the great manipulator of the minds and actions of  
men and women, because on it depend the issues  
of life, as most people view life. How eagerly it  
is sought after is manifested by the daily issuing  
of millions of copies of secular papers. To the  
business world these papers form the key that  
opens the book of detail for daily actions, and  
hearts are made glad or sorrowful, according to  
the character of the news given. It is wonderful  
how such news affects our physical condition, or,  
in plain terms, our stomachs. It is needless to  
try to show that this is so. All we have to do is  
to appeal to our experiences. Do we not remem-  
ber of the times when we received those sad mes-  
sages of losses,—of sickness and death of dear  
ones? This, at once, affected our desires for food,

and, seemingly, how little good we received from  
that which we did eat under circumstances of dis-  
tress!

The condition of the mind, while eating has  
quite as much to do with digestion as the stomach  
itself, and there is nothing that places the mind in  
proper condition for aiding in digestion and the  
assimilating of food but good news. Of course,  
the good news comes to us from various channels,  
—as various as the conditions that surround us in  
our daily walk through life. This is true of both  
good and bad news. If the one makes the soul  
fat, it follows that the other gives a corresponding  
leanness,—and lean souls we have in the world,  
plenty of them. Lean physically, lean morally,  
lean mentally, and lean spiritually—all because of  
the bad news that comes to the homes and lives  
of the people.

Another thought, and a good one too, is how  
this news comes to us and how little, at times, it  
seems to take to fill the soul with joy unspeak-  
able. The question often comes up, Is there a  
double action brought to bear upon our lives, or  
rather a reverse action? While good news affects  
our stomachs and gives us a corresponding fat-  
ness, do our stomachs, at times, affect the good  
news that would come to us? To some extent  
this, we think, is true, as a second result. The  
outside, in the beginning, has much to do with  
this condition of indigestion and it, in turn, inter-  
feres somewhat with the messages of gladness  
coming to our lives.

Take away the effects of sin and we open the  
soul to sunshine under all the varied circumstan-  
ces in life.

A condition in life is possible in which the mes-  
sages of evil or bad news can but seldom reach  
us, and when they do, they meet us as disease  
meets a perfectly healthy body. This accounts  
for the manner in which the news of life affect  
us. As we are seated out on the veranda, breath-  
ing the pure air as it is wafted fresh and pure  
over the surrounding mountain tops, there seems  
to come with it good news that is inspiring,  
healthful and soul-fattening. Nature all around  
us seems to be speaking words of good news, and  
if our spiritual stomach is in a healthy condition,  
fatness of soul must follow.

While good news that affects our material inter-  
est, gives physical health and fatness, so the good  
news that has reference to our spiritual good  
should affect and give us fatness of soul, but it  
often happens that the fatness of the one gives  
leanness to the other. So it was with apostate  
Israel. They desired fleshly fatness, and on their  
strong pleadings the Lord gave it to them, fol-  
lowed with a leanness of soul that left them in a  
condition a hundredfold worse than they were  
before. What we want is to be sure of the soul  
fatness first and then we have the assurance that  
wordly prosperity will follow. "Seek first the  
Kingdom of God and his righteousness and the  
promise is that all things shall follow.

This is good news that ought to give a world of  
fatness. Ever since the Royal Proclamation  
went forth that the Christ was born,—“Behold  
bring you good tidings of great joy,”—this good  
news has been streaming into the ears of the  
world and there is no reason why we should not  
all be enjoying fatness of soul. This thought is  
most beautifully expressed by David in his twen-  
ty-third Psalm,—“He maketh me to lie down in  
green pastures, he leadeth me beside the still wa-  
ters,”—expressive of the condition of the man or  
woman who has received this good news.

Not only is there a condition of fatness ex-  
pressed, but there are circumstances that conduce  
to such condition. The same circumstances, of  
similar ones, still surround us, and it may be said  
as truly of us that he maketh us to lie down in  
green pastures and leadeth us beside the still wa-  
ters. We have all that the Psalmist could have  
and very much more in a personal Savior.

We are glad to believe that there are those to-  
day who are made fat and are continually feasting  
on the good news that was brought into the  
world by a living Christ. As we pen these lines  
beside us sits our aged father, in his eighty-fifth  
year, who, seemingly, lives only to enjoy the pre-  
ciousness of the promises of salvation now and  
for evermore, and to love all for Jesus' sake.

How sweet it is, to be the continued recipient  
of this good news from here, from above and from  
“over there!” To live here with sinless desire  
is to be always ready to pass over into a full rela-  
tion with the ultimate good that the Lord in-  
tended to confer upon those who have, in this  
life, entered into a saving relationship with him.  
Let us all open more fully our hearts to the good  
news from the Kingdom that is always ringing in  
our ears and enjoy that fatness of soul that gives  
eth peace that passeth all understanding.

### MUSIC AND ORATORY.

Our feelings and thoughts are given expression  
best through music and oratory. While both of  
these are to some extent natural endowments, yet,  
like all other God-given gifts, they are suscepti-  
ble of development. The Lord has so given all  
his gifts and it is as much our duty to develop  
them as it was the duty of those who received the  
talents, to improve and enlarge them. This duty,  
of course, is in proportion to the possibilities given.

To afford possibilities in these special lines,  
brethren Wm. Beery and W. J. Swigart will open  
a *School of Music and Oratory* in the Normal  
College buildings, commencing Aug. 15, and con-  
tinuing seven weeks. During this session music  
and oratory in all their forms will be taught after  
the most improved methods, and all of our people  
who desire to take special work in either of these  
departments, should send for circulars, etc., in  
which will be found all necessary instructions.  
Sent free by addressing either of the above-named  
persons.



## ESSAYS

\*Beady to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.\*

### FORGIVE.

Is it farewell? I murmur not.  
Mine was the fault, be mine the loss!  
You tried my love; the furnace hot  
Revealed not gold but dross.  
I bear my punishment—and yet  
I cry, 'Forgive me and forget!  
I bear my woe in silence; sure  
If love's true way I have not learned,  
At least I know how to endure!  
The heart that thou hast spurned  
Will not repine its fate—but yet  
I cry, 'Forgive me and forget!  
Forgive! Forgive! No more I ask!  
Forgetting easily will come,  
But pardon is a heavier task!  
Though love's sweet lips be dumb  
May pity's eyes with tears be wet,  
With tears that plead, 'Forgive! Forget.  
Let me not pass beyond thy slight  
With soul of all its sins shriven,  
To wander in an exile's night,  
Forgot, but not forgiven!  
But ere the sentence seal be set  
Forgive! Forgive!—and then—Forget! —Scl.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### New Testament Examples of Conversion.

BY A. W. VANIMAN.

"Then they that gladly received his word were baptized."—Acts 9: 41.

#### Part Two.

So far we have been looking at the means of conversion which God supplies and uses in converting sinners. This shows that there is a Divine part in conversion. This is embodied in the language of Christ when he said, "No man can come to me, except the Father which hath sent me draw him." John 6: 44. This passage, by many, is construed to mean that God must, by some miraculous means, as it were, drive him into a Christian life. This view of the case does not properly recognize the human part in conversion.

The divine part in conversion is very great. God's Spirit continues to strive with man. He sends to man his word in various forms, which word, Jesus says, is spirit and life. With all the power there is in that Word, combined with the eloquence of God's ministers, the sinner's heart is not reached. Ofttimes he is afflicted, his friends are taken away, he sees death around him on every side. He has warning after warning; he is given many promises of happiness in this life and of eternal joy in the world to come. Every inducement possible is held out, and still the sinner yields not. Thus we see that another very important factor in conversion is man's will.

God has given man the power of choice. He has given him a will which he may use, even though it be against his own best interests. He has the power to resist the means employed for his conversion, or he can subject his will to God's will and receive the blessings that attend such a course. What is meant by the father drawing the sinner? *Answer.*—The word *draw* in this connection has a meaning similar to allure, entice, that is, to draw by showing the advantages of obedience to his will and the dangers of disobedience. This drawing is done by the very means previously referred to. No man can become a

child of God without the Word being presented to him in a proper manner, neither will God convert a man without his co-operation. "Draw nigh unto me and I will draw nigh unto you." James 4: 8.

Having investigated the means by which conversion is produced, we shall next take up the meaning of Bible conversion. "Convert" strictly speaking, means to change. This is an acknowledged meaning of the word. We speak of converting an object,

1. From one use to another, as to convert a dwelling-house into a store-room or offices, a hotel into a college, a factory into an orphan's home.  
2. Changing the constituent elements so as to convert starch into grape sugar, or convert the health-giving grain into the soul-destroying alcoholic drink. The converting may be either from evil to good or from good to evil. The word translated convert (*strepho*) occurs eighteen times in the New Testament. It is often translated "turn." The word within itself does not determine which way the turning or change is, whether for the worse or for the better. This must be determined by the context and accompanying circumstances. Converted to God, then, means "turned to God," and embodies both the converting of the man from one use to another, and also changes his whole spiritual being. He is changed from a servant of Satan to a worshiper of the true and living God. The manner and extent of this turning is what we are now to ascertain. In studying the cases, previously referred to, we observe this order:

1. A change of faith.
2. A change of life.
3. A change of relationship.

Looking back to our cases of conversion, we find the first step was a change in their manner of looking at things,—a change of belief or faith.

CASE NUMBER ONE. Here were present Jews and proselytes from nearly all parts of the world. They came there as worshipers in the Jewish belief. Many of them knew nothing about the Messiah, but, by means of the Word and human instrumentality, three thousand were brought to believe that Jesus was the Christ. Many who, a short time before, gave consent to the death of Christ, believing him to be only a man, now believed him to be the Son of God,—that he rose from the dead and had power to punish such as refuse subjection to him.

CASE NUMBER TWO.—When the people saw the healing of the lame man and were told how he came to be healed,—that it was through the power of Christ, their belief concerning him was changed. The narrative says, "Howbeit many of them which heard the Word believed, and the number of the men was about five thousand."

CASE NUMBER THREE.—When Philip went to Samaria, probably very few knew much about Christ, but when Philip preached to them they believed.

CASE NUMBER FOUR.—When Philip came to the eunuch, he, the eunuch, knew little or nothing about Jesus, but when Philip preached Jesus to him, he believed; his faith was changed from a Jewish worshiper to a believer in Jesus Christ, saying, "I believe that Jesus Christ is the Son of God."

CASE NUMBER FIVE.—Here we find a man who, with all the zeal of a fanatic, believed he was right and all the followers of Christ wrong. He believed this to the extent of being the leader in persecuting the Christians. He said, years afterward, that he had lived in all good conscience even while persecuting the Christians, which plainly shows that conscience is not a safe guide.

With a conscience "void of offense," and with zeal untiring he is on his way to Damascus.

Then he holds a conversation with the Lord, faith changes and he no longer believes it right to persecute Christ's followers.

CASE NUMBER SIX.—Cornelius and his friends were willing listeners, prepared to accept the Word of the Lord which would be presented to them. He preached to them Jesus, and the necessity of belief in him. The sequel shows that they believed Peter's preaching. Thus those who had only known the Jewish worship of God believed on his son Jesus Christ as being the one through whom they could obtain eternal life.

CASE NUMBER SEVEN.—When the jailer asked what he must do to be saved, Paul told him "believe on the Lord Jesus Christ," which, as the narrative informs us, he did.

McPherson, Kans.

### DO THE SCRIPTURES TEACH NON-CONFORMITY TO THIS WORLD IN DRESS?

BY A. HUTCHISON.

It seems to me that we, as a church, ought to give this question our careful consideration, because, if the Bible teaches non-conformity to the world in dress, then we ought to change our practice somewhat. As it is now, some of our members observe the principle of non-conformity in their apparel, while others do not, and there are still others who are about half and half,—half for the church and half for the world. Jesus says, "No man can serve two masters." Matt. 24. And again, we ought to be cold or hot,—lukewarm,—for in Rev. 3: 16 we read, "So thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

If half-way service is so nauseating to the Lord as this represents, we certainly ought to look to all that we do, as members of the body of Christ. If the Scriptures teach that we should not follow after the changing fashions of the world in the adorning of our bodies, then we ought to practice non-conformity to the world in that direction, but if they teach that we ought to follow the fashions of this world in our dress, then we ought to cease preaching and writing on the subject of non-conformity in that particular. If we are consistent and do what we profess before God and men to do. If the Bible is silent on that subject, we also ought to be equally silent and not ask applicants to cease following fashions of this world along that line.

We will now examine the teachings of the Bible on the subject of non-conformity to this world and see if dress is included. All Bible readers know that it teaches non-conformity to the world but it is claimed by some that it does not include dress. 1 Pet. 1: 14 says, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." Can we safely say that this Scripture does not include our wearing apparel? It says "Not fashioning yourselves," and we are informed by some that it only refers to our manner of life, and not to what we wear. Well, when we inquire why such a position is taken, we are readily informed, because it says nothing about dress. It would seem reasonable to suppose, that if the Scriptures say nothing about certain things that we have no right to apply to those things. This being the case, then we claim that it applies to our habits of life, whereas it says nothing about our life? So we must bring forward other Scriptures before we can form a conclusion.

We will next introduce Rom. 12: 2. It says "And be not conformed to this world: but be transformed by the renewing of your mind. This teaches that Christians should not be conformed to this world. "Conformed to," we



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derstand, means to adopt the form of. Then we must understand Paul to say we should not adopt the forms of this world,—but be transformed by the renewing of the mind. We know that trans- formed means to change the form. But in what are we to be transformed, and not conformed to? Is it in our dress, or in our habits of life? It does not mention either.

Then, dare we say that it does not apply to either? And if it applies to neither, then we are at sea, without a compass or guide. But let us not abandon the vessel too soon. We now bring out the key to unlock the mystery. 1 Tim. 2: 9, 10 says, "In like manner also, that women adorn themselves in modest apparel, with shamefaced- ness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

This teaches us clearly, that we are to adorn our bodies in modest apparel, and our lives with good works. 1 Pet. 3: 3, 4 gives us the same thing. So we have these two eminent apostles, Paul and Peter, stating that we are not to be con- formed to this world, and while the first two cita- tions do not say in what this non-conformity con- sists, the last two plainly tell, and make it clear, that we are not to conform to this world in either our habits of life or dress.

As an additional testimony we will introduce 1 John 2: 15-17. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Now we all know that the unrenewed heart de- sires the very things that the Scriptures teach us the Christian should not indulge in. As we in- cline to these vanities, we thereby show our love for this world. We next introduce James 4: 4, which says, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be the friend of the world, is the enemy of God." This ought to arrest our atten- tion for it is of no use for us to be in the church as long as we are in love with the world. The church and the world being two, and differing in principle, we cannot conform to both at the same time in our practice. We must be different from the world in some way before we can be the "light of the world," or a "peculiar people." And as the apostles tell us how to adorn both our life and our bodies, we can be at no loss as to these things, unless we want to be in the dark.

But we are told that the apostles do not tell us what our style of dress, etc., should be. And while all that is true, yet they tell us very plainly what it shall not be, and the church has recom- mended and adopted a plain, neat style by which we can easily practice non-conformity to this world, and also show that we are willing to be classed among the friends of Jesus. The Lord and Master has said, "Ye are not of the world, but I have chosen you out of the world." Now, if we are not of the world, let us show to the world that we are for the Lord and for the church. Let us not be as the prophet described below. Eze. 33: 31 says: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covet- ousness."

Dear brethren and sisters, we know the Bible does not want us to follow the ever-varying fash- ions of this world. Then let us be true to our profession!

THE CHURCH, AND THE RELATIONSHIP IT BEARS TO THE HEAVENLY FATHER.

BY CHAS. M. YEAROUT.

In Two Parts.—Part One.

"Upon this rock I will build my church; and the gates of Hades shall not prevail against it."—Matt. 16: 18.

THE church was typified under the ceremonial law, and spoken of by the prophets under differ- ent names and titles. I shall devote this chapter principally to the church in prophecy. Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44; 4: 3.

The kingdom is given to the "Son of Man." "And there was given him dominion, and glory, and a kingdom, that all people, nations, and lan- guages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be de- stroyed." Dan. 7: 14; Luke 1: 32, 33. The saints of the Most High are the subjects of this king- dom. "But the saints of the Most High shall take the kingdom, and possess the kingdom fore- ever, even forever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all do- minions shall serve and obey him." Verses 18 and 27.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that de- spised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy for many generations." Isa. 60: 12-15.

Moses, the representative of the dispensation of types and shadows, says, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." God says, "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will re- quire it of him." Deut. 18: 15, 19; Acts 3: 22, 23.

Ezekiel prefigures the church in his vision and measurement of the temple! "And there was given me a reed like unto a rod: and an angel stood saying, Rise and measure the temple of God, and the altar, and them that worship therein." Rev. 11: 1; Ezek. 40: 41, 42, 43. "And the glory of the Lord came into the house. . . . So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speaking un- to me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom." Ezek. 43: 4-7.

The church and power of righteousness are typified by a stone cut out of the mountain without hands. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the

clay, the silver, and the gold; the great God has made known to the king what shall come to pass hereafter: and the stone that smote the image be- came a great mountain, and filled the whole earth." Dan. 2: 35, 45. In a future state of the church or kingdom: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9; Hab. 2: 14.

The church is beautifully represented, by the waters issuing out of the Sanctuary. See Ezek. 47: 1, 12; Joel 3: 18. The fountain of this Stream opened at Jerusalem for sin and uncleanness. Zech. 13: 1; Heb. 9: 14. Its source, advance- ment, and development are typified by the rise, spread, and advancement of the River.

(a) These waters are brought into the sea,—among the people.

(b) All that come under the life-giving influ- ence of this River shall be healed.

(c) Everything shall live whither the River cometh.

(d) But the miry places, and the marshes will not be healed by it. The cesspools of vice and wickedness,—the defiles and sinks of sin and iniquity are not cleansed, or purified by it.

(e) It shall be fruitful, and its fruit shall not be consumed.

(f) It shall continually bring forth new fruit, because their waters issued out of the sanctuary.

"There is a river, the streams whereof shall make glad the City of God, the holy places of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." Psa. 46: 4, 5; Isa. 12: 6.

The church is represented in the congrega- tion of Israel in the wilderness. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto my- self. Now therefore, if ye will obey my voice in- deed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Ex. 19: 4, 5, 6; Deut. 32: 9, 13.

(a) God required obedience at their hands.

(b) They were to keep his covenant.

(c) They should be a peculiar treasure (people).

(d) They were a kingdom of priests.

(e) They were a holy nation.

(f) They were separate from all other people and nations.

(g) They were strangers in a strange land.

Christ is the foundation, upon which the church rests. "Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet." Isa. 28: 16, 17. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11; 2 Cor. 11: 4.

"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." Psa. 48: 2, 3. "Out of Zion, the perfection of beauty, God hath shined." Psa. 50: 2. While Jerusalem is called Mount Zion, it was typical of Spiritual Zion, the church. "And I have put my words in thy mouth, and I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the founda- tions of the earth, and say unto Zion, Thou art my people." Isa. 51: 16.

The dispensation of types and shadows has passed away, and things foreshadowed, or prefig- ured have been ushered in. We are come,—not to Mount Sinai in Arabia, nor to Jerusalem in Judea, — "but we are come unto mount Zion, [the church] and unto the city of the living God,



the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant (Testament), and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12: 22, 23, 24. The church of Christ is now in the wilderness, traveling to the beautiful haven of eternal pleasure. And

"Sure as thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven."

Westphalia, Kans., June 2.

#### ANNUAL MEETING OF 1893.

BY DANIEL HAYS.

On my way to Muncie, Ind., it was my privilege to stop at Dayton, Ohio, and spend three days with brethren Hoover and Bock of the "Book and Tract Work." I met with the brethren twice in their house of worship in West Dayton, and found an active membership of live, earnest workers for the Master. With an energy seldom equaled, the managers of the "Book and Tract Work" have, under many discouragements, placed this important enterprise upon a good footing financially, and at the same time have interwoven to a good degree, the coöperation of our brethren all along the line of work. This is the proper way to pursue in any line of work,—not to go beyond the support and sympathy of those whose interests we serve.

At Muncie, the examining committee on tracts held a session of about one week, prior to the opening of Annual Meeting. This was my first experience in examining tracts in manuscript. It was a disappointment to myself, as it doubtless will be to the writers of the manuscript placed in our hands. The rules governing the committee require them to lay aside all matter not distinctly doctrinal,—not having the ring of primitive Christianity, and not emphasizing the work of the church in teaching obedience to the whole Gospel in its primitive purity. Much of the manuscript was well-written essays, evidently the production of much thought, but their teaching was considered too general in character to accomplish anything in the tract field for our church. Then some of our writers evidently did not take sufficient time nor care in their productions, and in consequence their writings fell below the standard in a literary point of view.

For the committee to expunge all irrelevant matter and disjointed verbiage frequently leaves a mere skeleton of the author's original, and nothing is more uncongenial to a finished writer's feelings than erasures of his fine touches of thought and the insertion of terms, foreign to his line of thought, and by some one not spell-bound by his theme.

The remedy is reached by recasting, rewriting, reviewing until a degree of perfection is attained, remembering that what is worth doing at all should be well done.

Another noticeable feature of some writers is the fragmentary manner in which the doctrine of the church is given. A mere stereotyped statement of the doctrine and ordinances of the church, without the reason why, fails too often to interest the reader, or to strike the attention of the seeker for the truth. God does not so give it to us in the Bible. Parable, illustration, example, truth, reason, all along. The writers of the Bible wrote a book for eternity. It is God's work. Our writers should aim to make their

work durable. Give to the world the great landmarks of the Gospel, with an impress so deep and so strong that it will go down the ages.

By invitation I spent Whitsunday with the brethren near Union City, Ind. This church is under the care of Bro. W. K. Simmons, assisted by a number of efficient co-laborers. The attendance and order at their Sunday school, and at public worship, speak well for the young people, as well as for the membership. All seem to take a part in religious work and worship, while the earnest prayers and heart-felt songs, both new and of years gone by, give evidence of spiritual life and growth, and the heart that beats in the breast of the aged ones meets a loving response in the lives of the young.

It will be observed that this church acted upon the suggestion, given years ago, that the churches, surrounding the place where Annual Meeting is held, have services on Whitsunday at their regular places of worship; so that there will be more and better opportunities afforded for preaching, as well as avoid the excessive crowd at the place of Annual Meeting. I am confirmed in the wisdom of this recommendation, as it will greatly lessen the burden and labor on the grounds, which is especially desirable on Whitsunday, the Lord's Day.

The first day of Conference at Muncie, Ind., was one of the most remarkable in the history of our Annual Meetings, not altogether on account of the coolness of the atmosphere, but on account of the anomalous character of the proceedings. When the plan, proposed two years ago, for uniting the "Book and Tract Work," and the "General Church Erection and Missionary Work," under one committee, came up, after proper consideration, it was passed. In the passage of that paper, Annual Meeting authorized the committee created under the plan "to own and control all the publishing interests of the Brotherhood when suitable arrangements can be made and wisdom dictates." This was all that many of the friends, favoring the purchase of the publishing interests, hoped for, or even desired. But when the question was sprung of purchasing, or of arranging to purchase NOW, by the queries from Virginia and Southern Indiana, the delegates voted in the negative. This, however, leaves the plan unimpaired, as the vote mainly hinged upon the expediency of the purchase at this time, and the committee still are authorized "to own and control all the publishing interests of the Brotherhood when suitable arrangements can be made and wisdom dictates."

Considering the character and magnitude of our Annual Meetings, we can not expect to escape the critic's notice. We do not wish to conceal our peculiarities. So long as we are the peculiar people of God, and wish to maintain the principles of non-conformity to the world, non-secretism and the like, we may expect to hear some things said about us that are not said about other people.

"Now at our last Annual Meeting some things were brought up that could have been settled at home," some one says. But these things, little as they may seem, were not settled, and underlying them is a broad principle that Annual Meeting holds in her own hands, and that is union. So long as we hold the doctrine of non-conformity to the world, these questions of minor importance, as they appear to some, will be subject matter for Conference. If we wish to dispose of them in a different way, in a quiet way, in a less observant way, we may as well dismiss the principle at once and give up the practice.

True, there is a right and a wrong way in dealing with questions. It is the duty of Conference to define the principle, and the local churches

should make the application. But as we are required to go down from the Mount to the plain and see that they obey the law, the Annual Meeting must apply the principle in Conference and see that it is carried out in the local churches. This requires prudence, and the exercise of patience. Prudence requires that the Standing Committee, and delegates, practice the principle they define and that is submitted to the churches by Annual Meeting. When it comes for Conference to decide against the use of rum, tobacco, "the wearing of gold or silver, or costly array," when those, making the application, violate the principle? We believe our Conference is carefully guarding the interests of our Brotherhood, and that we have many conscientious brethren and sisters whose hearts are an honor to God and the cause of Christ. The apostle says, "we have need of patience, after we have done the will of God we will receive the promise."

Our brethren and sisters made many friends at Muncie, Ind. We received a hearty welcome, and we carry many kind remembrances of the friends of our homes. Our circle of acquaintanceship is enlarged. We have been brought nearer to our brethren in our work and in our intercourse with each other, and we trust we have been correspondingly brought nearer to Christ. Let us consecrate our lives anew to the cause of our Blessed Savior suffered and died, that we may live, ever remembering that

"Our troubles and our trials here,  
Will only make us richer there,  
When we arrive at home."

#### UNION OF CHRISTIANS.

BY I. J. ROSENBERGER.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Ps. 133: 1.

OUR subject does not contemplate the sects, professors or church members, but the union of the followers of Christ,—"One Church." The less united the different sects and professors are, the better it is for the cause of Christ; but the union of Christians is essential for Christ's own teaching on this point: "Every kingdom divided against itself is brought to desolation; and a house divided against itself shall fall." This union was the silver thread interwoven in Christ's prayer.

After praying for his disciples, he said, "I pray for thee, Father, that they may be one, as thou, Father art, and I in thee, that they also may be one, that the world may believe that thou hast sent me." John 17: 20, 21.

Nothing is more convincing in a case than a union in the testimony; while no more disastrous than a divided testimony. The present, lamentable state of Christianity is the result largely of a divided testimony; "there here" and the "Lo there."

Division is an evidence of carnality. The apostle explains this matter thus: "For there is among you envying, strife, and contention: ye are not carnal, and walk as men?"

In division,—a lack of union,—there is no strength. Hence the motto of our "United we stand and divided we fall." No all true of the cause of Christianity. No so encouraging to the strength and power of the church or congregation as union in heart and her church work. The apostle, in his letter to the Ephesians (fourth chapter), addresses the brethren tenderly on this wise: "Endeavor



as Moses was sent to the people, so Annual Conference, the local church—the exercise of the officers, practice the submitted to. What avails the use of opals or pearls, or the decision, or our general citadel of many pure, whose lives are Christ. But, as of patience that I we might re-

many friends at ty welcome, and of them to our ship has been t near to each intercourse with ve been corre- Christ. Let us ause for which died, that we

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here is a want of our country, fall." This is y. Nothing is nd power of a n her efforts e, in his epistle , addresses the Endeavoring to

keep the unity of the Spirit in the bonds of peace." For this he gives the following reasons:

1. "There is one body,"—one body of Christ.
2. "One Spirit," to dwell in this one body.
3. "One hope," of this body.
4. "One Lord," over this one body.
5. "One faith," in this body.
6. "One baptism; one initiatory rite into this body."

7. "One God and Father of all who is above all, and through you all, and in you all." When the apostles wrote to the Christians in a city, they wrote to the church of that city and not to churches.

Christ emphatically declared that there should be, "one fold and one shepherd." In Christ's last prayer are these words, referring to all that believe on him,—"that they may all be one as we are one." Will not this prayer be answered?

The apology sometimes given for the divisions of to-day is, that "they are upon unimportant matters." The cause of the division in the Corinthian church was their preference for their preachers. That was certainly a small consideration, but "what a great matter a little fire kindleth!"

Division in a church, family or neighborhood, produces no good fruit, but results in evil fruits. Hence we pronounce the tree evil, "for the tree is known by its fruit."

### "WHERE IS HE?"

BY J. C. BEAHM.

ONE dark, gloomy night in New York City these words went upon record. Their history is remarkable. They are plain, yet they embrace a question, the merits of which are enough, not to make the dead tremble in their graves, but should at least arrest the attention of the living.

The author of the sentence was a slave to strong drink. A few days before he made use of these words he was called to witness the death of his only little son. The boy was a great treasure of his father's. The man loved the boy! But the son dies, and the father goes again to the bar-room where he revels in sin. At midnight he leaves the liquor hell, and still thinks of his child. Darkness envelops him while he meditates upon his wayward life and his beloved dead.

As he walks along the streets, he looks up, and, one by one, the dark clouds pass over his aching head. But after a while they separate and he sees a beautiful, bright star gleaming from the sky. The poor wretch thinks of earth, hell, heaven and his boy. Then he exclaims, "Where is he!" Had some friend told him that the babe is in heaven, it would have been a great satisfaction to him, but doubtless he would have asked, Where is that? What direction is heaven from him? Just here we all must stop. No one can locate it.

The minister of our home church lifts his hand and looks toward the sky when he speaks of God and heaven. Our antipodes do likewise, and so do they all around this sphere.

We cannot tell where heaven is, yet by faith we know there is a place somewhere in God's universe, where his people shall dwell. But naturally questions arise about this great dwelling, and its inmates. What sort of a place is it? Shall the redeemed all be alike? What is the extent of their knowledge? Will they lack anything? Who will supply them? Will they enter fully developed?

Some good brother has kindly reminded us that heaven is not a place of hammocks, arm-chairs, etc., but a place of labor, a place where we teach each other.

I cannot conceive that heaven is a place of dull sloth or idleness, but, on the other hand, it is just as difficult to conceive of its being a place of work or labor. We shall be occupied, but the thing we do will in itself be rest, and not labor. "There remaineth therefore a rest."

The Bible seems to make it clear, also, that heaven reveals far more to those who are so fortunate as to reach that blissful state, than the most learned know here. The knowledge we get upon earth will be just as insignificant, when compared to the revelations of heaven, as the light of the stars is to that of the sun at mid-day, and I believe it will be of just as little use. "Whether there be knowledge it shall vanish away." If "A" is a follower of Christ he will be saved. But if his proficiency in heaven is not greater than "B's" proficiency on earth, then heaven is not heaven.

The bright intellects and favorable opportunities enable some to reach farther into earthly accomplishment. This has a tendency to make us think that the Lord is a little partial toward his creatures. But when we get to heaven and see that we are all so nearly alike, we shall know that it is true that "God is no respecter of persons."

Our brilliance will be the same. "Then shall the righteous shine forth as the sun in the kingdom of their fathers."

Can an individual learn without a desire to learn? The Scriptures teach us that "they shall hunger no more, neither thirst any more." Should we need any extra light we will not get it from each other. "For the Lord God giveth them light, and they shall reign for ever and ever."

Should we lack substance of any kind, the redeemed will not furnish it for us, "For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters."

Paul was profoundly educated in the Bible, yet he says he knew only in part, while here, but in heaven he would know as much as any one else. "For," said he, "now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known."

Paul will view the great cube and understand all about Abraham, Isaac and Jacob. He will have information which will not emanate from his brethren. The record of patriarchs will be no problem in heaven. We, therefore, would suggest to Bro. "B," if he has any Scriptural lessons to teach Bro. "A," he would better not put it off for eternity, but attend to it promptly on this side of the grave. We would also advise Bro. "A" not to wait to complete his culture till he gets to heaven, or else he may not get there at all.

But if "A" loves Christ sufficiently to make him his Savior, he shall be able to sing the glad songs of Zion when he gets to heaven, and it will not be a gift to him from sister "D."

In this life we gain to our store by teaching. The powers we use are not our own, but entrusted to our care, that we might increase and develop the same. The talent we now have will not be ours after death. The Lord has trusted us with it till he comes.

In heaven it will be quite different. What we shall have then will absolutely be ours,—the gift of God,—not to be increased by usury. So we would tell sister "D," who is blessed with a beautiful clear voice (and it is a great blessing), that she should do all in her power to spread the glorious science of vocal music, but let it be done while the days of this life are going by.

We know not who shall be the highest in heaven, but a little child, or some one just like it, will be the greatest in the kingdom. We cannot tell who will occupy the highest seat or who will wear the brightest crown, but it is enough for us to know

that the redeemed are to be like Christ. "But we know that when he shall appear we shall be like him, for we shall see him as he is."

When we consider Christ's rank and experience we conclude that none will occupy a higher seat than he. Glorious thought,—that the saved will sit with Jesus Christ and be like him!

Oh! if we love the Savior as we ought, we shall attend all the meetings of praise in the glory world. But I can't conceive of ignorance in heaven in any shape or form. The Bible is so explicit that no imperfect thing shall enter the holy kingdom.

When Christ shall fashion our vile bodies like unto his glorious body, we shall know all about Abraham's history. Bro. "B," though now you have a poor chance to rise high in this world, don't trouble yourself about what you shall study in heaven. Elijah's case will be plain to you, for you shall look from the rivers to the ends of this world. There our fallible imaginations will cease their speculations, and we shall stand upon the awful verities of God. When Christ shall come again, the redeemed will mount upon the chariot of God's love, and say farewell to the sweet hour of prayer, farewell to faiths, farewell to human aid, and the work of the great mysterious. They will change from mortal to immortal, from imperfection to absolute perfection. We leave them to God the Father through Jesus Christ our Lord.

Lowry, Va.

### A CHILD'S MEMORY OF ITS MOTHER.

"SUPPOSE," writes Virginia B. Harrison, in *Motherhood*, "that a woman, having the ability to do so, were asked to paint her own portrait, and write a complete description of herself, of her mental gifts, characteristics, manners, and ways, that in after years, her children might, from them, form an estimate of their mother. Is there any one of us all, who would not endeavor to have her pictured face sweet, calm and thoughtful? Who would not make the most of every beauty and soften each defect? Would she not write of her gentleness, truthfulness, and amiability, enlarging, as far as conscience would allow, upon her virtues, and glossing over her faults? Would she omit the narration of scenes, in which she had forgotten her dignity under the stress of temper, had been unjust or indifferent? The autobiography would only be a record of tenderness, good deeds, sweet thoughts and noble aspirations."

"Now, have you ever thought, that in the memories and hearts of our children, we are, day by day, painting our portraits, writing our memories? Every mother who indulges in outbursts of temper, in which her face is transformed with anger, many with sorrow and mortification, feel that she has placed these scenes on record, in the mind of her child, and surely such a realization would lead her to soften and beautify her harsh words and actions."

"A good reputation is a good investment; but the only way of securing a permanent investment of good reputation is by putting a good character at interest. 'A good name is rather to be chosen than great riches'; but it is often easier to get riches than it is to get a character that shall be the basis of a good name. A man may inherit his father's riches, but a father cannot bequeath his character to his favorite son."

"THERE is a difference between temptation and sin, the one being an appeal or persuasion to evil, the other being the consent of the will to evil. The pure heart, like the pure Jesus, may be tempted, and even suffer, under it, and yet maintain perfect loyalty and love."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### NOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - McPherson, Kans.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, - - - Dayton, Ohio.

All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

## THE BEAUTIFUL CITY.

BY S. GEISER.

My Bible tells me wondrous things  
Tells of a city fair,  
I know it must be beautiful,  
For there is no night there.

No sun or moon are needed there  
God's glory lights the place.  
What is that glory? Echo says,  
The brightness of his face.

The gates of pearl are never closed  
They are open all the day,  
The ransomed ones are passing through  
Who in God's presence stay.

No mortal ear has ever heard,  
Nor eye has ever scanned,  
Nor ever entered any heart,  
The glory of that land.

'Twould take an angel from above,  
Cultured in heavenly lore  
To trace with skill the radiant scene  
Upon the other shore.

While reading the inspired word,  
My faith grows strangely bright  
In visions I behold the land,  
Where faith is lost in sight.

By faith I see the city fair  
The palace of the King,  
The ransomed multitude are there,  
Who songs of triumph sing.

The music sounds divinely sweet,  
Ringing through heaven's high dome,  
What is the melting prelude? Hark;  
It sounds like "Home, Sweet Home."

If we could catch the sweet refrain  
The keynote from above,  
If it should not be "Home, Sweet Home,"  
Perhaps "Redeeming Love."

I through the palace windows see,  
The loved of long ago,  
Through tribulation entered rest,  
Their robes are white as snow.

In sorrow's valley once they walked  
As we are walking now,  
But oh, the change, the blissful change,  
No sorrow clouds their brow.

Parental loved ones I behold,  
Among salvation's helms,  
Their faces now illumed by smiles,  
God wiped away their tears.

Their trembling forms no more infirm

As when they walked below,  
Their care worn brows and furrowed cheeks  
Now wear a youthful glow.

Human conception cannot paint,  
The splendor of the scene,  
Although at times it seems, the veil  
Doth lightly intervene.

But yet we can not pierce the veil,  
Nor lift the mystic screen  
That hides the loveliness beyond,  
By mortals yet unseen.

I sometimes think it won't be long,  
Till faith shall end in sight,  
When I a sinner saved by grace,  
Shall enter mansions bright.

And join the everlasting song  
Perhaps the theme will be,  
It was through love, through wondrous love,  
That Christ saved even me.

For if I reach the city fair  
And tread the courts above,  
I'll fully know the entrance gained,  
Was through redeeming love.

The most attractive feature there  
Is Christ upon the throne,  
The song and glory of the place  
They point to Christ alone.

The angels stand before his face,  
And at his feet they cast  
Their crowns, repeating Alpha  
Omega—first and last.

Amid the glory and the song,  
What visions will unfold,  
The tree of life, the crystal stream,  
The jasper walls and streets of gold.

What tender greetings there will be,  
What smiles on every face,  
The loud acclaim of welcome home,  
Will echo through the place.

The crowns and robes and harps and palms  
Will dazzle every eye,  
I hope amid the radiant throng  
To mingle by and by.

Baltimore, Md.

## THE CHINA INLAND MISSION.

BY A. W. VANIMAN.

HAVING spent a few days at Bismark Grove, where the Annual Meeting was held in 1883, I learned some facts that were interesting to me and I thought they might be to others.

The meeting was one of missionary workers, principally. A large number of those present were looking toward the foreign mission field. Among those present was a man who had spent eight years in China, a lady who was born in India, her father being a missionary. From her I received a great deal of information as to the habits and customs of missionaries and natives. There was also present a man who had accompanied a band of missionaries to Africa.

I was much interested in the explanation given by the man who was representing the China Inland Mission. I gleaned the following facts:

1. China has a population of nearly three hundred millions.

2. There are about twelve hundred missionaries there; which would be about one missionary for two hundred and fifty thousand; or about like having six ministers in the whole State of Kansas. India is very similarly situated.

3. The Chinese make very earnest, self-sacrificing Christians.

4. The China Inland Mission under whose direction about six hundred of these missionaries are laboring was established in 1865 by J. Hudson Taylor.

5. The mission is supported entirely will offerings of the Lord's people. The work are laid before God in prayer, personal solicitations or collections being a No more is expended than is received, borrowing nor going into debt being with the principle of entire dependence on God. The Directors, therefore, cannot give any promise or guarantee of the members of the mission. "They are fully to distribute the funds available, missionary is expected to recognize the pence for the supply of all his need on God who called him and for who gone to labor, and not on any human tion." While this is their plan, there six hundred such missionaries doing work, and when I contemplate their workings, I feel to pray, "Lord, help lief."

6. To the candidates they say, "They the cost, and be prepared to live lives tion, of toil, of loneliness, of danger, to down upon by their own countrymen despised by the Chinese, to live in the far from the comforts of European so protection."

7. The mission is undenominational cepts workers from all the leading tions of Christians. When a missiona denomination succeeds in gathering in verts where he is at work, he establishes of his denomination and it always church of that denomination, and when sionary dies or moves away, they send to that place who will work in harm what has already been done.

8. On the question of betrothal and they have learned by experience to be tions. Married candidates will only be and sent out after a careful consideration of both husband and wife. ried candidates who are engaged, are ex state this, and will only be accepted case of both parties has been considered to the great mortality which has been prevail among ladies who arrive in Chi married, or who marry on arrival, unmarried candidates of either sex, whether engaged wise, will be expected to defer marriage completion of the second year from the arrival of the one who last reached

This is only one of the many mission ties now doing work and yet the work tianizing the heathen is only fairly beg we, as a church, more and more realize portance of doing our part.

McPherson, Kans.

## THINGS AS THEY ARE, NOT AS THEY

BY J. D. HAUGTELIN.

"Judge not according to the appearance, but couis judgment."—John 7: 24.

An old adage says, "Appearances a ing." On account of the deception of ance," we must have a correct standard to "judge righteous judgment." One lific source of erroneous judgment i men measure themselves by a fallible standard. Inspiration says these "are 1 Cor. 10: 12.

When hoop-skirts were fashionable, s could pass through an ordinary door-wa pressing the sides, was said to appear since the pin-back became the fashion, attired, would appear large.

In the religious world, too often, "A are deceiving." Because our brethren



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accept members from other denominations on their previous baptism, they appear to some bigoted, when compared with our more liberal neighbors. Our Standard,—the Bible,—on this subject says, "By one Spirit are we all baptized into one body." 1 Cor. 12: 13. No unbiased mind would claim that a person, baptized into the Catholic church, is baptized into the Brethren church. Why claim it for any other?

When we fail to invite professors of religion to take part with us in the ordinances of God's house on Communion occasions, we are said to appear self-righteous; esteeming ourselves better than others.

To many I suppose "Close Communion" as it is called, does appear selfish. The appearance is caused by comparing us with other denominations. When our teaching and practice is "judged" by the Word of God, and it is understood that all are invited on the same terms as our own members, the appearance gives place to reality and truth. "Be not unequally yoked together with unbelievers." 2 Cor. 6: 14. If a man does not believe in feet-washing, the Lord's Supper, the holy kiss or any other requirement of God's Word, as we understand it, he is thus far, and so far as our practice is concerned, an unbeliever, and if I invite him to take part with me in that in which he has no faith, and he, for courtesy's sake, complies, "to him it is sin," and thus I may be "partaker of other men's sins." 1 Tim. 5: 22.

Again; we are accused of appearing inconsistent because we sometimes preach in the churches of other denominations and do not invite them to use ours. When Jesus and his apostles were on earth, they preached in the temple, in the synagogue, on board the ship, at the sea-side, on the mountain, any and every place where there was an opportunity. Thus we have the teaching and example of our Savior and the apostles for preaching wherever there is an open door.

It is consistent for our friends of other denominations (who admit it to be right for us to observe all the commandments and ordinances of the Lord, if we think it our duty to do so) to invite us to use their houses of worship; but it would be inconsistent for us to invite those whom we believe to reject a part of the Word of God, to preach their doctrine in the houses we have dedicated and consecrated entirely to the service and worship of God. The beloved disciple says, "If there come any unto you, and bring not this doctrine, receive him not into your house." 2 John 10. This is clear instruction on that subject and should cover all appearance of inconsistency.

We are sometimes accused of appearing selfish because we do not invite ministers of other denominations, when present, to aid in our meetings. By inspiration we are told "Ye are not your own, for ye are bought with a price." 1 Cor. 6: 19, 20. Our Lord has gone to the Father and "left his house (the church militant) and given authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13: 34. We are individually responsible for the authority given, and the work assigned. Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." John 15: 10. The porter is watching and "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

Let us be careful that we be not deceived, "for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7. "For

we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves and comparing themselves among themselves are not wise." 2 Cor. 10: 12.  
Panora, Iowa.

## THE CLASSIFIED MINUTES BOOK AND THE WORK OF THE CHURCH.

BY JOHN HARSHBARGER.

We wish to recommend this book to our Brotherhood, with all of its instructions, admonitions and wisely-arranged decisions. It should be more fully introduced and a greater interest taken in it by the local churches and also by all the individual members. They should become more fully acquainted with it.

We consider those "Minutes" of great importance. Though the conclusions arrived at, and the decisions thus made, came through fallible men, yet they were the men of God. The "Minutes," as we have them preserved and for convenience bound in book and pamphlet form, contain the admonitions and advice and show the great wisdom displayed in making decisions under pressing and embarrassing circumstances, when we had among us the two opposing elements. They also carry with them the spirit of our faithful fathers, who have gone before us to their reward. While our later decisions thus correspond in the main with all former ones, they are based upon a still more thorough investigation of the implied meaning of the Scriptures, as well as the "thus saith the Lord."

They are now accepted, and are to be enforced as the rule throughout the entire Brotherhood. This surely demands that we be not ignorant of them, so that unity and harmony may prevail. These bound "Minutes" can be had at a very reasonable price, hence no local church should be without them. If a "Classified Minutes" book could be had in every family, it would only be that much better. It is a question whether ministers and elders who have entrusted to their care the important functions of their office and are transacting business pertaining to the church of Christ, can be successful or even make the work satisfactory to themselves if ignorant of the rules agreed upon in Annual Council. My own experience is that churches where both officers and private members take an interest in church work and make continued efforts to acquaint themselves with the business of the local church, as well as that of the General Brotherhood, are almost sure to prosper; while, on the other hand, those who act otherwise, are careless and indifferent, do not give satisfaction at home, and are a hindrance to their surroundings.

No doubt many of our members, who were at our late Annual Meeting, remember that there was a demand made for some one to produce the Minutes that would require private members to conform in the matter of dress. This was calculated to leave an impression that it is only to be required from officers of the church. We, however, at the time did not think it necessary to detain the meeting in order to produce the query on that subject. After the minutes were introduced, requiring officers, it led to further decisions, including the duties of private members.

After more fully considering the matter, fearing that, perhaps, there might have an impression gone out that would be somewhat misleading, we have concluded that it would be well to name some of those minutes. In some of them will be found a demand to exact a promise from applicants for membership to conform to the rule of

order in dress, as also all who are received in Denmark by baptism are to be received with promise to conform to this order in dress. will thus be seen that the rule given is an impartial one, including the entire Brotherhood, men and female, private members as well as officers.

For all of this see "Classified Minutes," page 255, Art. 3, 1861; page 256, Art. 8, 1864; page 257, Art. 27, 1866; page 258, Art. 22, 1871; page 259, Art. 3, 1877; also Art. 12, 1886.

There is another point to which I wish to attention. While it is a fact that this rule is apply to the entire Brotherhood, in the correction of every private member, as well as for officers and local churches, it is also a fact that it is for the protection of every private member as well for the officers and local churches. The highest tribunal can be reached and a committee obtained for the benefit of the private member just as readily as for an officer or for a local church, hence we observe that this rule works both ways.

Jeffersonville, Ill.

## PEACE.

BY MARY M. BIDDINGER.

How beautiful and sublime is peace,—peace with God and one another! What is a community or brotherhood without peace? What is a brother or sister with a heart of enmity and hatred? "God is not the author of confusion, but of peace." Malice comes from the Adversary, and if we allow him to rule, our spirit's destruction will meet us in the end.

Satan is busily engaged in destroying peace wherever he can accomplish his design. If all would more earnestly heed the admonition of the apostle Paul, "If it be possible, as much as lieth in you, live peaceably with all men," how much nobler it would be? And again he says, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." I feel confident that if the love of God is shed abroad in our hearts, we will attempt to labor for peace, and to cultivate a greater love for those things that may prove edifying to one another on all occasions. "Blessed are the peacemakers: for they shall be called the children of God." It is indeed pleasant to be where Christian union and peace prevail.

Some time ago I stood by the bedside of a dying saint. Oh, what joy and peace were realized by that child of God when life was ebbing away! Truly that heart felt the propriety of peace, and the necessity of living a holy and peaceable life. Nothing in the world can bring more comfort in the dying hour than that heavenly peace which passeth understanding. It is indeed joyous to the child of God to know how to obtain that glorious peace with his Maker. Many of us may have felt the peace of God resting upon us and his Spirit leading us; but how likely are we to be contaminated with sin and led from that happy and peaceful state!

Friendly sinner, let me entreat you to forsake your sins, turn in with the overtures of mercy and secure peace with your Maker before you are called to appear at the bar of God. How do you hope to stand in your unprepared condition?

A just God is taking cognizance of all the deeds done in the body. How important, then, that we make our "peace, calling and election sure" with God before it is too late!

Accident, Md.

"The truly virtuous enjoy their blessings with moderation, and lose them without fretting, because they have their desires under perfect control."



# The Gospel Messenger,

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L. W. Tester, Enoch Eby, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

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Mount Morris, Ill., July 18, 1893.

BRO. JACOB WITMORE, we understand, is preparing to make McPherson, Kans., his place of residence.

AFRICA at the present time presents one of the greatest missionary fields of the world, and has five hundred missionaries scattered throughout the country, with professed converts increasing at the rate of twenty-five thousand a year.

ELD. PETER KOLLAR, of New Philadelphia, Ohio, has moved to the vicinity of Phoenix, Ariz., and accepted the charge of the church at that place. This arrangement places the members in Arizona in a good working condition, and we hope to hear of the cause greatly prospering in that part of the Master's vineyard.

THE Bible is said to have been the first book ever printed on a printing-press. This was in 1455. The first copy was completed in August of that year, and was in the Latin language. Prior to that time all Bibles, as well as other books, were written with pen and ink. It was, of course, no easy task to get out a book in that manner. We should be thankful to God for the printing-press.

OCCASIONALLY we receive for publication well-composed articles, which, upon careful examination, prove to have been copied from some magazine or book and sent us as original productions. Among authors this is known as literary stealing, and is considered very dishonorable. It is not done by any of our well-known writers, but usually by thoughtless persons who seldom write for the press. Newspaper men have a way of detecting deceptions of this kind. Our proof-reader is an expert in that line, and when a stolen article chances to run the gauntlet of the Office Editor, as is sometimes the case, it is sure to be intercepted by the proof-reader. It is a little like what we read of in 1 Kings 19: 17: "And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay." We do not write thus on account of any of our regular contributors, but for the benefit of those lacking instructions in this line.

BRO. WM. C. HINES, formerly of Greene County, Iowa, is now doing evangelistic work in Missouri, and may be, until further notice, addressed at Darlington, Gentry Co., Mo.

THE members of the Antietam church, Pa., are very much encouraged. Nine persons recently heeded the Gospel call and united with the church by confession and baptism.

QUITE an interesting and neatly-written communication, concerning a visit to one of the churches in Iowa, had to go into the waste-basket because the writer failed to give his name. Please do not fail to affix your name and post-office to every communication you write to this or any other office.

IN the beginning of the present century the East India Company expressed the opinion that the sending of Christian missionaries into India was "the maddest, most expensive, most unwarranted project ever proposed by a lunatic enthusiast." After eighty-five years' experience of the results of missionary labors in the country, the Lieutenant Governor of Bengal is recorded as saying, "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."

THE most terrific cyclone of the season paid an unwelcome visit to Northwestern Iowa last week. Its most fatal work was in the little town of Pomeroy, in the southern part of Pocahontas County, where two-thirds of the houses were demolished and blown away. Out of a population of eight hundred, forty-four are said to have been killed and twice as many more wounded. The storm started in Cherokee County and moved eastward, killing or mutilating everything in its track, which was about 1,000 feet wide. Farm houses and barns were picked up and tossed into the air as if they were mere toys. It is estimated that nearly eighty persons lost their lives and two hundred were more or less injured. In the way of farm crops, not one thing is left in the path of the storm. The condition of the people is distressing. In one moment's time they saw the fruits of many years' hard struggle swept from their grasp. Many of them are left without one thing on which to live. Their condition calls for substantial sympathy upon the part of a charitable public.

JULES VERNE is doubtless the greatest scientific novel writer in the world. He is now sixty-six years old, has written sixty-six volumes, and expects to complete eighty, if life and health serve him. We do not wish to either encourage or endorse his fiction,—to us there is nothing in it of value,—but he has some habits that may prove beneficial to others who wish to turn their talents into a better channel. Of his habits he says: "I rise every morning before five,—a little later perhaps in winter,—and at five am at my desk, remaining at work till eleven. I work very slowly and with great care, writing and rewriting until each sentence takes the form that I desire. But it is over my proofs that I spend most time. I am never satisfied with less than seven or eight proofs, and correct and correct again, until it may be safely said that the last proof bears hardly any traces of the original manuscript." It is this careful and pains-taking work that makes good writers. If worldly men may spend much time over their false productions, in order to bring them up to the highest possible standard, why should not Christian writers be equally concerned about the character of the matter they prepare for the public press! Let no writer think time spent on his articles is time wasted.

## WELL-DEFINED IDEAS.

It is very important to have clearly-defined ideas on religion, as well as on other subjects. It may not be necessary for a man to know much in this world in order to succeed, but what he does know he should know well. Our attention is called to this fact by an article we have just examined and laid in the waste basket. The writer presents views on both sides of the question. He starts out with well-defined views, then modifies them sufficiently to clearly endorse the very idea he meant to oppose in the start. This is for the want of well-defined principles.

We see this weakness in the lives of not a few Christians. They start well, with a fully-determined purpose to live right and prove faithful workers, but by and by begin to modify their conduct, and are soon found justifying the very sin they meant to depart from. Unless we are on our guard, there is danger of all of us falling into this same inconsistency. We have known ministers to enter upon their work with quite liberal views on many points in church government. As age crept upon them they grew less liberal, and finally became so strenuous that they proved rather a hindrance to the cause. Then we have seen this reversed. Men would start out with demands so strict that few could be found to come up to their standard. In a few years they grew so liberal that their standard would fit most of one. Such men usually destroy their own work. They pull down in a short time what requires years to build up. By their own instability they demonstrate to the world that they are not to be depended upon. They lose their influence among their former friends, then wonder why others do not cleave to them. People of this class may enter the coming world realizing that they have made life a failure.

One extreme is almost sure to result in another. The wise man avoids both extremes; he seeks a happy medium, where he may exercise an influence in both directions. But here is another danger. One may be so conservative as to amount to absolutely nothing. He goes through the world, possibly, harmless, but does nothing, or, in our western parlance, he is so good that he is good for nothing. Scripturally he is as warm,—neither cold nor hot. Paul would "Examine yourselves, whether ye be in the faith, prove your own selves." There is nothing being sure we are right, then go ahead. Well to have well-defined and consistent ideas, then live up to them.

## OUR MISSIONARY WORK.

LAST week the General Mission Board held Mt. Morris its first regular session since the annual Meeting. The Conference decided that the Missionary and Tract Work should be consolidated and conducted by one committee appointed that purpose. As it will require some time to legally effect this consolidation,—possibly a year if not more,—it is deemed proper that the two departments continue their work as before. This was fully agreed upon at a meeting held by members from the three committees after the close of the Annual Meeting. Our committees are to be found some of our very best business men, who are disposed to proceed with great caution, and not make haste any faster than is safe. And while the Missionary and Tract Committees continue their departments separately,



ly, it must not be presumed that they are not taking the necessary steps to perfect the consolidation.

The Mission Board had before it the usual routine of business, possibly not so much as at some former meetings, but enough to require the appropriation of all the available funds on hand. As the Annual Meeting requires that all missionaries, sent to foreign lands, must have the approval of their home congregations, as well as the approval of the Standing Committee, and consent of the Annual Meeting before entering upon their work, it was deemed proper that all business pertaining to the India Mission be postponed until the October meeting of the Board. About \$3,000 in cash and \$2,000 endowment have already been raised for the mission. The \$3,000 is put on interest until wanted.

The Brethren still own the meeting-house in St. Louis, and not seeming to be of any special service, it will probably be sold. At this meeting the agent who has it in charge reported \$500 rent received, and a fair prospect of selling the property.

Reports were received from the various mission points under the control of the Board. The Louisiana mission is still promising, while the field in Arkansas is becoming especially interesting and full of promise. The most encouraging work is probably done in Idaho, in the field under the direct supervision of Bro. Sidney Hodgden, who is a workman worthy of commendation. The mission in Washington City has been resumed by Bro. Lyon in far better shape than heretofore. The services are held in his own hired house, and he reports the outlook encouraging, though necessitating much hard and earnest work. Several congregations received assistance to build meetinghouses at isolated points, the one in Cedar Rapids being of special concern to our General Brotherhood.

While witnessing the proceedings of the Board, we were especially impressed with two very important considerations:

1. We are at this time greatly in need of ministers who have special qualifications for city work. There is a growing demand for this class of men, and will be for years to come.

2. We are fully convinced, and we think the Board is of the same opinion, that the only successful way of doing effectual work in the mission fields is to put them in charge of earnest evangelists who can devote their entire time and attention to that particular line of work. Too much money is spent for traveling purposes and not enough for solid work. We want in the field men who will do good work and stand by it until they can build up self-sustaining congregations. This thing of sending men fifty or a hundred miles to preach two or three sermons occasionally, is, in our estimation, a waste of both time and money. This Board ought to have in the various mission fields dozens of earnest evangelists who devote their whole attention to preaching the Gospel, distributing tracts, building and equipping churches. We see the need of this more and more every year. Every State District ought also to set apart one or more competent evangelists who can do a similar work at isolated points in the District. On this line Bro. Yearout's article in last issue is worthy of more than a passing notice. We hope to see our Brotherhood thoroughly aroused on this subject, for there is a great opening before us.

J. H. M.

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## EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 50.—Ain Moosa.—The Bitter Waters of Marah.

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?"—Ex. 15: 23-24.

TURNING to our note-book we find the following entry:

"AIN MOOSA, FEB. 1, 1893.

"I write these lines by the side of the larger of the Three Wells of Moses, the Marah of the Bible, the Ain Moosa, literally the fountain of Moses, of the Arabs, and the scene of the murmuring of the Israelites. Seated beneath the shade of the spreading branches of a tamarisk tree, my mind goes back to the time when Israel escaped from Pharaoh's host. In my imagination I see the plains covered with the white tents of the sons of Jacob. I hear the people lifting up their voices and murmuring against the man who had brought them out of bondage. They are saying, 'The waters of the Nile are sweet in the green meadows of the Land of Goshen. There in Egypt we had plenty and to spare. Why hast thou brought us hither to drink of these bitter waters? Oh that we were again in the green fields of Goshen! Oh for a draught of the sweet waters of the Nile!' How soon has the song of rejoicing turned into the bitterness of complaint. Moses, the tried man of God, hears the murmurs of the people, 'And he cried unto the Lord; and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet.'

"I have just read here, at the waters of Marah, the fifteenth chapter of Exodus with wonderful interest, and I here record the gratitude of my heart to Almighty God for his goodness to me in all my wanderings and especially for permitting me to visit this, the scene of Israel's triumph and murmuring. Surely God has been very good to me, and here, this day, at the wells of Moses, beneath the shade of the trees, I bow in gratitude to the dear Father above."

We left Cairo on the last day of January, in company with Mr. Gould and wife, for Suez and the Red Sea. Our purpose was to follow the Israelites on their journey from the land of bondage toward the promised land of freedom, and especially to visit and examine the place where Moses led the sons of Jacob through the Red Sea. And this we were enabled to do. We crossed the Red Sea and journeyed to the waters of Marah, the scene of Israel's triumph over the armies of Pharaoh and of their murmuring against Moses on account of the bitter water of the desert.

The distance from Cairo to Suez by rail is one hundred and forty-nine miles. The road runs to Ismailiya ninety-nine and one-half miles and thence to Suez, along the great canal, a distance of forty-nine and one-half miles. Soon after leaving Cairo we pass by Tell el-Yehudiyyeh (Hill of the Jews). Here it was that Onias, the high priest, who lived about one hundred and fifty years before Christ, built a temple for the use of his countrymen who had been expelled from Palestine by the Syrian party. The building was after the model of the temple at Jerusalem. Some of the Jews urged an objection, saying that no true temple could exist anywhere except in Jerusalem. Onias replied to them in the language of Isaiah, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness to the Lord of hosts in the land of Egypt: for they shall cry unto the

Lord because of the oppressors, and he shall send them a Savior and a great one and he shall deliver them."\* Every vestige of the temple had long been lost until 1871 when Herr Brugsch found its ruins.

Just before reaching the Land of Goshen the road approaches the fresh water canal which was constructed by the early Pharaohs for the purpose of carrying the water of the Nile to the interior for drinking and irrigating purposes. The canal existed fourteen hundred years before Christ, but fell to decay and was not used until the construction of the Suez Canal. It was then opened again to supply the twenty thousand workmen, who labored on the great water way, with fresh water. Before it was completed sixteen thousand camels were constantly employed in carrying water for the army of laborers. The canal is now used to supply Ismailiya and Suez with fresh water from the Nile to irrigate and fertilize the fields and gardens by the way and to furnish the railway engines with water. At the surface the canal is fifty-four feet and at the bottom twenty-six feet in width, and it has an average depth of seven feet. The volume of water passing through it is regulated by a system of locks. It is used for navigation to some extent and numerous small boats now convey the products of Egyptian soil to Ismailiya where they are exchanged for imported wares, and these are brought back to the villages which line the banks of the canal. The boats use sails when the wind is favorable but as this is seldom the case they are for the most part drawn by men. Long ropes are attached to the boats and two or three men tug wearily along the banks, slowly drawing the heavily-laden boats to their destination.

At Zagazig we enter again the Land of Goshen, the home of Joseph's brethren. Here several of the fresh water canals intersect, thus affording an abundant water supply, rendering the country round about famous for its productiveness. As the train crosses the "best of the Land of Egypt" we are again and again impressed with the wonderful fertility of the soil and the beauty of the green fields. While we are thinking of these things, the train dashes out on the desert, leaving the Land of Goshen and its interesting associations behind.

The contrast between the desert and the fertile soil and the rich country we had just passed through, was indeed a striking one. The hot sun beats down on the white sand and the glare and the heat are terribly oppressive. The bed of the railway is made of sand, and as the train rushes on it is enveloped in a cloud of hot, stifling dust which fills every compartment of the partially open cars. We are simply enveloped in dust. We have had some dusty car riding at home, but a ride across the desert gives one an experience in this line that can be had nowhere else.

We pass by the salt marsh and lake where, but a few days before, we had the rather unpleasant experience recorded in a preceding letter. We saw the place we had crossed by wading through the mud and water, and we found, too, that the marsh was at least twenty miles wide. If we had made the attempt to ride around it, as we once had thought of doing, instead of crossing it, as we did, a resting place on the sands of the desert would have been added to our experiences.

After leaving the salt marsh, the train runs through the sandy desert, and we reach Ismailiya.

\*Isaiah 19: 19, 20.



ya literally covered with dust. Here the blue waters of Lake Timsah, through which the Suez Canal passes, present a striking contrast to the desert through which we have just passed. Several large ships are passing through the canal, and their tall masts and smoke-stacks towering above the low houses seem strange enough. From this point to Suez, we skirt the fresh water canal, traverse the desert again, pass by the Bitter Lakes where Brugsch locates the route of Exodus, and finally, at three o'clock in the afternoon, we reach the town of Suez, on the shores of the Red Sea. We found rather pleasant quarters at the Hotel Orient, and here we remained several days exploring the surrounding country.

After ridding ourselves of the dust of the desert, we walked several miles to the sea-shore and enjoyed a view of the Sinaitic Peninsula, the scene of Israel's wanderings, until they reached Sinai. We also took a general survey of Suez and its surroundings. The town has a population of about twelve thousand, composed of many nationalities. It lies at the head of the Gulf of Suez, one of the northern extremities of the Red Sea. It is a short distance southwest of the mouth of the great ship canal which unites the waters of the Mediterranean and Red Sea. It owes its importance to the traffic on this important water way. Before the construction of the canal, Suez was an unimportant Arabian village of not more than fifteen hundred inhabitants. The place is without attractions, and no traveler cares to stay longer than is necessary to visit the points of interest in its vicinity.

Our first care after looking about us was to secure a dragoman and interpreter for our proposed journey to the wells or springs of Moses. After some time we arranged with Mohamed Mahmon to take charge of the expedition. He was to furnish donkeys, boats, attendants, food and water, and all that was needful for the journey, we, on our part, agreeing to pay him a stated sum of money, provided he fulfilled his part of the contract in a satisfactory manner.

At an early hour next morning we were up and ready to start. After walking a considerable distance, we reached the waterside where we found a large Arab sail-boat with boatmen and five donkeys aboard, all ready to start for the other side of the Red Sea. It was a bright, beautiful morning, with a light breeze blowing strong enough to fill our sails. After coasting along the shore line for some distance, we crossed directly over the narrow strip of water, and ran our boat aground some forty feet from the shore. Here, again, we had the novel experience of sitting astride the neck and shoulders of an Arab, and being carried in this way from the boat to the shore. We all landed without mishap save Mr. G. He was perched on the shoulders of an Arab, and when only a few feet from the boat, where the water was at least three feet deep, his man stumbled and fell, and our friend received a complete ducking. With the exception of this unpleasant incident all landed in safety.

And now we have crossed the Red Sea, and in doing so, we have passed from Africa into Asia. Looking back over the sea, we are reminded of the profound interest connected with this spot. As Stephen says: "This is the scene of Pharaoh's attempted passage, and these waves once bore the ships of King Hiram and King Solomon, which every three years brought gold from Ophir, and ivory, ebony and incense to the har-

bors of Elath and Ezion-geber. Here, too, once plied the light Moorish vessels, mentioned in the Old Testament, and similar to the craft now used by the Arab boatmen, and to the one in which we had just crossed the arm of the sea. The Red Sea was also navigated by the merchantmen of the Ptolemies and the Romans, who, by this route, imported precious stuffs from India, and spice from Arabia—the robes and pearls which decked Cleopatra, and the frankincense which perfumed the palace of the Cæsars on the Palatine Hill. The waves of this sea wash the shores of Sinai, the Mount of God, from whence the Law was given to Moses.

Here, too, on these very shores, stood the Children of Israel and saw their enemies overwhelmed in the sea. And here it was that Miriam took a timbrel in her hand and sang the song of triumph, which Moore has immortalized in verse:

"Sound the loud timbrel o'er Egypt's dark seal  
Jehovah has triumphed,—his people are free!  
Sing,—for the pride of the tyrant is broken,  
His chariots, his horsemen, all splendid and brave,—  
How vain was their boasting! the Lord hath but spoken,  
And chariots and horsemen are sunk in the wave.  
Sound the loud timbrel o'er Egypt's dark seal  
Jehovah hath triumphed,—his people are free!

"Praise to the Conqueror, praise to the Lord!  
His word was our arrow, his breath was our sword.  
Who shall return to tell Egypt the story  
Of those she sent forth in the hour of her pride?  
For the Lord hath looked out from his pillar of glory,  
And all her brave counsels are dashed in the tide.  
Sound the loud timbrel o'er Egypt's dark seal  
Jehovah has triumphed,—his people are free."

(To be Continued.)

D. L. M.

#### MOHAMMEDANISM IN AMERICA.

We have heretofore alluded to Mr. Webb, formerly a United States Consul, to one of the cities in Asia. He became a convert to Mohammedanism, and has induced some of the wealthy believers in the Koran, to intrust to his care large sums of money with which to convert the people in America. He has already started a paper in New York. Some think he is playing a sharp game on those who are furnishing the money with which to run his scheme.

"A few weeks since he was talking of vast Mohammedan publishing enterprises, of which New York was to be the center. He now announces that a large number of Mohammedans are planning to emigrate from India to the United States, and that they would probably form colonies in several of the Southern States. For some weeks past he has been in communication with large property holders in the South, notably in Georgia and Florida. He declares he is acting under the authority of many of the most prominent and wealthy Mohammedans in India, in obtaining prices on large tracts of Southern land. He says that he has already reported results to a syndicate of Mohammedans who are from religious and financial motives interested in the movement. He affirms that wealthy Mohammedans are anxious to migrate here, and will come flocking over as soon as arrangements are effected. He may find some difficulty in perfecting one necessary arrangement. These wealthy Mohammedans will hardly be willing to leave their harems behind, and the prejudice of Americans to this Mohammedan and Mormon institution is deep-seated."

#### WHY THE CHURCH CALLS HER MINISTERS.

ONE of our young ministers, who desires to have at his command a Bible reason for the faith and practice of the church in each particular, re-

quests us to state why the church, by vote, her ministers, instead of allowing them to the ministry under a personal call from the

In most denominations, men are persuaded and even encouraged, to select the ministry as a profession in response to an inward call. It is presumed to be a personal call from the Lord. If the call is personal, it is certainly important, but such an one ought to be able to demonstrate that he is divinely commissioned to preach the Gospel. When the Lord personally calls one to do a special work, he supplies him with the necessary credentials. Moses was personally called to lead the Children of Israel from Egypt of bondage. His credentials were the signs that he was able to perform. The twelve apostles, as well as Paul, and others of New Testament times, had personal calls to enter the ministry. Miracles were also their credentials. One divinely commissioned could not have performed the signs and wonders credited to the others. Their call was extraordinary; so were their credentials. Prior to his ascension Jesus personally called all who entered the Gospel ministry. The church had neither lot nor part in any of the elections made. Hence there could be no question about the divine nature of any of the calls.

The first election ever held in the church was after the ascension. On this occasion Jesus was selected to fill the place in the apostleship made vacant by the fall of Judas. He was, however, elected by vote, but by the casting of lots. Two, Barabbas and Matthias, were present to possess the necessary qualifications to be reliable witnesses of Christ from his baptism to his ascension. To fill the vacancy only one was needed. The Lord was then asked whether of these two he had chosen. And the casting of lots was cast, resulting in the choice of Matthias. The Lord directed the lots, hence the election was personal and divine, as much so as the election received by the other eleven. We regard this election as extraordinary, and not intended as a precedent for elections to be held by the church during the dispensation of the Holy Spirit.

On the day of Pentecost the church, which before had been under the personal supervision of Christ, entered the dispensation of the Holy Spirit. On that occasion the Spirit took charge of the church and is still directing her work. In view of the first election held by the church under the dispensation of the Spirit, will it be in the sixth chapter of Acts. Here the writer says,

"And in those days, when the number of disciples was multiplied, there arose among the Grecians against the Hebrews, their widows were neglected in the daily ministration."

"Then the twelve called the multitude of the disciples unto them, and said, It is not expedient that we should leave the word of God, to minister to tables."

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Ghost and wisdom, whom we may appoint to this business."

"But we will give ourselves continually to prayer, and to the ministry of the word."

"And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and power, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;



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"Whom they set before the apostles: and when they had prayed, they laid their hands on them."

This is the first instance where voting in the church was done. The election was regular. There is nothing extraordinary about it. It was the precedent for all future elections under the dispensation of the Spirit. From this time on we have repeated instructions showing that elders, ministers and deacons, should be men of certain known qualifications. This fact shows that they must be selected by the church, otherwise there would be no occasion for giving such instructions. For a full account of these qualifications see 1 Tim. 3: 2, etc.; Tit. 1: 5, etc. In 2 Tim. 2: 2, Paul further says: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This guarantees to the church the right, as well as the duty, to elect her own ministers and hold them responsible for their work.

The commission to the church is to "Go into all the world, and preach the Gospel to every creature." She does this preaching through her ministers. Of these ministers Paul says, "How shall they preach except they be sent." Rom. 10: 15. The Lord therefore looks to the church to elect, train and send out ministers to preach the Gospel. The calling of ministers is intrusted to the church for the reason that it is safer to rely upon the choice of the church to select suitable men, than to depend upon the men to select themselves.

We do not wish to be understood as being opposed to young, consecrated brethren having a feeling for entering the ministry. We rather commend the nourishing of such a feeling upon the part of faithful and discreet young brethren who feel a willingness to consecrate themselves to the work of the ministry. They should, however, be wise enough to keep such a desire to themselves, and labor to attain unto the qualifications set forth in the Scriptures for ministers and elders. It would be well for all the members to strive to reach these attainments; then it would not be so difficult for the church to find suitable men for the ministry when they are wanted.

J. H. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Bro. Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Dry Creek Church, Iowa.

JUNE 24, at 10 A. M., the time set for our Communion finally came, and with it brethren, sisters and friends from all directions. The morning was cloudy and fears were entertained that we might have rain, but by noon the sun shone brightly, and everybody was happy. Our ministerial force was ample, and after the usual opening exercises, Bro. D. E. Brubaker, from Mt. Morris, Ill., admonished us from Isa. 10: 11.

After the morning exercises the vote of the church was taken for a deacon, and also to forward a brother to the second degree of the ministry. In the afternoon we again assembled to hear the result of the vote, and also for examination services. Brethren Johnson, Seibert and Brubaker conducted this part of the work. The lot fell upon Bro. L. D. Bosserman for deacon,

and Bro. D. W. Miller was forwarded in the ministry. They and their companions are good, faithful workers in the church, and we pray the good Lord will equip them fully for the noble work assigned them, and that they may prove faithful in their calling!

At the close of the meeting it was announced that a lady had presented herself as an applicant for baptism. In the evening exercises there was not quite so large an attendance of members from adjoining churches as formerly, but what was lacking in numbers was fully made up in zeal. When all had gathered, it was found that the church would not hold all, consequently a large crowd, principally young people, did not gain admittance. Those who were crowded inside, conducted themselves very respectfully, and deserve praise for the same. The order outside was not as good as it might have been. Bro. Brubaker officiated, assisted by brethren Seibert, Johnson, Snyder and Bueghly from adjoining congregations.

The meeting was a feast to our souls. It caused us to reflect on the sufferings of our loving Savior, who gave his precious life, that we, through his death, might have eternal life. Sunday, a beautiful day, found many wending their way to the church at an early hour, to attend children's meeting. We were pleasantly surprised at the large attendance of little folks and young people. The congregation was made up principally of such. Bro. J. C. Seibert, with his pleasant way of talking and presenting ideas, delighted the children. At 11 A. M. the church was again filled to overflowing. Bro. Brubaker preached an able discourse from Eph. 1: 14. He plead with the sinner that now is the time to accept Christ as our Savior. "Remember now thy Creator in the days of thy youth." Do not those, who enter at the eleventh hour, lose the best part of their lives?

In the evening, at 8 P. M., Bro. Johnson preached. He encouraged us to go on in the Christian warfare. The next day, Monday, we met at 9 A. M. for special council. The Mission Board met with us. The business to be transacted was that of building a church-house in Cedar Rapids. The Brethren decided to build a house 34x40, with an addition of 14x16, work to begin as soon as arrangements can be made. Our brethren and sisters have worked diligently to secure funds for this great work, and God will bless the donors of many a generous gift. Everything at the council passed off harmoniously, and all felt it was good to be there. May God grant that we may enjoy many more such pleasant and soul-reviving meetings!

LIZZIE M. ROGERS.

Central City, Iowa, June 27.

From the So-called Celestial Empire.

In the early part of last September I received a postal card, as follows:

I am on my way to China with my wife and daughter, my son and his wife,—five missionaries. Should like your good-bye and prayers. Wife and I are self-supporting. I hope to remain two years, but the children go for life. Our home will be Canton, China. EDWARD PAYSON THWING, D. D.  
Brooklyn, New York.

I wrote him immediately so as to intercept him at San Francisco. A few weeks ago I received his reply, part of which I copy.

Let no one be deceived as to the true status of affairs, and fancy that this empire is revolutionized by western thought, soon to be Christianized. Past misjudgments should teach us better. When the wild, religious fever of the Taiping rebellion forty years ago first appeared, many imagined the regeneration of China at hand. The British and Foreign Bible Society answered the call for a million Testaments in a few months, and "found an intense desire to expedite the work,"

but learned later on, as the officers wrote, "The work of the Lord can not be rushed." At the Shang Hai Conference we were told that 1,000 heralds in as many days might carry the Gospel to every family in China. If the British army and navy were ordered to move with military celerity on the same errand, we are told that the entire race might be reached in 500 days. Such illustrations are striking. They may be useful, but they are misleading. A delusive optimism is perilous, as truly as is a petulant pessimism.

China is awake, but not in the best temper, as is the case with one suddenly, unwillingly roused. She is at school, but dislikes her teachers, a bright but stubborn pupil, ambitious, yet self-conceited. She tolerates the presence of foreigners, admits innovations, not from convictions, but motives of prudent policy, and for self-preservation; guarantees to foreign representatives, the residence and audience befitting their mission; to merchants immunity from obstructive interference, and to missionaries "more than usual high consideration," as runs the Imperial rescript of 1862. How far these international stipulations have been maintained, old residents can answer. Candor, fairness, and firmness from other nations are essential. A feeble, temporizing course will not avail, nor evasion on either side.

A revision of the status of the missionary body, as related to the civil and military power, is needed. They form an alien society within Chinese society, which the government is forced to recognize under treaties which it has been forced to sign. They should appreciate the eruptive elements imbedded in Chinese society, and avoid needless collisions in attempted modifications of social usages among converts, as to bridal, burial customs, mortuary honors and the like; also grounds of suspicion or calumny in managing hospitals, orphanages, acquisition and tenure of property, in the movements of female missionaries, and in relying on "the persuasive power of the inevitable gunboat."

The native press, under Western equipment and supervision, might be an engine for good amid two hundred millions or more who possess a common written language, and are a reading people. One needs to understand Chinese character as well as Chinese characters to attempt such a work under social and political circumstances so unique. The late Consul at Shang Hai, Mr. Giles, believed it would be a most remunerative investment for capital, and a mighty agent for introducing foreign ideas. The Chinese Times at Tientsin regards such an engine as having more power than all others combined.

One of the most urgent needs is more vital and visible unity on the part of Protestant Christians in view of new opportunities. Criticisms on rival sects, so often heard, are best refuted by practical co-operation in preparing versions of the Scriptures, in hymnology, in questions of reform—like the removal of the opium cure—in confederated action among local churches, by recognizing the equality of the clergy, the privilege of the sacrament, the dignity of the concurrent life of the church. Thus its heralds will validate their credentials as teachers of one Lord. Then may the awakening of China's political life lead on to her spiritual redemption, and the oldest child of Adam become the youngest child of Christ. The Lord hasten it in his time.

EDWARD PAYSON THWING.

The desire has often burned in my heart to say something in relation to the projected mission in India, but feared to do so lest I be misapprehended, and weak hearts and hands be made still weaker. The preceding remarks of Dr. Thwing apply with equal cogency to India. No one should venture on such a mission unless Acts 20: 24 is burned as an all-absorbing, all-dominating consciousness in the soul's centre by the Holy Ghost. Only those who are familiar with the missionary records of the first century and the nineteenth, and prepared for a similar experience, are qualified for so august and Divine an enterprise. Nothing less than Gal. 2: 20, and 6: 14 will suffice. Are we ready? How many Amens?

C. H. BALSBAUGH.

From the Kel River Congregation, Kosciusko Co., Ind.

ON Sunday morning, June 25, we had the pleasure of meeting with the members of this congregation at their center house, at their Sunday school. They have a flourishing Sunday school, superintended by Eld. Leckrone, who fills the position well. At 10 A. M., we preached to a large congregation from Matt. 25: 19. At the close of the services one erring sister was received back into the fold, and two by baptism. At 8 P. M., we had a children's meeting in the east house,



All seemed to enjoy the occasion. Little eyes were made to sparkle when we talked to them of the good things that God has in store for those that obey him. Tears were seen to flow when we reminded fathers and mothers of duties and responsibilities that are resting on them, in rearing up those little ones.

We are made to believe that lasting impressions were made on both old and young. I expect to remain at home for a few months now, and then take the field for active service again, the Lord being our helper. DANIEL SNELL.

*Sidney, Ind.*

From the Amwell Church, N. J.

LAST Sunday, June 25, was a very pleasant day, indeed, for wife and I. After an absence of ten months, teaching at Mount Morris, we were permitted, by a kind Heavenly Father, to return home and worship with our Brethren and friends at the Amwell church. It was at this church where, a few years ago, I was elected to the ministry, and tried to serve as pastor since the time of election until we went to Mount Morris last fall.

We were very glad to meet the dear Brethren and friends once again, and we believe, from the very hearty reception offered, they were glad to meet us. It seemed the wish of the Brethren that I should preach for them. I therefore tried to offer a few thoughts on "The Glorious Church of Jesus Christ." I must say I felt very much at home. During the past year I have thought of the words of the poet:

"We love all the new that are good and true,  
But the old we can never forget."

Since last meeting with the Brethren at this place, we noticed some changes. Some have gone to their long home, never to return to us again on earth. While this thought filled us with sadness, we were made to rejoice in the thought that they were fully prepared for the change and only waiting a happy reunion on the other shore.

We were happy to notice the sympathy and love apparent among the Brethren here, and especially that existing between pastor and people. After the writer left this field of labor, Bro. F. F. Holsopple, of Huntingdon, Pa., was called to take charge of the Amwell church. He accepted the call and soon after was married to Grace Quinter, daughter of Eld. James Quinter, dec., of the above-named place. Both brother and sister Holsopple have greatly endeared themselves to the church and community, and we believe they are doing good work in the Master's vineyard. May their labors be abundantly blessed at Amwell, is the earnest prayer of the writer. We noticed some improvements in the appearance of the church-house since we left. That is as it should be. The Brethren here seem determined to make the church work the first work of their lives. Under such earnestness and zeal the church must surely prosper.

To our Brethren and friends at Mount Morris, wife and I wish to say we had a safe and pleasant trip home. We sincerely thank you for your kindness, shown us during the past year. We came among you as strangers, but you received us with open heart and hand. AMOS H. HAINES.  
*Sergeantsville, N. J., June 28.*

Missionary Work in Northern Indiana.

I WAS sent to Knox, Stark Co., Ind., to open the work in a new field of labor. As the tent, that was purchased by the Mission Board, for mission work in Northern Indiana, was in use elsewhere, I was obliged to go into the court-

house. Our congregations at first were good, but the temperance question there has taken the lead. A man from Chicago, a Jew, came to Knox and commenced to speak in the different churches, which took away the crowd to some extent. I preached every evening for one week, and distributed tracts and GOSPEL MESSENGERS.

This is a new point, and I am told this was the first time any of our people preached there. Knox is in the bounds of the Salem church, and there is only one organized church in the County. The Salem church has no boundary on the west side, and reaches as far as Illinois. In the western part of Northern Indiana there are a number of Counties, where the doctrine of the Bible, as preached and practiced by our people, is almost unknown. I stopped with the Salem members on Sunday and preached at their house, east of Knox, on the County line. This church has three ministers. Bro. Jacob Shively, their elder, is getting advanced in years, and helpless. He had a paralytic stroke, and is very feeble. Perhaps his work is about done. His sun is fast setting. Bro. Shively has been a faithful worker, and is well known over Northern Indiana. Brethren Ferrel and Hartscock are young in the work, and there is entirely too much for them to do. Truly, in that section of country, the harvest is great and the laborers are few. J. H. MILLER.

*Goshen, Ind., July 4.*

"Home Again."

DURING our seven months' visit (which began last November) we met and worshiped with many of our former acquaintances, and formed many new ones. Being associated with them and working together in the same grand cause of our Master (doing considerable preaching) our love became mutual, and our concern for each other increased. To all such, as well as many of our dear brethren and sisters in Kansas, who knew of our departure and have not yet learned of our return, we here say, that our trip was enjoyable and, we hope, profitable. We were blessed with good health and reached our home June 15, 1893, with some improvement in my rheumatic trouble.

We found the members of our little flock generally well, and busy in both temporal and spiritual work. Among the work in the spiritual kingdom, we find an appointment for a love-feast, to be held Oct. 21, in the vicinity of New Murdock. The notice will be published in due time, when we will be able to give the place more specifically. Our object in giving it now is, to aid adjoining congregations in appointing their feasts so as not to conflict with our feast.

We are again at work on the farm, but intend to hold some series of meetings during the fall and winter if the Lord will, but must leave the arranging of the programme for a later date.

SAMUEL BOWSER.

*Kingman, Kans., June 26, 1893.*

From Good Hope, Colo.

THE Communion meeting in the Good Hope church, Colo., is in the past, but will not soon be forgotten. It was one of the best meetings of the kind we ever had. We had a good representation of our own members, and quite a number from other churches and States. The ministerial help was ample, consisting of brethren John F. Oline, Levi Whistler, and Byron Sprague, who did good work for the Master's cause. Bro. John F. Oline officiated. Many good impressions were made, though there were no additions during the meeting. One young lady said she would be ready soon. May the Lord help her to cast her lot with God's people!

On the first Sunday of July, I go to Colo., to hold forth the Word; on the second day of that month I preach near Fleming, the third, at Wray. These are all points, and a distance of thirty to fifty miles from my home. On the fourth Sunday of each month I am generally at home. On the second of the appointment is filled by Bro. J. Zern.

Thus the brethren can see that we are not idle. Bro. Zern superintends two Sunday schools, and in addition to that preaches on the second, and sometimes on the fourth. Our prospects for a crop are fair. We had fine rains this week, and everything is growing nicely. This certainly will become a good growing country. It is a good place for people on small means to get a home cheap, and enjoy good health. JOHN S. SNOW.

*Holyoke, Colo., June 28.*

From Tuscarawas Church, Stark Co., O.

THIS will inform the Brotherhood that we are endeavoring to push on the cause of the Gospel as much as possible. In order to gain more power and become more successful in our work, we held a Communion meeting on the evening of June 17. We were favored with delightful weather and a large attendance at the meeting. The order was excellent and there was abundant material force. Eld. L. B. Weimer, Brethren George Collier, Edward Loomis, Stuckey and Eli Holmes assisted in the service. One was added to our number by baptism. There is one more applicant. On Sunday morning hours were devoted to talks to the Sunday school, interspersed with good singing. All enjoyed the service. All feel strengthened spiritually, encouraged to labor still more faithfully to gain life eternal at the right hand of the Father. REUBEN S.

*Pierce, Ohio, June 28.*

Lordsburg Church Items.

THE love-feast of June 24, held in the dining hall was well attended, and, I believe, much enjoyed by all. About eighty brethren and sisters communed. Bro. Philip Moore, of Rodan, officiated. Good order prevailed. I believe more quietness we can have, while engaged in ordinances, the more impressive the meetings will be to all present.

On Sunday morning, June 25, we had one of our regular Sunday-school work, a meeting. Bro. L. G. Lehmer, of Lordsburg, talked to them, which was enjoyed much by the children. I hope all present were edified and pleased to see an interest manifested in the children! For soon they must fill the places now occupied.

On the evening of the love-feast one aged man from Riverside (one of our points) was baptized. Two weeks later, at a meeting, one young man was baptized, and our hearts rejoice to see souls turning to God.

I sometimes wonder how there might be interest awakened, especially among our members, to read the MESSENGER. Please tell us. Just as certain as the body must have food to live, so the soul must have spiritual food to live.

Our Sunday school is moving along. We wish every Sunday-school teacher in the territory could read the two articles, entitled, "The Sunday-school Teacher" in MESSENGER, 24, page 374. The success of the work largely on the enthusiasm of the teachers. MAN

*Lordsburg, Cal., June 30.*



go to Sterling, the second Sun-leming, and on points in Colo-ffy miles from of each month second Sunday . Zern.

We are not idle. ay schools each reaches on the fourth Sunday. We had some ing is growing e a good farm- for people with and enjoy good SNOWBERGER.

k Co., Ohio.

od that we are of the Master as n more spiritual ul in the work, the evening of elightful weath- meeting. The as ample minis- immer officiated. Loomis, S. B. n the preaching. by baptism and Sunday several Sunday school. All enjoyed the spiritually, and ithfully, at last nd of God. BEN SHROYER.

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MARY FLORY.

From Osborne, Kans.

THE members of the North Solomon church met in quarterly council June 24. Most of the members were present. Our elder, B. B. Whitmer, of Gove County, was also present and presided over the meeting. He preached to us on Saturday evening and Sunday forenoon. His soul-cheering words, in relation to the good old story of Jesus and his love, made impressions on us which will do us all good. All the business before the council was disposed of in a Christian manner. Three sisters came out and resolved to join with God's dear people, and were buried in baptism. Our prayer is, that they may grow in the knowledge of God's dear Son, and prove faithful till death. The church decided to hold a love-feast Sept. 16 and 17. The usual invitation is extended to members of adjoining congregations. We have had very little rain this spring until the past week. Now we have an abundance, and while the benefit is ours, may God have all the praise!

Osborne, Kans.

PHILIP LANDIS, Sec.

#### Echoes from the Highway.

JUNE 22 we again left Chicago for Mt. Morris, and next morning attended the funeral of Bro. Ben. Swingley's wife at the Silver Creek meeting-house. During the afternoon there were several additions to the church by baptism. Then we had examination services, and the feast at night. The large house was nearly full of communicants. The church at that point seems to be prosperous and in good working order.

In order to reach Milledgeville in time for their feast, June 24, I left Leaf River early that day and went to Lanark, from which point, in company with Bro. Jacob D. Trostle, I came to the Brethren's church-house here, near town. Here, as usual on such occasions, there was a feast of good things for the soul. The attendance was good. It was arranged that the meetings should continue awhile. Excellent meetings were held on Sunday and Sunday night, also Monday night. Just after services Eld. D. M. Miller, who has charge of the church here, and Bro. Trostle, left us, to go to other fields of labor. I, assisted by Bro. J. E. Miller, son of Bro. D. M., continued the meetings the two following evenings.

Having promised to attend the feast in Chicago, I went hither on Thursday. The meeting with the members of the Chicago church was a good one indeed. Nearly fifty members communed. I returned to Milledgeville next day. It being rainy last night, there was no meeting, but the prospect is good for fair weather to-night.

J. S. FLORY.

Milledgeville, Ill.

#### Death of Eld. M. H. Fowler.

ELD. M. H. FOWLER died June 22, 1893, in the Spring Creek church, Chickasaw Co., Iowa, aged fifty-nine years, nine months and twenty-five days.

His death resulted from inflammation of the bowels. He was married to Rachel Ogg Feb. 19, 1859. To this union two sons and three daughters were born. All were living at the time of his death. He became a member of the Brethren church in the Yellow Creek congregation, Ill., and moved with his family to Jackson County, Iowa, in January, 1879. From there he moved to near Fredericksburg, Chickasaw Co., Iowa, in 1880. He labored in the ministry for about twenty-five years and was ordained to the eldership June 7, 1884. In the death of Bro. Fowler the church lost an able man in "word and doctrine," his family a kind husband and loving

father, and the community an esteemed citizen. Funeral June 23, conducted by the writer.

S. H. MILLER.

#### Love-feasts.

WE give these notices one insertion now and will place them among the standing announcements later:

Sept. 16 and 17, North Solomon church, Smith Co., Kans.

Sept. 23, Round Mountain church, Ark.

Sept. 23, at 4 P. M., Summit church, Somerset Co., Pa.

Sept. 23 and 24, at 10 A. M., Sunfield church, Eaton Co., Mich.

Sept. 28, South Bend church, Ind.

Oct. 11 and 12, at 1 P. M., Shannon, Ill. Meeting one week previous.

Oct. 14, Pokagon church, Cass Co., Mich.

Oct. 21, at 3:30 P. M., Covina church, Cal.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Lordsburg, Cal.—I wish to make a correction in my "Lordsburg Church Notes." I say about eighty members communed. I should have said one hundred.—*Mary Flora, July 6.*

Ovid, Ind.—The brethren and sisters of the Lower Fall Creek church, Ind., have appointed their Communion meeting for Oct. 13, 1893, commencing at 10 A. M.—*Fred. S. Feiler, Sec., July 1.*

Elkhart, Iowa.—July 1 I again visited our dear members near Prairie City, and held three meetings with them. Two more precious souls came out on the Lord's side and were baptized, making nine there since March. May they all prove faithful, is our prayer.—*S. M. Goughnour, July 3.*

Mt. Repose, Clermont Co., Ohio.—The Stone Lick church, Clermont, Ohio, met in quarterly council June 3. All present manifested a Christian spirit. We appointed our love-feast for Sept. 23, the fourth Saturday in the month. We expect to hold a series of meetings beginning about Sept. 17. We extend the usual invitation to those of like precious faith, hoping some able and earnest worker in the Master's cause will come to our aid.—*Lydia C. Lesh, July 5.*

New Market, Iowa.—We, the few members of Taylor County, have been greatly encouraged by the presence of Bro. John Gable, who came to us on the evening of June 21. He commenced preaching on the following evening and continued until the 25th. His labors resulted in one more addition to the flock. The writer did not have the pleasure of attending the meetings, owing to injuries sustained by being thrown from a wagon. At this writing I am improving slowly.—*Isaac E. Webb.*

Progress, Colo.—Brethren Z. Henricks and G. E. Studebaker came to this place June 13 and began meetings the same evening, continuing during the week. Our council-meeting was on Friday, June 16. One sister was received back into the church, which caused much joy among the members. Bro. Henricks and daughter Emma, left on Saturday morning for other fields of labor. He has a regular appointment here now once a month, which is a blessing the members here have never enjoyed before. Bro. Studebaker remained over Sunday. He is a fearless exponent of the Truth, and his preaching seemed to make quite an impression on the minds of the people. The attendance was very good, considering the busy season. It was his first visit to our section, but we hope it may not be his last.—*Mina Walker, June 23.*

Turkey Creek, Mo.—We met in quarterly council July 1. All business before the meeting passed off pleasantly. We decided to hold our love-feast Sept. 16. A general invitation is given to members of adjoining churches, and others, who wish to be with us, and especially to ministering brethren. We expect to have a series of meetings in the near future, the Lord willing.—*Charlotte Masters, Mt. View, Mo.*

Sunfield, Mich.—We met in council June 24. All business was disposed of in a pleasant manner, for which we thank the Good Lord. We appointed our love-feast for Sept. 23, and we expect to commence a series of meetings Sept. 16, to continue over the love-feast. We also expect Bro. Isaiah Rairigh, of Woodland, Mich., to conduct the series of meetings. A general invitation is given to all who feel like being with us.—*John D. Birman.*

Oakley Church, Ill.—The Oakley church met in quarterly council June 29. All business that came before the meeting was disposed of in a satisfactory manner. The church decided to hold a series of meetings this fall, to be preceded by a series of doctrinal sermons. We appointed our Communion meeting for Sept. 16, commencing at 10 A. M. The missionary cause and tract work were also remembered by quite liberal donations.—*D. J. Blickenstaff, June 29.*

Fair View, Va.—On the morning of May 22, sister Susan Strickler died very suddenly of paralysis. Bro. W. B. Yount preached her funeral May 23. We have a very interesting little Sunday school in our new church. As there are several other schools near by, ours is not as large as it otherwise would be. Bro. David Curt is our Superintendent. We get the *Young Disciple* in our school. The aged people enjoy reading Uncle Joe's and Sister Miller's letters. The little folks write very good letters too. We received one brother by baptism the first Sunday in this month.—*M. E. Roller, New Market, Va., June 29.*

Shannon, Ill.—July 3, the Shannon church assembled in council. The important work of choosing a deacon was brought before the church. The membership was fairly well represented, and J. W. Fox was chosen. Bro. Fox is a man in the prime of life, and we pray the Lord to enable him and his estimable wife to fill their station with humbleness and fidelity. While we have not lately received any by baptism, yet we are working for the cause of the Master, in apparent peace and union of sentiment, and constantly looking for the Lord to add to the church such as shall be saved. Eld. D. L. Miller labored with us from July 1 to 4, giving us much good instruction in his usual mild and comprehensive manner.—*D. Rowland.*

Scallion, Pa.—Our love-feast in the Middle Creek congregation occurred June 24. A very large congregation assembled at the appointed time and the tables were surrounded by upwards of three hundred brethren and sisters. There was present from adjoining congregations ample ministerial help. Eld. C. G. Lint officiated. He also gave us a sermon on Sunday at 10 A. M., from Gal. 5: 7, 8, 9. Just after examination services, three were baptized and one was reclaimed by letter. About sufficient money has been raised to build a new church on or near the site of the old one, which has been in use many years. Moore's schoolhouse having been closed for church purposes, a church is now nearing completion. A lot and a fair start toward securing funds for building a church in Somerset are also among the hopes of our congregation for the coming year.—*G. W. Lowry, July 5.*



Greene, Iowa.—The Greene church met in quarterly council to-day. Important business came before the meeting, but all seemed to pass off pleasantly. We decided to hold our love-feast Oct 7 and 8, commencing at 4 o'clock. A series of meetings will be held in connection with the same.—*Etha Flora, July 1.*

Goshen, Ind.—The Goshen church has received one more by baptism. Our Sunday school is moving along pleasantly. The school was re-organized with the former officers. The Goshen church has the best school held here for many years. May God ever bless the children who learn so many rich lessons in early life!—*J. H. Miller, July 4.*

Little Capon, W. Va.—Bro. Benjamin W. Smith, of Barnes Mills, W. Va., preaches here for us every month. We believe he is an earnest worker for the cause of Christ. He preached at Spring Gap yesterday, where we had a basket meeting. We had a nice time and a large congregation present. Bro. Smith will preach on Capon Mountain next Sunday, at which time baptism will be administered.—*Amanda M. Abe.*

Hilldale, Pa.—The brethren and sisters of the Montgomery church met in council June 16, preparatory to their love-feast of June 23. All business was disposed of pleasantly. The love-feast was truly a pleasant one. It was the largest held at this place for some time. Ministers present were elders Mark Minser, G. S. Rairigh and others. One dear soul united with us since our last report.—*Lydia A. Fyock, June 29.*

Abbotstown, Pa.—Our love-feast was held May 27 and 28, and was one of the largest meetings ever held at this place. Brethren Nicholas Martin, F. J. Neibert and John Utz were present and labored faithfully for us. Brethren from adjoining congregations were also with us and rendered excellent service. Bro. John A. Harlacher was elected to the ministry, and one brother advanced to the second degree.—*Orville V. Long, June 29.*

Milledgeville, Ill.—We held our love-feast June 24 and 25. Bro. J. Trostle, from Kansas, Bro. J. S. Flory, from California, and several from the neighboring churches, were the ministers present. Bro. Trostle officiated. Bro. J. S. Flory remained with us one week, and labored earnestly with us. I hope we are all benefited by his labor. Two precious young souls were made to see the error of their way, and accepted the Lord by being buried in baptism. We hope they may put on the whole armor of God, and be faithful until death.—*Lanah E. Fierheller.*

Waynesborough, Pa.—Since our last report the Antietam church has been made to rejoice and be glad, as the Lord has blessed the labors of this church with an increase of nine precious souls, who were baptized into the faith of Jesus, to walk in the commandments of the Gospel. Two others of this congregation were baptized by the Beaver Creek brethren, Md., by permission of this church, and we have others to be baptized July 16. This church is in peace and union. Love prevails, and most especially among the officials. Our large, new meetinghouse was yesterday crowded to excess. Several extra benches had to be carried in to seat the people. Eld. Wm. Hertzler, from Elizabethtown, Lancaster Co., Pa., preached an excellent sermon to suit the occasion, from Acts 2: 41, first clause. Good impressions were made on many that were present. We are glad that God does so bless his work here, and we pray that the good work may be revived everywhere, that the united effort of our great Brotherhood may be a wonderful power for good,

both in preaching the Word, and publishing it to the world through the press. God bless our brethren at the head of our various departments!—*J. F. Oller.*

Custer, Mich.—The Communion in the Sugar Ridge church proved a glorious time to the little band of members here. Our minds were carried back to the Garden of Gethsemane, and then forward to the evening of this world, when Christ will serve the faithful. Bro. Isaiah Rairigh did most of the preaching. Twenty members communed. The weather being fine, there was quite a good attendance and good attention to the Word preached. Our Sunday-school is moving along nicely. We use the Brethren's literature and like it very much. We have Bible school every Sunday evening, which is well attended. The outlook is good here for the church. We have had no additions lately, but much good seed has been sown that will soon, we trust, bring forth a bountiful harvest.—*Israel Fisher.*

### Literary Notices.

*The Preacher's Magazine* for July, which is ably edited by Mark Guy Pearce and Arthur E. Gregory, is received. The leading sermon in this number is entitled "Carlosty and Obligation," by Thomas G. Selby, whose sermons attract universal attention wherever published. Robert A. Watson, D. D., continues his paper on "The Apostolic Churches; Their Doctrine and Fellowship," and R. Martin Pope his article on "How to Begin the Study of New Testament Greek." Both are suggestive. "How Men Get Their Sermons," is a most helpful article, as is the one entitled "Successful Preaching," by Thomas Cook. The department entitled "Homiletics," contains excellent outline sermons by C. O. Eldridge, David Brooks, C. M. Hardy, and others. The magazine is published monthly at \$1.50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

"Revelation by Character; Illustrated from Old Testament Lives," by Robert Tuck, B. A., will be ready this month. The plan of this work is novel and interesting. The leading idea in these studies will be that every man has his own marked individuality, and his precise mission to his generation at that individuality. Wilbur B. Ketcham, Publisher, New York.

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

WIDDER—MUNDROFF.—At the bride's home, in Lancaster City, Pa., June 20, 1893, by the undersigned, Mr. F. C. Widder and Miss Mary F. Mundroff. T. T. IMLER.

MYERS—LONG.—At the home of Bro. S. M. Eshelman, in Mt. Morris, Ill., July 2, 1893, by the undersigned, Mr. Edward C. Myers and Miss Carrie Long, all of Lanark, Carroll Co., Ill. ELD. SAMUEL MURRAY.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

KUNKLE.—In the Union City church, June 24, 1893, of typhoid fever, Charles Elmer, son of Bro. Henry and sister Magdalena Kunkle, aged 21 years, 9 months and 22 days. Deceased leaves father, mother and one sister. Funeral services at the residence, by the home ministers, W. K. Simmons and S. W. Blocher, from Job 14: 12. Interment in the Union City cemetery. ESTA SIMMONS.

MANNING.—Near Yale, Iowa, June 26, 1893, Mrs. Elizabeth Ann Manning, aged 71 years, 4 months and 11 days. Funeral by Bro. J. W. Diehl from 2 Cor. 5: 1. She was a daughter of Bro. Jason Howell, of Indiana. She and her husband united with the United Brethren church long ago, and lived consistent members thereof. She leaves a husband and six children. J. D. HAUGHTLIN.

SAUSMAN.—In the Lost Creek church, Pa., June 7, 1893, sister Sarah Sausman, wife of Bro. John Sausman, deceased, aged 85 years, 9 months and 26 days. She had a light stroke of paralysis forty years ago, from which she suffered ever since. For years she has been praying that God would come to take her spirit home. Interment in the Mennonite Lost Creek cemetery. Funeral service by Eld. Andrew Bashor, assisted by the writer. SPENCER S. BEAVER.

BOWMAN.—In the Lower Cumberland church, Ickburgh, Pa., June 20, 1893, Israel Bowman, aged 83 years and 1 month. Interment in the cemetery at Mohler's. Services by Mr. Fegley and the writer from Job 14: 1. HENRY BEAVER.

HOOVER.—In the Elk Run congregation, near Ickburgh, Pa., June 18, 1893, Bro. Jacob Hoover, aged 81 years, 1 month and 18 days. He leaves a wife over four score years of age, and five children (five preceded him to the grave). He served the church number of years in the deacon's office. Funeral by the writer, assisted by B. A. Kirakote and D. C. Zigler. L. A. WEAVER.

(The above was mislaid; hence this delay.)

GIBBLE.—In the Lower Cumberland church, Hagerstown, Pa., June 19, 1893, Annie Mariah, daughter of David and Florence Gibble, aged 1 year, 4 months and 10 days. Interment in the Kingston cemetery. Services by Bro. Levi S. Mohler and the writer from Col. 3: 2. HENRY BEAVER.

SHELLENBERGER.—In the Lost Creek church, Ickburgh, Pa., near Goodville church, May 15, 1893, Susannah R. Shellenberger, wife of Bro. Christian Shellenberger, aged 78 years, 6 months and 10 days. Interment in the family graveyard on the farm. Services by the writer, assisted by the writer. SPENCER S. BEAVER.

HAWKE.—In the bounds of the Donnell's Creek church, Ohio, April 8, 1893, Bro. William H. Hawke, aged 4 months and 13 days. He was a member of the church thirty years, and faithful to go to church when able. His health had been impaired for several years. Funeral services by the Donnell's Creek church by Henry Frantz, and David Leatherman.

GOODRICH.—In Springfield, Ohio, March 23, 1893, Newman Goodrich, aged about 70 years. Funeral services in the Disciple church in Springfield by Jacob D. B. Frantz, assisted by Henry Frantz.

LENTZ.—March 27, 1893, Susan Lentz, aged 8 months and 22 days. She never united with any church, but attended the Brethren's meetings for many years, and with her means at Communion meetings, ever ready to help. Funeral services by Henry Frantz, assisted by Bennet Trout.

BINLER.—Jan. 23, 1893, Oliver Perry Binler, aged 4 months and 4 days. Funeral services by Henry Frantz, assisted by Noah Fleisher.

BAKER.—May 27, 1893, Glenn Catharine Baker, aged 14 years, 10 months and 13 days. The deceased has been a member of the church for many years. Funeral by the writer. HENRY BEAVER.

FORSYTHE.—At Crossenville, Perry Co., Ohio, June 3, 1893, Bertha Janet Forsythe, born June 3, 1893. "Gave" the Lord hath taken away. Blessed be the name of the Lord. CORA FORSYTHE.

KERLIN.—In the Cook's Creek church, R. Co., Va., June 12, 1893, sister Mary Kerlin, wife of Jamlin Kerlin, deceased, aged 69 years, 4 months and 10 days. Funeral services by the Brethren. S. F. BEAVER.

### The Gospel Messengers

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament as a return to apostolic and primitive Christianity.

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It also maintains that Feet-washing, as taught in John 13: 1-17, and the command of Jesus, should be observed in the church. That the Lord's Supper, instituted by Christ and as observed by the apostles and the early Christians, is a full connection with the Communion, should be taken in the evening of the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, of the Lord, James 5: 14, is binding upon all Christians. It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to the conversion of sinners.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., July 25, 1893.

No. 29.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,

And Business Manager of the Eastern House, Box 50,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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The man who spends his whole life walking with God need not be afraid to have others follow in his footsteps.

SISTERS Lizzie B. Howe and Harshberger took the train July 4 for an extended visit among western friends. Our best wishes go with them.

A RECENT estimate puts the Protestantism of the world at 187,000,000. They are classified as follows: Lutherans, 35,000,000; Methodists, 25,000,000; Episcopalians, 22,000,000; Presbyterians, 20,000,000; Baptists, 17,000,000; Congregationalists, 6,000,000; all other denominations, 12,000,000.

SOME time since Bro. J. B. Brumbaugh, wife and little daughter started for the West, especially Kansas, the home of Bro. VanDyke, sister Brumbaugh's father, where they will spend some time. They will also visit a number of other friends in different parts of the West. They expect to be away some three months.

BRO. J. H. BRUMBAUGH, wife and son, also expect to leave soon for Kansas, where they will visit sister Brumbaugh's father's folks. Our son, I. Harvey Brumbaugh is now West and will spend sometime in Ohio before returning.

### HARVEST THOUGHTS.

To write editorials in the shade of a ninety degree hot harvest sun is about as trying an ordeal as it is for the reader to read them. And yet there is no time in the year when so much sap and snap is needed as when everybody is tired and does his nodding by snatches. During this season people are not only weary with the push of work and care, but there is a languidness that takes hold of the mind as well as the body, and only things that are intensely interesting will keep away the ever-present snooze that promises so much real enjoyment to the daily toiler. A rich repast, mentally and spiritually, is needed to interest and edify.

And as we were thinking along this line the thought came to us, "What shall we be able to give?" Shall it be an appetizing meal, fresh from the Master's table, or will we, too, be influenced by the enervating tendency of the surroundings, and give a crowded breakfast hash? We try to appreciate the wants of our readers and would be pleased to deal out such intellectual food as will tempt the most lethargic spirit if we knew more fully the general want.

Many of our readers are farmers, people who know what hard toil means. And as we belong to the class of toilers, we, to some extent, can enter into the wants and appreciate the feelings of such people. We know, too, the dangers that meet us in this, the busiest of all the seasons of the year. And if we can throw in a few helpful suggestions from our own experience, we will gladly do so.

Seven years, after acquiring a rudimentary education, is considered ample time to graduate in the higher or classical courses. This is the exact length of our schooling in practical farming, after fairly passing through the rudimentary stages. And to say that we succeeded in the calling world, perhaps, not be an exaggeration of facts, at least we thought so. And during this period of our life-work we learned a few things, as, how to farm for pleasure as well as profit. To do this, good common sense and system should both be used. If making money is the only object in farming, then is the lot of the farmer a hard one indeed, and all the sweetness of rural home-life is squeezed out of the calling. But if the object is to live, be happy and make others happy, then it is the best and most elevating of all callings, because it comes nearest to what our Father intended home-life should be.

The first thing, then, to do is to make our homes a desirable place to be. This, of course, must commence within the lives of those who constitute the home,—the family. And nothing short of the

religion of Christ can be the foundation stone on which to build a happy home. Without this no home can be a pleasant one, because it is the spirit of religion that penetrates every fiber of a happy life. To maintain this there must be the altar and the Lord's table. As you start in the home-life, begin with the family altar. No matter how common-place may be your efforts, *do it*, and the Lord will not only wonderfully help you to administer, but the blessings that will follow will be many and large. In looking back over our home experience we can remember nothing from which we received so much help, encouragement and real joy as came from our home devotions. And it is a pleasure, too, to know that in all of our experience there never came a day so crowded, no matter who was present, that we did not have our family devotion, and the time thus spent was the most profitable of all the day. If necessary, crowd everything else out, but don't neglect the place from which our supplies come. Without the Lord we may fight the wind, but with him we can do all things. Start the day with the Lord, close it with the Lord, and the peace of God will be yours.

But all pray and no work will not do. Some men, and women too, are wonderful beggars and small doers. To make the ideal home there is much for us to do. The religion of Christ gives the possibilities and it remains for us to use them. Pleasant greetings and soft words among the different members of the family are the oil that keeps down the friction of the home machinery. It eases the slamming of doors, the clashing of dishes, makes the churn and the washing-machine run lighter, and adds relish and digestion to the meals we eat.

The next thing to do is to make the dwelling-place and surroundings pleasant and inviting. A careful selection of suitable and good papers and books for the family, to use in times of leisure and the spare moments, is essential for entertainment and profit as well. It is the thought-life that determines the character of our homes, and everything that tends to the elevating and purifying of this adds to the home enjoyment. A place to sleep and eat does not necessarily make home.

Then the outside surroundings have much to do with the attractions of home. We shall not soon forget the impression made on us, on going to the staying-place of a family. The house was weather-beaten and rickety, a porch hanging to it as if tied with hickory withes, with broken steps and as paintless as the day it came from the forest. Around it was a yard filled with straggling trees, weeds and dock, and enclosed by a "worm fence" minus the stakes and riders. For a gate, there was a four-rail panel, with blocks for steps on either side. This man had made this his dwelling-place for over thirty years, during which time he "raised" a large family; but, like birds, as soon as

(Concluded on page 457.)



## ESSAYS

"Ready to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### SPRINGS OF COMFORT.

[From the Christian Herald.]

If other hearts can be made glad,  
And other lives become less sad,  
By words which I have spoken,  
Much comfort it may bring to me,  
And in some measure I shall see  
Why my own heart was broken.

If other hearts shall beat more true  
And other lives be filled anew  
With strength to bear their burden,  
Because my life reveals the trace  
Of trials borne with patient grace,  
I'll ask no falser guerdon.

If through my sorrow I shall learn  
The way to comfort those that yearn  
For pity, true and tender;  
Though helpless on a couch of pain,  
Though naught but broken plans remain,  
Sweet service I may render.

If God's great name be glorified  
Through lives which have been purified  
By fires of deep affliction,  
What seems but loss may be rich gain,  
And disappointment, grief, and pain  
Shall prove a benediction.

Then, unto me, O Lord, I pray,  
Give strength and patience day by day,  
To bear without repining,  
The chastisement which must be right,  
Because my soul, in thy pure sight,  
Like silver, needs refining.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### New Testament Examples of Conversion.

BY A. W. VANIMAN.

"Then they that gladly received his word were baptized."—Acts 2: 41.

#### Part Three.

THESE New Testament examples of conversion teach us that the first step in conversion is *historical faith*. By this we mean assent to the truth that Jesus Christ is the Son of God,—that we are sinners, and that through him we may receive the pardon of our sins. Most persons in a civilized and Christian nation like ours have this faith. They believe that Jesus Christ is the Son of God, know they are sinners and ought to render obedience to God's will, but that is as far as this faith reaches. Other steps are necessary. The next step is to decide to accept the terms of salvation.

Right at this point many persons make, no doubt, a serious mistake. They reach the deciding or turning point and experience a sense of joy and peace, not experienced previously. This they term *CONVERSION*. They inform others of the very time and place of their conversion. This is a great step toward it, but, as will be seen later on, it is not New Testament conversion. This may be called the *begetting*, which must precede every birth. At this point the image of Christ is formed in the soul "in embryo." Under proper conditions this begetting culminates in the *new birth*.

Many persons who reach the begetting stage in conversion prove by their actions that they were never converted, although the intentions, at the time, may have been good. Thus we are brought to the conclusion which is patent in nature that

a proper conception, or begetting, may prove abortive and never result in a true birth, hence be no New Testament conversion.

This begetting is sometimes called a *change of heart*. The image of Christ being formed in the heart, there is a change in the thoughts, desires, intentions, etc. There is an adage that "when the heart is right all is right." This is true, but is often misconstrued. As the heart is, so will the words and actions be. Christ said in Matt. 12: 34, "Out of the abundance of the heart the mouth speaketh." Impure and profane words will not come from a heart where Jesus dwells. The desire for the foolish and sinful things of this world does not exist in a heart truly changed. When a man reaches the stage in conversion where the current of his thoughts is changed, where his desires are changed, a further change is made, a change of life which we term *repentance*.

In case number one, when, through the preaching of the apostles, the people's eyes were opened and their hearts pierced, the next question was, "What must we do?" When Saul was stricken down on his way to Damascus, and realized that he was sinning against Jesus Christ, his next question was, "What wilt thou have me to do, Lord?" The first question of the jailer was, "Sirs, what must I do to be saved?" Every sinner whose heart is reached by the power of God's Word and who is made willing to obey God's commands, is ready to ask the same question. When the penitent asks this question, it is the duty of God's ministers to inform him what he must do. Those who are set apart to instruct persons in the way of salvation and who fail to give the apostolic answer, when asked by the sinner what he must do, will surely be held accountable for their stewardship. The apostolic manner of instructing inquiring penitents is on record for us.

On the Day of Pentecost the reply was, "RE-  
PENT." Peter and John told the people to repent. Peter told Simon, the sorcerer, to repent. John the Baptist preached that men should repent. On this subject there is very little difference of opinion. When a man professes to become a Christian, people expect to see a change in his life. The man who has been a drunkard or a profane person, is expected to leave off that mode of life. If he is found in the old life, all will say he has not repented. The man or woman who has been in the habit of visiting the ball-room, will, when the heart is truly changed by faith, and the life by repentance, be found at such places no more. Repentance may be termed the second step in conversion, and when this result does not follow, there is no New Testament conversion. These two steps do not yet complete conversion.

CASE NUMBER ONE.—Peter said, "Repent and be baptized every one of you," and 3,000 were baptized the same day.

CASE NUMBER TWO.—Those who believed Philip's preaching were baptized.

CASE NUMBER FOUR.—When Philip preached to the eunuch, they came to a certain water, went down into it, and the eunuch was baptized.

CASE NUMBER FIVE.—Saul was baptized after Ananias came to him.

CASE NUMBER SIX.—When Peter realized that God would accept the Gentiles, the next was water baptism.

CASE NUMBER SEVEN.—After Paul and Silas preached to the jailer, they baptized him the same night. The fact that the apostles immediately followed their preaching and its proper effects with baptism, shows the importance they attached to this ordinance, as a factor in conversion, or a complete change of the sinner from his condition to a true follower of Christ, with the prom-

ises and privileges of a child of God. It changes the relation of the sinner. It means, by which the penitent is transferred to the kingdom of the world to the kingdom of God's dear Son. Many persons, when of conversion, never think of baptism as any part in it, and yet all churches, with few exceptions, require what they term "baptism," before the sinner is accepted as a member in full fellowship with all the members, thus saying by their practice has a strong bearing on the question. An applicant has not, previous to this time, complete change required.

Having examined the means of conversion, the steps required to complete it, let us consider its practical results.

One result which followed conversion was the case with the Pentecostians. Acts 2: 46. The eunuch, after his baptism, on his way rejoicing. Acts 8: 39.

The jailer also rejoiced after his baptism. Acts 16: 34. In each case where conversion is mentioned, it is after baptism, which is a strong argument for the position that baptism is the apostles' preaching was such that persons who believed the Word knew that baptism was a part of the work to be performed. They were not safe until that was done. A feeling of joy comes to every truly converted person as a reward for obedience to God. This joy is an accompaniment of true conversion, but religious fervor, or joy, is not necessary to true conversion. Many persons experience great joy in what is termed "religion," while the subsequent even-  
lives prove that there was no conversion. Scriptural sense. Again, joy and comfort come from doing what we have been commanded to do. When persons are taught the necessary course of procedure, they are likely to experience a sense of joy in performing it, although it may not be in accordance with the Word.

Another result of conversion is *love for the brethren*. 1 John 3: 14 says, "For we have passed from death unto life, and love the brethren." Love for the brethren is a necessary accompaniment of conversion. If a person professes love for the brethren is not possible. Many persons have said to the writer, "I was converted, for I felt such great love for the brethren." They had not yet learned the meaning of love for the brethren from a Bible point. 1 John 5: 2, 4 says, "By this we know that we love the children of God, if we love and keep his commandments, for this is the love of God, that we keep his commandments which are not grievous. So that keeping God's commands is another result of true conversion. When a truly converted, he is willing to learn to do all things and is ready to obey. Jesus commissioned told his disciples that, asking those who had been taught, they should observe all things whatsoever he commanded them.

As noticed above, love is the fulfillment of the law and if we love Jesus, we will keep his commandments. Therefore, when we refuse to obey the commandments of Jesus, we are not converted. It is not the law of the New Testament sense. When the sinner is converted, he has only begun his Christian work. He is a babe in Christ, and is to grow by feeding on the sincere milk of the Word, and exercising Christian powers and privileges. The character can no more grow without exercising his man's physical nature, and the



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powers are exercised, the more apparent becomes this conversion. Should these powers not be exercised, the Christian character will shrivel and possibly die. Conversion affects THE WHOLE MAN.

1. *His character.* This is evidenced by his repentance and change of life.

2. *His possessions.* This is shown by the manner in which he uses them to forward the Lord's work, or in sacrificing what is not in accordance with Christian life and character. We find the first Christians selling part and, in some cases, all of their possessions and laying the proceeds down at the apostles' feet. At Ephesus, when the people were converted; they brought their books together, and burned them. They were willing to make sacrifices for the cause they had espoused.

The truly converted person will give to the Lord's cause in proportion as the Lord has prospered him. It is too often the case, that persons who claim to be converted, having much of this world's goods and a large income, give a very small proportion of the same to the Lord's cause. This is because that part of the man has not been truly converted. From the foregoing we may deduce the following outline:

1. *Means of Conversion.*

- (a) The Word of God.
- (b) Human Agency.
- (c) Afflictions.

2. *Divine Part in Conversion—God's drawing.*

3. *Human Part—Man's will.*

4. *Meaning of Bible Conversion.*

1. Convert—to change.
- (a) From one use to another.
- (b) Constituent elements.

Conversion embraces

1. A Change of Faith.
2. A Change of Life,—Repentance.
3. A Change of Relationship,—Baptism.

5. *Practical Results.*

- (a) Joy.
- (b) Love of the Brethren.
- (c) Keeping God's Commandments.

6. *It affects the whole moral and spiritual man.*

ANONYMOUS LETTERS.

BY C. H. BALSBAUGH.

WHEN you are moved by the Spirit of Christ to contribute to my necessities in the ministry to which God has called me, and feel constrained to suppress your name, I have no objections. I rather admire that way of service. But when you have any scolding to do, either at me or anybody else, I prefer your signature. Years ago I wrote over a *nom de plume* so as to have a vigorous pull at a certain brother's ears, and I am not over the self-reproach yet. Too proud not to show fight, and too cowardly to remove your mask. Whether praising or reproving, if our motive is wholly due to the love of Christ, it will not hurt our credit to withhold our name. When self prompts thought and feeling and act, we had better shut ourselves up in our closet with God, than write a syllable. "It must needs be that offences come." Matt. 18: 17. "Have I not chosen you twelve, and one of you is a devil?" John 6: 70. To evade such characters "we must needs go out of the world." 1 Cor. 6: 10. As Christ dealt with the devil, so must we deal with him. "It is written; It is written; It is written." Matt. 4: 4, 7, 10. "The sword of the Spirit" is a blade, the very glitter of which dismays the Archfiend. Eph. 6: 17.

The Divine Weapon carnally handled will not avail. Some time ago a man in this community

carelessly wielded a double edged ax, and cut the wood a little and his scalp much. The devil tried that game, and was utterly discomfited. Matt. 4: 6. The Sword of the Spirit is for spiritual men. It kills before it makes alive, and only the God-quickened know how to grasp and handle it. 2 Cor. 2: 17. There is not an assault which Satanic ingenuity or malice can devise, but the Heavenly-clad combatant can repel by the weapons from Immanuel's armory.

If the offense comes from the world, we know it is an ally of the wicked one, and must be met as our Master met all classes of outside antagonists,—firmly, wisely, gently, meekly, with uncompromising adherence to the will of God. "The Son of Man is not come to destroy men's lives, but to save them." Luke 9: 56. Too many of us alas, "do not know what manner of spirit we are of." Verse 55. Boanerges must be transformed into Barnabas. We are to be the world's saviors, not to call fire to come down from Heaven, and consume them. Verse 54. This is the spirit of Antichrist, the very incarnation of Apollyon, and largely renders the church abortive in her efforts at evangelization. To hear some brethren preach and talk, one would think they were living all their days in the clefts of Mount Sinai. What the Cross symbolizes they do not seem to know. It is lightning and thunder and quaking all through. "Verily, we have an altar, whereof they have no right to eat which serve the tabernacle." Heb. 13: 10. "The Law was added because of transgression, that the offence might abound." Gal. 3: 19; Rom. 5: 20. The Gospel was preached unto Abraham, four hundred and thirty years earlier. Gal. 3: 8, 17.

We are to be to the world duplicates of Christ, personifications of God, expressions of the beauty of holiness, living sacrifices for the world's redemption. Service is the all-absorbing word of the Christian vocabulary. "Christ made Himself of no reputation, but took upon Him the form of a servant." It is the one feature which is the least discernible in the life of multitudes who "name the name of Christ."

Have we a Peter to deny us with cursing and swearing? Let us only turn and sorrowfully yet with Divine compassion "look upon him." Luke 22: 61. No scowl on the face of Jesus, nor on the face through which Jesus looks. "Lovest thou me?" is the only rebuke. Are our lips blistered with the death kiss of an Iscariot? What is the pattern of Christianity in such a case? A friendly, cross-embracing interrogation: "Friend, wherefore art thou come?" Have we a quarrel with a neighbor, a member of our own family, or a citizen in the kingdom of the saints? The directions are very explicit: Eph. 4: 31, 32; Col. 3: 12-15. Christ wins and saves people by dying for them, and "thus fulfilling all righteousness." It is only by sharing his crucifixion and rising into His death—conquering life, that we can fulfill our "high calling," and live the life of God in the flesh. Gal. 2: 20. Anything short of this is not salvation. An unrisen Christ is no Savior: an unchristed soul is not saved. "Ye in Me, and I in you." John 14: 20.

LOOKING ON THE BRIGHT SIDE.

BY C. E. ECKERLE.

We often note, with sadness, the growing tendencies of the people to take delight in scandal, misfortune and crime, and to overlook the bright or good side of life. We see men to-day who are kind and generous, who never speak ill of their neighbors, who give their last pennies to the needy, and yet these good qualities are passed by unnoticed. But let a breath of scandal find its

way even to the remotest part of the globe, and high and low, rich and poor, roll it under their tongue as the daintiest morsel.

The innocent victim, whose character is beyond reproach must suffer the stings of an injured reputation. You may say what you will about the impossibilities of damaging the reputation of a pure man or woman, but I say emphatically that the poorest of God's children have suffered untold agony because of the tongue of slander. Think you the guilty, who are hardened in sin, feel so keenly the averted look, the curled lip, or the bitter word, as he who is undeserving of reproach? Many mistakes are made by confounding character and reputation. A man makes or mars his own character. The people make or unmake his reputation.

Possibly we may know noble men and women, whose characters are without blemish, to be crushed by the venomous tongue of slander. I have seen those who, in the mind of the public, cared nought for what might be said about them, or, if so, made no sign that might be noticed, save by the keenest reader of human nature; yet they suffered more than words can tell.

We often wonder why, in this world, where good is of more value than evil, people do not diligently seek the former and shun the latter? We also ask ourselves, Is it right that our papers should publish accounts of the most atrocious crimes? We have a law providing for the punishment of those who send obscene literature through the mails; and yet, in the face of this, our daily papers,—our household papers,—appear with glaring headings of some dastardly deed, unfit for children and youths, yes, unfit for men and women to read. Our newspapers are anxious to obtain accounts of any and all sorts of crimes; and the people are equally anxious to read them. Let us, as Christian people, be willing to read our church papers and enlighten ourselves in the right way, and let us send them to those who are not able to buy.

To-day I noticed entire columns in secular papers devoted to prize-fighting, horse-racing, and various other sporting matter, but it is only occasionally that we see anything regarding churches, reforms, etc. Many of our papers charge ten cents a line for concert, church, and even funeral notices. A street brawl, a family quarrel, the result of a game of base-ball, a dog-fight, are written up free of charge. Then, again, contrary to our laws, pictures which poison the mind and inflame the passions of the young are constantly seen on bill boards in our cities, and even in our little towns.

At our social gatherings, instead of passing the time conversing about books, music, the benevolence of our neighbors and our soul's salvation, we are too prone to gossip and pull down our weak brother or sister, instead of giving a helping hand. Many, whose characters have hitherto been spotless, now walk under a shadow because of a cruel word or a knowing look. We should not cultivate the habit of looking at the faults of others, which not only causes us to become suspicious and feel that there is little good in the world, but will likely make us evil and narrow-minded as we imagine others are. We should imitate Christ's example by always looking on the bright and good side of life. We should try to bring out the good qualities of our friends; and we shall find that, instead of wickedness, this dear old world contains many good things, as God intended it should. Let us one and all look to Christ, and our lights will burn more brightly, that we may be able to see more plainly the true worth and character of our fellow-men.

Mr. Morris, III.



# THE CHURCH, AND THE RELATIONSHIP IT BEARS TO THE HEAVENLY FAMILY.

BY OHAS. M. YEAROUT.

## In Two Parts.—Part Two.

"Upon this rock I will build my church; and the gates of Hades shall not prevail against it."—Matt. 16: 18.

THE church is typified by Solomon's Temple. I desire to call the reader's attention to several striking features embodied in this temple. David had a desire to build a house for the Lord God; but because he was a man of war and blood, and had shed much blood in the sight of God, he was not permitted to build a house for the Lord. 1 Chron. 22: 8; 28: 3. But Solomon, his son, who had not shed human blood in war, should build a house for the Lord. 2 Sam. 7: 14; 1 Chron. 17: 12; 22: 9, 10.

God had a purpose in view in not permitting hands that had shed human blood to build a house in which he would have his name, and meet with his people. I will notice this more fully in a future article. "But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name." 1 Kings 5: 4, 5.

The material for this building was all prepared before it was brought to the place of the building. The Sidonians and servants of Solomon cut and hewed the timbers of the cedars of the Mountains of Lebanon, and the stones, some of which were very costly, were all prepared, squared and plumbed in the quarries, so that each would fit in its place in the building. See 1 Kings 5. "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." 1 Kings 6: 7. The temple was built at an estimated cost of five billion dollars in gold, equal to five times that amount in our money, making twenty-five billion dollars in our money.

I read once in an old book that there was a peculiar, oddly-shaped stone that the builders could find no place it would fit, and it was thrown to one side and trodden under foot; but when the building was about completed the chief corner-stone was missing; and this peculiarly-shaped, rejected stone proved to be the chief corner-stone.

A few thoughts we should remember: (1) All the material for this building was prepared before it was brought to the place of building. (2) It was God's house. (3) It was God's dwelling-place, and where he was worshiped. (4) It cost an enormous sum. (5) When those who worshiped in this house sinned and rebelled against God, they were cast out and carried away into heathen nations. (6) When they there remembered God, confessed their wrongs, and turned their faces toward this temple and prayed, God heard them. Dan. 6: 10; 1 Kings 8: 44, 48, 49; Jonah 2: 4-7. (7) This temple was dedicated to God,—consecrated to his service. (8) Sin and worldly traffic desecrated the house. Matt. 21: 12, 13; John 2: 14, 15, 16. (9) Sinners and Gentiles were not allowed in this house; it was for the people of God only. For the application of 2 and 3, see chapter 3.

1. The material to be built into this spiritual structure, the church, must be prepared and made ready prior to admission into the church. This is accomplished, not by the hewers in Lebanon, but by obedience to the Gospel. Faith and repentance,—a lopping off of sin and iniquity,—are

prerequisites in order to a place in the church. First begotten of the Gospel (James 1: 18; 1 Cor. 4: 15), then the birth (John 1: 12; 3: 3, 5). First dead to sin, then the burial with Christ and arising in newness of life. (Rom. 6: 4, 5, 6, 7.)

2. It requires no excitement, confusion, unbecoming conduct and loud, distracting noise, turning the church into a bedlam, to add living stones into this spiritual house.

3. The cost of the temple, which was enormous, sinks into insignificance when compared with the cost of the church. It is beyond the computation of figures to compute in dollars and cents the cost of the church. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as a lamb without blemish and without spot." 1 Pet. 1: 18, 19. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20; 7: 23.

4. When members of the church sin, become worldly-minded and disobedient, they are to be expelled from the church. Matt. 18: 17; 2 Thess. 3: 6; 1 Cor. 5: 11; Titus 3: 10. But if they afterward repent, come back to the church and confess their wrongs, they are to be forgiven. Matt. 18: 21, 22, 26, 27, 35; Gal. 6: 1; James 5: 19, 20.

5. The church is dedicated to God; it should be consecrated to him and his holy service. "Be ye holy; for I am holy." "As obedient children, not fashioning yourselves according to the former lusts." 1 Pet. 1: 14, 15, 16. Christ gave himself for the church, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 26, 27; 2 Cor. 2: 2.

6. Sinners and the worldly-minded are not eligible to membership in the church. "Sinners shall not stand in the congregation of the righteous." Psa. 1: 5. Sin; worldliness and disobedience caused the downfall of the temple; and if sin and the world are allowed to enter the church, they will be the means of its destruction. The church is a good thing in the world, but it is terrible to have the world in the church. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2: 15, 16, 17. "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." James 4: 4. The church is called out of the world, hence is separate from the world. John 15: 18, 19; 17: 14; 1 John 4: 4, 5; 2 Cor. 6: 17; Rev. 18: 4. As the world and pride enter the church, Christ and humility go out.

7. "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." Psa. 118: 22, 23; Matt. 21: 42. Jesus Christ is the stone that was rejected. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 11, 12. "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20: 18. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." "And a stone of stumbling, and a rock of offence, even to them which be disobedient." 1 Pet. 2: 4, 7, 8. "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." 1 Cor. 1: 23. The Jews rejected Christ

and cast him out, but notwithstanding came the foundation and head of the church; there is salvation in no other.

Westphalia, Kans.

## YE ARE THE LIGHT OF THE WORLD

BY S. Z. SHARP.

THE Savior's illustrations are noted forcible and appropriate. The figures in Matt. 5: 14-16 are especially apt to the character of those whose minds are led by education and religion.

Light is God's first creature on earth, one of those blessings which can not be measured or estimated. Many lives can not long exist without it. It is the light of liberty, science, literature and religion.

The light of the sun each morning nature and calls forth the myriad warblers fill the air with praise in forest and sends forth the daily toilers into their labor, and sets in motion the continuum that fills our busy streets. It lends its light to the planets, to be reflected upon us again; all it is an emblem of that glorious influence from the Sun of Righteousness, which supports eternal life.

Light is the emblem of liberty. New York Harbor stands the Bartholdi Statue, known as "Liberty in the World." The relation between liberty is so well understood that it is induced to erect a stupendous statue of Liberty, at a cost of millions of dollars. Long time of patience and labor were overcome obstacles and produce it. Completed, two continents joined hands to it across the sea and erect it in its place. There it stands to-day with streams of light from its head over land and sea, pressed of every nation coming to our hold its rays in the distance and hail it. They realize that liberty is an inestimable thing.

There is a light more glorious and freer than the light from the Bartholdi Statue. Liberty more precious than the liberty statue represents. It is the liberty of mind and religion. No tyranny is greater swayed by ignorance and superstition. Liberty is grander than that bestowed by God. "They whom the Son maketh free, indeed."

Light is a true emblem of literature. It reveals to us the hidden treasures of the world, recorded on monuments, temples, and the greatest literary work of all ages is the Bible. It is the oldest and most precious. Its history is the most ancient. Its power is grandest. Its law is perfect, and the culture which lifts the veil that hides the world reveals to us the horrors to be shunned and the glories to be gained in man's future state.

Many brilliant luminaries have dotted the heavens in many ages, all of which utilized by those whose minds have been led and instructed.

Science, too, is an emblem of light. It dredged the sea and brought forth the pearls of the deep. It has sunk its shafts into the bowels of the earth and brought up the minerals of man. It has traveled over every sea for new treasures and new truths sought to reveal unto us the weight of the habits of microbes. It has arrested the ages of disease and destroyed the destructive field of the husbandman. It has turned to heaven and measured the distance of



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and weighed the atmosphere of a planet. It has caught the lightning of heaven and harnessed it to its cars. It sent it as a swift messenger across the sea to herald glad tidings in a moment of time. It illuminates our cities and towns and promises untold blessings in the future.

Yet all these glorious lights of science, of literature and civil liberty are not to be compared to that light which illuminates the soul when the Sun of Righteousness shines upon it. All these are glorious as the stars which bespangle the sky, but compared with the light of religion they are as the stars which creep into the heavens and are lost in the superior light of the noonday sun.

Light is the true emblem of *Christ* and his religion. "I am the light of the world" is the plain statement of the Son of God. His is the real light, ours is only his reflected. We borrow our light from him as the moon borrows hers from the sun.

First our light is compared to that of a candle. The figure is appropriate in more than one sense. It illustrates the difference between our light and that of Christ as that between the light of the candle and of the sun.

Again, a candle has no inherent light, it must be touched by some luminous body before it sheds forth its rays. We, too, have no inherent light, but must be touched by "that light which lighteth every man that cometh into this world."

The proper place for a candle is the candlestick, and not under a bushel. Those who hide their light under a bushel, whether it be the light of literature, science, or religion, do so for a selfish or base purpose. When put upon a candlestick "it giveth light to all that are in the house." This simply means that a light can not put itself upon a candlestick. It is put there for a purpose by some one. It may be the society that puts one into office, or the church that calls one into a position of trust. Those who have their intellects illuminated by knowledge and their hearts by the Spirit of God, can not expect to remain idle very long. They will be called on to address public assemblies; they will be Sunday-school teachers, and officers and deacons and ministers in the church.

"A city set upon a hill can not be hid." Here the figure is changed, but the meaning is retained. No one who has gained an elevated position of knowledge or religion can be hid. His fellow-men will bring him forth from his hiding-place and put him into office. Only let such a one beware that he violates not the command of God, as did King Saul, and be haunted with evil spirits, and at last die in disgrace.

"Let your light shine" is a duty. It is commanded. No one who has obtained knowledge or religion dares use it simply for selfish ends. Intellectual aristocrats or religious hermits have no place ordained in the economy of nature or of grace. The end in view is clearly expressed, namely, "to glorify God." Any other aim is too low. The first duty of man is self-perfection. The body is presented "a living sacrifice, holy and acceptable to God," when it is developed and consecrated to his service. "Glorify God in your body and spirit which are his," 1 Cor. 6: 20, is a plain command. Use the liberty which a cultivated mind enjoys, for the glory of God. He that uses his education for the salvation of a single soul lays up in heaven a treasure more precious than could be bought by all the gold of the Indies or Golconda.

The two greatest human lights that ever blessed this earth were Moses and Paul, the former representing the Old Testament, the latter the New. Both knew what the light of liberty was. Both were free men and their great life work was to set men free, the one from the slavery of the

body, the other from the slavery of the soul. Moses was made free by the daughter of Pharaoh; and Saul was a free Roman citizen, which to many was more than to be a king.

Both were great scholars. The one was educated "in all the wisdom of the Egyptians," the most enlightened nation then on the globe. The other was educated at the feet of Gamaliel, the most renowned scholar of his day. Both contributed more to the literature of the Bible than any other two men. In religion Moses was made the trustee and amanuensis of the former dispensation, while Paul, the apostle to the Gentiles, labored more than all the rest. They glorified God in their bodies and spirits, and so may all whose minds and hearts are enlightened.

#### FIRST-FRUIT.

BY LEAH BEPLOGLE.

"The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God."—Ex. 23: 19.

THE Lord always reserved the first-fruits of the increase of his people unto himself. The Israelites were strictly commanded to bring the first of everything that lived, and grew, and multiplied. The first-born, the first ripe grain, the first oil, and the first ripe fruit they gave unto the Lord. "And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possess it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee." Deut. 26: 1, 2.

There is a deep meaning in this for us. As soon as we enter into our inheritance in Christ, we become responsible for the first-fruits of this inheritance. It includes both temporal and spiritual blessings. Have we given unto the Lord the first-fruits of the increase of all our possessions, temporal and spiritual? Have we given to him the first-fruits of Christian service? Have we not rather felt like withholding the first ripe fruit, intending to give a double portion of a later ripening, only to find that the late fruit was blasted, dwarfed, or bitter,—so imperfect that we were ashamed to offer it?

The Lord wants the first fruit. This is not always the largest, nor the best, but it is the most precious, because it is that for which the divine husbandman has long waited. He claims it as a token of our recognition of the divine ownership. He also delights in the first-fruits that he may test them.

It is interesting to see the fruit-grower watching the growth of his vines and trees and the development of the fruit. How anxiously he waits for the first ripe fruit, and how carefully he gathers it, in order that he may test it, and when he finds it to be of good quality, he rejoices over it more than over all the later fruit. So the Lord waits for the first-fruits of service, and although it may not always be of the most desirable quality, yet he takes pleasure in it.

Dear young friends, the Lord is greatly pleased with the first-fruits of your service to him. That simple prayer you offered, that hymn you sung, those few words of testimony you gave in the house of the Lord have gone up before the throne as sweet incense, and he has received them as a memorial of your first love. That coin you put in the contribution box may be a diamond in the Savior's crown. Your obedience to your parents is well pleasing in his sight. That kind word, spoken to a sad heart, and those little acts of kindly service to your friends and neighbors, are all remembered by your dear Father in heaven.

Delay not to bring the first-fruits, for it is precious to the Lord, and he will surely bless you.

#### HARVEST THOUGHTS.

(Continued from first page)

they got big enough, they flew away,—and we did not wonder, because there were not attractions enough there to satisfy a decently-kept horse,—and yet the father wondered why it was that his boys and girls cared so little for home. All this was not because of poverty, but stingy indifference to the wants and well-being of his home.

By a very little, judicious labor and expense that home might have been made a home indeed, and the children would have left the parental roof with regret, entertaining for the place the most tender feelings. Only a little bit of encouragement, and the sons would, with pleasure, have fenced and cleaned up the yard, as well as improved the house, while the daughters would have filled it with fruit and flowers. And there is nothing in the world that pays better. It pays all around to make home inviting.

Then there must be times for rest and mental improvement. "All work and no play makes Jack a dull boy." There can be no season, no time so crowding with work that rest should be crowded out. A pleasant noon-day rest, even in harvest, should be had and enjoyed. A little time to read, to rest, and to snooze, if you please. We have learned that it is not the man who works the hardest and puts in the longest hours that accomplishes the most during the year; but he who punctuates all his labors with the necessary breathing places,—who quietly, calmly and pleasantly performs life's duties as they come, ever trusting in the Lord, who doeth all things well.

There is no necessity for laying aside our religion or our home enjoyments, even in harvest time. That there is some hard work connected with this season of the year must be admitted; but often, in our hurry and splurry, we make it much harder than the Good Lord ever intended it should be. During our farm experience we had time to make home with its surroundings, pleasant, read the *Agriculturist*, the *Entomologist*, a secular paper,—were agent for and read our church paper, studied the Bible and did some preaching. At the same time we had a peach orchard of our own raising from seed and budding, started two apple orchards of choice fruit that are now bearing, and had cherry trees, our own budding, by the scores, that are now bearing bushels of the choicest fruit. This we did with our own hands, the help of a boy, part of the time, and, best of all, our better half, who did more than her share, yet we did it all in connection with a most pleasant home life. The Lord prospered us so that we made a good living and had to spare. Indeed, our country home, to us, was pleasant and satisfying, and had we not been called from it, we would have remained there, feeling that the Lord was good and that our own lot was a pleasant one.

But we feel none the less so where we are. And the work that the Lord has for us we will try to do, feeling that we may be happy and do good in any honorable calling of life if we commit our all to the Lord and do our duty. The great secret of success in life, after all, is to do well the work before us, ever trusting in the Lord who has promised to "add" all needed blessings. For us, we feel that he has done far beyond our deservings. Perhaps we could all say this if we were to count our blessings received.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9: 7.

### NOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—1 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - McPherson, Kans.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, - - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### CALLING ME OVER THE TIDE.

[Selected by J. S. B.]

FRIENDS who have loved me are slipping away,  
Silently onward they glide,  
Still are their voices, as onward they stray,  
Calling me over the tide.

#### CHORUS.

Calling to me, they are calling to me,  
Loved ones are calling me over the tide,  
They are calling to me, they are calling to me,  
Calling me over the tide.

Dimly thro' gathering darkness I see  
Jesus my friend and my guide,  
Angels are watching and waiting for me,  
Calling me over the tide.—CHO.

Narrow the waters, and tranquil the shore,  
There my beloved abide.  
Christ and the angels and friends gone before,  
Calling me over the tide.—CHO.

### WHAT WE MIGHT DO.

BY GERTRUDE A. FLORY.

SINCE the action of Annual Meeting delays the "mission to India," I have been thinking what we might do in the meantime to increase the mission's forces.

Many whose hearts are filled with the desire to go to India's lost and perishing millions are lacking proper education, or are fettered by affliction and other causes that cannot be removed. So we cannot all go; but we can all help in the work in some way.

First of all, we can let our united supplications for laborers ascend to Jehovah as the prayer of one, with the blessed assurance that he will answer us with a valiant band of workers, fully equipped for the labor in hand. And the weakest and most illiterate saint may join this petition; for we are not heard for our manner of speech, but for the fervency of desire and honesty of purpose.

Then we might economize in various departments: buy less clothing, eat plainer food, and dispense with all articles which only please the eye. The means thus saved would send at least one missionary to India for a year. And possibly if all the fine display of furniture, table

ware, clothing and unnecessaries in the Brotherhood alone were estimated and the original cost turned over to the Lord's work, we should have ample means to send a missionary to every country in the world. If this is true, how shall we give an account to God of our stewardship?

We plead convenience and comfort, but there is not a word in the Bible which indicates that the Master and Exemplar ever had an hour of real comfort or ease in this world. Even when he sought rest in desert places many resorted thither to hear the gracious words which dropped like honeyed dew from his holy lips. Ah, do we not need to pray: Increase our zeal, our FAITH, our LOVE?

Until the India Mission is firmly established, we might resolve to pay to missions the amounts we would spend for photographs, pictures, jewelry and all ornaments of attire which proclaim that "the love of the world, the lust of the eye and the pride of life" are not wholly banished from our hearts. Could we look over into eternity and see a soul redeemed by the means we would have spent for earth's trifling toys, how would our hearts leap with unbounded joy for our self-denial! O, then let us antedate that happy day, and do this NOW! Then, when we have practiced self-denial till the India Mission is established, we may want to continue right on in that good old way till the world is taken for Christ and God.

La Porte, Ind.

### BE CONSISTENT.

BY W. O. HALL.

I READ in the Minutes of the Annual Meeting how the brethren should wear their beard and mustache. Some members have much to say about the wearing of the beard and mustache. They affirm that it is offensive in giving the salutation of the kiss. If I am not saying too much, I remark, What is more offensive than to salute a brother when his breath is scented with tobacco, and his teeth and lips stained with the filthy weed?

We are commanded to abstain from all filthiness. Can a minister who uses tobacco preach the Gospel in its purity? I have attended council-meetings where the members talked about the beard and mustache, but not one word was said about tobacco. We are commanded not to fashion after the world; but I think many do in using tobacco, and it does them no good.

### MISSION FLASH LIGHTS.

BY J. R. SNYDER.

THOSE who are opposed to sending missionaries abroad should read Acts 1: 8; Luke 2: 4-47; Rom. 15: 19; 2 Cor. 10: 16.

"When God commands us to do a thing, it is the highest possible evidence that we can do it. For him to command is equivalent to an oath that we can do it. There is no stopping short of the conclusion that God is an infinite tyrant if he commands us that which is impracticable."—Finney.

Are we held responsible for evangelizing the world? Read Luke 24: 46-48; Acts 1: 8; Mark 16: 15.

The grandeur of missionary service is testified to by Judson Smith in these words: "The service is kingly, its demands are high and strict, its work is the grandest man ever attempts, and its

issue is as certain and glorious as the man and the promises of God."

"O, I seem to hear them crying,  
As they sink into the grave  
We are dying, we are dying,  
Is there none to help and save?"

Brother, have you ever thought of the who have passed over into the realms of who will meet us on the great judgment ask, Why did you not tell us the sweet the love of a crucified Redeemer and his the children of men, of his salvation free? Brother, sister, how many more going to let pass over without attempt do something? Awful thought! "But cared for my soul." If it had not been dear Savior cared for our souls and left the courts of heaven we should be as back heathen. He sacrificed it all for us, but not even sacrifice a small amount of our inheritance for the support of his cause.

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A MISSIONARY TEXT—By one Spirit are baptized into one body, whether we be Gentiles. 1 Cor. 12: 13.

Bellefontaine, Ohio.

### MISSION RECEIPTS FOR JUNE, 1890.

☞ Should there be any amount sent in during that is not herein acknowledged, please notify the immediately, giving amount, date of sending, and Corrections for this month, if any, will appear in with next month's report. Usually, amounts made the 28th of a month appear in the following month.

#### GENERAL MISSION.

S. J. Thompson, Mt. Morris, Ill., 25 brother at Annual Meeting, \$5; E. P. Londonville, Ohio, \$1; a brother in Chrney, Nebr., \$5.60; a sister, Menge's Mill, Emma Streetfaden, Illinois, \$5; — Pa., \$10; Little Swatara church, Pa., \$10; church, N. J., \$6.10; Ohiques church, a friend and wife, Edgemont, S. D., \$1; River church, Iowa, \$13.50; Buffalo church, Pa., \$5.17; Sarah Slifer, Hold \$3.25; Arcadia church, Ind., \$3.50; Soutrice church, Nebr., \$1.30; Elkhart church \$2.45; Roaring Springs church, Pa., \$1; Replogle and wife, Manning, Iowa, \$1. Bank church, Pa., \$4.20; J. H., and Emwalter, Knoxville, Tenn., \$1.75; Childre sion, \$20; Fairview Sunday school, Iowa Mrs. Lake, Illinois, 25 cents; Logan Ohio, \$13.50; Pine Creek church Sunday Ind., 64 cents; sisters of West Dayton Ohio, \$4; Southern District of Illinois Northern District of Illinois, \$53.28; Sunday school, Pa., \$2; interest on end notes, \$153.60; interest on loans of mission \$10; interest on loans of endowment \$131.25; total, \$514.36.

#### INDIA MISSION.

Libbie Feister, Sunfield, Mich., \$1; W church, Mich., \$12.80; Sunfield church \$1.30; John R., and Mary E. Miller, E Ind., \$2; Melrose Centre church, Iowa \$4 Naff, Naff's, Va., 50 cents; Sisters and Yopie's Band, Huntingdon, Pa., \$6; G. W. Gapland, Md., \$2; Warrior's Mark chu \$12.52; Smith Fork church, Mo., \$14.9 Fork Sunday school, Mo., \$1.73; Back church, Pa., \$19.02; Upton Sunday sch \$3.63; Owl Creek Sunday school, Ohio Lillie Replogle, Farragut, Iowa, \$5; church, Kans., \$7; Betsy Shope, Three Pa., \$1; Rebecca Rupert, Three Springs, cents; Jonathan Creek Sunday school \$2.50; Chippewa Sunday school, Ohio



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Mrs. D. M. Baughman, Pulaski, Iowa, \$1; Emma Streetfaden, Secor, Ill., \$5; Martin Garber's family, Va., \$2.50; Sam's Creek Sunday school, Md., \$3; Dora and Edna Sherfy, Pomona, Kans., \$2.25; Bargo church and Sunday school, Ind., \$5.11; Austin, Ellen and Theron Weaver, Heston, Kans., 25 cents; Sugar Creek Sunday school, Md., \$6.40; Flora Varner, Stony Man, Va., 50 cents; Franklin County church Sunday school, Iowa, \$6; Fredonia Bible class, Kans., \$1.35; Macoupin Creek church, Ill., \$11; Galva church, Iowa, \$3; Cherry Grove Sunday school, Ill., \$1; Rock Creek church Sunday school, Colo., \$7; James Creek church, Pa., \$9.60; First Brethren church Sunday school of Philadelphia, Pa., \$12.66; Germantown church, Pa., \$10.46; Germantown Sunday school, Pa., \$4.54; Cherokee church, Kans., 60 cents; New Hope church, Kans., \$1.30; Falls City church, Nebr., \$6.60; Pleasant Hill church, Iowa, \$2; O. Wine, Timberville, Cal., \$2; Dorrance church, Kans., \$6; a sister of Middle River church, Va., \$1; D. C. Cline, New Hope, Va., \$1; a Progressive brother, Nebr., \$1; Beech Grove Sunday school, Ohio, \$8.80; Yellow Creek church, Ill., \$23.80; Camp Creek church, Ill., \$5.65; a friend and wife, Edgemont, S. Dak., \$5; Cherry Grove church, Ill., \$14; Rock Grove church, Iowa, \$2.20; Raven Run Sunday school, Pa., \$4.58; a brother and sister, Lamar, Mo., \$2.63; Herrington Sunday school, Kans., \$10; Garrison church, Iowa, \$16.50; John Rupert, Three Springs, Pa., 25 cents; Woodbury Sunday school, Pa., \$4.46; Woodbury church, Pa., \$9.54; Rebecca Baker, Union City, Ind., \$1; Nuzum's Mill Sunday school, W. Va., 55 cents; two sisters, Earlington, Pa., \$3; Isaac H. Hendricks, Cerro Gordo, Ill., \$5; Three Springs Sunday school, Pa., \$1.55; Turkey Creek church, Ind., \$11.30; Nappanee Sunday school, Ind., \$5.19; Nappanee Social Meeting, Ind., \$5.81; J. H. and Emma Showalter, Knoxville, Tenn., \$1.75; Naperville church, Ill., \$2.25; Sophia Wolf, Camden, Ind., \$1.50; Brethren Sunday school at Elizabethtown, Pa., \$3.06; Fred Hall, Solomon City, Kans., \$10; Walnut Valley church, Kans., \$1.50; Union church, Ind., \$6.86; Amwell church and friends of Hunterdon Co., N. J., \$9.95; Bear Creek Sunday school, Ohio, \$10.60; English Prairie Sunday school, Ind., 75 cents; Maria Myers, Canton, Ill., \$5; B. Y. Harris, Jarmine, Tenn., \$5; Peter Burgard, Centreview, Mo., 41 cents; Sugar Creek Sunday school, Mo., \$2.24; E. and A. I. C., Keota, Iowa, \$1.25; Spring Run church and Sunday school, Pa., \$13; a brother and sister, Saline City, Ind., \$5; South Morrill church, Kans., \$1.25; Silver Creek church love-feast, Ohio, \$12.50; total, \$491.21.

## SUMMARY FOR JUNE.

Receipts for June, 1893,.....	\$ 540 92
Receipts for June, 1893,.....	1,005 57
Increase, .....	464 65
Receipts for year (3 months), 1893,....	2,285 01
Receipts for year (3 months), 1893,....	4,461 97
Increase, .....	\$2,176 96

CORRECTION IN MAY REPORT.—Instead of sisters of Sugar Creek church Ohio, it should read Sunday schools of Sugar Creek church, Ohio, \$40.03.

GALEN B. ROYER, Sec.

## TRY THE STRAIGHT-EDGE.

BY J. L. SWITZER.

SAM JONES, at St. Louis, said, "When Alexander wanted to conquer the world he mustered his forces, and blood flowed like a river. But poor Alexander died a conquered, drunken wretch.

"When Napoleon Bonaparte wanted to conquer this world, he mustered his forces and Eu-

rope was drenched in blood; but Napoleon died a defeated wretch on St. Helena.

"When Christ wanted to conquer the world he looked at it, pitied it, and loved it, and walked to Calvary and laid down and died for it."

Napoleon said: "Alexander and Charlemagne and myself founded our kingdoms on force, and they have crumbled under our feet; but Jesus Christ founded his kingdom on love, and to-day millions of men would die for him."

Sam Jones further says: "A man said to me once: 'Brother Jones, my great trouble is I can't love my neighbor as myself. I have tried my best and can't do it.'

"I told him: 'Well, I don't have any trouble about that.' He says: 'How do you manage it?' I said: 'I got a good square look at myself about sixteen years ago and I have thought more of every nigger I met since, than I do of myself. I am getting along first rate, and if you get an honest, square and sincere look at yourself in the mirror of love, you won't be at all 'mashed' on yourself after that. That's the truth about it. That cured me.'

"The only way," says Mr. Jones, "to tell whether a man is crooked or straight is to put the straight-edge to him. Its no use standing up like a fool and guessing whether he is crooked or straight. Here is the straight-edge" (pointing to the Bible).

Sam is eccentric and unique, but he hits very close to the truth. If you find any difficulty about loving God, or loving your neighbor, or esteeming others better than yourself, rest assured you are thinking too much of yourself.

Take a good, square look at yourself, and you will begin to envy every one else, whose hideousness you cannot see. Nothing cures a Pharisee like holding God's mirror before him. Love self less, and rest assured you will love every one else more. Even Christ made himself of no reputation, and took upon himself the form of a servant, and won every one to himself by giving himself away for every one else. He loved not his life, but he always stood upon the dignity of his mission when resisting evil.

## HAVE LITTLE THINGS AN INFLUENCE?

BY S. M. FRIEND.

THIS subject presented itself to my mind, while reading an article in the *Protestant Standard*. I thought of the Tract Work of our brethren, and the good that little tracts may do, small though they be.

The article states that there was a tract left at the door of De Sanctis when he was a priest in Rome, which led him to study the Bible, then to give up Romanism and preach evangelical truth at Turin. Here a Spaniard, hearing him, began preaching the truth at Gibraltar. Here another Spaniard was, under his preaching, converted.

The article also says, "We are reminded of a little tract, worth less than a penny, which a poor peddler left at the house of Richard Baxter's father, but it was the means of bringing Baxter to a saving knowledge of Christ. Baxter wrote, 'Saints' Rest,' which was the means of converting thousands; and among them Doddridge. Doddridge wrote, 'Rise and Progress,' and who can tell how many have been made better through its influence?"

The writer goes on and names Wilberforce, who wrote "Practical Views of Christianity;" also Leigh Richmond, the author of "The Dairyman's Daughter." All these were brought to Christ through the influence of that little tract, left at a house by that poor peddler.

We should not look coldly on little things; in fact, this world is made up of little things. If we wait for chances to do some great work, I fear many of us will pass this life in idleness, and will come to the judgment with empty hands. An act of kindness, a word of love, or a look of approval, all have their influence.

Had the servant, to whom his Lord gave one talent, made a proper use of it, he would have been just as happy as the one who received the five talents. The question is not, How much did you receive?—but, How have you used what you did receive?

It is not always the large debts that make a man a bankrupt, but the little debts that he contracts every day. Neither is it the great sins alone that will condemn us, but the little sins will have their part. It is not always the largest lump of ore that contains the most gold. Let us not forget that faithfulness in small things is the best test of our character, and the man who is faithful in small things is sure to be faithful in large ones.

Canton, Ohio.

## THE WORLD'S FAIR.

BY I. J. ROSENBERGER.

"Bishop Merrill declares that the M. E. Church exhibits will be withdrawn from the World's Fair, because of Sunday opening, and that their 5,000,000 members will be asked not to visit the White City."

Upon the above we remark:

1. The learned Bishop ought to see that the evils at the World's Fair are more than one,— "Sunday opening."

2. He ought to have raised his note of warning sooner, before their exhibits got into the exposition. A good shepherd will give warning as the wolf approaches. Better resist his approach than his efforts after he has entered the fold. Our brethren wisely foresaw the evil and raised the note of warning, as to the World's Fair, at our Annual Meeting in 1892, by advising our dear members not to violate our religious principles by going to the Fair.

I wish the Bishop abundant success, but I fear that his efforts will be unfruitful. A number of the leading religious journals, including the *Christian Standard* are now urging upon their members the impropriety of attending the World's Fair. It is worthy of note that our brethren have taken the lead on many of the leading questions of the day. For example; the war question, temperance and the long-vexed slavery question. On each of these the decision of the Brethren have been firm and uncompromising. One organization after another have followed, until the world is with us; and now comes the World's Fair question. On this question, or the principle involved, we have, at different times, placed ourselves on record. We note that the masses of the religious world are again with us. It is not uncommon for us, as a church, to be accused of being behind the times, but on the foregoing questions we have been in advance,—led the van.

"ALL flesh is as grass, and all the glory thereof as the flower of grass." Brief and transitory indeed is human life. What we do in this world we must do quickly; but we should never allow ourselves to be so hurried as to lose our self-possession or become confused. We tarry here for only a little while, but the eternities are, nevertheless, ours. If we faithfully give ourselves up to the discharge of our Providential tasks here, we shall find greater opportunities opening before us hereafter."



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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The Brethren's Publishing Co.

D. L. MILLER, . . . . . Editor  
J. H. MOORE, . . . . . Office Editor.  
J. B. BRUMBAUGH, { Associate Editors.  
J. G. ROYER, . . . . .  
JOSEPH AMICK, . . . . . Business Manager.

ADVISORY COMMITTEE.

L. W. Tetter, Enoch Eby, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

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Mount Morris, Ill., . . . . . July 25, 1893.

PEOPLE who are constantly hurting the feelings of others with their stinging words are far from being as harmless as doves.

If ministers would make their sermons so plain that the little folks could understand them there would be very little sleeping in church.

We have no reason whatever to complain, for the Lord is blessing us on every hand, but last week the weather was really too warm for comfort.

THE special District Meeting for Western Pennsylvania has appointed a Locating Committee whose duty it is to select a location for the next Annual Meeting.

THE wages of Japanese are rarely more than ten cents a day, and yet the Christian converts of that country last year gave \$27,000 for missionary purposes. How does that look alongside of some reports of our own people?

BRO. SIDNEY HODGDEN tells of an instance in the far west where members came fifteen miles to one of his night meetings and returned to their homes the same night. There is some inspiration in preaching to people like that.

For two years the United States and England disputed in very diplomatic earnestness about the control of the Behring Sea. For months it has been in the hands of arbitrators, who will report by and by. This is far better than war. If all nations would thus settle their disputes, a few million soldiers might be mustered out of service and sent to their homes.

In this issue will be found the quarterly report of the Secretary of the General Mission Board. It shows a commendable increase of money received over the corresponding quarter of last year. This is a good indication, and we trust to see the spirit of liberality continue to grow among our people. There is room for growth, and if the people are judiciously encouraged we may look for a development which by and by will place us among the most liberal givers.

How many protracted meetings are our evangelists holding this summer? Can any one tell us? Reports of them are coming in very slowly.

ARE some evangelists arranging to preach all their old sermons over next winter for the fifth time, or are they gathering new matter out of God's great Bible storehouse?

THE Brethren are beginning to think about their Harvest Meetings. It is good to come together and thank the Lord for the bountiful harvest we are gathering, as well as that we have in prospect.

ONE of our sisters writes us that all of our churches need a stirring up. She is doubtless correct. We are in great need of men who can turn the world upside down, as did some preachers in days of yore.

BRO. ENOCH EBY and wife were with us one day last week. They were on their way to Sterling. We exceedingly regret that they could not remain longer. They were in town on the evening of our prayer meeting, and Bro. Eby occupied the time with a short talk that was much appreciated.

DISASTERS in the Orient often occur on a large scale. At one place in China 1000 persons were drowned by the overflowing of a river. At another point a vast area of country has been devastated by floods, and nearly 10,000 people were drowned, or killed by falling houses. Calamities this season are numerous and appalling.

THE late Dr. Agnew, of Philadelphia, said that catarrhal affections were almost unknown among the Quakeresses whom he attended, and he ascribed it to the fact that the Quaker bonnet protects the back of the head and the nape of the neck from cold air. So says one of our exchangers. There may be some truth in what the doctor says. At least our sisters will do well to adhere to the use of the Quaker bonnet.

A STATEMENT was published in the MESSENGER some months ago, referring to the action of the Missionary Committee in suspending the mission work in Washington, D. C. It is but justice to Bro. W. M. Lyon, the missionary at that place, to state that the work was not suspended on his account. The suspension grew out of misunderstandings which were fully explained and settled, and the work is being carried on again. This is published by request of the Missionary Committee.

ON the last page of this issue will be found the standing notices of the feasts that are appointed for August and September. Those for October will appear later. Look over the list and if your feast for August or September is not in the list, write out a notice, mail it to us, and we will place it among these standing notices. Standing notices for October feasts need not be sent in till the middle of August. All those wishing their feast announcements kept standing should write them on a slip of paper, or postal, separate and apart from all other business.

FOUR expeditions start out this season for the purpose of finding the North Pole. It would seem that among them might be some able to reach the spot where all points meet. More than likely most of the men will find their frozen graves sooner than the Pole. Job, fifteen hundred years before the time of Christ knew as much about the North Pole as the most learned in the present age. He says, God "stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job 26: 7. The north is an empty place and that is as much as we know about it.

BRO. J. G. ROYER and wife have reason for great rejoicing. They have raised a large family and all their children are now members of the church. Their youngest daughter was baptized Tuesday evening, it being her thirteenth birthday.

THE man who will do nothing just because he cannot do a great thing is likely to spend his life doing nothing but getting ready for a world where there is nothing to be done. Who would do great things must first learn to do little acts.

ON a postal just received, Bro. Lyon of Lexington says: "I am glad to tell you that we have substantial evidence that God is blessing our feeble efforts here. The elderly lady, England, to whom I referred in a previous issue (in this issue) is now quite anxious to be baptized into the true body of Christ by the baptism, and others, we have reason to believe are nearing the kingdom. Praise the Lord."

A WHOLE nation is shocked over the great loss of life among the firemen in Chicago. While in faithful discharge of their duty, 25,000 of them were burned to death, in the great 25,000 horror-stricken people who could do no assistance. The Cold Storage Building, the awful calamity happened, is called a "trap." People are horrified at the thought that such a structure should have been permitted to do business. Yet there are in that great city several thousand saloons that are more of a trap than the ill-fated Cold Storage Building. They are daily sending more men to perdition, families to ruin than did the fatal fire. Let us rest easy about the saloons because they are coming accustomed to them.

SOME of our correspondents are producing short, interesting articles. That is good. We would like to make a specialty of short articles. Our readers like them and so do we. Some read a short essay to where there is no more to read a long one. If one has much to say on an important subject, the better way is to write short articles and more of them. We have a number of long essays that are not interesting as a whole, but they contain excellent points. We are cutting them down to leave only these good points, hence they appear in the paper very much abbreviated. This will make good, interesting reading. This is so that those who see their production that shape will know why it is done.

## LIBERAL GIVING.

THE members in Northern Illinois who come somewhat noted for their liberality in giving, we are glad to report, shows no signs of stopping. During the last few years they have given various charitable and missionary purposes over twenty thousand dollars, in addition to the thousands of dollars given to educational institutions, and yet they are, as a rule, steadily increasing in wealth. They are building better homes, barns and greatly increasing and extending their business both in the country and in the city. Not a few of them are retiring from their old homes and seeking comfortable homes in the city in order to enjoy more convenient church privileges. Still they are keeping their liberal giving. It seems that the more they give, the more the Lord blesses them. Their writing their growing crops are delightful. No one can travel over this country without being charmed with the appearance of the people. Certainly our members have



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to complain, for if all goes well they will have enough to fill every available store room within their reach. We surely ought to take courage and thank God. And now, since the Father of our spirits is so greatly blessing us, let us not be unmindful of the many obligations that he has placed us under to help build up and maintain the charitable works that are for those less fortunate than ourselves. The people who give liberally lose nothing in this world, but on the other hand may gain immensely in the world to come. Fortunately the ministers, and especially the elders, in Northern Illinois, preach the duty of giving and spreading the Gospel with the same power that they dwell upon any other requirement of the Scriptures. The minister who undertakes to preach against raising money for worthy purposes soon finds himself losing influence among his own members as well as among those in adjoining congregations. And while we commend our members for their growing liberality, we urge them to make still greater efforts to retain and even increase the spirit of simplicity, hospitality and brotherly love so long characteristic of our people.

J. H. M.

#### THE BRETHREN'S ALMANAC FOR 1894.

The time is now here to make preparation for the Brethren's Almanac for 1894. Our readers are sufficiently acquainted with the nature and necessity of this publication to require no particular explanation of its scope and mission at this time. It usually finds its way into nearly all the families in the Brotherhood, and it is important that its pages be filled with matter that will prove profitable and interesting reading in the family circle. Hence we solicit from our readers the best of reading matter for its pages, such as biographical sketches, short histories of well-known churches, interesting incidents pertaining to the lives and labors of our early ministers, short and pointed articles relating to moral, religious, family and business interests. Short, spicy paragraphs, bringing out some keen moral, religious or doctrinal lessons are in demand. A few well-prepared, but short articles in defense of the leading points of our doctrine might be used. Send us plenty of good matter so that we may select from it only the best. All productions for this purpose should be marked "For the Almanac."

The ministerial list is a very important item. In spite of all of our efforts a number of errors may be found in this list. This is largely owing to the fact that people fail to report the errors to us. We hope that our readers will give this matter special attention, and immediately report to us every error found in the list. Do not wait for some one else to report, for if you do, it may not be done. A number of our ministers have died and a few have possibly been retired from the ministry. These names should be reported so we can leave them out. A number have been elected to the ministry and should be placed in the list. Still others have changed locations and it should be stated where they have moved from as well as where they are now located. Be it remembered that all matter intended for the Almanac should be written on paper separate and apart from everything else. Under no circumstances should Almanac matter be written in connection with that intended for any other purpose.

We will also have room for a few unobjectionable advertisements. Please write us for space and terms.

#### THE BRETHREN'S HYMN BOOK AND HYMNAL.

SINCE our Annual Meeting has decided that it is not best at present to make any change in our Hymn Book, the publishers have issued a new edition of the Hymn Book and Hymnal. One of the objections to the books was that they were too high in price. This objection was partly met several years ago by a reduction in the price, the reasons for which were given at that time. We again announce a further reduction in the price of the Brethren's Hymn Books and Hymnals. The cost of publication does not justify this reduction but we are anxious to have the books more generally introduced and used in the song service in our churches, and to accomplish this purpose we are willing to bear part of the burden.

Heretofore we have used fine linen paper for our limp books only. In the new edition, just issued, we have used this kind of paper in all the styles of binding so that the arabesque and limp books will be about the same in thickness. The limp books gave such general satisfaction that we concluded to use the thin paper, although it costs more, in all our Hymn Books.

The books will now be sold at the following prices, postage or express prepaid:

##### HYMN BOOKS.

Arabesque, in fine paper, .....	35 cents
Limp, plain edge, .....	55 cents
Limp, gilt edge, .....	65 cents

##### HYMNALS.

Cloth, .....	70 cents
Morocco, plain edge, .....	90 cents
Morocco, gilt edge, .....	\$1.15

For the purpose of assisting churches to purchase and place in their houses of worship a full supply of our Hymn Books and Hymnals, we propose to give them a special price as follows:

Arabesque Hymn Books, fine paper, .....	\$3.00 per doz.
Cloth Hymnals, .....	\$5.00 per doz.

Postage or express prepaid. As we cannot afford to furnish the books at these prices regularly, it will be understood that this price is only for churches and not for individual members. We believe our Hymn Book compares favorably with other hymn books and our people ought to use them. At the prices now named every member of the church can have a book, and a few dozen can be placed in the meetinghouses for the use of visitors who do not have books. In this way the song service of the church may be improved and congregational singing kept up.

We hope our members will generally appreciate our efforts to give them the church Hymn Books and Hymnals at such unusually low rates. One reason that has been urged against the more general introduction of our Hymn Book was, that they were too high. While the price heretofore asked for books was much lower than that charged by other denominations for their books, we have now made a further reduction. Only large sales will justify this reduction and we hope our ministers will urge the use of our own book and see that our churches are fully supplied.

We also make special rates to our agents which will be furnished by application to this office.

No member of the church should be without a Hymn Book when they can secure a neat, leather-bound book with extra fine paper for thirty-five cents. And our churches should all have an ample supply of the Hymnals, for the price named for them is much lower than that for which such books are usually sold.

Send in your orders at once and let us have a revival of singing among us.

D. L. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

##### No. 51.—Ayun Musa.—The Wells of Moses.

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?"—Ex. 15: 23-24.

AND now we have crossed the Red Sea and are certainly standing not far from the spot where "Israel saw the Egyptians dead upon the sea shore." And what a sight that must have been to the sons of Jacob! To the fleeing slaves, who had served so many years in cruel bondage, the sea opened and they passed through on dry ground, "and the waters were a wall unto them on their right hand and on their left." The Egyptians, in hot pursuit, sure of their prey, followed in great haste. But as they pressed forward confusion seized upon them, and then suddenly the walls of water are loosed and Pharaoh's host is struggling and drowning in the midst of the sea. What a wonderful deliverance for the fugitives who stood on this very shore so many centuries ago! How they must have rejoiced as they saw their terrible enemies overthrown, and realized for the first time that they were free from the bondage of Egypt. No wonder Moses and all the people sang unto the Lord this glad song of deliverance:

"I will sing unto the Lord, for he hath triumphed gloriously: The horse and the rider hath he thrown into the sea.

The Lord is my strength and song,  
And he has become my salvation:  
This is my God, and I will praise him; my father's God and I will exalt him.

The Lord is a man of war;  
The Lord is his name.  
Pharaoh's chariots and his host hath he cast into the sea:  
And his chosen captains are sunk in the Red Sea.

The deeps cover them:  
They went down into the depths like a stone.  
Thy right hand, O Lord, is glorious in power,  
Thy right hand, O Lord, dasheth in pieces the enemy.  
And in the greatness of thine excellency thou overthrowest them that rise up against thee:

Thou sendest forth thy wrath, it consumeth them as stubble.  
And with the blast of thy nostrils the waters were piled up,  
The waters stood upright as an heap;  
The deeps were congealed in the heart of the sea.

The enemy said,  
I will pursue, I will overtake, I will divide the spoil:  
My lust shall be satisfied upon them;  
I will draw my sword, my hand shall destroy them:  
Thou didst blow with thy wind, the sea covered them:  
They sank as lead in the mighty waters. Who is like unto thee, O Lord, among the Gods?

Who is like thee, glorious in holiness,  
Fearful in praises doing wonders?  
Thou stretchedest out thy right hand,  
The earth swallowed them.

Thou in thy mercy hast led the people which thou hast redeemed:  
Thou hast guided them in thy strength to thy holy habitation.

The peoples have heard, they tremble:  
Pangs have taken hold on the inhabitants of Philistia.  
Then were the dukes of Edom amazed;  
The mighty men of Moab, trembling taketh hold upon them:

All the inhabitants of Canaan are melted away.  
Terror and dread falleth upon them;  
By the greatness of thine arm they are as still as a stone;  
Till thy people pass over, O Lord,  
Till the people pass over which thou hast purchased.  
Thou shalt bring them in and plant them in the mountain of thine inheritance,  
The place, O Lord, which thou hast made for thee to dwell in,  
The sanctuary, O Lord, which thy hands have established.  
The Lord shall reign forever and ever.  
For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea."\*

Mounting our donkeys with Mohamed as our leader, we start on our way for the wells of Mo-

\*Exodus 15: 1-19, Revised Version.



ses. Our route traverses the desert with the Red Sea to our right, while the great wilderness of the wandering stretches out to our left. Toward the west a distance of some thirty miles from the springs of Moses' tower, the Ata-Kah Mountains present a beautiful and picturesque appearance. Next to the sea the wall of the mountain rises almost perpendicularly to a considerable height. Here doubtless the retreat of the Israelites was cut off and their only means of escape was through the Red Sea.

We are now, beyond all doubt, following the line of march taken by Moses as he led the army of Israel toward Mount Sinai. Every step reminds us, over and over again of the Bible, and we can understand it better and better as we follow the route of the Exodus and find that the conditions here, even after the lapse of more than three thousand years, agree so well with the statements made in the Book of books. Continuing our journey we see in the distance an oasis in the desert. A beautiful grove of palm trees are waving their branches in the air and we have no need that Mohamed should tell us that these palms grow at the wells of Moses. We know that this is the only oasis in all the desert near the place where God opened the waters of the sea for his people to pass through. After our tiresome ride across the desert, the green oasis and the inviting shade of the palms presented a beautiful sight, in striking contrast with the sand of the desert. We rode up to the largest of the wells and were met by the Sheik of the band of Beduin Arabs who have their home here. He bade us welcome and we dismounted and were soon resting beneath the shade of the trees. We ate our noon day lunch in a small building erected for that purpose, for the use of which the Sheik expects a generous backsheesh, and then started out to explore the place.

From the elevation which we occupy we have a fine view of the surrounding country. Only a few miles away are the waters of the Red Sea. This is the boundary line between two continents, Asia and Africa, and while we are on Asiatic soil we have before us part of the African Continent. They approach each other like giant rivals. As Schubert says: "Asia and Africa seem to scowl at each other across the Red Sea like wrestlers who have divested themselves of their garments and are on the point of entering the lists to fight a fierce battle for the sovereignty of the world. On the African side the Ata-Kah Mountains present a bold and menacing appearance, while the dreary desert of Asia, situated among the Gebel er-Raha, bids defiance to its loftier adversary." At our feet lies the plain where Israel encamped by the waters of Marah and it needs but a glance to show us that it meets all the requirements named in the Bible. It was in every respect a delightful camping place with the single exception that the waters were bitter until they were miraculously healed by Moses.

Speaking of the view at this place McGarvey says: "We could see at a glance that this spot answers all the demands of the Scriptures as a landing-place for Israel after crossing. A gently-ascending tract, one mile wide, and stretching about five miles up and down the sea shore, an abundant supply of water for immediate use, and an easy march of three days to Marah, only twenty-five miles distant, are the features it presents; whereas, but a short distance above, there is no sea to cross, and immediately below there is a

perpendicular shore, at least fifty feet high. Looking directly across the sea, there is plainly to be seen the gap in the mountains on that side, suitable for Israel's approach to the shore."

There are at least a dozen springs or fountains at this place. Porter counted twelve, while Dean Stanley places the number at seventeen. The water in some of them is sweet enough for drinking purposes, while in others it is brackish and bitter. The largest of the fountains, lying on the upper side of the oasis, is surrounded by a wall which was built to keep the drifting sand from filling it up. The basin inside the wall is forty-six feet long, thirty feet wide at one end, and twenty-seven feet at the other. The water forces its way up through the soft, black mud, bringing with it numerous gas bubbles which burst as they reach the surface. Thrusting a cane or stick into the mud and drawing it out again, the hole thus made becomes the source of a new fountain. From the larger fountain the water flows through an opening in the wall, forming a beautiful little stream some two feet in width and four inches in depth. It then is led into the gardens, five in number, which it irrigates and fertilizes. Several other fountains which do not have outlets also supply water, which is used to irrigate the oasis. Around the fountains vegetation grows luxuriantly, and the date-palm, the tamarisk, the acacia and the pomegranate thrive in abundance. With the care given the gardens by the Arabs, they are not what we should call well kept. If properly cultivated and cared for they might be made to bloom as a garden of roses in the midst of this perfectly barren desert.

About one thousand paces from the largest fountain stands a solitary palm tree at the foot of a little hill, on the top of which is a fountain four feet in diameter and nearly two feet deep. The water is quite bitter and sickening to the taste. The bottom of the pool is covered with black mud, and the water which runs away in small streams is soon swallowed up by the desert sand. It seemed to us that it was almost a miracle in itself that not only this but all the fountains here force their way to the top of hills and a ridge some twenty or thirty feet above the level of the tract which is spread out between them and the sea. We cut some branches from the palms and tamarisk. The latter may have been the kind of tree Moses cast into the water. Not forgetting the backsheesh for which many hands were held out, we rode away from Ayun-Musa on our return to Suez. We were carried from the shore to our boat without mishap. The donkeys were driven into the water and swam to the boat and were then lifted on board.

Before landing at Suez we crossed over the sea to where the red coral abound. A stiff breeze was blowing. Our sails were hoisted and our boat cut through the water very rapidly. After sailing some miles we could see the corals at the bottom, and occasionally a gleam of light reflected would tinge the waters and give them the color of blood. May it not be possible that the sea has its name from these red corals and the red tinge of water above them, and not to the reddish sand on the sea shore, as some travelers have supposed? One of our boatmen divested himself of his clothing and diving down head first he brought up from the bottom handfuls of the beautiful red coral, some of which we take with us as a memento of our sail on the Red Sea. We reached our hotel late in the evening.

D. L. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Not Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### I Have Been Wondering.

SINCE reading the essays in the GOSPEL MESSENGER in regard to Primitive Christianity have been deeply interested in them, for I believe they set forth the true principles of the Gospel, all the subjects treated, as far as I am capable of judging.

Now since the Brethren claim to believe in trying out all the principles and teachings of the Gospel, as commanded therein, I have been wondering why it is that they seem to have overstepped their bounds in one very essential particular. Paul tells us we are "labourers together with God," 1 Cor. 3: 9; 2 Cor. 6: 1.

While reading the sermon by J. B. Brumbaugh in GOSPEL MESSENGER No. 20, subject, "Labourers wanted," I was made to wonder how the Lord could be expected to send laborers into the world when he is not permitted to do his part of the work. We sometimes hear complaints of mistakes being made in putting men into the ministry. And why is it? I believe it is because the Lord is not permitted to perform his part of the work; if he were, there would be no mistakes. The Lord never makes any mistakes. Then, not follow the teachings of the Book as laid out in Acts 1: 23-26; as well in this as in other things?

Twenty years ago there was a great deal of washing done by the double mode, but now I believe in most parts of the Brotherhood it is in the right way, and there is no confusion. I am with everything when done in God's appointed way; there will be neither confusion nor mistake. I will offer merely as a suggestion, a plan which it seems to me the Lord might be permitted to do his part of the work, and not do violence to the Scriptures.

We will suppose a church is in want of a minister and she, in choosing, gets three candidates before the church, but she wants only one. Let her proceed according to Acts 1: 24. Suppose she take a slip of paper and write on it the "Go and preach!" Then take four hymns—one for each candidate, and one for the church. Then let some (one) person place the slip of paper in one of the books and spread them open. Now let each candidate go and take a book, and if the Lord wants either of them (at that time) to work in his vineyard, you will find the slip of paper, with the command to go and preach, in one of the books chosen. If he does not choose either of them, I believe you will find it in (the Lord's) book. Who directs the band of the Lord to take? If one of them gets the command to go and preach, who sends him, the church or the Lord, if done according to Acts 1: 26?

When one gets a command to go and preach that way, who will say he has not got a legitimate mission? Pray ye the Lord of the harvest, he will send forth laborers into the harvest field, then give him the privilege of sending them his own appointed way. REUBEN WELLS.

Rich Hill, Mo.

### REMARKS.

With all due respect to our brother's opinion, we must insist that there is no Bible authority for placing slips of paper in hymn-books or any other books, and permitting the candidates to make their own selection of books, and thus



means of electing themselves to the ministry. So far as God's helping to make the choice is concerned, he can do that through the members who cast their votes, as well as he can move the hand of a special candidate to take a particular book. We see nothing in the book plan to give it preference over the voting plan. In fact, there is not an intimation in Acts 1 that books were used in casting lots.

Be it further borne in mind, the lots were not cast by the two candidates, Barsabas and Matthias. They did not pick up the books and in that way determine who was to serve in Judas's place. The lots were cast by the apostles, and resulted in the selection of Matthias. This is made plain in the Revised Version which says: "And they gave their lots for them; and the lot fell on Matthias." Acts 1: 26. Or, to paraphrase it, we have this reading: "And the apostles gave their lots for Barsabas and Matthias; and the lot fell on Matthias." Thus it will be seen that the two candidates were passive,—took no part whatever in the election. God worked through the eleven apostles and not through the candidates.

In a former editorial, in No. 28, we showed that the election in Acts 1 was an extraordinary one, and was held prior to the dispensation of the Spirit, which commenced on the Day of Pentecost, and was not intended as a precedent for future elections. For our model by which to hold an election, we must go to Acts 6, where mention is made of the seven being selected by the members and set before the apostles for confirmation. Here we have an account of an election held under the dispensation of the Spirit, in which dispensation we now live. This is our precedent. We hold that the responsibility of electing ministers rests with the church. For this purpose God works through the church. He has, in various parts of the New Testament, told the members just what kind of men to vote for, and when the members carefully follow the directions given by God they make no mistakes. But because they are not properly guided by the Gospel, they cast their vote for men who do not come up to the standard named in the New Testament, and thus mistakes are sometimes made.

We want men elected to the ministry by the church. Then we want them to feel their responsibility to the church as well as to God. Occasionally a minister claims to be called directly by God, and he can do as he pleases, being responsible to God alone. This is too much the result of these, so-called, direct calls to the ministry. God has placed the work of evangelizing the world in the hands of the Holy Spirit. The Spirit employs the church as an agent in this grand and far-reaching evangelistic undertaking, and influences her to commit the Word only to faithful men who shall be able to teach others also. 2 Tim. 2: 2. In their manner of holding elections we think that our brethren have the right principle if they will use the necessary wisdom.

J. H. M.

From the Boon River Church, Iowa.

OUR love-feast was a blessed occasion. Surely we should feel it a blessing when we can feast upon the rich blessings of heaven. We rejoice to say that four dear souls have made the good confession to live faithful until death and were baptized. Many others are very near the fold.

Our council occurred on Thursday before our feast, with our elder, Wm. Ikenberry, present,

from Waterloo. Bro. Ikenberry remained with us during our love feast. Ministers present were brethren J. F. Ikenberry, John Ridenour and Jefferson Mathews. Other brethren and sisters were also present from far and near. Our meeting-house was well filled on Saturday night. We had good attendance, and forty-three communicants. On Sunday and Sunday night we also had good attendance. We are glad to learn that our Brethren in Wright County have organized a Sunday school at the Dallas Center schoolhouse, with sister Bowman, eldest daughter of Bro. Ben. Bowman as Superintendent. Bro. Mathews will preach at this place. May the Lord grant them success in this good work. We again invite those who are seeking homes, to come and visit Hancock and Wright Counties before buying elsewhere.

DANIEL ASCHENBRENNER.

Shilson, Hancock Co., Iowa, July 3.

## A Sad Accident.

BRO. JOHN FYHOCK (near Pleasant Valley, Indiana Co., Pa.,) brought home a load of boards on Friday, June 30, and left it standing on the wagon at the end of his barn. He secured the wagon by putting on the brakes. On Saturday following, in the afternoon, his three little children climbed up on the wagon to play. The ground where the wagon was standing was sloping and to the left, at a distance of about two rods, was a deep spring gutter, coming down from the house. The children releasing the lever of the lock, the wagon at once started backward. The tongue (or pole) of the wagon must have turned to the left, thus running the wagon into this deep spring gutter, with the rear end up the hill. In this way the wagon upset lengthwise into the gutter, falling on top of the children and pressing them partly into the mud. Help came almost immediately. Bro. Fyhook, wife and two neighbors removed the mud and water from the face of the little girl so she could breathe. Then they raised the load to get the other children out, but when they did get them out, life had already taken its flight from the oldest little boy. The other two were seemingly not much hurt. This was a very great affliction for Bro. John and sister Fyhook.

ISAAC SECRIST.

Onberg, Pa.

## A Visit to Minnesota.

In response to a call, made by the Winona church, Minnesota, I left home June 16, and arrived at Lewistown on the evening of the 17th; from which place I was conveyed to the home of Bro. J. H. Wirt and family for the night.

Sunday morning, the 18th, we repaired to the meeting-house near by to attend a Sunday school, with Bro. Wirt as its leader. Following in connection with the Sunday school was our first meeting with the brethren and sisters of the Winona congregation. While the Sunday school was in progress we were informed that there were present three applicants for membership by baptism. Accordingly we met at the water at 3 P. M., to administer the sacred rite in the presence of a large assembly. The applicants were all sisters whose beginning in the good work indicated sincerity and a deep work of grace in the heart, and we trust their lives and examples will continue to be such as will confirm this impression. We met again for meeting in the evening, and continued them during the week, with a growing interest.

On Saturday, the 24th, we met for public worship in the forenoon, and in the evening for examination and Communion services. Just prior to the examination services a choice was held for one to serve in the office of deacon, resulting in

the election of Bro. Christian Wirt, a brother of promise. During the installation services Bro. Jacob Wirt was also advanced to the second degree of the ministry. Our prayer is that these dear brethren may have grace to serve faithfully in their several offices and that sister C. Wirt may be a faithful deaconess.

When the time arrived for the evening services the house was filled with people and some did not get in; but with all that, the best of order prevailed. The number of communicants did not exceed thirty, yet to me it was one of the most enjoyable feasts I ever attended, and to all appearances the joy was mutual.

Sunday, the 25, we met again at 10 A. M., for children's meeting. This was not only an enjoyable but, we trust, a profitable occasion. Following this meeting, at 11 A. M., was the regular meeting, after which another one requested to be taken into the number by baptism—the husband of one of the three baptized the previous Sunday. At 3 P. M., we met at the stream again and administered the rite of baptism to a penitent soul who was fully ripe for the harvest.

One more meeting in the evening and our series is closed. The number of meetings, in all, including children's meeting and the baptismal meetings, was fifteen.

On the morning of the 26th, I took my leave of the brethren and turned my face homeward where I arrived in safety and health the next morning. After looking around over the farm and noticing the rapid growth of the crops, with the prosperity and health of the family, I was made to feel that I had made little or no sacrifice compared with the blessings of God, so abundantly bestowed. May the abundant grace of God and the fellowship of his spirit be the rich inheritance of the saints at Winona (whose isolation makes them deserving of the prayers of the church and favorable notice of ministering brethren in their travels) is my prayer.

D. B. EBX.

## Programme of Ministerial Meeting.

THE following is a programme of the Ministerial Meeting for the First District of Virginia, to be held at the Brethren church, Franklin County, Va., commencing at 10 A. M., Aug. 25 and 26:

1. "Family Worship, Importance of and how Conducted."—B. F. Moomaw, Henry Beahm and D. Peters.
2. "General Pulpit Criticism."—Wm. Robertson, Geo. Graybill, and A. J. Pursley.
3. "Non-conformity to the World."—J. W. Eller, D. A. Naff, and I. N. H. Beahm.
4. "Church Government."—P. S. Miller, T. C. Denton and Henry Ikenberry.
5. "The Duty of Ministers to the Church and to one Another."—W. H. Naff, Sam. P. Reed, and D. N. Eller.
6. "Duty of the Church to Ministers, Spiritually and Financially."—C. D. Hylton, B. E. Kessler and M. Dickerson.
7. "The Prayer Covering."—J. B. Naff, Riley Flory and S. L. Boon.
8. "Church Meetings, How Conducted and How made more Interesting."—Jonas Graybill, Sam. Crumacker, R. L. Peters.

All interested in the District are especially invited to attend and take part.

DANIEL PETERS,  
J. W. ELLER,  
C. D. HYLTON,  
T. C. DENTON,

Committee.

The Fourth of July, 1893.

ANOTHER mile-stone has been passed in the journey of life, and we are glad to be able to



place on record a history of the day as a fresh token of the loving-kindness of our God, whose mercy endureth forever. According to previous announcement a grove meeting was held at our home, near Ottawa. A company of seventy-four assembled. After song service a precious Gospel sermon was preached by Eld. Geo. Wise, of Olathe, on the joyful theme, "Salvation." Then a good, sociable basket dinner was partaken of by all.

At 3 P. M., we had another strong sermon by Sampson Harehman. Judging from both words and looks, all, both young and old, thought it was good to be there, and honor our Master. Let us ever render unto our Great Ruler thanksgiving for civil and religious liberty, especially for the law of liberty, given through Christ. We will ever cherish a bright memory of the day just passed with our brethren and sisters, kind neighbors and friends.

Any brethren and sisters, desiring to change location, will find a welcome in the Ottawa church, and plenty of work in the vineyard. Some are looking into the church, "almost persuaded." We are thinking of building a meetinghouse ere long. JOSEPH & FANNY MORROW.

From Spring Gap, W. Va.

SINCE our last writing we have enjoyed some good meetings. May 29 Bro. Benjamin W. Smith, of Barnes' Mills, baptized two more precious souls. Some said it was the most solemn scene that was ever witnessed. Others are counting the cost. We hope and pray that they will soon join in with the people of God.

Bro. Smith and Bro. Robert Wolford came June 24, and remained till Sunday evening. We had two sermons preached on Sunday. Bro. Daniel B. Arnold was to have been with us, but was hindered by some cause. We think we express the sentiment of many when we say it was a good place to be. Our hopes were made brighter by the cheerful songs, and we were encouraged on our pilgrimage to the Eternal City by the hearty admonition of our brethren. The result of our meeting may be seen many days hence.

Our Sunday school is progressing under the efficient management of our Superintendent, Bro. James B. Reese. We believe that Bro. Reese is an earnest worker for the cause of Christ. We certainly have occasion to praise the Lord for his goodness and for the privileges we have enjoyed. May Zion continue in prosperity!

ANNIE B. SHANHOLTZ.

From Hollow Poplar, N. C., to Martin's Creek, Tenn.

THE writer and Bro. Marion Lochorn went to fill an appointment on the Saturday before the first Sunday in June. We preached Saturday at 11 A. M., and also at night. Our Sunday morning appointment conflicted with Mr. Horley's appointment. (He is a Disciple minister. He contended for his time and preached and called for additions. Two joined his church.)

After a five minutes' intermission the people came together again to hear a sermon from us. We preached from John 1: 29. At the close we invited them to join our band. Two came out on the Lord's side,—two young men. We had service again at 4 P. M. At the close of the services we made another call, and another one came and gave us her hand, a prominent lady, a member of the Presbyterian church. We also preached on Monday.

The congregations seemed to be deeply impressed and invited us to come again. So we went back June 4 to baptize the three applicants. We preached Sunday at 10 o'clock to a large congregation, and then retired to the water and bap-

tized the three applicants in the name of the Holy Trinity, in the presence of about 300 people. Some said they could go home satisfied that that was the first time they ever saw trine immersion. We intend to give as much time as we can to the ministry.

ELHANON PETERSON.

From Washington, D. C.

THE following incident may bear relating: On last Friday evening, while pursuing the Father's business, I saw at a distance before me an elderly lady, dressed very plainly, and wearing a bonnet such as is worn by our plain sisters. My first thought was, "I wonder if she may not be a sister?" My next thought was, "I shall soon decide that question." I at once increased my speed, in order to overtake her as soon as possible. I soon came within a short distance of her, but just then she suddenly turned aside and entered a private residence, which caused me first to hesitate a little whether I should go so far as to call for her, but on coming nearer I discovered that in this house "The Central Union Mission" had one of its branches, and the services were already in progress. Glancing through the window, I saw the object of my pursuit just sitting down with her Bible in hand and beginning to put on her spectacles. I had not time then to go in and wait till services were concluded. Now what should I do? Just then a boy entered the door and I asked him to please "tell that lady with the 'Quaker bonnet' on to step to the door." My request was complied with, and very soon I had related to her why I had thus called upon her. I gave her "The Brethren's Card" with my address and appointments, and kindly invited her to our meetings.

Sunday morning came, and with it came our newly-made friend, though she did not arrive till after our services had been opened in the usual way, being late on account of the long distance she had to walk. No sooner had she taken her seat than she began to praise the Lord audibly, with tears in her eyes, and blessing his name for "what her eyes had seen, and her ears had heard."

At the close of the meeting she commenced to weep and said, "I must unburden my heart before you." And Oh, what a sad story! I will never forget the impression made on our little audience, as she lifted her eyes and hands toward heaven while the tears were streaming over her cheeks, and she told that her son and his wife, with whom she lived, were both infidels, and asked her Heavenly Father to have mercy upon them, and also entreated us, as his true children, to pray for them.

At my request, she staid with us till the time came for my evening appointment in another part of the city, but she assured us before she left that she now expected to be with us regularly, if God spared her. She has a wonderful history, but I can not give it now. She was born in England. She was quite anxious to learn all about our doctrine, and after giving her what I could, she said, "You are nearer the Bible doctrine than any people I have ever found. I learned from her that it has been her custom to attend these meetings (such as the one where I found her) and whenever an opportunity was given, she does not fail to put in a strong plea for a return to the primitive faith and practice. But I must not forget to say that since I had given her the tract on Friday evening, she had advertised us not a little by making inquiry about us and our doctrine. Her infidel son said, "Yes, I've heard of them, and from what I know the Dunkards are a good, moral people. (Not such a bad endorsement to come from an infidel, was

it?) A lady friend of hers said, "Yes, Dunkards are nice people and all that, but were you, I wouldn't walk so far to their meetings when you can attend good meetings much nearer home." But she came.

I only wish there could have been ten thousand people present to hear her tell her sad experience. It would have melted a heart of stone. May all who have the cause of Zion at heart pray for us who, in our weakness and impotence, are striving to build up the Lord's work in this wicked city! W. M. LYNN.

315 Ninth St., S. E., July 3.

From the Canton Church, Ohio.

THE Communion meeting at the Centre Church, in the town of Canton, Ohio, was held June 24. Our elder, S. Sprankle, and a number of ministers and members from abroad were with us. About a hundred communed. Those services are calculated to remind us of the necessity of leaving aside every sinful thought and practice and being ourselves better men and women, in that we may be able to perform the duties assigned us by the Lord.

June 25, at 10 A. M., was the time appointed for children's meeting. Some of the ministers present at the Communion meeting the evening previous, remained with us and gave some advice to the children, and the Sunday school general. GEO. S. GIBSON.

Louisville, Ohio.

From the North Solomon Church, Kans.

WE met in regular quarterly council June 24. Our elder, B. B. Whitmer, was with us and gave us very good admonitions. Love and union prevailed. The same day three were added to the church by baptism. There was much rejoicing among the saints, and we trust also among the angels.

Our love-feast will be held Sept. 16 and 17, at the house of Bro. Wm. Taylor, nine miles east of Smith Centre, and ten miles north of Portis, Smith County, Kans. We hereby extend a hearty invitation to surrounding churches. Need ministerial help. ISAAC L. MYERS.

Portis, Kans., July 4.

"Summoned from the Field."

ON June 24, 1893, while plowing corn, I was summoned to the bedside of a very sick wife, a distance of seven miles. After hurriedly preparing myself I repaired to the place where prayer was desired. There I found Mrs. Akers very low with "consumption," so low that she could not speak above a whisper. She lay propped up in bed and would not let her feet touch the floor, fearing she would die before she could get down. She then informed me that she wished to be baptized. After a brief consultation with her friends, we decided to take her to a creek, a distance of one-fourth of a mile, and baptize her.

After it was decided to baptize her, her husband also requested to be baptized with his wife. We repaired at once to the water, and I baptized Bro. Akers first, while his children and friends stood on the bank, shedding tears. Then came the trying ordeal. Sister Akers brought, and we baptized her with great solemnity while the weeping children and friends anxiously to see the result. She was taken to her home and made comfortable. She expressed herself as feeling better. Two days later she was anointed. She is at this writing June 29, yet alive. NOAH R. ALUM.

Alum Ridge, Va.



From Anderson, Ind.

MAY 26 I came to this city (twenty miles west from Muncie) to engage in mission and tract work, not knowing whether any members lived here. In a month I had found my way to the homes of twenty. I soon learned what was needed. The following day, after I arrived here, I had the pleasure of attending a love-feast, five miles from here, in the Lower Fall Creek church. About one hundred members communed. Eld. Frederic Fessler and Bro. Joseph Holder are the ministers. They are both able speakers. Elders S. Olick and S. H. Myers, were present at the feast and seemed to be full of the Spirit while preaching "Christ and him crucified." That was a feast long to be remembered. This was the first time I had the privilege of washing feet as Jesus did, and as I believe he meant when he gave the command. My prayer is that the Lord will hasten the time when the ENTIRE Brotherhood will be of "one faith," and of the same practice in all the commandments!

June 17 I attended the council in this congregation for the purpose of asking the church to give us meetings in Anderson every two weeks; also a Sunday school and Bible Meeting. My request was granted by the church, providing I could get a suitable place in which to hold the meetings. Our first meeting was June 25. Two days before then I succeeded in getting a nice hall (No. 50 West Ninth St.).

July 2 we organized our Sunday school. Bro. J. S. Alldridge was elected for Superintendent. Yesterday, July 9, we had a soul-cheering and awakening sermon by our home ministers. The text was taken from Luke 10: 2. At 4 P. M. we met for Sunday school. We had forty-five scholars for a start. There we spent an hour and a half in a very profitable way. I would say that if any ministers should come through this city, they will please stop off and give us some meetings. One dear soul has lately accepted Christ.

ELLA RAFFENSPERGER.

From Martinsburg, W. Va.

THE members of the Berkeley church held their love-feast May 25. Though not so largely attended as some years, it was a very pleasant one. Brethren Jacob Weller and Eli Yountee, both from Maryland, were our ministerial help. Bro. Yountee officiated. We practiced the single mode of feet-washing. I hope the time will soon come when all our churches will practice that mode. One was baptized and an election held for a minister. Bro. Oliver Butterbaugh was elected and installed into the office.

Since our love-feast we received six by baptism, and we expect more in the near future. Some of them are the fruits of our prayer meetings.

Last Saturday, July 8, we held a council-meeting. Bro. Daniel F. Stouffer presided. It was a very pleasant meeting. Bro. Stouffer preached for us near town on Saturday evening, and on Sunday at Stokes' in the forenoon, to a full house. In the afternoon he preached in a large school-house near Dunkville. The people could not all get in; he was here four weeks ago and I hope he will come again before long, as he can do much good among us.

JOHN BRINDLE.

July 10.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Beatrice, Nebr.—Two have been received in the North Beatrice congregation by baptism, and two in the Beatrice congregation which have not been reported. Bro. A. Hutchison did good preaching the little while he was with us.—J. E. Young.

Washington, D. C.—In GOSPEL MESSENGER of recent date I said Martin Winer. It should have been Urner.—W. M. Lyon, July 11.

Laforge, Mo.—July 2 one more precious soul put on Christ by baptism. Bro. George Hornback was baptized last fall; now his wife joins him in the good work. They live fifty miles south of here and do not get to hear much preaching, but the MESSENGER does its work well, if people will only read.—Ira P. Eby.

Wetsel, Ohio.—The brethren of the Van Wert church at their last meeting decided to hold a harvest meeting Aug. 5, at 10 A. M. There will be preaching in the afternoon and evening; also, on Lord's Day morning at 10 A. M. All who wish to meet with us are cordially invited to do so.—Sarah E. Longanecker, July 10.

Anderson, Ind.—Inasmuch as I intend, the Lord willing, to spend some time in Iowa, this fall, according to promise, I will say to those who can make arrangements to suit and desire my weak efforts in the holding of some meetings, that they can address me at Unionville, Iowa, by Aug. 19, in care of W. H. Leavell, and at Anderson, Ind., till Aug. 12.—Joseph Holder, July 10.

Du Bois, Nebr.—We had our church council on last Saturday, July 9, and decided to have our love-feast on Saturday, Aug. 25, commencing at 4 o'clock P. M., to which we extend a cordial invitation to all. Place of meeting at the home of A. W. Miller, five miles south-west of Duker's, and eight miles south-east of Pawnee City, Nebr. The feast is to be in the Turkey Creek church, Pawnee Co., Nebr.—A. Berkeybile, July 11.

Tempe, Ariz.—Wife and I started for Glendale, a distance of twenty-four miles, June 30, to attend the council. We stopped all night with brother and sister Paret, to rest until morning. Business passed off pleasantly. At meeting in the evening we had a good congregation, considering it was in the midst of the harvest. We met at the house of the Lord the next morning at 10:30 A. M., that being the regular day for meeting at that place. We had the largest crowd we have had since we have been in the territory. And so the good work of the Lord is going along in the far west.—P. J. Eisenbise, July 4.

Post Oak, Jackson Co., Tex.—All brethren, desiring to come to the District Meeting of Texas, Oklahoma, and Indian Territory, to be held in Olay County, Texas, can come to Bowie, Texas, on the Rock Island R. R. They will please come Aug. 7 or 8. Trains arrive at Bowie, between 6 and 8 o'clock in the morning, and about five in the evening. The Denver and Colorado train arrives between 1 and 2. All that wish to come will please drop the writer a card to let him know when to meet them at Bowie, Texas. Our love-feast will be held Saturday evening. All are invited to come.—G. W. Rogers, July 10.

Prairie View, Kans.—Our love-feast was held in our new church-house June 24. It was a feast never to be forgotten by the writer. About thirty members communed. Three letters were granted to members moving away. Six members were received by letter. We were made to rejoice by two young sisters being received into the church by baptism, but were made to feel sad that others around us were not ready to go with us. Brethren G. E. Studebaker and Albert Vaniman, of McPherson, Kans., and Z. Henriks, of Conductor, Kans., were our assisting elders and ministers. Bro. Joseph Kinzie was elected to the office of deacon and duly installed on Sunday. We had a week's meetings in all, from which we received much strength and encouragement.—Ida M. Hudson, Painter, Kans.

District Meeting.—The District Meeting of the Middle District of Iowa will be held in the Deep River congregation, Poweshiek County, Sept. 8. Communion on the 29th. Persons coming on the Muscatine Western will be met at Thornburg, by notifying G. W. Hopwood of the time of their coming; those coming on the North-Western will be met at Deep River by notifying H. R. Taylor of the time of their coming.—H. R. Taylor.

Maple Grove, Kans.—The members of the above-named church met in quarterly council July 1. It was decided to dedicate our new church-house Sept. 17. The meetings are to continue the week following, and there will be Communion services Sept. 23 and 24. Members from adjoining churches are cordially invited to be with us, especially ministers. There will be no small grain to harvest, but the corn looks fine at this writing.—Aldula Thomas, Rockwell City, Kans., July 6.

Pine Creek, Ill.—It was a trial with us when we began two meetings and Sunday schools at the same hour every Sunday. Dividing the congregation was not thought to be good. It is gratifying to note that neither congregation is less than it was before. It is two instead of two halves. Last Sunday evening we closed a short series of meetings at Grand Detour, a little village on Rock River. We held sixteen meetings with excellent interest and one addition by baptism. There are a number, it seems, who are very near the kingdom. May the Lord help them to see the light more clearly. Bro. D. Vaniman preached in Polo twice on last Sunday, and at Pine Creek July 4.—John Heckman.

Walterton, Ind.—Sunday, July 8, was our regular meeting at the East church. We had a very large attendance. At the close of the services four made the good confession and were baptized. Others are nearing the kingdom. We have large congregations at our regular meetings, and many calls in the district, at new points, for preaching, which we are not able to fill at this busy season of the year. God be praised for the bounteous harvest! May all remember the "Go into all the world, and preach the Gospel," and those whose duty it is to go, that perishing souls may be reasoned and fed with the Bread of Eternal Life. May all heed the advice of the Annual Meeting and save the time and money they would spend in attending the World's Fair, by contributing to the missionary cause, and we shall have a glorious reward!—Jacob Hildebrand.

Spencerburgh, Mo.—I am a lone sister, away from my church home (which is in Butler County, Kans.,) and thought it would be some comfort to me to write a few lines to loved ones of like precious faith. I have had the privilege of attending church but once in twelve months, and that was just before I left my home in Kansas, to visit and minister unto my sick mother here in Spencerburgh, Mo. Our doctrine is not known here, and people look with undisguised astonishment at one so foolish, as they term it. This is a small place, but a great deal of wickedness is carried on, which makes my heart ache. I have loved ones here that only laugh and urge me to put aside all such notions as my church and the Bible teach me. While that does not change my views in the least, yet it saddens and disheartens me. Oh, if only some good missionary could come and preach a few sermons and show the people how they stand, it would, I believe, be the beginning of much good, and I feel as though it would strengthen me. I ask an interest in your prayers, that I may not weaken in the cause of Christ, and that I may do my duty toward my dear sick mother who is expected to live but a short while.—Nettie J. Worrell.



**Middle Creek, Iowa.**—We again had a season of rejoicing. Bro. G. W. Hopwood came to us July 1, and preached five sermons, we hope to the edifying of all. Two were baptized July 4. We think it is a good way to spend the Fourth by enjoying religious exercises.—*John Gable, New Sharon, Iowa, July 6.*

**St Joseph, Mo.**—I left home June 23, en route for the Northern District of Missouri, where, the Lord willing, we expect to labor in the mission field. I arrived safely and after meeting with the Mission Board of the District I entered upon the work assigned me. Feeling my weakness, I greatly desire the training of all the children of God.—*Wm C. Hipes, July 10.*

**Muenster, Texas.**—The Ministerial meeting in the District of Texas, Oklahoma, and Indian Territory will be held in the Pleasant Valley church, Clay Co., Texas, on Thursday, Aug. 10. A District Meeting will be held in the same place Aug. 11. We should like some of our northern brethren to be with us during these meetings, or during some of the summer months, as this is the time for meetings in the South.—*A. W. Austin, July 3.*

**Blue Ridge, Ill.**—We held our quarterly council Saturday, July 1. Everything passed off in a Christian-like manner. At the close of our council we went to the river side, where the ordinance of baptism was performed. Well might brother and sister Ashmore rejoice to see their young and only daughter forsake the world and spend the rest of her days with God's children. We decided to hold our Communion Sept. 23.—*Bertha Barnhart, Mansfield, Ill.*

**Glendale Church, Ariz.**—We met in quarterly council July 2, at 10 A. M. Much business came before the meeting, but all was disposed of in a Christian-like spirit. Eld. Peter Kollar, of the Mt. Zion church, Ohio, presented his letter of recommendation, and was received into full fellowship. The church chose him as their elder. We think of holding a love-feast in the near future. A visit from ministers or brethren will be appreciated. Parties will be met at the depot at Phoenix by dropping a card to the writer.—*H. L. Betz, July 3.*

**Round Mountain Church, Ark.**—June 11 I was in Madison County again, and preached three times. We had fair congregations and good attention. Yesterday was our quarterly council. It was a pleasant meeting. All seemed to be encouraged and are still willing to press onward. We decided to hold our Communion Sept. 23. We trust that some of our ministering brethren will come and assist us. Think of us. Here we have a large field to labor in and but one to do the preaching. In many places preaching is wanted and needed, but the temporal welfare must be looked after also.—*Samuel Weimer, Wyman, Ark., July 2.*

**Coon River Church, Iowa.**—A cooling and refreshing shower early in the morning, together with a worldly celebration near by, aided in making our love-feast on the 4th inst. a very quiet, enjoyable and profitable one. Brethren Gibson and Troup, of Maxwell, Webber, of Dallas, Folger of Osceola, with Long and Badger, of Panther, gave us a good supply of ministers. A large number of members and friends from neighboring churches gave us a well-filled and quiet house. Good preaching and the influence of the Holy Spirit under such favorable circumstances aided in making the meeting impressive and a power for good. For a number of years it has been our custom to have meeting on Independence Day and is likely to continue so.—*J. D. Haughtelin, July 5.*

**Farnhamville, Iowa.**—Our love-feast, held June 24, was a pleasant occasion not only to those engaged in the service, but to those who so respectfully and attentively listened, and beheld the solemn services. A gloom was cast over our meetings by the sad news of the death of Eld. Marcus Fowler, with whom we had arranged to conduct a series of meetings following our feast. A year ago he was prevented from being at our feast by his son getting his limb broken a few days previous. Now his work on earth is done, and we believe well done, since he entered the service of the Lord. His family has the sympathies and prayers of the Farnhamville church, as we only knew him to love him. Ministers from abroad were Eld. Joseph Trostle, and brethren Jacob Buterbaugh and Shank, who presented God's Eternal Truth with power.—*A. B. Woodard, Gowrie, Iowa.*

**Pleasant Hill, Iowa.**—According to appointment our love-feast was held May 26. There was a fair attendance, notwithstanding the inclement weather. The ministerial help from a distance was brethren J. M. Follis, of Monroe County, and Allen Whisler, of Appanoose County. One was reclaimed from the Old Order element, and one young sister baptized, who, we believe, will exert a wide influence for the cause of Christ. One was baptized at Libertyville church, the same having been reported as an applicant before, on the 4th inst. Twelve of us, besides our elder, took the train at Libertyville for the Appanoose County love-feast. To say that every one enjoyed the meetings only feebly expresses what was seen on every face. How much better to spend this national holiday in this manner, than to be carried along in crowds of revelry and drunkenness, as is generally the case.—*Willis Rodabaugh, July 8.*

### Literary Notices.

"Consolation," by Chauncy Giles, American New Church Tract and Publishing Society, Philadelphia. Price, 75 cents. We have seen no work so well calculated to console the bereft and broken hearted. We do not often read the entire contents of books sent for review, but this book is so interesting that it held our attention until the last page had been read.

"Turning Points," or great questions for young men and young women, by John L. Brandt; Standard Publishing Co., Cincinnati, Ohio, publishers. Price, \$1.50. We know of no book, aside from the Bible, that we would sooner place in the hands of a young man or woman just starting out in life. A glance at the partial contents will show the nature and scope of the work: "Privileges of the Present, and how to Embrace Them;" "Business: How to Choose it, and how to Succeed in it;" "Character and how to Build it;" "Associates and how to Choose them;" "Marriage and how to Consider it" (This chapter alone is worth the price of the book to any one, old or young); "Purpose, and how to Effect it;" "Small Beginnings and how to Cherish Them;" "Home and how to Adorn it;" "Heroes and who They are;" "Women, their Powers and Duties;" "Fast Young Men, their Ruin and Restoration;" "Reading, its Importance and Advantages;" "Money and how to Use it;" "Time and how to Improve it;" "Sin and What to do with it."

We cheerfully recommend this work to young people in particular, and older ones in general. It may be ordered from this office.

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**JONES—SANDY.**—In North Platte, Nebr., July 3, 1893, by the undersigned, Mr. James L. Jones and sister Ingabae Sandy, both of Wallace, Nebr. S. M. FORNEY.

**CLAWSON—WISE.**—At the residence of the bride's parents, July 4, 1893, by Isaac Sechrist, Mr. Harry Clawson and Miss Elizabeth Wise, both of Indiana County, Pa.

**FINKENBLINDER—RUTH.**—At the residence of the bride's parents, in the Prairie View church, Scott Co., Kans., July 3, 1893, Walter Finkenblinder and Emma C. Ruth. GEO. W. ARMANTROUT.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**COLLINS.**—In the Mt. Zion church, June 17, 1893, Margaret S. Collins, daughter of sister Mary Ann Collins, aged 17 years, 3 months and 21 days. Sister was a very intelligent young woman and highly esteemed all who knew her, but put off the one thing needful, and was thrown on her bed of sickness. Being concerned for her soul's salvation, she called for the Brethren and to the important work. She was permitted to die, and that she was ready to go, although gathered into the church the eleventh hour. The undersigned preached the discourse. REUBEN SHREVE.

**ROPP.**—In the Deep Water congregation, Henrico Co., March 28, 1893, William Ropp, husband of sister Beth Ropp, aged 74 years, 5 months and 3 days. Born in Hancock County, Ohio; was married to Elizabeth Wolford Nov. 14, 1847. To them were born ten children. He leaves a wife and four children who belong to the Brethren church, and three that are not members of the Brethren church. Funeral services by Bro. M. T. Baer. JACOB FAHNESS.

**WOMELSDORF.**—June 28, 1893, George C. Wormelsdorf, husband of sister Caroline Wormelsdorf, aged 67 years and 10 months. Services by Rev. Leshner.

**FYHOCK.**—In the Manor congregation, Indiana Co., Pa., July 2, 1893, by a wagon and load of boards upon him, Earl M., little son of Bro. John and sister Ella, aged 6 years, 4 months and 5 days. Funeral services by J. P. Irwin, from Matt. 24: 44. ISAAC SHREVE.

**STREETOR.**—In the Saginaw church, Mich., 1893, infant son of George and Lizzie Streetor, aged 10 months. Funeral services by Bro. Levi Baker.

**CARTER.**—In the same congregation, June 6, 1893, Amos Carter, aged 57 years, 9 months and 8 days. Funeral services by Bro. Levi Baker. JOHN E. ALLEN.

**HUGHES.**—At her home near Myrtle Point, June 20, 1893, of cancer, sister Angeline Hughes, aged 72 years, 4 months and 3 days. Sister Hughes has been a member of the church quite a number of years. She was the mother of twelve children. She leaves a husband and five children. She was anointed a short time before her death. Funeral sermon by S. S. Barklow from Num. 23: 10. G. O. C.

**HILL.**—Near Strongstown, Indiana Co., Pa., June 10, 1893, of pneumonia, Daisy E. B. Hill, daughter of Mr. Wm. Mrs. Irena B. Hill, aged 8 years and 6 months. This buried three of their children since last November. HANNAH.

**TETWILER.**—In the bounds of the Woodbury Bedford Co., Pa., June 19, 1893, Bro. Anthony Tetwiler, aged 82 years, 9 months and 29 days. Funeral services by Bro. J. L. Holsinger, at the Holsinger meeting. This brother, like others, put off the one thing needful, and he died before he did. He was then carried to his home, and was baptized by Bro. J. L. Holsinger. We take warning before it is too late! D. S. RAPP.

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament, and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance toward men, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God, and church militant.

It also maintains that Feet-washing, as taught in John 13, is a command of Jesus, and should be observed in the church. That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full communion with the Communion, should be taken in the event of the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to the ends of the earth.

In short, it is a vindicator of all that Christ and the apostles taught, and aims, amid the conflicting theories and modern Christendom, to point out ground that all must concede to be safe.

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## Announcements.

### LOVE-FEASTS.

- July 29, at 2 P. M., in the Juniata congregation, Juniata, Adams Co., Neb.  
Aug. 18, at 2 P. M., Little Walnut church, Putnam Co., Ind.  
Aug. 26, at 10 A. M., at John Ganey's, 3 miles south-west of Washington, Kans.  
Aug. 26, at 2 P. M., at the Crooked Creek church, Washington Co., Iowa  
Aug. 26, at 2 P. M., Soline Valley church, at Leo, I. W. Fitzwater's, 5 miles southeast of Lincoln Center, Ottawa Co., Kans.  
Aug. 26, at 2 P. M., Ogan's Creek, 5 miles southeast of North Manchester, Ind.  
Sept. 16, Geneva church, Elk Co., Kans.  
Sept. 16 and 17, North Solomon church, Smith Co., Kans.  
Sept. 20, at 2 P. M., H. F. Hargis church, Ind.  
Sept. 20 and 21, at 2 P. M., Scott Valley church, at the house of Bro. G. W. Slaughter, 3 miles north, and 1/2 miles west of Westphalia, Anderson Co., Kans.  
Sept. 21, at 10 A. M., North Manchester church, Ind.  
Sept. 22, at 4 P. M., Milmine church, Platt Co., Ill.  
Sept. 22, Yellow Creek church, Elkhart Co., Ind.  
Sept. 22, at 3 P. M., Franklin church, Decatur Co., Iowa.  
Sept. 22, Yellow Creek church, Elkhart Co., Ind.  
Sept. 22, at 4 P. M., Kewanna church, Ind.  
Sept. 22 and 24, at 2 P. M., Arnold's Grove church, Carroll Co., Ill.  
Sept. 23, Round Mountain church, Ark.  
Sept. 23, Avery, Mo.  
Sept. 24, at 4 P. M., Summit church, Somerset Co., Pa.  
Sept. 23 and 24, at 10 A. M., Sunfield church, Eaton Co., Mich.  
Sept. 23, Camp Creek church, McDonough Co., Ill., 7 miles south of Chester.  
Sept. 23, at 2 P. M., at the Oasis meetinghouse, 3 miles east of Summit, Ind.  
Sept. 23 and 24, at 10 A. M., Light Mile church, at Markle, Huntington Co., Ind.  
Sept. 23 and 24, at 10 A. M., Sabetha church, Nemaha Co., Kans.  
Sept. 23 and 24, at the Maple Spring church, German Settlement congregation, Logan, W. Va.  
Sept. 24, at 10 A. M., Sand Ridge meetinghouse, Sugar Ridge church, Ohio.  
Sept. 27, at 4 P. M., Bremen church, Marshall Co., Ind.  
Sept. 27 and 28, at 2 P. M., Rock Creek church, Whiteside Co., Ill.  
Sept. 28, at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.  
Sept. 28, at 2 P. M., Santa Fe church, Ind., 2 miles east of Bunker Hill, 6 miles south of Peru, and 1 mile north of Lorice, Ind.  
Sept. 28, at 2 P. M., in the Santa Fe church, Miami Co., Ind.  
Sept. 28, South Bend church, Ind.  
Oct. 6, at 10 A. M., Sugar Creek, Whitley Co., Ind.  
Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.  
Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.  
Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.  
Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.

### --- THE ---

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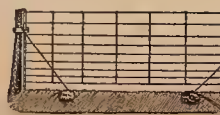
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., August 1, 1898.

No. 30.

## The Gospel Messenger.

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### FIVE SPARROWS.

"Are not five sparrows sold for two farthings?"

WE used the above text as a subject for last Sunday morning's sermon, and a line of thought was started that we could not, at least did not, complete. In using it now as an editorial we shall not try to reproduce what we said in our sermon—we never do, either in writing or speaking; neither do we review our editorials as we write them. We don't like to think along the same line a second time.

But to the five sparrows. Why use the illustration? A very important lesson was needed at the time, and no other illustration could so fully convey it to the minds of his hearers as this one. It was so commonplace, so simple, and yet so apt that it could not fail to be understood and accepted. It was a time when undoubting assurance was needed on the part of both the disciples and the friends of Jesus—those who had truly decided to cast in their lot with the new kingdom. A crisis was approaching, when men's hearts would be tried; and, that they might be able to

stand, it was necessary that they should have a sure foothold.

Men will stand in the midst of great perils if they can be sure that their feet are placed on a rock-bed foundation. And this is what Christ wished to give to his disciples, and, more especially at this time, his friends who did not have the many evidences of providential power that the chosen ones had.

Luke says "five sparrows for two farthings," while Matthew has it "two sparrows for a farthing." But it really amounts to the same thing, and no doubt numbers were used at that time in selling and buying sparrows the same as we get an orange for two cents or three for five cents. While at that time the farthing, as a piece of money, had no specific value, yet, in connection with the transactions named, it had, as to the things bought and sold, though not always the same.

In the illustration it meant the smallest used as a commodity for exchange, the same as we speak of our penny—a thing that we consider of scarcely any value at all. We say it is not worth a penny or cent. We simply mean that the thing is almost valueless, and so were these sparrows. Yet, as small and as valueless as they were, not one of them fell to the ground without the notice of our Heavenly Father. The lesson that he wished to teach was the special providence of God. And this is most clearly seen by placing stress on the "one." If one sparrow could fall to the ground without this notice the force of the illustration would be greatly weakened; indeed, it would be spoiled, because we could not avoid the feeling that that one would be ourself, even if we were sure that the ninety-nine thousand would be noticed and cared for. As we have it, there is positively no room for doubt, nor is there a possibility of any single one being the exception. With God there are no exceptions, as far as his providences go.

But what is the gist of the lesson taught? You say, The special providences of God. Yes, this is surely the very truth. But what are we to understand by these special providences? In what special way do they affect our lives? And are the good and bad alike affected by them? And if so, in what way? That the Lord, in a general way, provides for all his creatures is plainly taught in the Scriptures. And that there is a difference in the manner of his providences towards them, is just as plainly taught. When the Psalmist says, "He leadeth me," he evidently means those that are his by relation. And such alone can be the subjects of his special providences. His children by adoption are the ones who have a right to expect and look for these special favors.

Granting all this, the next question is, How are these providences to reach us? Do we have any part to do that these special providences may come to us, or may we fold our arms and say, "Here, Lord, I am ready to be blessed. Shower them down?" We fear that too many of us, in this respect, are willing to be passive subjects and say: "Thou art the potter, we are the clay,

make vessels—real nice ones—but we don't want to be used." Are we not sparrows? Some, perhaps, in value; but our endowments are vastly more and different.

In the illustration there is no intended comparison. The sparrow is used only to show how little or small a thing the Lord is willing to individualize. To us he says: "Ye are of more value than many sparrows." And if he is willing to notice every sparrow to which he has given life, will he not individualize us? The providences of the Lord in this case mean that he notices us and every event that comes, in any way, within touch of our lives. And to know this is enough. For the child to know that it is within touch of the father's hand is peace and safety. For the child of God to know that he is within touch of the Divine Father is a thousand times more. It means both safety and blessings. "If the Lord be for us, who can be against us?"

But while the illustration gives us this assurance we must not forget that in our creation, preservation and restoration he has a purpose in us, which purpose we are to fill. "Go, work in my vineyard" is the voice of the Master. And while thus on duty, he will provide, down even to our very smallest wants. His providences are made apparent when our possibilities end. Our extremities are God's opportunities. And along this line we must look for the leading of the providential hand. A child should not ask the father to do for it what it can do itself. And help given when not needed is a waste. Neither should we ask the Lord to do for us the things that he has given us the power to do for ourselves.

"Are not five sparrows sold for two farthings?" was addressed to the friends of Jesus. He, as their friend, was soon to leave them and they would then be without a personal Savior. They had already learned some of the buffetings of Satan; but in all their troubles they had One to whom they could go, who was able and willing to succor them. As this Friend leaves they must have some other assurance, and that they get in this provision. They lose a Brother to get a Father, not in the sense of the Universal Fatherhood, but in that of an individual Father who would take note of the very smallest items that meet us in life.

In thinking on the special and individual providences of God we are sometimes puzzled to know how the Lord can mete out his special providences to the good without making them more or less general. In many cases he may—in many cases he does not. Does he not send his sunshine and rain on the unjust as well as on the good? And in this way it is that the goodness of God leadeth to repentance.

Sinner, do you not know that it is a blessed thing to even be in company with the good? Did you never feel safer and better, in times of danger, when you were in the company of the good than when surrounded by wicked companions? Yes, the Lord has respect to the righteous

(Concluded on page 465.)



## ESSAYS

"Ready to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### FREEDOM.

BY WM. G. WRIGHT.

"If the Son therefore shall make you free, ye shall be free indeed."—John 8: 36.

'Tis well with freedom to be blest.  
And no one doting to molest;  
I have the sweeter pleasure,  
Enjoying this great treasure:  
'Tis greater liberty to me,  
To know that Christ hath made me free.  
Let worldly minds world's weal pursue,  
I have far greater prize in view.  
Mine be the greater treasure,  
I seek not earthly pleasure;  
I seek a kingdom out of sight,  
A throne beside the Throne of White.  
Let earthly minds earth's pleasure seek,  
They are to me insipid, weak;  
My heart hath greater pleasure  
And joy beyond all measure;  
I seek them not where sin is found,  
But where far greater joys abound.  
Let sinners seek, in wicked ways,  
To waste their given span of days;  
I would my moments measure,  
In making known this treasure;  
That all who will their sin forsake  
May of these riches free partake.  
Dear sinners, come! without delay,  
O, come to Jesus now, to-day!  
And you may have this treasure  
In overflowing measure.  
The Savior did atonement make  
For all who will the world forsake.  
And, Christian, how is it with thee?  
Art thou from sin's dominion free?  
Or seeking earthly pleasure,  
And wishing heaven's treasure?  
God does not lukewarm Christians love;  
'You cannot dwell with him above.  
Seek freedom from all sin and know  
The blood can whiter make than snow!  
In heaven lay up treasure  
And great shall be your pleasure.  
He'll keep you here and "over there"  
A mansion for you will prepare.

Ozark, Kans.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Preaching the Gospel.

BY S. W. HOOVER.

"Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

#### In Three Parts.—Part One.

THE Gospel is a message containing good news to the world concerning Christ and salvation. "Behold I bring you good tidings of great joy which shall be to all people: for unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2: 10, 11. This message was written by the inspiration of God and is intelligently communicated to us in the New Testament Scriptures. 2 Pet. 2: 21. Its basis is the inexhaustible love, mercy, and power of God, as manifested in the incarnation, atonement, and resurrection of Jesus Christ; its object, the liberation of mankind from sin. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 16, 17. The Gospel is, therefore, in

touch with its Divine Author as well as in sympathy with this sin-cursed world.

The continual thought of the Gospel is God's great love and purpose to save man, which throughout directs our minds, first to Christ its Author; second, to the spiritual law of grace and pardon which he established.

By sealing this law with his own blood, he gave it supremacy over the moral code presented through Moses, which code was only of temporary application and design. "For if the first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. The law could neither condone for sin, nor could its sacrifices remove the penalty therefor. In the language of Paul, Gal. 3: 24, "The law was our school-master to bring us unto Christ." He is the divine essence who gave authority for the preaching of the Gospel, bounded its tenets, and promised eternal life to all that believe in him,— "That as sin hath [under the law] reigned unto death, even so might grace [by the Gospel] reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5: 21. He himself declared, immediately after his resurrection, that "all power is given unto me in heaven and in earth." This for the discipling of all nations, and the re-peopleing of all lands by means of the Gospel, which alone provides the elements of a new life. "Therefore if any man be in Christ, he is a new creature," etc. 2 Cor. 5: 17.

Upon the disciples the commission conferred divine honor, obligations, and power, the most solemn and sacred ever entrusted to the care of fallen man; *honor* to be accounted worthy to proclaim the law of heaven's sovereign; *obligations* which involve the destiny of the race; *powers* to cast out devils, and convert savages into men. The commission embodies the entire faith, talents and submission of all disciples, and makes it effective only through a consecrated ministry in the work of evangelization.

By virtue of preaching a more general introduction of the Gospel is effected, which, under the protecting and guiding influence of the Holy Spirit from the days of the apostles to the present, has become a mighty, growing, civilizing and moralizing power among the nations. One after another of the despotic and idol-worshipping monarchies, which, for hundreds of years, held iniquitous sway over the people, have crumbled and passed into oblivion, under the influence of Christianity, thus giving place to republics and governments of a higher and purer type. These are founded upon the principles of justice, where the true God is worshiped and his blessings and promises enjoyed.

The very nature and arrangement of the Gospel requires a system of preaching. God made provision for evangelists, prophets and presbyters, whose calling it should be to make known the Gospel to all people by preaching, teaching, and personal communication. The Jewish system localized its worship. From its establishment by Moses, the Jews were required to make stated pilgrimages to Jerusalem for worship. This practice continued until the temple was destroyed. Their religion was imperatively connected with the temple rites, for as soon as they were taken into captivity, they ceased their offerings, sat down and wept, hung their harps upon the willows in despair, and said, "How shall we sing the Lord's song in a strange land?" Ps. 137: 4. Again the Jews ceased the sacrifices when the temple was finally destroyed by Titus.

This same idea of localizing worship obtained among all Ethnic religions. The god and his temple were inseparable in worship. This idea was thoroughly planted in all worship, whether Jew or Gentile. The nature of their codes large-

ly produced this feeling. The first discipline Jesus with the temple, and for some regularly worshiped and taught there. This was not God's plan, for it would have defeated the purpose of evangelizing the world. A beginning toward this end was made at Jerusalem. But the disciples remained at Jerusalem, and God sent persecution upon them, which had the effect of driving them out to preach, and establishing places of worship everywhere. Thus the idea of localizing worship passed away. "For two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20.

The idea of preaching is peculiar to Christianity. The Ethnic religions had nothing of it. The Jews had to a limited extent, but the main idea has been developed by Christianity. Preaching is God's method for communicating his will to man.

Christ's personal ministry was but local, as to country and race. It was confined principally to Judea and Galilee, and to one of the tribal descendants of Jacob or the "lost sheep of the house of Israel," to whom he was sent. Matt. 16: 24. The greater work of the ministry were left to our Lord's followers. John 14: 12.

Dayton, Ohio.

### LOVE.

BY ANNA F. BOSSERMAN.

LOVE emanating from God, how holy are its influences! We notice this attribute in the child. As soon as it can prattle, or in a measure realize its relation to its parents, it will show love for them. As it grows, this love may be cultivated, and, if properly cared for, the child respects its parents' counsel and will reverence all through life. It will always be found obedient to them. Never will such a child approachfully about its parents. This applies to the Christian as well. If they cultivate the love implanted in the heart, they will reverence Heavenly Father, and cheerfully do what he may command. We shall never fear to obey God, for love casteth out fear. Though we shall scoff and scorn us, yet our delight shall be in the law of the Lord, and we shall endeavor to serve him. Love to God also prompts us to sacrifice. If we possess due affection for God, we will give ourselves a living to him. This is our reasonable service. He thinketh no ill of his neighbor, but at all times seeks an opportunity to do him good through love and kindness, he may induce to love Jesus. Love is not puffed up, but endeavors to elevate those around. It strives to raise the fallen, cheer the broken-hearted, and speak words of encouragement to those who are oppressed and distressed.

Love is given by Jesus as a test of discipleship. He says, "By this shall all men know ye are my disciples, if ye have love one to another." O, how warm and unselfish this love! It was to know that the disciples were the followers of Jesus. They were to love one another with a love that was pure and holy, and was not a desire for the injury of another. They felt that "I am greater than thou," or "I am for only self. That is not love. They were loved, in all they did or said, to show that they were around them, that they had been with Jesus and learned of him.

How happy the child of God who is with the love of Jesus, that it shines through its life, that those with whom it is in contact, may feel the reflection of the shining ray of God's love shed abroad in their



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How can we repay this great debt of love? Surely, we owe a life spent in the service of the Master. We should have faith in him, and hope in his Word. We should love and serve him with a pure heart fervently. Then, when we lay aside the mantle of earth, and bid adieu to this vain world, faith and hope may end in death, but love, the holiest feeling God ever implanted in the human breast, time nor the grave can sever, but it shall grow through eternity.

"To find some sure Interpreter,  
My spirit vainly tries;  
I only know that God is Love  
And know that love is wise."

Robins, Iowa.

#### TRUSTING JESUS.

BY MARY M. COX.

If we have an earthly friend who has been tried and found true, we feel that we can trust him. Then, should we not have more faith in that precious heavenly friend,—our Savior,—though he may sometimes lead us through seas of trouble? He knows how much prosperity we can bear, and how much adversity it takes to make us feel our own weakness and need of divine help.

If we did not become careless and wander in forbidden paths, we should not so often feel the chastening rod. Our Heavenly Father deals with us as with children. When we are obedient, we are rewarded, but when disobedient we are punished. While God is a just parent, he is also merciful, and as soon as we become truly repentant we are freely forgiven.

Who can read of the crucifixion of our Savior, and not love and trust him? Was ever earthly love equal to his love to us? Oh, that I could make each one, who reads this, feel how great the love of Jesus is, for our lost and ruined race!

Surely, if we could be made to realize all that he has suffered for us, we could not help loving and trusting him.

Dear reader, he who wept over Jerusalem, loves *you* with as great a love as he did the inhabitants of that city, and he pleads with you to trust him.

"Come unto me!" is ever his cry. You could not refuse to trust him if you could only see your lost and helpless condition without his love and pardon.

"He calls you; hush, he calls you  
He calls and calls again  
Come unto me, come unto me!  
And shall he call in vain?"

Sweet Springs, Mo.

#### THE NEW BIRTH.

BY I. J. ROSENBERGER.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3: 5.

"BORN" means to be brought forth. A birth is not a creation, but a change of state or relation; for that which was born existed before it was born. This is true in nature, and is equally true in grace. John 1: 13 explains as follows: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here are four births, only one of which will suffice, or afford eternal life; i. e., to be "born of God." Men may be converted and not be converted to God.

To be "born of water" means Christian baptism, because Christian baptism is a birth in a figure, in the following respects:

1. Baptism is the ordinance of initiation into Christ and his church; by virtue of this change of relation, baptism is a birth. The Scriptures nowhere teach that men can *believe, repent or pray* themselves into Christ, but the apostle does declare that "as many as have been baptized into Christ have put on Christ." Gal. 3: 27. Mark the language, "*Baptized into Christ.*" To walk into the house, implies coming from without to within the house. The same change is implied in being "baptized into Christ." This change or transition in baptizing penitents *into Christ* is a birth in a figure.

2. The past sins of the penitent are remitted in baptism. John taught "the baptism of repentance for the remission of sins." Mark 1: 4; Luke 3: 3. Peter, to whom the keys of the kingdom were given, taught the seekers on Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Ananias taught Paul the same doctrine at his conversion. See Acts 22: 16. Baptism becomes a birth again, in view of this second transition as to design.

3. Rejoicing follows a birth in nature, so in grace. See the conversion of the eunuch, Acts 8, and the conversion of the jailer, Acts 16.

The cleansing power in Christian baptism is not in the water, but in the word of the Lord attached to the means, just as was Naaman's cure in Jordan. Water alone never cured leprosy, neither will nor can water alone cleanse from sin. "Such were some of you; but ye are washed, but ye are sanctified;" etc. 1 Cor. 6: 16. Hence washing goes before sanctification and justification.

There can be no birth in nature except preceded by a change called conception. In like manner there can be no spiritual birth or scripturally baptized person, unless his baptism is preceded by spiritual conception, or a change of heart, produced by faith and repentance. As different changes in a sense, may be a conversion, so different changes may, in a sense, be a birth; but as the Gospel sets up the standard on conversion, so does the Gospel set up the standard on the second birth, that is, "born of water and of the Spirit." This second or new birth is twofold; first of water, second of the Spirit.

The record of Christ's baptism stands thus: "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Here the descent or manifestation of the Spirit, the language implies, followed Christ's baptism as a distinct event or circumstance. John baptized with water; but it was some time before they received, or were baptized with, the Holy Ghost by Christ. As late as Acts 19 Paul inquired of certain disciples: "Have ye received the Holy Ghost since ye believed?"

In Acts 8 we have the record of Philip preaching and baptizing in Samaria. The good news having reached the apostles, "they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet he was fallen upon none of them; only they had been baptized in the name of the Lord Jesus." May we not say they had been born of water, but not of the Spirit?

"Then laid they their hands on them, and they received the Holy Ghost." If the conversion of the Samaritans was not complete without prayer and the laying on of hands, neither is conversion complete now, unless the baptism is followed with prayer and the laying on of hands. In Acts 19 were twelve rebaptized; "and when Paul had laid his hands on them, the Holy Ghost came on them."

The above are clear cases of being "born of water and of the Spirit." As the apostles had oneness in faith, their teaching and practice were uniform; hence the laying on of hands in prayer uniformly followed baptism, though not always named. The apostle, in naming the first principles of the doctrine of Christ, named them thus: "Repentance from dead works, faith toward God, the doctrine of baptism and the laying on of hands," etc. As this laying on of hands follows baptism, it is plain that it is the same laying on of hands found in the texts previously quoted. The laying on of hands was always considered a pious observance, even in the days of the patriarchs.

Covington, Ohio.

#### HOPE—THE ANCHOR OF THE SOUL.—Heb. 6: 19.

BY P. BRAXTON FITZWATER.

THE anchors of ships serve to prevent them from being driven ashore and wrecked. No doubt Paul's experience in his journey to Rome gave rise to the utterance of our text. The apostles' hopes were buried when Christ was buried, for it seems that they did not yet understand his teaching. They were laboring under the impression that he would set up an earthly kingdom and personally reign. But now that their king was dead and buried, their hopes perished likewise. Possibly they felt that they were deceived and their labors and anxieties were of no avail.

But "blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1: 3. Now the Savior has risen from the dead and the apostle gives vent to his emotions, by saying that he has been begotten to a "lively hope" by the resurrection of Christ from the dead. Now their anxiety is over, their comprehension is full and their joy complete.

The anchor of the soul is hope in Christ Jesus. By this hope, as by an anchor, we shall be preserved in our proper station, and not be wrecked or driven from our profession or duty by storms. No anchor indeed will prevent us from being tested by the gale, but our hope (Christ) is so sure and steadfast, that it will enable us to land safely and enter "that within the veil;" our anticipations will enable us to enter into the true "Holy of holies" and enjoy the power, felicity and truth of the love of God to sinners, manifested by the divine Savior, who has already entered into the Father's presence as our Forerunner and Representative. Our "High Priest," who on earth atoned for our sins by the sacrifice of himself, has gone to heaven to prepare a place for us, to remove all obstacles for our admission, to take possession, to reign and plead in our behalf, being constituted a "High Priest" forever after the order of Melchisedec.

Bridgewater, Va.

#### SECRETISM.

BY H. A. STAHL.

Number Two.

THE shield of sin is secrecy. Wrong seeks concealment. The doers of mischief preface or conclude their work with "Don't you tell." The mischievous boys, who plot their raids on orchards, tear down fences and steal small things for their own gratification, do not violate the vows they make to each other not to reveal their secrets under any circumstances; hence the bond of secrecy is the seal and protection under which mischief and villainy is concocted and concealed. We must try to distinguish that which is *private*,



and that which is *secret*. There are private affairs in which the world at large has no interest. Personal affairs, which concern our own business transactions or domestic interests, are properly considered as private matters. They are not secrets, but they are things in which others have ordinarily no concern.

The *privacies* of business or of home require no special guardianship. Each sensible person usually knows enough to hold his tongue, and each well-bred person knows enough not to meddle with other people's business; but when there are family *secrets* and business *secrets*, there are frequently wrongs, and sins, and sorrows, and skeletons, which must be concealed. But in the world at large systems of organized secrecy are presumably wrong. There can be nothing *private* in a matter which is known to hundreds of people. It can not possibly be a matter of personal interest if it requires such *wide* concealment. It would therefore seem to be a *secret*, a conspiracy, a wrong. Thus rebellions, insurrections, murders and various plots of villainy frequently become wide spread under the cloak of secrecy.

There are various secret combinations which obtain great currency, and are held in high repute. They have their outside and their inside teachings. Outside there is profession, pretension, pomp, fuss and feathers; inside there are oaths, pledges, obligations, curses, penalties and threats, coupled with odd performances, and absurd and degrading ceremonies.

What can be the object of all these performances, veiled under the cloud of secrecy? We have known men who have shut themselves up to study and work, and, at the close of their seclusions, have come forth with some grand discovery, some new invention, something which wrought a mechanical, financial or social revolution in the world. Here are men who, year after year, have met in secret and performed their mysterious rites, and have parted, and *what good have they done?*

What discoveries have they made? What inventions have they produced? What have they to show as the result of all their secret plotting and endeavoring? Have they produced anything which the world did not know before? Have they done anything which was worth doing, that had not been done before, and done a thousand times? Is their work a work of charity?

Charity needs no secrecy. If they have true charity, it will not be hid behind drawn-down curtains and bolted doors, but it would be made manifest. Our Savior, when he came into this world, taught in public and in *private*, but not in *secret*. He taught the multitudes in public, by parables and simple illustrations. He taught his disciples in private, opening and expounding all things to them, in answer to their questions. But he said to them, "What I tell you in darkness, that speak ye in light, and what ye hear in the ear that publish ye upon the housetops." Matt. 10: 27. He commanded them to proclaim, wherever they went, the things concerning which he had given them instructions privately, and when he was interrogated, concerning his doctrine, he fell back on no obligation of secrecy to justify his refusal to answer the questions which were propounded, but he distinctly said: "I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and in *secret* have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said." John 18: 20, 21.

Christ's teaching was open. All interested were welcome to hear the words which he spoke. There was nothing to be concealed. It is also de-

clared that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12: 14.

Not only the secrets of men's *lives*, but also "the counsels of the *hearts* shall be made manifest," 1 Cor. 4: 5, in the great revealing day.

The church of Christ is doing her work in the world. There are no obligations of secrecy, no concealments, no darkened rooms nor guarded doors to hide the work she does. She feeds the hungry, she clothes the naked, she ministers to the sick, she lifts up the bowed down, she instructs the erring, she guides the perplexed, she warns the unruly, she comforts the mourner. Yea, many other great and noble deeds she does, and above all she gives salvation to all who desire it.

Secretism can do none of these things lawfully. It steals from the church many of her grand principles. It perverts the doctrine of Jesus Christ, and teaches an Anti-Christ doctrine, which will cast all into the lake of fire which burneth for ever and ever.

In my third article I want to show the intelligent reader the costliness of the secret order, and who are mostly at the head of these orders.

Gebhart's, Pa.

#### ADVANCEMENT.

BY I. M. GIBSON.

THERE is such a thing as advancement,—a righteous progress in the divine life. No church should remain satisfied short of this. That the Brethren have been, hitherto, too laggard in copying, dressing and keeping the waste places of Zion, goes without saying. That there is improvement and advancement along this line, is apparent to all. To do a work unlawfully, in the name of Jesus, is worse than to leave the work undone. The modern idea, held by some, as to what constitutes "progress," is deleterious in its effects and tends to a sentimental worldliness. Seceding from the organized ranks of the Lord's army over whims and nonessentials,—something not embracing a vital doctrine of the Cross,—tends to dissolution.

Deviations by the body itself disgust the world, or else draws the world in an unregenerate state into the church once born of God. All history shows this.

As stated before, *advancement* is proper and Scriptural, but it must be in the right line, and for a proper and lawful purpose. Swinging the ship loose from the moorings, without the rudder and the compass of the Word of God, is to sink her without remedy by and by.

In a little book, written by Henry C. Vedder, and entitled, "*A Short History of Baptists*," page 135, may be found a lesson to us. I will quote the language and let each apply the lesson for himself:

"The Baptists of the seventeenth century had many curious customs, some of which were borrowed from them by the Friends, and survive among the latter body to this day. The quaint garb of the Quaker is that of the seventeenth century Baptist. In public worship men and women sat on opposite sides of the house, both participating in the exhorting and "propheying" as the "Spirit moved." Whether singing was an allowable part of worship was fiercely disputed, and a salaried or hireling ministry was in great disfavor. The imposition of hands was practiced, in the ordination not only of pastors, but of deacons, and in many churches hands were laid on all who had been baptized, an act that has given place, among American Baptists at least, to the "hand of fellowship." Fasting was a common observance. Feet-washing was practiced by

many churches, though its obligation was early questioned, and the anointing of the sick so common as to be almost the rule. Pastors and deacons were often elected by the casting of lots, and love-feasts before the Lord's Supper common practice. The supervision of the members was strict. Marrying "without meeting," as among the Friends, was followed by excommunication, and the amusement of the members might be indulged in were carefully limited. Disputes between husbands and wives and between masters and servants, were made a matter of church discipline, and adjudication, and offenses as covetousness, slander, and idleness were severely dealt with. To the Baptists of this day this kind of discipline seems a meddling interference with personal rights and private affairs, and it has fallen into disuse in all but a few localities."

Cerro Gordo, Ill.

IS ANY SICK AMONG YOU?—Jas. 5: 1

BY JOHN E. MOHLER.

SINCE the instructions following this last and the blessings promised, are for one who is "sick," it is quite important to know who are. There are many kinds of sickness, and necessarily gives room for wide different opinion as to what the apostle really meant. It is, perhaps, the reason why, in order to not go beyond the limits of the Word, proper subjects for anointing are generally considered to be those who are dangerously ill,—beyond the reach of earthly physicians. Indeed, great care should be taken to administer this ordinance to only those subjects, but it is of equal importance to none who may properly receive it.

While the original of "sick," as it is in our text, may be correctly translated here as "weak," our English term does not give the full sense of the Greek. To get the correct meaning of "sick," we must consider the various connections in which it is used in the text elsewhere, as well as the different words which it is translated, in our common version.

The Greek *Astheneo*, which, in Jas. 5: 4, is translated "sick," is, in John 5: 3, 7, translated "impotent;" and, in Phil. 2: 26, 27, "sick;" Rom. 14: 1, 2, "weak." We, then, get the idea that the "great multitude of impotent folk," in the sense used in Jas. 5: 14,—both "sick" and "sick" being a translation of the Greek word. Paul's companion, who was "sick unto death," was a proper subject for anointing, for the anointing. According to the same reasoning, may we not say that he "weak in the faith" is sick in the sense of our text? Both "weak" and "sick" are translations of the same Greek word.

I know this thought may be new to some before you wholly reject it, please consider that it has been used out of about thirty-six times in the Greek text of the New Testament, *Astheneo* is fifteen times translated "weak," which, from its relation to the narrative, in each instance clearly means "weak," or in religious work. Please note also the significance of the promise, "And if he have committed sins they shall be forgiven him" (John 15: 3), which suggests the thought that the anointing is for the soul as well as for the body.

If, then, the "impotent folk," who were "sick unto death," were proper subjects for anointing, for their ailments for this sacred rite, is not also consumptive, cancerous, palsied, etc., disciples, entitled to a like privilege? He that is "sick unto death" is, I believe, universally considered by the Brethren as entitled to the benefits of this ordinance, provided, of course, everything else



order. If the "weak in the faith" is entitled to the same consideration (which I do not wish to either affirm nor deny) why should we teach that only those who are weak in the body may be anointed? Is our present custom of *excluding* such, of so ancient usage as to forever establish it in the Christian church? Who knows? Have you not noticed that those who become anointed for bodily afflictions almost universally testify to the wondrous spiritual benefits experienced? Then, why may not this spiritual blessing be received by those who are well in the body, but who are in greater need, possibly, of a spiritual blessing, than some who are sick in the body?

Warrensburg, Mo.

### LIFE IN ITS VARIOUS FORMS.

BY J. H. MILLER.

God is the author of life. "In him was life, and the life was the light of men." John 1: 1-4. Before God gave life to either the vegetable or animal kingdom he created light. "Let there be light, and there was light." Gen. 1: 3. Creating light was part of the first day's work. Creating the firmament and dividing the waters which were under the firmament gathering the waters into one place and the dry land into another—was the second day's work. After God had created light, the firmament, the earth, and the seas, he had a good foundation on which to work: (1) The earth in which he could place seed to grow for man and beast to live upon; (2) the waters to bring forth the living creatures of that nature; (3) the air in which the fowls could fly above the earth.

The vegetable kingdom came first. God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind." God saw it necessary and good to have the earth carpeted with grass for the beasts of the field. He also made the lilies of the valley, with the rose on the mountain for man's enjoyment and happiness. If the seed is in itself, and the tree was to yield fruit after his kind, how can the theory of wheat turning to chaff, chaff to timothy, and timothy to blue-grass be true? Can an acorn bring forth a sycamore tree, or an apple seed a thorn-bush? The inspired writers inform us that the bush would yield seed after his kind.

God saw it would be good to place the seed in the ground the third day. All seeds had life and were ready to grow, but one thing more had to be created before it could grow and come to perfection. Light was necessary in the firmament to divide the day from the night. God placed lights in the heavens for seasons and for days and for years. There were the earth and the sun, but no rain to moisten the earth, so God caused a mist to go up from the earth and water it, and the seed grew. The heavenly bodies were created the fourth day. Seeds then, as now, had to lay in the ground before they could sprout. The earth did not bring forth a mist until after God had rested from his works. This was after the seventh day. Gen. 2: 1-7. God placed the beautiful trees in the forest with their rich foliage, the fruit tree bearing its luscious fruit, the grass to give the earth a green and lawn-like appearance, and the valley and hillsides to bloom with tulips and roses, all for man and beast to enjoy.

Then God began to give life, first to the waters. "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Gen. 1: 20. In reading over the account of the creation, it seems a little strange that God would first create moving creatures in the waters, then go as high as the bird could fly before he would create the beasts of the forest, or even man. In

creating those living creatures in the waters and in the air, God not only called them good but demanded that they must be dutiful and multiply. Those moving creatures in the water and those that flew in the air could not live together. They were to live in two different elements. Another fact we notice: When God placed the curse upon our forefathers and the earth, the waters and atmosphere were not cursed. I imagine the reason. Both are cleansing elements. If this earth had no seas or atmosphere to cleanse and purify the air, we would not live. The new earth, that the Revelator speaks of, will have no sea. Rev. 21: 1.

The fish of the sea and the fowl of the air were created on the fifth day. After this God caused the earth to bring forth of the living creature after his kind and cattle after their kind. God saw that all was good. The last of all living things created, was man. And God said, "Let us make man in our own image after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26. Here man is to have dominion over the lower animals in their order: (1) the fish; (2) the fowl; (3) the cattle and all creeping things upon the earth. It is remarkable how well a wise hand has created and arranged all living things for man's good.

Last of all, when man was created after God's own likeness, fell by transgression and was driven from a beautiful garden, he could still have a promise of a Deliverer who would come and give life to the world. John 3: 16. God loved the world so much that he sent his Son to save it. Jesus came to John and was baptized of him in Jordan, and said to John, "Thus it becometh us to fulfill all righteousness." This righteous act, by Christ, to give life to the world, started in the pure element of water, where God first created living creatures, such as fish and other water animals. Jonah fully repented and prayed to God for help, when he was cast into the deep. While water cleanses and purifies the air, the blood of Christ will cleanse us from all sin, if we, through faith and genuine repentance, will follow Jesus through the holy and heavenly appointed ordinance of Christian baptism.

After Christ was baptized, the Holy Spirit descended upon him in the bodily shape of a dove. Here we see, as in the creation: (1) In order to become alive in Christ, we must go into water, as that element had the first living thing that was created; (2) the dove-like spirit came from the firmament, or heaven, the second creation. This same figure is true in Noah's salvation. He was saved by water through the faith he had in God's Word. 1 Pet. 3: 20. As a testimony of his salvation, he sent out a dove which found no rest for the soles of its feet. It had to fly in the air. Water and air are brought close together. Noah waited seven days and sent out the dove. It returned bringing an olive leaf. He waited seven more days and sent it out again. It never returned. The dove was sent out three different times with an interval of seven days between. The numbers 3 and 7 are full numbers in Bible count.

The Apostles were fully equipped and made alive in Christ on the Day of Pentecost. "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with the power from on high." Luke 24: 49. "When the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind." Acts 2: 1, 2. This "rushing mighty wind," or sound passing through the air (or air put in motion), as

a figure, may be for our spiritual health. The Holy Spirit comes through the air, the second created element. And "he breathed on them and saith unto them, Receive ye the Holy Ghost." John 20: 22. Life, in its various forms, will reach its full enjoyment beyond the grave and feel its power in the resurrection morning. If we are buried with Christ in baptism, in a watery grave, we shall come forth in a new life—they that have done good unto the resurrection of life. A glorious thought; a new life! John says he "saw" the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Blessed thought—new city, new heaven, new earth, new song, new life! "Old things are passed away; behold, all things are become new." 2 Cor. 5: 17.

### AT WEDDINGS AND FUNERALS.

"I AM tired of seeing all the flowers at weddings and funerals; we need a few in between," writes Mrs. Bottome. "May be a few flowers put into the hand when it was warm, instead of when icy cold, might have kept the hands warm a little longer. Any way, it would have made the heart that had ceased to beat a little lighter."

"She never looked so beautiful to me as when she was in her coffin!" writes a heart-broken husband. And why had she never looked so beautiful? Because since the first flush of wedded life, when, in her girlhood's bloom, she had given herself to him, "to have and to hold, for better, for worse," he had forgotten to notice what a treasure he held, and had suffered her outer life to wither and die, while the inner blossomed into noble womanhood. The life born of patient but not idle suffering, and the closer clinging to the cross because her earthly staff had become a broken reed, he knew not of, though it had developed by his side. And now he was amazed that so much of loveliness was added to the face he once so dearly loved, for he knew not whence it came. Alas, is it not apt to be so with us all in a greater or less degree in our daily intercourse even with those we dearly love? We know their lives are mingled somehow with our own, and we are glad to have it so; and yet we do not take note of the daily work which would be made lighter by our loving sympathy, of the sacrifices cheerfully undergone, the trials, the victories gained, "till they spread the wings we had not seen, and seek their home above." And we awake in bitterness of heart to exclaim, "I never knew before how beautiful they were!" And if we did but watch and care, how much, perhaps, of twice blessed work would our Father give us to do in his vineyard! A flower to plant here in some lonely life, a smile to light up a heart that has known too much of shadow, a helping hand to guide one ready to stray away, a sympathizing word or tear telling that the trial is understood and shared,—these will make us know the lives about us, while we help them to be beautiful, and we ourselves "grow in grace and the knowledge of the Lord Jesus Christ," whose work we do.

### FIVE SPARROWS.

(Concluded from first page.)

and he will bless a thousand sinners rather than destroy the peace and welfare of one child of his. Nineveh could not be destroyed when Lot remained in the city. And the blessings and providences that the world is now receiving are because of the friends of Jesus being here.

Ye children of God, fear not; ye are of more value than many sparrows. And as long as ye remain within touch of the Divine Master ye are the subjects of his most tender care. Cast your cares upon him. He careth for you.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9:7.

### NOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8:12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - McPherson, Kans.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALLEN B. ROVER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, - - - Dayton, Ohio.

☛ All donations intended for Missionary Work should be sent to GALLEN B. ROVER, Mt. Morris, Ill.

☛ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☛ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☛ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☛ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### OLD SANDSTONE'S SOLILOQUY.

(By N. K. Baker in School and Home.)

They say my day of usefulness is gone,  
That they must have the ground I stand upon  
To build another and better there,  
With longer hall, and wider door and stair.

They tell me, at no very distant day,  
Must workmen come and tear my roof away,  
And level down my time-worn sandstone walls  
And bear away the lumber of my halls.

They tell me now that in the winter time,  
When all the window panes are thick with rime,  
Beneath each window and around each door  
The sleet and snow beats in upon the floor.

They say I am not beautiful to see,  
That to the college now, the dignity  
Intent of yore is changed into disgrace:  
And so they want a grander in my place.

'Tis hard to bear, but I will not complain;  
There was a time I stood, though proud not vain,  
And many hearts with hope and joy beat high  
When e'er the time for school again drew nigh.

For then I overlooked the maple trees  
That wave to-day above me in the breeze,  
Nor then could see this tall wild-cherry here  
That drops his fruit upon my roof each year.

Within my kindly walls in olden times  
Fond lovers wrote their happy rustic rhymes,  
And I was good enough for people then,  
And welcomed to my door the best of men.

This dome that looms upon my right so high,  
With cupola that almost meets the sky,  
For this I saw the men with pick and spade  
Dig trenches, where foundation stones were laid.\*

I saw the structure rise from day to day,  
I saw it pass me in its upward way,  
Nor jealous grew, but felt a keen delight  
In this new help-meet for the cause of right.

Besides I hear that in the halls of state  
My sons are even numbered with the great;  
While many in the sacred pulpit stand,  
And teach the way to heaven's happy strand.

And many tolling with the fruitful soil,  
Live happier because I taught that toll  
Will glory, happiness, and honor shed;  
While many more are numbered with the dead.

How proud was I when word was brought to me  
Henceforth the Ladies' Building I should be,  
That day and night I must protect and warm  
And guard the ladies from impending harm.

\*The large building here referred to is properly the "Old Sandstone," while the one torn down was known as the "Ladies' Dormitory." It was erected fifty-four years ago.—Ed.

And then I saw an architect devise,  
And on the left another structure rise;  
And soon completed, grand it stood and well,  
I saw it claim at last the college bell.

Beneath my roof sweet lives have passed away,  
And gone to live a more resplendent day,  
Where lessons, trials, and vexations cease,  
And all is wisdom, happiness and peace.

But what of this:—I stood awhile alone,  
As doth a pine that sheddeth many a cone,  
But when the younger trees about it rise,  
The old tree falls and ever helpless lies.

It falls and lies; but helpless should I say?  
No, verily, for as the limbs decay,  
And rot upon the surface of the ground,  
The substance drank by rootlets upward bounds.

And so the stones within my walls I give,  
And bid the newer building use and live;  
So friends and students, now I bid farewell,  
My martyrdom I will no longer tell.

For three score years I've seen you meet and part:  
For three score years I've seen the new year start;  
So knowing that I have not lived in vain  
From whence I came I crumble back again.

Keuka, Fla.

### GOSPEL WORK ON THE FRONTIER.

BY N. D. UNDERHILL.

#### In Two Parts.—Part One.

GOSPEL work may be different in a new field from what it is among old, established churches. It seems that many laborers in the Lord's vineyard hesitate and shrink from entering the field at a new and untried point. But if they could see what is before them, they would probably push forward with eagerness, and through much toil earn an everlasting crown.

For twenty years the writer has been trying to work for Jesus, as far as it seemed allowable for a weak, uneducated woman to do so. All this time we have been on the frontier. Now, while we have done very little, it may be that our observations would be helpful to some one else who may anticipate a removal to some new and untried place.

1. It is just as easy for any one to earn a living, or support themselves, in the West, as it is in the East. Wages are generally better here than in the older States. There is no reason whatever, why any one, that can do any kind of work, should hesitate to come west for fear of not being able to support himself and family. Women's work also is well paid.

2. Working people are just the kind of people that the west needs and wants,—the kind that will succeed here better than any other. Although a minister can always find enough Gospel work, or church work, to keep him busy without having to work with his hands for bread,—and in cities it would be much better for him to devote all his time to the work of the ministry, and we think where the church is able it ought to support its minister and keep him busy in the blessed ministry,—yet on the frontier it is far better for a man to earn his own living or part of it by manual labor. He can accomplish more good by so doing, if he is also faithful in the Lord's work. On the frontier most of the people are poor and have to work. To win them it is necessary to be one among them. They respect and are willing to help a poor man like themselves, who is not above doing common, hard work. In working with them, while he talks with them, he wins their confidence; and if he is indeed a true, upright Christian, and manifests his religion in his every-day life, both at home and among his neighbors, he will find it an easy matter to win souls to Christ.

"My yoke is easy," said Jesus, and it is true. A working man scorns the lily-white hand of a minister who does not work. The ungodly take delight in comparing it to "a tin horn gambler's

hand." (Let those who have such hands be not discouraged because of this; "will live godly in Christ Jesus shall suffer persecution," but a crown awaits them.) But "sons of toil" grasp the hardened, brow of a minister who is accustomed to toil, the immediately soften, and when they see a man really loves them, so that he cares for their souls to try to save them without paid for it, they can not help respecting him, those whose hearts are not hardened again will love him.

The common, uneducated classes of men are suspicious of ministers who do money, and not for love's sake. They think a man cares for my soul," all you care for is dollars and cents, and you are too lazy to work it, so you pretend to take an interest in mission. You are a "hypocrite," and who think so, no minister of the same class can have any influence over them. But a tian man or woman, whose daily life and station is what it should be, can plant good seed into the hearts of their community while working side by side in the shop, kitchen. Then, when you stand before the Lord's Day, or at any time, to proclaim "Word of Life," they are ready and anxious to hear: and those with whom the Spirit ceased to strive, will be easily won to they only hear the Truth, and are convinced its genuineness by the daily life of him who claims it.

### THE PASTOR AND HIS WORK.

BY AMOS H. HAINES.

I SHALL briefly write upon a subject, the treatment of which I fear is greatly neglected in church, and at the same time the importance of which cannot well be overestimated. The subject to which I refer is "Pastors and their work." As a church we have a large number of ministers, but very few pastors in the full meaning of the term pastor. The work of the true minister of Christ, or pastor, is by no means confined to the pulpit. In fact, preaching once or twice a Sabbath and holding an occasional revival form but a small part of the true pastor's work.

"Woe be unto the pastors that destroy the sheep of my pasture!" saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; I scattered my flock, and driven them away, and have not visited them; behold, I will visit you the evil of your doings, saith the Lord. Jer. 23: 1, 2.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4: 11. It is the phrase "pastors and teachers," found in Eph. 4: 11, to which we especially wish to refer. What do the pastors and teachers mean when applied to Christian ministry? The original Greek thus:—*vous de poimenas kai didaskalous* some pastors and teachers." These two joined together as if signifying almost the same thing. The Greek *kai* is here not a disjunctive, expressing dissimilarity, but a simple conjunctive of similar things. Made in the sentence of "apostles," "prophets," "evangelists," and then "pastors and teachers" joining them as if identical. The absence of the article before *didaskalous* confirms this idea.

The difference between the terms, according to Neander, is about as follows:—The pastor who was intrusted with the *logos sophros* prudential and administrative quality; the teacher, with the *logos gnoseos*, the reflective



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dactic quality; but these may both be united in one ministry. The church was already established when these titles were given, and a faith already accepted. They signify the ordinary ministry of the regularly organized church. After the extraordinary planting work of apostles and evangelists was accomplished, they permanently occupy the field; the churches were left in the hands of "pastors and teachers;" and these two are one ministry which is now called "the pastoral office."

The term pastor, *poimen*, is worthy our consideration. It is derived from *poimaino*, "to feed a flock." It is a title which expresses the true spirit of Christ. It is a title expressive of love, affection, tender care. Christ was "the good Shepherd" who continually fed his flock.

The idea of *poimen* is feeding—he who nourishes or instructs souls in divine truth. Just as our physical bodies are nourished and strengthened by food, the fruits of the earth, which we take into our stomachs, so the flock over which a pastor presides is nourished by his preaching, teaching, daily life and conduct. The true pastor is one *qualified* to nourish and instruct his people. This qualification can only come by thorough consecration and "study, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Another idea contained in *poimen* is *love* or *sympathy*. We are told that the love which exists between the shepherd and the sheep in Eastern countries is very strong, too strong for us to realize. The sheep will follow the shepherd. They know his voice. The true shepherd lives with his sheep and loves them. He is no hireling, doing his work for pay, but from love. The true pastor should associate with his people. He should try to learn and study their wants and needs. He should sympathize with them in their bereavements and misfortunes, and encourage them in seasons of disappointment. We repeat that the wants and needs of a congregation are only learned by association with the members of that congregation. That means association and visiting by the pastor in the homes and families of the church members. We all know that the home life is the only true test of the life of an individual.

It would not be well in the pastoral visit to spend the time in idle talk and gossip; but let the pastor try to direct the conversation to religious subjects and church work, and before separating try to have a season of worship together. During this season of worship see that the boys and the girls,—the sons and the daughters,—are present.

The life of the pastor is one of self-sacrifice. The Eastern shepherds even risk their lives for the sheep. "I lay down my life for the sheep." Thus says the Word. Let no one be deceived by thinking the life of a pastor an easy field of labor. It is one of continual self-sacrifice, hard labor and study.

Again, in the word *poimen* is contained the idea of *watching, protecting, guiding, ruling*. The king of Homer is called "*poimen laon*," shepherd of the people. It implies a genuine authority to guide and rule; in the case of the minister it does not imply ruling or presiding over by mere election to the ministry and ordination of the church, but by a moral and spiritual right, as belonging to him who is regularly appointed to dispense God's Word, and guide in spiritual things.

The authority of the Christian pastor is essentially of a *moral* nature, "or as the legitimate influence of an appointed teacher of truth, who holds a divinely-instituted office, and who is himself a Christ-like man." He who does his pas-

toral duties faithfully will have a great measure of power and authority.

If the thoughts we have offered on this subject are correct, there is need of special training for the pastoral office. There is no place where this training can be more effectually procured than in the Bible departments of our schools and colleges. We believe our ministers should attend our schools more than they do, and if any of our Brethren feel disposed to oppose and criticize our schools and colleges, and especially the Bible Departments, to such we feel disposed to say, Please study and examine the work before offering adverse criticism.

"Prove all things; hold fast that which is good." "Come now and let us reason together, saith the Lord."

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so."

We are afraid sometimes that some of us are more ready to condemn than we are to *search* and *find out truth*.

If the office of pastor is one of so much labor and one that occupies so much of his time, what, let us ask, is the duty of the church, the flock that is served, toward the pastor? In answering this question we hope to have something to say in the future. Suffice at present to say, "The laborer is worthy of his hire." Let us all try and answer this question, and may the time speedily come when the office of pastor and his work shall be more carefully considered by us as a church than it has been in the past, is my prayer.

#### ATTENDING CHURCH.

BY NANNIE FOGLESONGER

ABOVE all things we should be slow to judge our fellow-men, but it seems to me that when brethren do not have a good excuse for remaining away from church, and making their appearance in church only when an extraordinary meeting is to be held, or when a strange minister comes to labor in the congregation, there is something wrong. Why is this, brethren? Should we not be zealous in good works as our Savior was? Why is it that we grow so cold and indifferent? Ah, yes, there are various reasons. No doubt Satan has tempted one to stay away because he feels somewhat ill in the morning, and another because he is too tired, and another because it is too far to meeting. Oh, brethren, think of the great responsibility resting on our shoulders!

We should be more zealous in good works, we who have built our house on the Rock, Christ Jesus, the right and true foundation. How bright will our crowns in heaven be if we work faithfully and earnestly until the end comes! Let us not be ashamed of our profession, but honor it wherever we go. How soon the world sees our mistakes, and what scandal we cause if we lack in one good quality! Then, again, how much praise the world gives us, and what a great reward awaits us from above, if we live true to our profession, obeying the commands our Master gave us, and letting our light shine around us!

#### PLAYING SALOON—WHY HE QUIT.

[Monthly Visitor.]

"I HEAR that Smith has sold out his saloon," said one of a couple of middle-aged men, who sat sipping their beer and eating a bit of cheese in a Smithfield street saloon one Friday night.

"Yes," responded the other, rather slowly.

"What's the reason? I thought he was coining money there."

The other nibbled a cracker abstractedly for a moment, then said: "Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, a nice little home, and three pretty children as ever played out-of-doors; all boys, you know, the oldest not over nine, and all about the same size. Smith is a pretty respectable sort of a citizen, never drinks or gambles and thinks the world of his family."

"Well, he went home one afternoon last week, and found his wife out shopping, or something of that sort. He went on through the house into the back yard, and there under an apple tree were the little fellows playing. They had a bench and some bottles and tumblers, and were playing 'keep saloon.' He noticed that they were drinking something out of a pail, and they acted tipsy. The youngest who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty freely. Smith walked over and looked in the pail. It contained beer, and two of the boys were so drunk that they staggered. A neighbor's boy a couple of years older lay asleep behind the trees."

"Why, boys, you must not drink that!" he said, as he lifted the six-year-old boy from behind the bench.

"We's playin' s'loon, papa, an' I was sellin' it just like you," said the little fellow. Smith poured out the beer, and carried the drunken boy home, and then took his boys and put them to bed. When his wife came back, she found him crying like a child. He came back down town that night, and sold out his business and he says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."

This is a true story, and joy now reigns in that home.

"PARENTS are well advised by the writer who said: 'Give the children beautiful pictures to put away, O mothers and fathers. Smooth away the wrinkles that denote pettishness and impatience. Let them not think of you in the future with that expression on your face. Relate to them only anecdotes that are pure and good; give them books, filled with high ideals of manhood and womanhood. If we could constantly keep before us the thought of this mental photography, we would be more careful of our words and actions. What a pleasure it must be to the aged saint to wander through memory's halls and gaze upon the treasured pictures of long ago! How brightly gleams the sunshine of youth! and faces long faded to mortal sight smile upon him once more—a long life well spent, with a beautiful picture gallery to brighten the closing years. But to him whose heart has beat only for selfishness and greed, how dreadful must be the dark corners where phantoms lurk, and evil beasts of passion display their dreadful deeds! What pictures are you filling your mental gallery with, friend?'"

THE North Africa Mission has opened work in Lower Egypt by sending thither recently five missionaries, of whom two are men. In this portion of the land of the Nile is found a population of 4,500,000, mostly Mohammedan, and almost wholly without the Gospel. There are about forty towns with from 7,000 to 40,000 inhabitants, and 500 with from 2,000 to 7,000.

"WHEN God saves a soul he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God, but all he permits them to do is to suffer for his sake."



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We are now entirely out of the Full Report of the late Annual Meeting, and can therefore fill no more orders.

BRO. G. W. WINE, of Sangerville, Va., writes that four have been received by confession and baptism since his last report.

BRO. JOHN METZGER should now be addressed at Lordsburg, Cal., from which place he writes, saying that he is well and happy.

THE Brethren in Cedar Rapids, Iowa, have let the contract for their meetinghouse in the city, expecting that the building will be completed by September next.

BRO. W. I. T. HOOVER and wife, of Dayton, Ohio, are spending a few weeks with friends in the Mount. Bro. Hoover is young in the ministry, as well as in age, and we hope to see him grow into usefulness as he advances in years and experience.

BRO. D. E. PRICE leaves for the West this week, with the intention of remaining a few months. He will stop a few days in Johnson County, Mo., to attend to some committee work entrusted to himself and others, and then goes to Nebraska. We wish him a pleasant and profitable sojourn among the churches.

At the time we penned the item, for last issue, concerning the baptism of Bro. Royer's youngest daughter, we were not aware that sister Price's young daughter had also made application for membership and was baptized. She is the youngest daughter of Uncle Sam Price, deceased, of most sacred memory at this place.

BRO. W. B. STOVER (who recently took to himself a wife, in the person of sister Mary Emmert, of Mt. Carroll, Ill.), in company with his wife, spent a few days with us last week. Bro. Stover is much interested in the missionary movement among us, and is furnishing our readers some very good matter on that line. We have now on the hook an excellent article from his pen.

SOME people are like the Frenchman who declined to make any effort to save a drowning man because he had not been introduced to him. They have never been introduced to the inhabitants of other countries, and for that reason take no interest in their eternal welfare.

A NUMBER of parents and others are writing sister Lizzie Miller, urging her to have her letters, now passing through the *Young Disciple*, published in book form. Many mothers say they desire the book for their children. Sister Miller has the matter under advisement and will probably bring out the book if sufficient inducements are offered to justify the undertaking. The letters will be carefully revised, and the book printed with neat, clear type, on good paper, and well bound. It will contain a number of fine illustrations, and will in every way be adapted to the wants of the young. Those who would like copies of the work will please write sister Miller at once, in care of D. L. Miller.

THE Editorial Department in the *Sunday-school Times* contains this sensible paragraph: "There are two extremes in ordinary literary work,—the lack, and the excess, of endeavors at completeness or perfection. One writer 'dashes off' what he has to say, without rewriting, or without a close and watchful re-examining and correcting of his thought and phrasing. His work is likely to be worthless, or worse than worthless. He does not know what good work is, and he is likely to be farther and farther from the possibility of attaining to it. If he sends a manuscript to an editor, he need only mention the fact that he has done his work in this way, to secure it a place in the 'waste-basket,' without even a cursory reading. Another writer realizes the difficulty of reaching completeness and finish, and he writes and re-writes, corrects and recorrects, waits to look his article over again and again, and is less and less satisfied with it, and more and more desirous of added effort at its improvement. Unless he is finally willing to put out his work in imperfectness, it will never see the light. He must accept the limitations of human ability, and of fleeting time and life, or fail of doing his share of work in the world. The lack of an attempt at completeness in writing is inexcusable. The expectation of perfectness in this line is unreasonable. A man's possibility of good lies between these two extremes."

## A NEW BAPTISM.

WITH sprinkling, pouring, single and trine immersion, for baptism, now in common use, one would think that, so far as a plurality of modes is concerned, the limit had already been reached. But it seems that we are to be afflicted with another manner of performing this rite, which is the result of an inventive genius, sure enough. The inventor of this new mode is Curtis E. Long, a Disciple minister, who preaches for the Disciples at Oakley Ave., Chicago, where our Brethren held services before moving into their present quarters. He has made a remarkable discovery. We quote from the *Christian Evangelist* this reprint, the correctness of which is vouched for. He says:

"The ablest scholarship finds abundant authority in the Scriptures for sprinkling, pouring and dipping, and these three forms are administered in various evangelical denominations. . . . Since the New Testament clearly teaches baptism in water, with water, and into water, and also that there is but one baptism (Eph. 4: 5) the most satisfactory way of reconciling these statements is to regard these, sprinkling, pouring and dipping, as the three parts of one baptism. . . . Trine baptism is administered by sprinkling in the name of the Father, pouring in the name of the Son, and dipping in

the name of the Holy Spirit. Trine baptism is Scriptural, fulfills the various meanings of the Greek preposition *eis*, and satisfactorily settles the question of mode."

Pardon a little departure from our usual course, but this reminds us of the sermon heard a negro preacher in Georgia deliver on the water side, in defense of immersion as the correct and sure mode. In the course of his course he said: "We is told by our Master, friends dat nothing is said in de good Book wher de water is to be put, so da put it on de face. Well, mitting dat to be de fact, I put de people down into de water, put dem clear under de water all ober dem, den ise shure to be in de right spot."

So Mr. Long in his ingenious attempt to perform single immersion when first introduced by Eunomius in the fourth century. This Dr. Wall says, "The Eunomians had the oddest way of baptizing that ever was heard of." Their manner of baptizing was to take the person but once into the water, and to keep all of his body neither, for they said that the parts below the waist are abominable and must not touch the water: so they used to hold the person to the waist; and then hold the head up, and his head downward, they put him into the fount as far as the waist. This is the manner of baptizing in the *History of Infant Baptism*, Vol. I, page 5.

From this peculiar beginning we have the present popular single immersion. So, age, when there is somebody to accept of anything in the name of religion, it is hard to say what may not result from Mr. Long's combination.

## SOME OLD RELICS.

DURING his recent trip in the Bible Land, Miller procured many relics that are both valuable and instructive. In the future we may give a description of some of them, but for the present we mention only two. The first is a roll of parchment, containing the five books of Moses, on parchment in the Hebrew language. The roll is seventy feet long and rolls from both ends. The parchment was made of the skins of goats, neatly dressed, and polished till it is as smooth as paper. The skins were cut in strips, about sixteen inches wide, and sewed together, end to end, until enough was obtained to contain the five books of the Law. The writing is neatly executed and has been performed by a very skillful scribe. The style of writing is ancient, as the space between the words, nor are any books divided up into chapters or verses, but into paragraphs only. The roll is quite old, about 200 years, and is considered very valuable.

The second is a skin of some animal, probably of one of the natives in Nubia, south of the Nile, in the vic of Cancer in Africa. It is quite old, probably a few hundred years, and is covered with a beautiful executed writing in the Coptic language, the oldest written languages in the world. Miller has not yet found any one who can read and translate the writing, hence he has not been able to get the information the document contains. These relics are not only interesting to us, but they give one some idea of how things were done and appeared in ancient times.



## FOUR BAPTISMS.

In the New Testament distinct mention is made of four baptisms. It will add to our knowledge of the Scriptures to know the relation each one sustains to the economy of grace.

Primarily the term *baptizo*, from which our English word baptize is derived, means to immerse, overwhelm, to cover up. It never means to sprinkle or pour. One may be baptized in water, or any other element, when he is placed in the element sufficiently to be completely covered. If the element is water, and the covering over is incomplete, it is not a complete baptism. With this thought we pass on to consider the four New Testament baptisms.

1. The baptism of suffering. Of this baptism Jesus says: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Luke 12: 50. In Mark 10: 38 and Matt. 20: 22 the nature of the baptism is more clearly defined. As recorded by Mark, Jesus says to John and James, who had asked to sit near him in glory, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Here Christ makes distinct reference to his suffering from the time he entered the Garden, just before the betrayal, until he expired on the cross. He calls it a baptism because it was a complete overwhelming of suffering. It was a plunge into a state of grief that completely buried him beneath the burden of sorrow. Well may it be called a baptism of suffering.

2. The baptism of fire. This is mentioned in Matt. 3: 11, 12, where John the Baptist says: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn the chaff with unquenchable fire." This baptism of fire is the punishment of the wicked at the end of the world, when they shall be cast into hell. It is called a baptism because it is a thorough enveloping in the flames arising from the fire prepared for the devil and his angels. It will be a complete burial in fire. There can be no question about the baptism being a complete covering up in this instance.

3. The baptism of the Holy Ghost. This is referred to in the Scripture just quoted above. John told the people that his mission was to baptize with water, but Jesus would baptize them with the Holy Ghost. This promise was fulfilled on the Day of Pentecost when the Spirit was poured out upon the apostles. Just before his ascension to heaven Jesus referred to the Holy Ghost baptism on this wise: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5. A few days after that came the memorable Day of Pentecost, A. D. 30, when the apostles were filled with the Holy Ghost and began to speak with tongues as the Spirit gave them utterance. This baptism was for the soul, or the inner man. Water baptism is for the outer man. The Spirit entered the room, where the people were worshipping, as a rushing, mighty wind. The sound filled the room, but the Spirit filled the apostles, and completely enveloped or submerged the soul

or inner man, bringing it completely under the influence of the Spirit. This act of overwhelming by the Spirit, or bringing it under the full influence of the Spirit, is called the baptism of the Spirit. The act of pouring out the Spirit is not called baptism, but the act of filling up and thereby covering the inner man is the real baptism.

4. The next to which we refer is water baptism. This is to be administered to the outer man, or the body. It is intended for penitent believers only, and is the dividing line between the church and the world. On the one side is the world; on the other side is the church. On the side of the church is the baptism of the Holy Ghost, but on the side of the world is the baptism of fire. Jesus stands on the side with the church, saying, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It was on this side that Peter stood on the Day of Pentecost and said to the thousands who were convicted of sin: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." It was here that Ananias stood and said to the penitent Saul, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." It was on this side of baptism where stood all the New Testament saints, pleading with the world to renounce sin and Satan, and accept Christ and salvation. He who would be sure of pardon and salvation in the coming kingdom must believe that Jesus is the Christ, repent of his sins, make confession with his mouth, be buried with Christ in Christian baptism, and thereby separate himself from the world and get on the side where remission of sins, the gift of the Holy Ghost and eternal life are promised. He must get on this side, so as to give the Holy Spirit an opportunity to lead him into all truth. Those who never cross the line of Christian baptism to the church cannot expect to be led into all truth. This we say with all due respect to their sincerity and otherwise exemplary religions and moral lives. Remember that, according to the language of the Savior quoted above, on one side is condemnation, and on the other is justification. On the one side is the world with all its evil tendencies; on the other is the church, her ordinances and sacred institutions. It ought not to be a question in the mind of any one on which side he will take his stand.

To pass from the world to the church is to pass from one kingdom to another. It is to leave a state where the baptism of fire awaits the doomed, to enter another state where the Holy Spirit is waiting and ready to lead the earnest pilgrim into all truth, and up to life everlasting. The transition from one state to another is effected through the new birth, or being born of the water and of the Spirit. It is a complete transition from the kingdom and dominion of Satan to the kingdom of God. To make the transition there must be both a burial and a resurrection,—a burial with Christ by baptism into death, and then a resurrection to walk in newness of life. The sinner dies to the world; to the world he is lost. He is made alive to Christ, comes forth from the watery grave a new-born creature, regenerated, made over, having a new heart, new resolutions and a new purpose in life. To all such the baptism of the Holy Ghost is promised with assurance of everlasting life on condition of faithfulness until death.

J. H. M.

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## EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 52.—The Route of the Exodus.—The Place Where Israel Crossed the Red Sea.

ONE of the important questions, which has not yet been definitely settled and which has given rise to a great deal of controversy among travelers, has respect to the part of the Red Sea where the passage of Israel took place. Owing to the fact that the drifting sands of the desert have covered up many cities, well known in the days of Moses, so that we do not know where they stood, room is left for conjecture as to the route actually taken. With the lapse of more than thirty centuries, the physical conditions of the country may also have undergone some change. Taking these things into consideration, it is not strange that difference of opinion obtains. Since the discovery of the treasure cities of Pithom and Ramesses, we have one part of the question definitely settled, i. e., the place from which the Israelites started on their long march which was, after forty years, to bring them to their promised possessions in the Land of Canaan.

Their journeyings and their camping places, from the time they left Ramesses until they pitched their tents by the Jordan, were written down by Moses according to the commandment of the Lord.

"And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these are their journeys according to their goings out. . . . And the children of Israel removed from Ramesses, and pitched in Succoth. And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol. And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah."\*

We have given the list of camping places until the host reached the waters of Marah, and thus far we were enabled to follow the armies which went forth out of the land of Egypt "under the hand of Moses and Aaron." According to the Bible account, the first day's march brought them to Succoth, a name which might be applied to a temporary camping place such as the Israelites would make. The site of the place cannot now be determined. Their next movement brought them to Etham "in the edge of the wilderness." The course they were now taking would have led them around the head of the gulf over the caravan route to Sinai and Canaan. But here their course was suddenly changed and they turned about by the command of the Lord. "Speak unto the Children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea."† It was this retrograde movement, directly out of their apparent course which led Pharaoh to say, "They are entangled in the land, the wilderness hath shut them in," and induced him to pursue them in the hope of forcing them to return again and serve him. While they were encamped here, by the sea, resting from their march, "the children of Israel lifted up their eyes and behold, the Egyptians

\*Num. 33: 2-8.

†Ex. 14: 2.







that they were sea, "entangled dragged to follow after them . . . . . by the sea. their eyes, and, after them; and . . . . . 10. It would situated, when pursuit, that the through the sea, purpose in bring- first two authors ion.

is hand over the to go back by a a dry land and children of Is- upon the dry ll to them on the . 14: 21, 22. It used the strong t of his purpose d that on either as walls of de- lawsuit was to fol- sea. Dr. McGar- the east wind in rd's purpose. It

and covered the t all the host of after them; there them." Ex. 14: where it was di- r must have been ny of Pharaoh to e, and when the enough to cover that not one of hat both the first in nearly all the rence between is ct. We can very er discoveries are tion Society. Of When the route it will be found to unt. D. L. M.

WRITING.

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the discoveries at Tell el Hesi, the Palestine, that the through those east- on carried on by n before the time published in Lon- translations of s have named, has

no less than one hundred and seventy-six of such letters, written to the king of Egypt and to various official persons about 1480 B. C. They include letters from Jabin, king of Hazor, Adonizedek, king of Jerusalem, and Japhia, king of Gazer, all of them contemporaries of Joshua, and all of them named in the Biblical account of the conquest of Canaan. The letters refer to this invasion by the Hebrews under Joshua, and are, accordingly, documents contemporary with those events which the Book of Joshua describes. They are, of course, exceedingly suggestive as to the date of that book itself, inasmuch as they indicate in it a degree of accuracy in matters of detail, little likely to be found in writings made centuries later."

A writer in the April number of the *Bibliotheca Sacra*, referring, in general, to inferences, justified by these recent discoveries, of which we note only one or two examples, says: "The inferences from these facts, taken also in connection with the abundance of literature on almost every variety of subjects which has been unearthed in the Euphrates Valley, and going back into the third millennium B. C., are far-reaching, and touch at many points the questions in Old Testament criticism which are so ripe at present. If Abraham did not understand the art of writing and bring literature with him into Palestine, it certainly was his own fault and not that of his time."

no less than one hundred and seventy-six of such letters, written to the king of Egypt and to various official persons about 1480 B. C. They include letters from Jabin, king of Hazor, Adonizedek, king of Jerusalem, and Japhia, king of Gazer, all of them contemporaries of Joshua, and all of them named in the Biblical account of the conquest of Canaan. The letters refer to this invasion by the Hebrews under Joshua, and are, accordingly, documents contemporary with those events which the Book of Joshua describes. They are, of course, exceedingly suggestive as to the date of that book itself, inasmuch as they indicate in it a degree of accuracy in matters of detail, little likely to be found in writings made centuries later."

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# CORRESPONDENCE.

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Report of Special District Meeting.

WESTERN Pennsylvania. convened in special District Meeting in the Middle Creek congregation, Somerset County, Pa., July 5, 1893, for the purpose of electing a committee on location, to locate Annual Meeting for 1894. The following named brethren were elected: J. S. Holsinger, Six Roads, Pa.; C. G. Lint, Meyersdale, Pa.; Stephen Stutzman, Johnstown, Pa.; Joseph Holsopple, Indiana, Pa.; Valentine Blough, Bills, Pa.; J. N. Davis, Tub, Pa.; W. G. Shrock, Berlin, Pa. Said committee will enter on their official work July 25. We hope they may be enabled to so locate the Annual Meeting that it will be satisfactory to all concerned! DANIEL HOLSOFFLE.

Rummel, Pa., July 11.

From the Idaho Mission Field.

We had a most excellent Communion meeting at Moscow, June 17. Thirty-five communed; one was baptized. Quite a number that we expected to come could not on account of swollen streams from melting snow in the mountains.

June 29 we went to Spokane, nearly one hundred miles north, to look after the isolated ones there. I met a brother on the street in Spokane that I never saw before. He knew me by my appearance. He said there were four or five members living fifteen miles north of Spokane. He desired meetings. I gave him a promise to be there the fifth Saturday of July.

He also informed me of three members living in Spokane and said he would go with me to their house. As I was on my way west to Mondovi and could not go till the next morning, I stayed over night with them. They wanted meeting, and said a hall could be got. I promised them meetings Monday night on my return. Those members referred to came fifteen miles to the Monday

night's meeting and returned home after meeting. O, how glad they were to meet a brother once more!

I had an excellent meeting at Mondovi and seemingly good interest, but our meetings are so far apart that seemingly but little can be gained. But we feel to continue to sow the good seed and look to the Giver of all good for the increase. Brethren, pray for the success of the work, and the isolated ones of the mountains and canyons of far western Idaho and Washington.

SIDNEY HODGDEN.

Moscow, Idaho, July 8.

From the Pleasant Valley Church, Ohio.

JULY 1 this church met in special council, at which Bro. J. Q. Helman was elected to the ministry, Bro. B. F. Sharp was advanced to the second degree of the ministry, and Bro. Fesner Brewer was elected to the deacon's office. These Brethren are in the prime of life, and, no doubt, will do much to build up the church. Our congregation is in love and union. Our Sunday schools are in a flourishing condition, and increasing in attendance and interest. Elders Tobias Krider, Jeremiah Katherman, and Joseph Groff stayed with us. Each one preached one sermon during our meetings, over Sunday, much to the encouragement of the church. Eld. W. K. Simmons, who has charge of the church, and Eld. Henry Cook, of the Union City church, were with us at the council. SILAS GILBERT.

Lightsville, Ohio, July 9.

From Dayton, Ohio.

MAY 14 Bro. Daniel Hays preached for us from Matt. 5: 8, "Blessed are the pure in heart, for they shall see God." May 28 Bro. W. C. Teeter preached from the words: "If ye love me keep my commandments." June 4 Bro. S. W. Hoover spoke from John 4: 24, "Worship him in spirit and in truth." June 11 Bro. W. I. T. Hoover preached from Matt. 7: 21, 22, 23, "The Danger Signal." June 25 Bro. J. Calvin Bright preached from Matt. 6: 5-15, "Prayer." July 2, forenoon, Jacob Holler spoke from Psalms 8: 12, "The Excellency of God." July 2, afternoon, Wm. Barnhart spoke from 1 John 1: 7, "Walking in the Light." July 9 S. H. Myers preached from 1 Pet. 1: 21-25, "God's Word." July 4 we were called together at the water's edge to see two dear souls led into the stream, to be baptized. We ask all to pray for the cause in the cities. We have two Sunday schools here; one at 9:15 A. M., corner College and Amity Streets; the other at 2:30, corner May and Philadelphia Streets. Both schools are EVERGREEN. One dear soul was received by letter, July 9. ELMER WOMBOLD.

From Staunton, Va.

I HAVE just returned from Amherst County, this State, where I was on a twenty-four days' mission. I visited and had meetings in eight different neighborhoods in which there are members living. I had thirty-one meetings, and visited twenty-eight families. One old brother who had wandered away came back to the fold for spiritual shelter.

Our meetings might have been more profitable if they had been protracted at either point. This is a comparatively new field of labor, having been worked up in the last twelve or fifteen years by different brethren venturing there with the Truth. For the last ten years, Eld. J. A. Oline has given this field his special attention. He spent much of his time with the people. Quite a number have accepted the Truth as a result of his efforts. He is respected as a father and favorite by all.

Two brethren have been chosen to the ministry, viz., Ed. M. Powell and Chas. H. Wood. The field is large and the work great. As Bro. Oline's health is now feeble, other steps must be taken, or the work will retrograde. The people are kind and hospitable, but many need a guide. Acts 8: 31. May the Lord keep and direct us all!

S. W. GANBER.

July 4.

From Lordsburg, Cal.

APRIL 29 myself and wife left Lordsburg, California, for Cerro Gordo, Ill., where we landed May 3. We had a safe journey. Thank the Lord!

After visiting some families, I went to Chicago to attend to some business, then went to North Manchester, Indiana, to visit my two brothers and one sister, and many of my old brethren and sisters and friends. May 14 I attended two meetings in the Eel River church, — Sunday school at 9 A. M., and preaching at 10, and in the evening we had a large congregation and good attention. I was present when that church was organized in an early day. Only a small number of members was there at that time. Now they are numbered by hundreds. Since that time I have visited that church nearly every year. My father is buried near the large meetinghouse, and my mother is buried in West Dayton, Ohio, not far from the new meetinghouse.

May 17 I left North Manchester and started for Clinton County, Ind., my old home place, where I lived for many years. There were only a few settlers there when I first settled there, but there were plenty of wolves and deer. The wolves would come howling around our little cabin every night.

May 20 I went to Mulberry, Ind. There I met my wife on the train and nearly two coaches filled with brethren and sisters that left Cerro Gordo for the Annual Meeting. We had a pleasant company and saw many that I have known for a number of years. I enjoyed the meeting very much. It was a feasting time for me, like a golden apple coming from a golden picture.

June 30 we left Cerro Gorro Ill., and started for California. My son, John W. Metzger, and wife, and sister Wine, and sister Susan Miller, from North Manchester, and two young ladies from Mulberry, were in the company. We landed at Lordsburg, Cal., July 4, at 5 P. M. We had a pleasant time and found all right at home, and we feel well satisfied. We have ripe peaches and plenty of strawberries and apricots, oranges and lemons. The wheat and barley harvest was very good. The weather is very pleasant, not very warm, and the nights are cool and pleasant. We are in our usual health, thank the Lord! Brethren, pray for us, as we are getting old. I am nearly eighty-six years of age.

JOHN METZGER.

Notes by the Way.

I COMMENCED some meetings June 20, in Knox, Stark Co., Ind. Our people never held services there before. Having no place to go, I made choice of the court-house, and received permission to hold meetings in it. The attendance was small, yet some had a desire to hear this, to them, "new doctrine." The temperance question takes the lead there.

Knox, like a great many towns, has its full share of saloons. All denominations have united against the liquor traffic, and have become excited over the movement; so much so that religion seems to be a secondary matter. Mr. Stanley, the gentleman who introduced the temperance cause there, spoke to me, saying, "Mr. Miller,



you wait until I get through with my work, then you follow up, and then you can do a good work." I told him I was favorable to all such movements; but that if I was to preach in that town, I would teach the people to be "temperate in all things." 1 Cor. 9: 25. Over five hundred have joined the "Blue Ribbon Society." Knox has fourteen hundred population. Our people will have to wait until the excitement is over, then a temperance view of the Bible, as we read and understand it, will be in place. I held eight services while there, distributing tracts and GOSPEL MESSENGERS. The people were anxious to learn more of the "perfect way."

On my return home I stopped off with Eld. Jacob Shively. He and wife are nearing the other shore. Bro. Shively had a paralytic stroke some months ago, and at times is not able to be away on duty. He is nearing his four score years and feels his work is almost done. His sun is fast setting, his shadow is reaching towards the grave. Only a few of the old veterans of Northern Indiana are left. How pleasant to think of forty years ago when I was a boy! I can bring to mind some twenty or more of the faithful preachers of this part of God's vineyard. How pleasant to remember their arduous work in what was then almost a wilderness, their strong calls and entreaties to the sinner! But lo! their voice is closed in death.

Fifty years or more ago there was, in Northern Indiana, only one organized church, with a membership of several hundred. Now there is a membership of nearly four thousand and thirty-eight congregations. Elkhart County has the most members, something over fifteen hundred. But I must return.

July 2 I preached for the Brethren at the Salem church, Stark County, and in the afternoon, held a service in a grove in the yard in Marshall County, for the benefit of an invalid sister. On Monday I returned home.

We were happily surprised to see Bro. J. G. Royer and wife come to our place. Our pleasure was mutual, and a better acquaintance, especially with sister Royer, was pleasant, especially to sister Miller, as she is much afflicted and does not get away so frequently to form these happy associations.

July 10 I was called to Ligonier to continue the meetings begun there. Northern Indiana has purchased a tent for missionary work. Ligonier was the first point to pitch the tent. This town is in Noble County, Ind., and has a population of twenty-five hundred. The tent was pitched in the park. Bro. Felthouse did the preaching for two or more weeks; then business called him home, and Bro. J. O. Murray held the fort for a week or more. Then I was called for. I discovered that tent-pitching is not sailing to heaven "on flowery beds of ease." More hardships are to be met, preaching in the open air, than in the house, and often the singing must be done by the minister; and he will break down his voice if he is not careful. Then comes the taking down and moving of the tent, and finding a new point to pitch the tent. I was reminded of the travels of Moses and his people in the wilderness. Not only did they thus serve the Lord for five or six months out of the year, but a continuous journey was made for forty years. Our mission work has been much crippled for years for the want of a house to preach in. Many calls have been made, but there was no place to preach in. Now that difficulty is removed, and the field lies open before us. The Macedonian cry is heard all over the land, "Come over and help us." May God ever bless the missionary cause is my prayer!

Goshen, Ind.

J. H. MILLER.

#### Donations Received.

THE following is a list of those who have thus far responded to our call for help, to pay balance on our churchhouse at Quinter, Kans.:

S. P. Miller and wife, New Sharon, Ia., \$1; John Keeney, Port Alleghany, Pa., \$1; S. L. Fyock and wife, Glen Campbell, Pa., \$1; a sister, Fort Scott, Kans., \$2; Emma B. Sidacer, Grenola, Kans., \$1; H. A. Stonffer, Grenola, Kans., \$1; Waddam's Grove church, Ill., \$5; sister Mary L. Hornish, Dorrance, Kans., 50 cents; brother Jacob Hornish, Dorrance Kans., \$1; branch of Root River church, Minn., sent from Lime Springs, Iowa, \$1.75; Blue River Sunday school, Churubusco, Whitley County, Ind., \$2; an unworthy brother, \$1; Mrs. Mary Sheets, Bush Park, Va., \$1.

Most grateful are our acknowledgments to the donors. While we cannot reward you, the good Lord can, in whom we trust. JOSEPH BELL.

Quinter, Kans.

#### The Iowa Cyclone.

My recent visit to Pomeroy, the cyclone-smitten town, situated in the northern part of Osage County, Iowa, vividly brought to my recollection the scenes in Kansas City, which were so faithfully described in the GOSPEL MESSENGER after our return from the Annual Meeting at Bismark Grove. At Pomeroy the force seems to have been much greater and the destruction more complete. Size, weight and strength seems to have been annihilated, as the heavy dray wagon was as completely demolished as the baby cab. While the head, or demolishing part of the cyclone, was very powerful and eccentric, the after-current caused the debris to lie in line with the path of the cyclone, as if blown by a straight wind, showing that it, too, was very powerful. The course was about ten or fifteen degrees southeast. The bell of the school building, weighing perhaps two hundred or three hundred pounds, was carried back in direct line about two hundred yards. A horse was carried in the same direction across the street, over a large brick pile, and lodged in a pile of debris on his back. When released, he was found not to have a scratch and went on grazing. A babe was torn from its mother's arms on the south side of the path and found on the north side, directly across the course of the destroyer,—a distance of perhaps forty rods. Mother and child were both killed. Another babe was carried three-fourths of a mile and found twelve hours after, with its clothes all torn off, otherwise unharmed. The parents were both seriously injured. In the main track everything was leveled to the ground, regardless of how frail or substantial the structure might be. Many persons were injured and killed in cellars by flying debris after the building was gone, while all who took shelter in caves were unharmed except an anxious mother who, missing one of her children, opened the door and was killed by a flying timber.

Sad, sad as the story of over fifty dead and about one hundred severely hurt, and many more slightly, it seems miraculous that there were not more killed and injured. While many in cellars were exposed, injured and even killed, the floors and timbers over them being all gone,—some who were in their rooms were covered by the falling walls in such a manner as not to crush them but still protect them from the flying debris which seems to have caused the greatest destruction of life to man and beast.

As to property destruction in the path, an instance may illustrate. Of a large, new and substantial church, excepting the bell and floor, it would be difficult to find material enough to build a good hen-house or pig-sty.

The business portion of the town was comparatively fortunate. Aid and helping hands seem to be in readiness as soon as the situation permits, but necessarily there was much suffering and some privation. But oh! the broken families and the bleeding hearts cannot be repaired and made as they were before, by money and strong hands, however plentifully and generously they may be tendered by sympathizing souls' hearts.

J. D. HAUGHTON.

Panora, Iowa, July 17.

#### From the Missisniewa Church, Ind.

JUNE 9 was the day set for our love-feast. Quite a number of brethren and sisters were present. The brethren from a distance were Rife, Levi Holsinger, George Painter and Gilbert, from Ohio. Bro. Holsinger preached 10 o'clock A. M. At 5 o'clock in the evening brethren gave us some good talks on exhortation after which the brethren and sisters surfeited the Lord's Table. Bro. Levi Holsinger offered prayer. Surely it was a feast to the soul.

On Sunday at 10 A. M. Bro. Jacob Barick preached a soul-cheering sermon to a crowded house, after which Bro. Geo. L. Studebaker was ordained to the eldership. May the Lord bless him, that he prove faithful and be a bright shining light to the church.

At 3 P. M. Bro. Holsinger talked to the day-school children. It was very interesting to the children and all present. Afterward the school took up a collection for home mission work which amounted to a little over ten dollars. We have quite an interesting Sunday school superintended by brethren Geo. L. Studebaker and Jacob Barick.

ANNIE STUDEBAKER.

Shideler, Ind.

#### Report of Boys' and Girls' Bible School, Second Quarter, 1893.

##### RECEIPTS.

REBECCA DEARDORFF, Dayton, Ohio, \$1.00; Leckrone, Good's Mill, Va., \$2.00; Elizabeth Linwood, Ind., \$5.00; Ella Williams, Furber, Ind., \$2.00; Pipe Creek Sunday school, \$2.00; J. E. Senseney, \$6.00; Building Fund, \$20.00; nated through Eliza J. McGanghey and Corine Kessler, and others in small donations, cents and upwards, per James T. Quinlan.

##### EXPENSES.

Advertising meetings in Baltimore papers, English and Foreign Bibles, \$7.78; stationery, \$1.10; tracts, \$6.88; taking school to school, \$31.65; rent, \$21.00.

JAMES T. QUINLAN.

Baltimore, Md., July, 17.

#### From Goshen, Indiana.

"BLESS the Lord, oh my soul!" Two meetings with the church at Goshen, Indiana. The brethren have been so troubled since our meetings last winter, that at nearly every meeting the crowd after service is seen moving away to the river where prayer is wont to be made. It was a blessing to see prodigal sons and wayward daughters marching home to glory. Praise the Lord.

Bro. J. G. Royer is expected to attend a meeting in Indiana, near Goshen, on August 5, and remain over Sunday. Many will come to the Brick church and praise the Lord for his marvelous goodness.

J. H. 2

July 19.

#### From the Mt. Hope Church, Oklahoma.

THE above church met in council July 17 and concluded to hold a love-feast Oct. 21 and all meetings previous to the love-feast.



tation is extended to all of like precious faith to be with us at this time.

The wheat crop in Oklahoma is good both in quantity and quality, the best I ever saw. The report of the Government Bureau gives the amount thrashed to date, an average of twenty-two bushels per acre. Corn looks well, but is needing rain at present.

I see in the GOSPEL MESSENGER that the Brethren's mission in the capital city of Kansas is prospering. I can rejoice with the brethren and sisters at Topeka, as that was our home before moving to Oklahoma. Bro. Levi Eby was the first brother to hold a series of meetings in that sinful city. He declared the Word for nearly two weeks. He was persuading and distributing good literature all the while he was there. There were about six thousand tracts distributed in the great city. Previous to his coming, and while he was there, much good seed was sown. We hope some will be garnered into the treasury of the Lord.

A. J. PEEBLER.

From the Manvel Church, Texas.

As I have just been reading in the GOSPEL MESSENGER of the many good meetings being held by our Brethren from the Atlantic to the Pacific, I lay the paper down to tell the readers of the MESSENGER what is being done in this fair South near the old Gulf of Mexico, on the Gulf Coast of Texas. This church is not yet two years old but has sixty-five or seventy members, five speakers, four deacons, one good meetinghouse at Manvel and one will be built this fall at Pearland, about eight miles from Manvel. Already several brethren have settled there with our aged elder, David Bare, late of Nebraska. The church is in good working order.

Our esteemed elder, Lemuel Hillery, has just left us and gone to his home in Northern Indiana, but will return this fall, if the Lord spares him, to spend the winter and labor for the Master in this part of God's vineyard. There is a great work to do here in the South. The people are kind and sociable and turn out well to meetings. I never met friendlier and kinder people anywhere. They want Northern people to come and settle here. It is all a mistake to say they are prejudiced against Northern people.

The country is settled only about the towns, it formerly being altogether a cattle country. We have a fine climate, fair soil, long seasons; it is healthful,—both timber and prairie land.

We very much desire Brethren to come and settle with us in our new settlement at Pearland, fifteen miles south of Houston, a city of forty-five or fifty thousand inhabitants. We expect our house of worship to be ready by Dec. 1. Address me with stamp for further information.

JACOB P. MOOMAW.

July 17.

From Grundy Centre, Iowa.

We attended the feast in the Des Moines Valley church, Polk Co., Iowa, June 23 and 24. We arrived in ample time for dinner. Quite a number of brethren and sisters were already gathered. At 2 P. M. Bro. Geo. Gibson, of the Indian Creek church, delivered an able sermon.

The Brethren here felt that the harvest was great and the laborers few, so they decided to call for help. Immediately after the first services the vote of the church was taken, which resulted in calling Bro. James Goughenour, son of Eld. S. M. Goughenour, to the ministry and brethren Wm. West and Asa Hutton to the deacon's office. They were installed into their respective offices immediately after the election. They are all wor-

thy brethren, and we pray God to give them grace to fill the offices, entrusted to them, to the honor and glory of God.

At 5 P. M. we met for examination services, and at 7:30 for the Communion. Although the house was crowded, the best of order prevailed and all felt it was good to be there. The ministerial force was ample. Bro. R. F. McCune officiated.

On Sunday morning we met for worship and breakfast, at 9 A. M. for Sunday school and at 10 A. M. for preaching, when Bro. R. F. McCune delivered one of his able sermons, from John 12:46. So closed a very enjoyable meeting. On Monday wife started to Dallas County on a visit, and the writer returned home.

Eld. H. P. Strickler, formerly of Texas, has moved among us, and we welcome him and his family. This was their former home. This increases our ministerial force here in Grundy Centre. We now have four ministers in town and two at the west house. Our Sunday school is increasing in attendance and interest. May we all labor for the Master!

A. W. HAWBAKER.

July 18.

Notes by the Way.

WHEN we had arrived at the Donnel's Creek church, July 9, an old lady, over eighty years old, said she was ready to come to the church, and was baptized. May God bless her! She waited long. Oh, how dangerous it is to wait for old age! Some one says, What is the danger of losing the soul?

On last Friday C. M. Smith and wife, and ourself and wife, set out for what has been known as Oak Shade, a mission point at Chillicothe. We met Eld. Jonas Horning and wife en route for the same place. After a ride of fourteen miles in the hot sun, we arrived, and an evening meeting was held. Next day we went three miles to preach in a schoolhouse. It could hold only about half of the people. After services we went to the water, where two old men were baptized.

In the evening we were seated around the Lord's table in a private house. Nine brethren and nine sisters communed. We had preaching on Sunday morning and evening.

On Monday morning we met at 8 o'clock in church council. After doing some business in setting things in order, the little band was organized. They number seventeen. One was baptized and one reclaimed on the day of organization. Bro. Manly Gilpan was chosen to the deacon's office and the church decided that the name should be Chestnut Hill. So we now have another local church in Southern Ohio, but it can not live and prosper without help. They need much good advice and encouragement. To start a mission point and then let it do the best it can, will avail but little. The people must be fed and nourished, so they can grow and bring forth much fruit. This means labor and money. Brethren, let us be ready with both. It is something over three years since the Brethren first preached here. May God bless, and we work till the Chestnut Hill church will be a strong local church, is my prayer.

We returned home last night, somewhat fatigued on account of five days' hard work over hills and very rough roads. To go three and one-half miles, mostly on foot, to baptize, means work.

HENRY FRANTZ.

Notice to Western Pennsylvania.

INASMUCH as we had no call at our last District Meeting for the District Meeting for 1894, this is to notify the congregations comprising Western Pennsylvania that the Jacob's Creek congregation

has made a request for said meeting and the request is granted, and that J. K. Eicher, Keokburg, Westmoreland Co., Pa., will be the Corresponding Secretary.

DANIEL HOLSOPPLE, Clerk.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Avery, Mo.—Our regular church council was held July 8. We appointed our feast for Sept. 23. Following the feast we expect to have a series of meetings.—D. E. Breshears, July 13.

Talent, Oregon.—Our quarterly council-meeting was held July 1. Considerable business came before the meeting, but all passed off very pleasantly. The church here seems to be in love and union. Our Communion is appointed for Sept. 9, at our church-house near Talent, Jackson Co., Oregon. A cordial invitation is extended to all. A Ministerial Meeting will be held at the same place Sept. 7, and District Meeting the 8th and 9th. Meetings will continue over Sunday, the 10th, and perhaps longer.—Susan M. Rhodes, July 15.

Friedens, Somerset Co., Pa.—At the Special District Meeting of Western Pennsylvania, a committee of seven was elected to locate the Annual Meeting for 1894. Among the places named for the Annual Meeting are Johnstown, Indiana (town), Uniontown, Idlewild and Meyersdale, located respectively in Cambria, Indiana, Westmoreland, Fayette and Somerset Counties. The committee was instructed to proceed as soon as possible and ascertain the availability and the inducements offered by each place.—John D. Baer, July 17.

Cole Creek Church, Ill.—We, the Brethren of the Cole Creek church, are in peace and union. We are having a good Sabbath school this summer. Our school is well attended, as well as our meetings. One week ago we met in the Cole Creek church for Sabbath school and preaching, and in the afternoon at the water side where prayer was wont to be made. One dear sister, whose heart the Lord opened, like Lydia of old, was baptized and rose to walk in newness of life. There is one more applicant to be baptized in the near future.—Solomon Bucklew, Canton, Ill., July 18.

Rock Grove Church, Iowa.—Bro Harvey Eikenberry, of Greene, Butler County, Iowa, will commence a series of meetings in the Rock Grove church, Iowa, on the evening of September 9, and will continue till the 16th, the time of our love-feast. If the interest that is desired is taken, the meetings will continue one week after the feast. Brethren, let us all pray that the good Lord may send the Rock Grove church a refreshing shower, that we may truly have it to say, The Lord has blessed us, and sinners were made to yield to the influence of the Spirit of God and accept Christ.—G. M. Noah.

Helzer, Kans.—The Walnut Valley church, Barton Co., Kans., met in quarterly council. All present manifested a Christian spirit. We were favored with the presence of Eld. M. E. Brubaker, of Lyons, Kans., who gave us good counsel. We appointed our love-feast for Sept. 23, at 2 P. M. The church also made arrangements to hold two series of meetings this fall,—one at our home church, and one nine miles north-east, at one of our regular appointments. Bro. J. S. Mohler is expected to hold one, and Bro. A. Hutchison the other. We also appointed our harvest meeting for August 5, at 2 P. M. June 25 the writer went to Laurel, Kans., where he held two meetings. Much interest seems to be manifested in the Word preached.—M. Keller, July 17.



Ladoga, Ind.—We expect to hold a love-feast in the Little Walnut church, Putnam Co., Ind., Aug. 18, beginning at 2 P. M. Meetings to continue over Sunday.—*P. H. Beery, Greencastle, Ind.*

Dunlaps, Ind.—The Elkhart congregation, Elkhart Co., Ind., will hold a thanksgiving, or harvest meeting, on Thursday, Aug. 3, 1893, at the Brick church, four miles south-east of Elkhart.—*J. S. Kulp, July 13.*

Boon River Church, Iowa.—Our feast, in the Boon River church was enjoyed by all. Forty-three members were seated around the tables of the Lord. Four dear souls came out on the Lord's side and were buried with him in baptism.—*Mary C. Hieson, July 11.*

Upper Fall Creek, Ind.—Our council-meeting was held the Saturday before the fourth Sunday in June. All passed off pleasantly. Yesterday our meeting was in Middletown. Bro. Walter Gustin preached an able sermon on the subject of "Hope." What would life be without hope!—*Florida J. Etter Green, July 17.*

Cedar Rapids, Iowa.—For the information of those interested in the progress of the church building in Cedar Rapids: The contract for the work was signed by the committee and contractors to-day, July 17, and the work will be pushed to completion as fast as possible. The building will probably be completed about Sept. 1.—*W. D. Tisdale.*

Waynesville, Mo.—The members of the Waynesville church were made to rejoice on July 9 by one more dear sister coming out on the Lord's side. We trust there are more who will soon join our little number. Oh, how glad we feel to see our friends turn away from sin to serve our Blessed Master! Our quarterly council passed off pleasantly. It was decided to have the love-feast the Saturday before the fourth Sunday in October.—*Libbie Messenger, July 13.*

Yellow River Church, Ind.—We were again made to rejoice when four applicants came forward at one of our regular meetings. The scene at the water during baptism was very impressive. Two of the applicants are sons of Bro. James Seymour, the other two are daughters of Bro. John Diviney. All of the applicants are young in years, being from sixteen to eighteen years. All of Bro. Seymour's family, except one little girl, belong to the Brethren church.—*John H. Sellers, Bourbon, Ind.*

Little Capon, W. Va.—Bro. Benjamin W. Smith, of Barnes' Mills, W. Va., is our preacher, and I believe is a faithful worker. I know he has freed me from many sinful ways. I hope the Good Lord will bless him. It has been one year last month since he first preached for us. Since then he has baptized eight souls, the writer among the number. I was baptized April 23. I have spent many happy hours since then. Oh what a blessed thought it is that whosoever believeth on him will not perish but have eternal life.—*Lacy A. Abree.*

Deep River, Iowa.—Through the kindness of brethren Jno. Oakerice, Frank M. Wheeler and J. C. Seibert, who made us short calls and helped us onward in Zion's work, impressions were made that had the desired effect upon three individuals, all near three score and ten years of age, who had lived within one mile of our meetinghouse for many years, and had stood near the church door, but would not enter. They have now been received by baptism. May other ministers call upon us and help to raise the Gospel banner! Bro. Michael Flory, of Girard, Ill., is expected to commence a series of meetings at our meetinghouse Sept. 16.—*H. R. Taylor.*

Hygiene, Colo.—A Communion is appointed at St. Vrain church, Longmont, Colo., for Oct. 21, commencing at 11 A. M. Members in general, and ministers in particular, are invited to attend.—*D. Leedy, July 15.*

Holmesville, Nebr.—The District Meeting for the District of Nebraska will be held in the South Beatrice church, Gage Co., Nebr., on Wednesday, Oct. 13, 1893. A missionary meeting will be held on Tuesday, Oct. 17, and a love-feast on Friday, the 20th, commencing at 11 A. M. All coming by the B. & M. R. R., stop at Beatrice; those by the Union Pacific, stop at Holmesville; those by the Rock Island, stop at Rockford.—*M. L. Spire, July 17.*

New Hope, Ind.—The Brethren of the above-named church recently held some meetings; also one council. Four sermons were preached by Bro. Isaac E. Branson. The council was held on Sunday night, July 9. At one of the meetings Bro. Isaac treated the subject of "Trine Immersion," by special request, and good attention was given by the large audience in attendance. The brethren purpose commencing a series of meetings Oct. 6, and continue till after the love-feast, Oct. 20. The meetings will commence at 11 A. M.—*Wm. L. Ross.*

Lordsburg, Cal.—While traveling east through Illinois and Indiana to Muncie, to attend the Annual Meeting, many of our brethren and friends wanted to know what route to take to California. I will say, to those coming from the east, take the Wabash Road, or any of its branches, to Kansas City. They have good coaches, and the conductors are polite and accommodating. From Kansas City take the Santa Fe Road for California. To reach Los Angeles, Riverside, Redland, Highland or Lordsburg, this is the best and quickest route I know. The accommodations are good and the conductors very polite and accommodating to the travelers.—*John Metzger.*

Bolivar, Mo.—The little church at this place is still trying to perform the work belonging to a body of believers. Two were added to our number by baptism in June; others seem to be halting between two opinions, and others seem to regard us as "setters forth of new things," as though they never had read a Bible. To-day we had a pleasant time in council. Among other business we decided to hold a Communion meeting Aug. 26, at the residence of the undersigned, one mile northwest of Bolivar. All will be welcome that feel to attend, and especially do we expect the ministers of the nearest congregations to come to our aid. Amid the dwarfing and blighting influences of sin, let the refreshing showers come and all the garden grow.—*Geo. S. Wine.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

REIDENBAUGH—SONON.—At the residence of the bride's parents, July 2, 1893, by A. S. Hottenstein, of East Petersburg, Bro. William B. Reidenbaugh, of Neffville, and sister Lizzie M. Sonon, of Mechanicsville, Pa.

STOVER—EMMERT.—At the residence of the bride's parents, Mt. Carroll, Ill., June 29, 1893, by Eld. J. G. Royer, Bro. Wilbur B. Stover, of Philadelphia, Pa., and sister Mary Emmert, daughter of Eld. J. J. Emmert, of Mt. Carroll.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

DEWITT.—In the Iowa River church, Iowa, July 4, 1893, sister Lizzie Dewitt, aged 58 years and 4 months. She was respected by all who knew her. She was partly paralyzed ten weeks before she died. Brethren Wheeler and Saylor conducted the funeral services.

FRY.—At his home near Diller, Nebr., July 9, Isaac Fry, aged 51 years, 5 months and 11 days. Services conducted by Eld. A. Hutchison, assisted by F. Guy, of the Christian church, from 1 Sam. 20: 17.

SWIHART.—May 6, 1893, of paralysis, Daniel Swihart, aged 73 years, 1 month and 27 days. He was born in County, Pa., March 10, 1820. He was married to Mary Summers, Sept. 30, 1841. Eleven children were born to them. His companion and three children preceded him to the spirit world. He was for many years a member of the German Baptist church, and died in the faith. He espoused. Funeral services were conducted by Long and Samuel Phelts, from Rev. 22: 12.

FIKE.—At Eglen, W. Va., July 7, 1893, August of Bro. Jonas and sister Caroline Fike, aged 1 month and 16 days. He united with the German Brethren church in 1892. Bro. Taylor Shines performed funeral from John 11: 44.

RAFLEY.—At Cherry Grove, Ill., June 28, Frederick Rafley, aged 83 years and 2 months. He was in Germany. He was a faithful brother. Funeral services from the words of Paul, "I am now ready to be offered."

HODGES.—At Baxter, Iowa, June 25, 1893, James Hodges, aged 45 years. He was born in Surry County, N. C., in 1847 and came to Iowa in 1868. He was a member of the Brethren church Sept. 7, 1890, and lived a faithful life. Funeral services by G. M. Wheeler, a writer, from Heb. 11: 16.

MILLER.—Near Sunnyside, Garrett Co., Md., 1893, Edwin Walker Miller, son of sister Mattie M. about 3 years. Funeral sermon at the Maple Spr. from Luke 23: 27, 28, by Bro. Jonas Fike. Deceased an infant.

SATTTLER.—At Van Wert, Ohio, July 13, 1893, Sattler, aged 31 years, 7 months and 3 days. Funeral services conducted by Bro. Jacob Helstead, from John 1: 12.

HALE.—In the Howard church, Ind., July 11, Susanna C. Hale, wife of Bro. Marshall Hale, aged 4 months and 15 days. She united with the church five years ago and lived a life devoted to God. Funeral services by the writer from 2 Cor. 5: 1.

MICHAEL.—In the Washington Creek church, Douglas Co., Kans., June 20, 1893, sister Julia Michael, 54 years, 2 months and 2 days.

KESTER.—In the Maple Grove church, Chippewa Wis., March 9, 1893, Walter Kester, son of Louis Kester, aged 1 year, 3 months and 26 days.

LUALLEN.—In the same congregation, May 18, 1893, Laura Gladis, daughter of brother William and sister Mary Luallen, aged 8 months and 12 days. Funeral by the Brethren.

THOMAS.—In the Sandy church, Columbiana, July 6, 1893, Bro. David Thomas, aged 84 years, and 2 days. Funeral services conducted by brethren Shively and Ell Stroup, from Job 14: 10.

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren and advocates the form of doctrine taught in the New Testament for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of practice, and maintains that Faith toward God, Repentance, works, Regeneration of the heart and mind, baptism by Trine immersion for remission of sins upon the reception of the Holy Ghost on hands, are the means of adoption into the household of God.

It also maintains that Feet-washing, as taught in John 13, and the command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as observed by the apostles and the early Christians, is a full and complete connection with the Communion, should be taken in the evening of the close of the day.

That the Salvation of the Holy Kiss, or Kiss of Charity, should be observed by the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have taught, and aims, amid the conflicting theories and modern Christendom, to point out ground that all must concede to be faithfully safe.

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### Announcements.

#### LOVE-FEASTS.

- Aug. 18, at 2 P. M., Little Walnut church, Putnam Co., Ind.  
 Aug. 26, at 10 A. M., at John Gaubey's, 3 miles southwest of Washington, Kans.  
 Aug. 26, at 2 P. M., at the Crooked Creek church, Washington Co., Iowa.  
 Aug. 26, at 2 P. M., Saline Valley church, at Bro. L. W. Fairwater's, 6 miles southeast of Lincoln Center, Ottawa Co., Kans.  
 Aug. 26, at 2 P. M., Ogan's Creek, 5 miles southeast of North Manchester, Ind.  
 Aug. 26, at 4 P. M., Bolivar, Folk Co., Mo.  
 Aug. 26, Honey Creek congregation, Nodaway Co., Mo.  
 Aug. 26, at 2 P. M., "Angerville, Augusta Co., Va.  
 Aug. 26, at 4 P. M., Dunning's Creek church, Bedford Co., Pa.  
 Sept. 9, near Talent, Jackson Co., Oregon.  
 Sept. 16, at 3 P. M., Rock Run church, Iowa.  
 Sept. 16, Grenola church, Elk Co., Kans.  
 Sept. 16 and 17, North Solomon church, Smith Co., Kans.  
 Sept. 20, at 2 P. M., Hill church, Ind.  
 Sept. 20 and 21, at 2 P. M., Scott Valley church, at the house of Bro. G. W. Lughtier, 3 miles north, and 1½ miles west of Westphalia, Anderson Co., Kans.  
 Sept. 21, at 10 A. M., North Manchester church, Ind.  
 Sept. 21, at 2 P. M., Milmine church, Pratt Co., Ill.  
 Sept. 22, Yellow Creek church, Elkhart Co., Ind.  
 Sept. 22, at 3 P. M., Franklin church, Decatur Co., Iowa.  
 Sept. 22, Yellow Creek church, Elkhart Co., Ind.  
 Sept. 22, at 4 P. M., Kewanna church, Ind.  
 Sept. 23 and 24, at 2 P. M., Arnold's Grove church, Carroll Co., Ill.  
 Sept. 23, Round Mountain church, Ark.  
 Sept. 23, Avery, Mo.  
 Sept. 23, at 4 P. M., Summit church, Somerset Co., Pa.  
 Sept. 23 and 24, at 10 A. M., Sunfield church, Eaton Co., Mich.  
 Sept. 23, Camp Creek church, McDonough Co., Ill., 7 miles south of Cochester.  
 Sept. 23, at 2 P. M., at the Oasis meetinghouse, 3 miles east of Summitville, Ind.  
 Sept. 23, at 2:30 P. M., Sun's Creek, Mo.  
 Sept. 23 and 24, at 2 P. M., Walnut Valley church, 3½ miles southwest of Heizer, Kans.  
 Sept. 23 and 24, at 10 A. M., Eight Mile church, at Markle, Huntington Co., Ind.  
 Sept. 23 and 24, at 10 A. M., Sabatha church, Nemaha Co., Kans.  
 Sept. 23 and 24, at the Maple Spring church, German Settlement congregation, Edgemo, Va.  
 Sept. 23, at 10 A. M., Sand Ridge meetinghouse, Sugar Ridge church, Ohio.  
 Sept. 26, Camp Creek church, Ind.  
 Sept. 27, at 4 P. M., Bremen church, Marshall Co., Ind.  
 Sept. 27 and 28, at 1 P. M., Rock Creek church, Whiteside Co., Ill.  
 Sept. 28, at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.  
 Sept. 28, at 2 P. M., Santa Fe church, Ind., 2 miles east of Dunker Hill, 6 miles south of Peru, and 1 mile north of Loree, Ind.  
 Sept. 28, at 2 P. M., in the Santa Fe church, Miami Co., Ind.  
 Sept. 28, South Bend church, Ind.  
 Sept. 29, at 10 A. M., Upper Fall Creek church, Ind.

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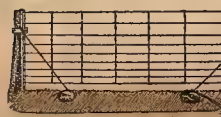
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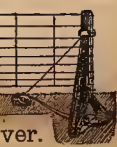
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# THE GOSPEL MESSENGER.

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Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., August 8, 1898.

No. 31.

## The Gospel Messenger.

H. B. BRUNBAUGH, Editor,  
And Business Manager of the Eastern House, 132 3d  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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As you thank God for your harvests and blessings received, ask him for wisdom and grace to use them aright. We are blessed more in using than in receiving.

MANY have now reaped what they have sowed and they are satisfied. How will it be with us, when the gathering time comes? Will we be satisfied? We ought to be.

SHOOT at the mark and be sure that you have something to shoot with. So we do in our affairs in life. Why not do the same in our religious work? There is too much off-hand shooting done,—too much powder and too little lead. We should shoot to kill. To do this we must have the shot as well as powder, and aim as well as shoot. Random shooting is dangerous and criminal. We remember of a man who would always close his eyes before shooting and miss the mark every time. First, be sure that you have something to shoot; second, be sure that you have something to shoot at; third, be sure to aim at your mark. A true and steady aim always hits the mark and accomplishes the purpose. The aimless man may occasionally hit something, but it is just as likely to be the wrong thing as the right one.

Our folks who were down in Louisiana, teaching, are all now enjoying their vacation and northern homes. We are glad to have them with us again and hope that their stay may be pleasant. They seemed to be well pleased with their work there, and all intend to return in the fall, being re-elected with increased salaries. This is encouraging and shows that their work is being appreciated.

THE living issue of to-day is the money question, and we don't need to wonder at this because it is the thing that everybody wants. The trouble is, it is wanted without giving the equivalent for it. This is the class that is doing the grumbling. If, instead of this, they would go to work and earn some money, everybody would be the better off for it. We want producers as well as consumers.

THE management of the World's Fair have finally concluded that it is a good thing to close the gates on Sunday. While their late decision cannot be accepted as a change of feelings on the part of the management as to the right or wrong of opening the gates on that day, we are glad to believe that it is an expression of the popular sentiment of the religious world, and we are glad that this process was sufficiently strong to be felt in this practical way. It is a pleasing thought to believe that we are a Christian nation, and that we have a becoming and God-honoring respect for the Christian Sabbath. The nation that honoreth God, that nation will God honor.

HARVEST meetings are now the order in the churches, and we expect to attend several, at least. As our ministers here are generally away from home during vacation of school, the work largely devolves on a few, so that we cannot respond to the calls made as we would otherwise do. Our harvest meetings should be good ones, as we have much to be grateful for. With good crops of vegetables and fruits, and our barns crowded with grain, we should be a happy people, even if we have a stringency in money matters for a season. Full crops have always been accepted as an evidence of God's pleasure to his people, and famines as the result of sin and alienation from him. Praise God for his goodness!

Now is the time to prepare for the fall campaign for the Lord. System and preparation are as essential in working for the Lord as in the affairs of life. Do we do as much of it? Just now, friendly men are meeting us every day. They persist in being friendly and shaking hands, men, too, who before were cold, indifferent and reserved. At first, we are made to wonder why the apparent change, but soon we learn that he is a candidate for office and then we understand. It is their system and time for preparation, and they do it well. Do we do our church work half so well? And why not? Do we need to wonder that the world is not converted to Christ? There is not enough system and preparation. We don't half try. And we are too easily satisfied with small results. The inducements are great and the reward large and sure.

WE were told, the other day, that the stringency of the times is wholly the outgrowth of the change in administration, so that politics, after all, is the manipulating power of our monetary system. Just how much the present administration has to do with the closing of our public works and our banks, we are not prepared to say, but when we think of the United States as a federation of people of like interest, divided into two great parties almost equal in number, we cannot see how either party can administer to the disadvantage of the other without equally affecting themselves, and it is not reasonable for us to discommode ourselves to discommode our neighbor. This is exactly what political misrule must mean.

THERE is an idea that prevails among some people that there can be no degrees in goodness and badness in the estimation of God,—that people are positively good or positively bad,—that unless a man is positively good he is positively bad, and that there can be no virtue in trying to be partly good until you can be so wholly. On this ground, some of our children, who are out of the church, are deplorably wicked because they make themselves believe that there is no use in trying to be and do good until they determine to be saints. This is a miserably fallacious doctrine, and is not at all in harmony with either revelation or good common sense. God always recognized degrees in sin, and punishment followed in proportion and degree. The flood did not come until the world became wholly depraved. Ten righteous men would have saved Sodom. We are a family, God is our Father. Families on earth are types of the great family of God's people. Do parents recognize degrees of goodness and badness in their children? They certainly do. Let us get away from the idea that unless we can be spotless saints we might as well be daring devils. God recognizes good wherever found, and hates sin. Let us do all the good we can and bless God that we live in a Christian nation where we have so many possibilities for being and doing good.

### OUR TRIP TO KANSAS.—NOTES.

At an early hour on the morning of July 7, in company with our little family, Ella and Ruth, we started on our long-contemplated visit to father-in-law VanDyke, at Sabetha, Kans. On the way we stopped at two places; first, at Beloit, Ohio, where we arrived on the evening of the 7th. Here lives brother Henry Michener, and the warm reception we received, made us feel more than welcome in his home. His two daughters, Estella and Annie, had been students at the Normal College, and part of the time while there, were members of our family. On account of their nobility of mind and heart, we became much attached to them, and it afforded us no little pleasure to visit them at their home.

Bro. Michener lives in, what is known as, the Sandy church, but is located about six miles from

(Concluded on page 435)



## ESSAYS

"Ready to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE HOLY LAND.

BY M. M. SHERBICK.

Where is the holy land?  
Is it beneath the skies of Greece,  
Where names are linked with every pile  
That meets the student's eye, the while  
The old-time sirens do not cease  
To court with wanton tongue and smile;  
Is this the holy land?

Where is the holy land?  
Is it where Rome her pillars rears,  
Where sculptors feel the touch of art,  
Where not a shrine but can impart  
The mystic sanctity of years  
To overawe the human heart;  
Is this the holy land?

Where is the holy land?  
Is it where Judah's temple rose,  
Where patriarchal altars stood,  
And where from royal brotherhood  
The Prince of Life came to depose  
The tainted monster of the blood;  
Is this the holy land?

Where is the holy land?  
What clime where poets have not sung,  
Where Love's sweet tryst was never kept,  
Where widows have not knelt and wept,  
As o'er them battle trumpets rung  
And 'neath them lifeless warriors slept;  
Is such the holy land?

Where is the holy land?  
If warfare is a sacrilege  
And dims the lights that erstwhile shone,  
If love and song cannot atone  
Or bring reprieve for broken pledge  
That lands their early bliss may own;  
Where is the holy land?

Where is the holy land?  
Here, humble soul, where in distress  
You plead the merits of a name  
Throughout earth's changes aye the same,  
There where you feel the blessedness  
Of heavenly love's divinest flame;  
There is the holy land.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Preaching the Gospel.

BY S. W. HOOVER.

"Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

#### In Three Parts.—Part Two.

GREAT difficulties were experienced in establishing the new spiritual kingdom. It required one with no less authority and no less power than the immaculate Son of God to overcome all obstacles, establish and open the way to salvation. His labors were unremittingly directed to the highest interests of the people in every way; first, to dispossess the Jews of their prejudices toward him as the Messiah; second, to convince them of his mission; third, to elevate mankind physically, morally and spiritually. He went from house to house, breaking the Bread of Life to the people, dispossessing maniacs of demons, opening the eyes of the blind, unstopping the ears of the deaf and raising the dead to life.

To certain fishermen he said, "Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." Matt. 4: 19, 20. And to one sick of the palsy he said, "Son, thy sins be forgiven thee." Mark 2: 5. And to a sick woman, "Daughter, thy faith

hath made thee whole. Mark 5: 34. The cure of these diseases lay beyond the reach of human skill, otherwise the cures would not have been miraculous. All the healings and works of mercy which Christ so miraculously wrought among the Jews may be accounted types, foreshadowing the great spiritual blessings which, throughout the Christian dispensation, should result to the Gentiles through the preaching and hearing of the Gospel.

The foregoing statements concerning the Gentiles, for the blessing of whom Christ's ministry in Israel prepared the way, are clearly shown from the following words of Paul, a part of which are quotations by him: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people." Rom. 15: 8-10. When the personal work of the Messiah was finished, his apostles and followers were to be witnesses unto him "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1: 8.

Although Christ saw proper to confine his personal ministry to the Jews, he nevertheless had in store for his followers, throughout all generations, a greater, broader and more fruitful field of evangelization. Christ fully qualified his immediate disciples for this important work, not only with verbal authority but also with his spirit, in order to give power and life to their preaching. (No one can effectually preach the Gospel except he have a divine commission and unction.) He sent them forth, saying, "Go ye into all the world and preach the Gospel," or glad tidings, "to the whole creation, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28: 19, 20.

The necessity of preaching the Gospel is twofold: first, because of sin, which has environed the whole race of mankind; second, because the Gospel presents the only apprehensible means of salvation. This word of Messianic power insists that it be preached to all intelligent creatures of every nation and tongue, to turn them from sin and convert them to God. "For all have sinned, and come short of the glory of God," Rom. 3: 23; that is, whether Jew or Gentile, all are helpless and guilty before God. "For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous." Rom. 5: 19.

The promises of the Gospel are conditioned upon the faithful observance of its incorporated teachings and rites. The terms of the commission imply that these promises are to be proclaimed to all peoples. To go and to preach are imperatives. The two infinitives here stand in direct relation to each other. In the same sense that preaching implies going, going implies one sent; for the Gospel does not fall like rain from the clouds, nor does it propagate itself promiscuously; but, from the very nature and design of it, required preachers, teachers, printers, and willing hearts to make it known everywhere. Christ has made this system of evangelism one of the chief characteristics of his church and people. The blessings to be derived by the individual come to him directly through believing and obeying, which depend upon hearing. "For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. How then shall they call on him in whom they

have not believed? and how shall they him of whom they have not heard? and they HEAR WITHOUT A PREACHER? and they PREACH, EXCEPT THEY BE SENT?" 11-15. "How beautiful are the feet of those who preach the Gospel of peace, and bringings of good things."

This interrogative style is somewhat Paul's way of reasoning (see 1 Cor. 10) which he seeks to set forth emphatically and important arrangement of this evangelization. He places marked stress on the word sent, as here used in connection with the theme, which clearly shows it to be the church, the organic body of Christ, sent out missionaries into all countries.

There is a still broader meaning implied in "going and preaching" of the commission, merely the proclaiming of the Word. The apostles did not confine their labors to preaching, but performed all the other functions, in accordance with their high official calling, necessary to the kingdom. They "baptized believers" and organized them into congregations, and "ordained elders in every church." See Acts 8: 12 and 14.

We are not left in the dark as to what of things would be if we had no preaching at the condition of the millions of people who have not heard it, know nothing of the truth and therefore worship, they know not where to spread the glad tidings far and near. Tell them that I was rich, and for their sakes became poor, that I might bring them to riches. Tell them of the cross, my sufferings and how I redeemed the world. Tell them I was buried, and rose again. Tell them of the highway to life. Tell them that I went and prepared many mansions for them in my Father's house. Tell them all things are ready, and I will come to receive the faithful into the home of the Father of glory.

Dayton, Ohio.

### THE ECONOMY OF GRACE.

BY C. H. BALDHAUGH.

To Bro. John F. Stacy:—

Your beautiful, gloriously evangelistic letter is here. No matter how much or how little is original with you, as to doctrine or principle, it is a splendid epitome of the consistency of the eternal purpose of God in Christ Jesus. Eph. 3: 11. You give it as your own, the Divine method of salvation and I echo with the deepest amen of my soul. So work as the salvation of a being made in the image of God, is possible only to the Author of being to be saved. Man must climb out of his low estate into the nature and fellowship of God himself must be the ladder. Only the Redeemer must be perfectly divine, and the redeemed must be perfectly human; and in the junction must be included all the attributes of majesty and inflexibility of eternal love, less its minutest and most absolute fulfillment. The Law Giver and Law Satisfier must be the same. The offended sovereign must assume all the liabilities of the offense. Nothing less than a perfect atonement for sin. Nothing less than such a propitiation can save man. If all the angels and seraphim and cherubim and principalities of the heavenly sphere were made a holocaust for human sin, there would be merit enough in the awful sacrifice to save a single soul from the least sin. So holy is God, so great is man, so inviolable is law, so infinitely sinful is sin."

When Philip said to Jesus, "Show us the Father, and it sufficeth us," he spoke great truth. And Christ's sublime, mysterious



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comprehensive answer is the sum of all the dispensations of God; "he that hath seen me hath seen the Father," "I am in the Father and the Father in me." John 14: 8-11. Till we see this, know it, realize it, we are not saved. *Humanity was saved in Jesus.* The individual is saved by faith in him. There was nothing in the Virgin mother that Emmanuel did not gather up as the vestiture of his Deity, sin excepted. And even this was his by imputation. "God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21. How well this harmonizes with Paul's Gospel and experience. Phil. 3: 9. "Not having mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith." There is only ONE PERSON in whose obedience is the merit of reconciliation. "All things are of God, who hath reconciled us to himself by Jesus Christ." 2 Cor. 5: 18. Whoever counts on his own works for salvation, depreciates the righteousness of God and the expiation of Jesus Christ. If the Gospel is not explicit and emphatic on this point, then God has never spoken intelligibly to man. Works are insisted on from the beginning to the end of the New Testament; but I challenge the whole world to point to a single syllable that allows to human works the faintest possibility of a primary reason for acceptance with God. Just so far as this is done, the merit of Jesus Christ is ignored. The first contact of Divinity with humanity in the maternal receptivity of the believing Virgin, is the vital, seminal all-inclusive matter of our redemption. All the rest follows by necessary sequence. The works of Christ are the outcome of the incarnation. "The Father that dwelleth in me, he doeth the works." John 14: 10. "We are his workmanship, created in Christ Jesus unto good works." Eph. 2: 10. He that obeys not Christ, believes him not. The tangible Christ is the embodied grace of God. All acceptable work is the expression of the indwelling Christ. Paul knew how to state it: "I labored more abundantly than they all; yet not I, but the grace of God which was with me." 1 Cor. 15: 10. In delineating the supreme purpose of his ministry, he adds, "*wherunto* I also labor, striving according to the working which worketh in me mightily." Col. 1: 28, 29. He declares that all God's manifestations in answer to our prayers, and all our achievements as saints, are "according to the power that worketh in us." Eph. 3: 20. Well may he triumphantly ask, "Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith." Rom. 3: 27. This is a Gospel indeed, worthy of God, and the only one that can meet our necessities. It sets man to work with all his might, not only as the evidence of our loyalty, but as the verification of the immanence of the Divine Life; but it rests the genesis and completion of our redeemed immortality in him in whom dwelleth all the fulness of the godhead bodily." Col. 2: 9, 10. "Christ is our life," from its inception onward through all the evolutions of the ages of the ages.

If any one comes with the question of Nicodemus, "How can these things be?" our only answer is 1 Tim. 3: 16. It was enough for Paul and it sufficeth us. *Christ knows.* All truth is safe with him. Our business is to believe, to trust his omnipotence and faithfulness and rest in the "faith that worketh by LOVE." There are a thousand mysteries in the Bible, utterly beyond my comprehension. There is "one whose understanding is infinite," "in whom are hid all the treasures of wisdom and knowledge." Col. 2: 3. And this great, absolute, infinite, perfect One, stands in the most intimate relation to me in the assumption of my nature; and my faith in him

gives me the assurance that, notwithstanding all my sins and sinfulness and ignorance and error, his incarnation is the pledge of my forgiveness, my sanctification, my eternal salvation. "Good works" are good because of this grace apprehended by faith; and all ordinances are the formal ratification of all that grace offers and faith accepts. No one can render acceptable obedience to a command without faith in the commander. And no one can "believe to the saving of the soul" without obedience as a necessary implication.

The whole Gospel, in all its involutions and ramifications, is compressed into 1 Cor. 1: 30. "Of him," is the fountain; "In Christ" is the medium; "Wisdom, Righteousness, Sanctification, Redemption," are the glorious and eternal issues. To analyze and expand these words into their divine import, will bring us upon every element and principle and feature and manifestation of God incarnate in Jesus Christ and all his saints. All the functions of the Holy Trinity, and all the possibilities and obligations of man, find scope here. How the awakened soul clasps in its innermost embrace the sweet, precious truth—"who of GOD is made unto us" all the fulness of the Divine Nature, in blessed and everlasting fruit—heirship with the co-eternal Son of Jehovah, now "the man Christ Jesus." This glorified "flesh and bone" Savior is no other than the one spoken of in Rom. 11: 36. "With God," "equal with God," very God. John 1: 1; Philipp. 2: 6. Faith is the most reasonable thing conceivable. John 14: 1. Works the most necessary concomitant. James 2: 17, 20. Salvation as certain as the promise and oath of the eternal God. Heb. 6: 17, 20. Grace reveals Jesus to the world. Faith apprehends him. Works reveal him again in our daily life, which is to be nothing less than 1 John 2: 6. In view of these sublime verities, realized in our experience, does Peter's outburst of *anthropomorphism* seem extravagant? 1 Pet. 1: 8, 9. Nothing can be more sober and rational. This is the claim of faith by divine right. Wherever faith is not clouded by legal aspects of salvation, such an experience is as natural as that Christ himself should be happy. "That my joy might remain in you, and that your joy might be full." John 15: 11. "My peace I give unto you; let not your heart be troubled, neither let it be afraid." John 14: 27. Yea, we are lifted by faith in Christ into the very beatitude of God himself. Philipp. 4: 7.

If those who have only the two inner and outer natural testimonies to the existence and righteousness and goodness of God, are "without excuse," "how shall we escape if we neglect so great salvation" as is offered us in Christ? Rom. 1: 19, 20, and 2: 14, 15, and Heb. 2: 3. The Gospel of salvation by works, with which Rome has leavened Christendom, I do not want. I have no use for it. It does not fit into the wants of my nature at any point. It gives no comfort. It removes not the fear of death. Heb. 2: 14, 15; 1 Cor. 15: 55, 56, 57. It has in it nothing of the assurance and triumph of Rom. 8: 16; 2 Cor. 4: 17; 1 Pet. 4: 13. "The grace of God that bringeth salvation" is the Gospel which alone meets all the necessities of our complicated, mysterious nature in time and through eternity. And this is nothing less than transformation into the Divine Character. "Our high calling of God in Christ Jesus," is the inconceivable blessedness and glory of 1 John 3: 2, and Rev. 22: 4. The souls that apprehend this Christ by faith, need not be urged to obedience in all the "good works which God hath before ordained that we should walk in them." Eph. 2: 10. The impulse and joy of obedience are inseparable from faith and love. "God is my salvation; I will trust, and not be afraid; the Lord Jehovah is my strength and my song." Isa. 12: 2. But this faith is not a theory, not a fancy, not an

idea, not a doctrine, not a heredity; it is a receiving of the life of God into the substance of our being, as Mary received him, and as Paul, and as John. Luke 1: 35, 38; Gal. 2: 20; 1 John 5: 20. What a Savior! What a salvation! And forever! It "passeth knowledge." Is it mine? Is it yours? Rom. 8: 9. "IF SO BE." Momentous consideration.

#### PROPHECY FULFILLED.

BY A. FLORY.

"The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof."—Nahum 2: 3, 4, 5.

No prophecy has ever been more exactly fulfilled than this one. Any one who will observe closely will discover that the figure drawn by the prophet applies fully to our railroad. There are no chariots that we have ever heard of, except railroad coaches, that jostle one against another in the broad ways and seem like torches and run like the lightnings. The prophet does not say that they shall run as fast as the lightnings. All who have ever seen them run in a dark night know that there is a striking similarity in the streak of light as well as the rumbling noise they make as they swiftly pass.

"He shall recount his worthies." This part of the prophecy is fulfilled by the conductors. They recount every time additional passengers enter those coaches.

"They shall stumble in their walks, they shall make haste to the wall thereof." This, no doubt, has been noticed by every one that has ever traveled by railroad. Men and women stagger and sometimes stumble while walking through the coaches, when they are running at full speed.

This prophecy alone should be sufficient to convince every infidel in the land that the Bible is God's Book. We need not rely on history for our information. We can, if we have not already done so, see this prophecy fulfilled before our own eyes.

Just what age of the world the prophet referred to when he said, "The chariots shall be with flaming torches in the day of his preparation," may not be clear to every one. In our opinion he had reference to the millennial age, for during that period "Every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Zechariah 14: 16. Surely this would be a laborious task by the ancient mode of travel. It is true that ancient Israel went to Jerusalem to worship, but they lived in easy reach of the city. In the millennial age all nations will be compelled to go there annually.

"And it shall be, that whose will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." Zechariah 14: 17. Without this preparation it would be impossible for those living in the remotest parts of the earth to make those visits annually. The facilities for travel already made, renders traveling easy. Possibly, when that time arrives, traveling will be easier and less expensive. During that period Satan will be bound, consequently men will be just as much inclined to do right as they are now to do wrong; no one will be molested.

"Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out



of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah 2: 3. During the time of those annual meetings, railroad coaches will be crowded with eager worshippers, and if any seem to linger, they will be heartily invited by those that are ready to go. How encouraging it will be when all men will be interested in each other's welfare! This will make traveling easy and delightful.

But then all power and all authority must be subdued before that time will fully come, consequently there will be great distress in the land. Kings and rulers will be loth to surrender their authority to Christ. Consequently there will be great destruction; so much so that two-thirds of the people will be cut off and die. Zechariah 13: 8. Popular opinion tells that the millennium will be ushered in by the conversion of the world. But then prophecy teaches differently. It should be borne in mind that, when Christ will be revealed from heaven, with his mighty angels, he will take vengeance on those that obey not his Gospel. 2 Thes. 1: 7, 8.

But this will not occur so long as there are righteous enough to preserve the world, "For as it was in the days of Noah so shall also the coming of the Son of man be." On that occasion there were but few righteous upon the earth. In consequence of this, the world was destroyed. Only those who have no knowledge of Christ or his Gospel when he comes will be permitted to go up to Jerusalem year by year to worship the great King. "For the saints he will gather at his coming." Mark 13: 26, 27. "And they will reign with him a thousand years." Rev. 20: 4, 6. They will not be employed in tilling the ground or in running railroad trains during the millennium, but they will be equal unto the angels.

Friedens, Va.

### CONSECRATION.

BY LEVI MOHLER.

#### How to Make our Christian Work Effective.

WORK requires power. Power must have a means or medium as the machine by which to perform the work. With the power and suitable machinery the work can proceed to the full capacity of the power and the machinery, provided they are rightly related to each other. Defect in the power or any part of the machinery will hinder or impair the work.

In Christian effort for the salvation of souls God supplies the power and it is unlimited. The church is the means through which the divine power is applied to the work.

The Gospel is the law of mechanics, as it were, by which the church is organized,—ministry, laity, etc., each member in his place. It is also the law by which the church must proceed, in all its efforts, public or private, as a body or as individual members, in order that the presence and power of God may attend the work and give it effectiveness unto salvation.

The power from God is vested in the Holy Spirit. With it abiding in the church and in each member, moving to the work, public and private, faithfully as directed in the Gospel, there will not be a failure in the results. Isa. 55: 10, 11.

The work is often hindered or fails entirely, by the minister being out of right relation with God, the Gospel and the work, when he is much discouraged and grieved by what he imagines the people think of the poor sermon he has preached; or if he is much elated because he thinks he has preached a great sermon, the result in either case is, that he is out of adjustment, and God cannot work through him, as he could, were he rightly in his place,—remembering that the work is the

Lord's, and that he is only an adopted son, working "together with God" for the results in which God gives him great eternal interests. But as to the present time, he has no portion in the glory; that belongs to the Lord, and is all his own, but many other rich present blessings fall to his children working faithfully for him.

The Lord takes care of the shame as well as the glory, for right work done for him. It does not properly belong to the faithful child of God to be troubled with either the glory or the shame. They are the Lord's. The minister rightly related to his work will not have his eye upon the public mind, anxiously watching to see how he is rated as a preacher; but with an eye single to the glory of God, and a whole heart devoted to the work, when the cause prospers, then he will rejoice; when it is hindered, he will be depressed.

Doing the best he can, the public idea of this comparative ability, whether the best preacher or the poorest, does not so much engage the serious consideration of the faithful minister of the Gospel.

His heart, in union and sympathy with the cause of the Master, responds to its conditions, sensitive to the welfare of Zion,—"preferred above his chief joy." Wherever in this world its interests lead, he will go gladly, in view of their great triumphal ending in the world to come. 2 Tim. 4: 8.

Like the Master, the faithful minister will do the work of his Father, equally uninfluenced by the mind of the people, that would take him by force to make him a king, or that moved the multitude to "cry out the more, Let him be crucified."

Such a minister will gladly employ any right means to advance the cause. A fellow-laborer who has more ability and success than he, will not make him jealous. When called upon to preach he will do so with the best preparation he can make, and the ability that God giveth, leaving the work then with God, who will care for the results. 1 Cor. 3: 6, 7, 8.

With a minister thus related to God and the work, himself and the pure Gospel he preaches, both energized by the Holy Spirit, God could and would through him strike telling blows with the irresistible hammer of Truth, that would break sinners' hearts of stone into submissive penitence, till convicted and crushed, in the depth of guilt, they would cry out, "Men and brethren, what shall we do?" At the same time hearts within the church would be shaped and formed after the divine will.

There is no lack in the power, if his deep sense of weakness allows the minister to become truly strong in the Lord. To express and instill into the people the pure love of God, let the minister first get full of it himself. The love of God and the love of self and the world are not only incompatible, but are absolutely antagonistic; for the indwelling of the love of God the heart must be empty of the love of the world, 1 John 2: 15, secured by true self-denial,—"crucifying the flesh with the affections and lusts;" "the world crucified unto me and I unto the world."

In this state, by communion with God in prayer, and by solemn meditation upon his Word, accepting fully and freely in his heart and life its commandments as well as its promises,—then not only the thought and emotions of prayer and the sense of God's Word will fill his heart, but God himself, who appeared in visible glory in the ancient tabernacle and temple will abide in him. John 14: 23; 1 Cor. 3: 16, 17.

The influence of the indwelling presence of the very God of love will so fill his entire being, body, soul and spirit with love, the very essence of God, that in preaching it will tell in every

word and movement,—in an eloquence not be mistaken or resisted.

The untaught, awkward, stammering minister, unsuited except by a knowledge of the Word, and a heart full and overflowing with God's love, from the indwelling of God need not be afraid of his words, gestures, voice, etc., or of his audience. They will be ideas of God's love and the riches of which they cannot resist it. Criticism will have no way to the glowing, melting communion with heaven, from a heart burning with devotion, though the words and style of delivery may be most elegant and cultured. Love is the power that needs only to have his heart full of God to show through every avenue of his being communicated to others by the natural and perfect forms of expression.

Apart from culture and natural resources available to the minister of the Gospel upon which he can fully depend, if in consecration he is in right relation to God, from are the unlimited power of God fully vested in the Holy Spirit, giving power to both the Word and its minister, wisdom by which all things were created and are maintained, fully recorded in the Word, applying to the salvation of man; the emotions and joy and love of heaven experienced in "the fruits of the Spirit" that passeth all understanding, forever in the world to come in the sweet emotions from the dwelling of God and communion with him; love; the grace of God sufficient for every need.

With these resources at hand those lacking in natural ability, education, etc., may become mighty workers "with God;" and there is no occasion for discouragement. A good education, if truly consecrated, is a great help. Any or any other earthly means that can be used, but a general education, beyond the acquaintance with the Word of God, is by no means indispensable in order to tell the sweet Word of Life.

The great essential equipment for salvation is from the Lord, to use which he is rightly related to him. "Educed from on high," with or without special advantages, a minister can work with effect, being careful to remain in the Word which he is adapted.

A minister concerned about himself, with his own importance and ability, and the people may have the same impression, may communicate himself to the people, not a dispenser of the Bread of Life, but may starve spiritually under ministry, untutored in intellect and oratory, learned in literature and theology, but not in the Word of God, and not serving as his medium of communion with the hearts of the people. Connections, instead of "affections set on above," do not afford means for the life to flow from the hills of heaven to those who are dying.

What a beggarly source of heart-sustenance, wisdom of this world, with all its elegancies, when the heavens are opened in the Word of God, wherein are "all the treasures of wisdom and knowledge." What a sorrowful scene, starving on the gilded husks of learning and oratory, when the bread and life are freely offered "without money and without price!"

Learning, culture, burning eloquence, to the worship of man and reliance upon man, and not God, are the means of the



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to beguile immortal souls from the way of life, soothing their fears into the sleep of eternal death.

With fear and trembling, feeling the weight of the souls that make his position most responsible, let the minister of the Gospel, regardless of earthly considerations, place himself in right relation with God and his work. If he does not, his ministry, however gifted and pleasing to man, will be unto his eternal condemnation and destruction, sunken deep under the weight of souls misled by him.

What is true of the minister in his place is true of every member of the church in his sphere. The poorest and most ignorant, as to this world, may be rich and wise as to the world to come, if but rightly related to God and the work in his sphere, the work that his hand finds to do. There is not a station in life so humble, destitute and lowly, but what the presence, power and glory of the Lord may fill it. No one is so poorly gifted, but what he may be God's medium for reaching souls that need his help. The word fitly spoken, the example faithfully given, humble faithfulness continually maintained, etc., are all means of ministering the salvation of Christ, by word and example—the very plan of the Master in his ministry.

Many are doing nothing, thinking there is nothing to do, who could be mighty in the Lord, filling spheres now empty and waiting to be filled by the willing, consecrated worker "with God." The own personal, private life, mind and heart, the family, the circle of friends, the neighborhood, the church, afford endless opportunity for work to him who is rightly related to the power from God and the work as he finds it.

Let us not despise the day of small things. The smallest effort, if God is in it, towers into the heavens and extends through eternity. There is nothing small that is done for the Lord.

Warrensburg, Mo.

#### PENTECOST.

BY JOHN HARSHBARGER.

By many religious persons Pentecost is regarded as having been an extraordinarily great day. We do not think, however, that it was greater and of more importance than some other days. Chapters one and two of Luke give an account of two important days. The first chapter refers to John the Baptist being introduced into the world. The second chapter gives an account of the great day when the Son of God, the second person in the Trinity, came into the world. During the Savior's mission the Father promised to send the third person—the Holy Ghost. This is recorded in Acts 2, as being the day of his introduction.

As the Lord has ever employed human agency in the administration of his Word and in declaring his promises, it became necessary for John, a human agent and a forerunner, to vindicate Christ, whose mission and dispensation should supersede his. Likewise Christ, in plain terms vindicated the Holy Ghost, whose mission and dispensation should supersede his. The outside world, as a mass, rejected John, Christ and the Holy Ghost. John preached faith, repentance and baptism for the remission of sins. He taught the people to believe on Christ, who was yet to come, while Peter, at Pentecost, preached faith, repentance and baptism for the remission of sins, and taught the people to believe on Christ as having already come; thus confirming the teaching of John and Christ as well as that of the Holy Ghost, which was also now present.

Verse 41 gives an account of the number bapt-

tized. Verse 42 says they "continued steadfastly in the apostles' doctrine." If they continued in the apostles' doctrine they possessed the doctrine of Christ; for that which is here called the "apostles' doctrine" is Christ's doctrine. See Luke 10: 16; Acts 3: 23; 2 John 1: 9, 10. Hence the doctrine of Christ and the apostles reaches back to the beginning, to John. Mark 1: 1. It is all embodied in the great commission.

We agree that the Day of Pentecost was a great day, for on that day was introduced the third person in the Godhead—the Holy Ghost—whose mission was preached by John and Christ, as promised by the Father, that he should bring all things to remembrance, lead and guide into all truth and supervise the church. John 14: 16, 17, 26. This will last until the end of his reign, which is the end of the Gospel dispensation, when the Son shall appear the second time upon the earth.

Jeffersonville, Ill.

#### HEART RELIGION.

THE Brethren are sometimes charged with not believing in "heart religion." True, they do not believe in a religion that originates in the human heart, for "the heart is deceitful above all things and desperately wicked." Jer. 17: 9. But we do believe in the religion that controls the heart or affections as well as the thoughts and actions. Moreover, we believe in being whole-hearted in religion; that is, in the religion taught in the New Testament.

#### OUR TRIP TO KANSAS.—NOTES.

(Continued from first page.)

the nearest place of worship. There were services on Sunday evening, but as we were not expected, and as we had not had an idle Sunday for some time, we concluded to rest.

On Sunday forenoon Bro. Stroup, one of the ministers, came to make a call on the family, and then a change in our programme for the day was made. At an early hour we were on our way to the place of worship, and at the appointed time, tried to preach as best we could. On account of a special service at another place in that community, the congregation was not very large, but we felt that Jesus was with us, and we were happy in trying to do his work. Personally, had we remained away from the service, we would have lost something; and so we think it is as on all occasions where we absent ourselves from the house of worship. As a bouquet of roses placed in a room gives it a fragrance not its own, so we, when we come in contact with Jesus in his house, gain a little of heaven's sweetness.

We had been in this congregation about a year previous, and had formed some acquaintances, which, had time permitted, it would have been a pleasure to renew. We made a pleasant little visit to the home of brother and sister Weaver, but Bro. Weaver and other members of the family, whom we had desired to see, were absent. In this congregation reside brethren Stuckey, Stroup and Shively. An opposing party has recently made a vigorous effort to make inroads on the flock, but with little success. Any organization that attempts to build up in a community, by trying to tear down another, and that, too, through misrepresentation, has a very narrow mission.

On Tuesday evening we bade adieu to the friends whose kindness we shall not forget, and

by next morning were in Chicago. We could not get a train for the West that suited us until 6 o'clock in the evening, and as the day was very warm we concluded to spend it in the depot rather than go out in the heat. About noon we went to the Baltimore & Ohio depot, and there we met Bro. J. H. Brumbaugh and family, who were on their way to Salina, Kans., where sister B.'s parents reside. Here, too, we met Bro. Keeny and his daughter Laura. Bro. Keeny is our Steward at the College, and some days previous had come to Chicago to visit his son, J. E. Keeny, who now resides in the city. Sister Laura had been teaching in the South and had come North to visit her brother. At the request of these friends we went with them to the home of J. E. Keeny, some seven or more miles distant, spent an hour or two very pleasantly, and were back to the depot again in time for the 6 P. M. train.

On Thursday, July 13, we arrived at Sabetha, Kans. We found Father and Mother VanDyke in good health and, of course, our meeting was a joyous one after an absence of four years. This is our first visit to this place. Nearly two years ago father-in-law moved here from Gage Co., Nebr. He is very pleasantly located in the suburbs of the town; has about six acres of first-class land, and on it good buildings and an abundance of fruit. There is a neat little meeting-house in the town, in which there are services twice each Lord's Day. This, in our estimation, makes the location especially desirable. Then, too, from what we can learn, the membership is in peace and are working together in unity. We have worshiped with the little flock here a few times and have felt good among them. In short, we are pleased with the outlook of things temporally and spiritually at this place.

#### NOTES.

On Sunday, July 16, we filled Bro. VanDyke's appointment at Rock Creek, six miles from Sabetha. It was his time to preach at Wolf Creek, a mission point of the district. We found a fair congregation, but being in the midst of harvest, some, it was said, were absent. Here we met Eld. Josiah Beeghly, of Accident, Garrett Co., Md. He is visiting some of his children who are living in this country. Here also lives Bro. Cyrus Mishler, a son of Eld. Jacob Mishler, deceased, of the Springfield church, Ohio. He thinks Kansas is preferable to Ohio as a farming country, and as we looked over his one hundred acres, or more, of corn, we were not surprised at his conclusion. He is certainly making a success of farming.

We are told that this has been a remarkably growing season in this part of Kansas. When we arrived, July 13, it was getting just a little dry, and it was feared the corn crop might be injured, but in a few days good rains came, and now the prospects for an abundant corn crop were never better.

The Brethren of Sabetha are putting an addition to their meetinghouse. They expect to have it finished in time for their love-feast this fall.

Since our arrival here, we have not been idle. It has fallen to our lot to preach twice each Sunday. This makes us work. We have been visiting some, writing letters, and then, too, father-in-law has a grassy corn patch. He is fond of company, and likes it none the less when the corn is to be hoed.

J. B. B.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANHIMAN, Foreman, - - - McPherson, Kans.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, - - - Dayton, Ohio.

All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

## THE ROCKY MOUNTAINS.

BY J. S. MOHLER.

AMAZING works! What wonderful mountains are these?  
The earth, and the rocks, and the fountains, and the trees;  
Like a city whose domes, and whose glittering spires  
O'er the buildings beneath seem rising still higher,  
Extending far away, forming the rock-bound shore  
Of the ocean, and defying its threatening roar,  
And seem in the horizon like clouds in the sky  
That point to the throne of their Maker on high.

Alone have they stood, close companions to the clouds,  
Thus tenderly enshrouded in a heavenly shroud,  
Or, bearing the storm as in fury it beat  
Its head and its sides, and rolled at its feet.  
The lightnings of heaven all o'er them have flashed,  
And the thunders have rolled in a terrible crash;  
Through the heat, and the cold, and the passing of years  
Not a change in their face,—in their grandeur appears.  
In all the long years like clouds in the sky  
They have pointed to the throne of their Maker on high.

Their great craggy heights, what a retreat they afford  
To the eagle, protecting her innocent birds;  
Or the beasts of prey in their dens and the caves,  
There the lives of their young they may tenderly save  
In the mountains, that rise like the clouds in the sky  
And point to the throne of their Maker on high.

Their stately trees in great magnificence rise  
As they cover the cliffs, and bow to the skies;  
In honor they are waving the plumes that they bear  
To God, and plaintively sing their God-given air,  
And joined by the songsters that dwell in their bowers,  
By the side of their streams, 'midst the scent of their flowers;  
In harmony raise an orchestra of song  
To their God, unto whom all praises belong.  
Their sweet music, seldom heard by mortals below  
But is wafted on high in melodious flow,  
From the mountains that rise like the clouds in the sky  
And point to the throne of their Maker on high,  
Till heard by the angels, who join in the strain  
Till heaven re-echoes the gladsome refrain.

Far up on the mountains, by the trees ever green  
Flowers bloom, and are fading, by mortals unseen,  
Companions of the birds, giving food for the bees  
That have made them a home in the hollow of the trees,  
In the mountains that rise like the clouds in the sky,  
And point to the throne of their Maker on high.

On their crest, where the flowers, and the trees never grow,  
Lie the cold fields of ice, and the beds of deep snow,  
That weep their cold tears when the sun smiles their face  
And trickle down their sides, and hasten apace,  
And joining their strength they hasten still more  
As they leap o'er the rocks, in a triumph of roar;  
Till at last they all meet in the canyon below  
A wild, roaring river, as rapidly it flows,  
Till, freed from the walls of the canyon's deep sides,

It peacefully spreads over the plains as it glides  
To the ocean,—its mother, that gave it its birth,  
To rest in her bosom till bidden go forth  
To the mountains again, far up in the sky  
That point to the throne of their Maker on high:  
Giving moisture to the earth so barren and dry,  
And drink to the beasts, and the ravens that cry.

Thus forming a scene of magnificence,—bold,  
Whose immensity's overwhelming to behold,  
And none but the hand of the Omnipotent God  
Who alone on the heights and deep places has trod,  
Could have hollowed the earth like a trough for the sea,  
And poured in the waters, and made a decree  
That its waves rolling high, and loudly they'd roar  
Thus far they might come but not a whit more.  
Who piled up the earth, and the rocks on the plain  
Like huge stacks, on the field of the husbandman's grain,  
And causing the sod, and the trees ever green  
To cover them over like an emerald sheen.  
Their vastness and grandeur, so fitly combined  
Make a panorama, complete, and nobly sublime.

Morrill, Kans.

## BLESSING THE FAITHFUL.

BY JOHN R. SNYDER.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—Psa. 24: 1.

NOTWITHSTANDING this assertion of the Psalmist, some people are inclined to adopt an opposite view. They seem to think that the world is theirs, for they never pay the Lord any rent for the use of it, which they should, according to 1 Cor. 16: 1, 2.

"It is a noted fact that the best example of self-denying liberality in the Bible is to the credit of a woman. The best example of loving service, the best example of conquering prayer, is recorded of woman. Our Savior never let fall such words of glorious recognition as he did concerning these three women. Of the poor widow he said, 'She hath cast in more than they all.' Of Mary with her alabaster box of ointment, 'She hath done what she could.' And to the praying mother of Obediah, 'O woman great is thy faith, be it unto thee as thou wilt!' O, what glorious encouragement is this to our noble sisters who are devoting their time and talent to his service!

"Sometimes a fog will settle over a vessel's deck and yet leave the topmasts clear. Then a sailor goes aloft, and gets a look out, which a helmsman on deck can not get." So prayer lifts us above the clouds of trouble and trials, and through the fog we see the light from the throne. This keeps us from being wrecked on the rocks of unbelief.

"The Lord does not want splendid workers so much as he wants simple and loving souls, that are altogether given up to him. It is the song of the little children that he will not suffer to be silenced. It was the widow's mite that he commended above all the golden gifts of the rich. Our Master has a wonderful eye for the service of the little and the lowly."

"But they that wait upon the Lord shall renew their strength; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 31. What soul-cheering words are these to those who "wait upon the Lord!" Through the dark clouds of adversity, through the troubles of life, and through the "valley and the shadow of death" comes the blessed thought that they shall "mount with the wings of eagles" up to his loving arms, to be forever freed from the troubles and cares of this world.

Our ministering brethren, sometimes, after hard labor in the mission field without any apparent result, and tired out in physical and mental strength, think of the glorious promise, "They shall run and not be weary; they shall walk and not faint." O, what a blessed assurance for all who keep his commandments and watch for his appearing! "Looking for that

blessed hope, and the glorious appearing of Great God and our Savior Jesus Christ."

"Soon the glorious day will dawn.  
Heavenly pleasures bringing,  
Night will be exchanged for morn  
Sighs give place to singing."

Bellefontaine, Ohio.

## GOSPEL WORK ON THE FRONTIER.

BY N. D. UNDERHILL.

In Two Parts.—Part Two.

THE people in the West are quite as willing to help a minister along,—as in generally more so. As a general rule, more hospitality and a greater feeling of will toward men, and less prejudice on the part of anywhere else. There is a neighborly or brotherly feeling among people. They wish to be sociable and help each other, and if there is any of them they hate, it is a person that seems to have himself aloof from them. No matter how one may feel, they must not show it to the world. They must recognize the popular sentiment that "all men are brothers," (though may not all be brethren). But where prejudice does exist, and it does to some extent in every place, it should first be overcome by patient teaching. "The servant of the Lord must not strive," but must "be wise as a serpent and harmless as doves."

The popular prejudice against us as a church is expressed thus: "They are a queer lot to themselves and think no one can get to the bottom of them. They think they're better than anyone else. They think they're going to have the corner up there all to themselves." People who do not know us, think we are selfish. This feeling must be overcome before we can accomplish anything. This is done by mingling freely with them,—even have to put ourselves forward a little. We must visit with them and be sociable, and clannish. Though we love our own the more, we must not show it to the world, but on the other hand, show our love to them by every look and act, possible. We need not do anything wrong in going among them, yet we must make our ways repulsive to them.

When you meet any one (on the frontier) with a smile of welcome recognition for him, you have ever met him before or not. Remember him as a "brother man,"—another one of our precious creatures. You don't have to do anything of your principles to do that. Pastors are a good thing, but pastoral visits are rare. The former seldom catch the men, the latter extend to both sides of the house.

There is another, and a very broad-spread of prejudice against us as a church or denomination. It is expressed thus: "They believe in water salvation; they baptize a person three times. They think a person can't get to heaven unless he's baptized three times. About religion consists in, is in baptizing three times and in washing each other's feet." This prejudice may be augmented by dwelling upon baptism as a hobby, or it may be overcome by showing them, by our daily life and conversation, that our religion consists not in baptism but in doing unto others as we would like them to do to us. We should improve every opportunity by doing acts of kindness and by living on other subjects, besides what we term "doctrinal." A good program for atracted meeting would be similar to the following:

1. Dispel prejudice and win confidence by preaching a few (one or two at least) ser-



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a general character, setting forth God's great love toward us.

2. Impress upon their minds the duty of manifesting our love to Christ by obedience. Then the audience will be ready for a series of doctrinal sermons, somewhat in this order: "Repentance and Faith," "Baptism," "The Lord's Supper, Communion and Feet-washing," "Non-conformity," "Peace" and "Unity" may either precede or follow the doctrinal sermons mentioned, and after that any minister would probably know how best to proceed. Doubtless they would all have known how to begin without these suggestions, but we hope that even if no help is to be derived from our suggestions, no harm will be done.

The school-teacher is a well-respected and well-paid citizen in the West, and some young minister and wife who can teach school might find employment, where an opportunity is afforded for good Gospel work in almost any settlement in Colorado or New Mexico, as well as in other localities. While the West is not prepared to support all her ministers, especially in new fields, they are generally willing to help a minister and his family, especially if they show a disposition to help themselves.

There are good openings for energetic men and women of all occupations, so that none need fear to leave their comfortable homes in the East, and come West. They will have to sacrifice many comforts, pleasures and conveniences, but he that said, "Take up the cross daily and follow me," also said "Go ye into all the world, and preach the Gospel to every creature," and "Lo, I am with you always, even unto the end of the world."

Canon City, Colo.

## ACKNOWLEDGMENTS.

BY LANDON WEST.

HAVE we anything in the New Testament, in commandment, precept or example, that will justify the time-worn practice of asking at least an acknowledgment, if no more, of offending members, when they wish to be retained, or restored to fellowship again? If so, let it be shown, and if not, let us examine ourselves, and see whether we are in the faith.

Do not cite me to the resolutions and confessions of the prodigal son, in Luke 15: 11, 31, for while he is represented as being humble and making confession to the father, remember that it was not required of him, and was all voluntary. The father said nothing as to the acknowledgment, but being so glad at his return, that he might receive him again, ran and met him, fell on his neck and kissed him. This instance brought tears of joy in abundance, but no acknowledgment was asked for. When such a season of joy has come, all are too glad to ask it, and the father and his servants, and all, save the elder brother, were too much rejoiced over the return of the lost one to ask even a confession from the erring one. His return was enough, and why ask any more? And now, when a lost sheep comes back to the fold again, where is our authority for asking him to say: "I confess that I have done wrong; I am sorry for it, and I ask the church to forgive me?"

And where is our authority for requiring of the restored one, that he go around and give to each brother and sister a Christian greeting, when the rule always has been, for the members to meet and receive the reformed one, at baptism? What are our reasons for a change in the order of restoring the erring ones, when the example in Luke 15: 20 forbids it?

## REMARKS.

Bro. West here refers to a subject that has given some of our people considerable earnest thought. As we are to prove all things and hold fast to that which is good, it is no more than proper that some of our best thinkers give us a few good articles on this question. We have a number of young members, as well as some older ones, who are seeking more light along this line.

Concerning this practice, when one is restored to fellowship, it is the privilege of congregations to have the expelled member go around and receive the members, or let the members come forward and receive him. For our part we greatly prefer to go forward and receive the returning prodigal, and to our present knowledge we have never seen it practiced any other way. In fact our convictions on this subject are so strong that we could hardly be induced to do otherwise. And since the Conference has wisely granted each church the privilege of practicing as she deems proper, we see no occasion for complaint. If the story of the returning prodigal has any bearing whatever on this subject, it does most assuredly mean, that we should gladly go forward, greet and welcome to our midst again any returning member who asks for forgiveness and makes confession with the mouth for the wrong done in violating his solemn baptismal vow.—Ed.

## GIVING WHILE IN DEBT.

SELECTED BY LEAH REPLOOLE.

SOON after I was converted I was plunged into debt by becoming surety for another, and obliged to pay. I found myself owing over a thousand dollars more than I possessed. I was also in bad health for twelve years. The question of giving soon came up for decision. The minister and other church expenses, the missionary cause, anti-slavery, temperance, and other reform causes, the poor, the unfortunate, all these must be sustained by money. I was in debt deeply, my time belonged to my creditors. Could I justly use any of my earnings for benevolent causes? The Lord helped me to soon decide that his claim on me and my earnings was first, and creditors next. So I gave to all causes which I considered to be the Lord's, and the Lord worked wonderfully for me, and aided me to pay all my debts, and to regain my health. Remember the Lord is first and all things in him.

## CONVERSION.

BY ISRAEL ORPHE.

"Repent ye therefore and be converted that your sins may be blotted out."—Acts 3: 19.

WEBSTER, in defining conversion, says, it means to change from one state to another. Peter evidently had this change of state in view when he used the above language. A change from one state to another is the idea indicated. To fully understand what is required, when the term is used, it is very necessary to know to whom it was applied.

Peter certainly had reference to a change from the life of a sinner to that of a follower of Christ, when he said, "Repent ye, therefore, and be converted that your sins may be blotted out." Peter was engaged in carrying out the commands of Jesus, in making disciples of the nations. His words imply, that, without conversion, or a change of state, we can not become disciples, or followers of Christ. A conversion that does not justify

pardon or the remission of sins, can not make disciples or followers of Christ. Jesus, in speaking to his disciples in Matt. 18: 1-3, concerning their conversion, is not making disciples of them, but is teaching them a lesson of humility,—a change from a state of exaltation to that of humility.

Conversion, when applied to the sinner, as in our text, must embrace all conditions of pardon, otherwise the change from a child of Satan to a child of God would prove a failure. As the sinner is entirely out of harmony with God, he is a stranger and a foreigner to the covenant of grace. Hence he needs to be born again, in order to a change of mind by faith; a change of conduct by repentance, and a change of relation by baptism.

This being done in good faith, with pure motives, remission of sins and the gift of the Holy Ghost are promised. Acts 2: 38. The result is conversion,—a new birth,—a change from a state of sin to that of holiness.

Knobnoster, Mo.

## TO MOTHERS ONLY.

FROM the *Christian Herald* we clip this exceedingly important lesson:

In a mother's meeting not long ago, writes Ella Rockwood, the question came up for discussion whether it was better for mothers to overlook slight faults than to notice them every time. Among others who took part in the discussion was an unmarried lady who happened to be present. She said: "You have all heard of 'old maids' children' being better governed than other people's, and so, perhaps, will smile at my offering advice upon the subject. But I have known of a number of instances among my married friends where the habit of fault-finding was productive of such bad results that I would like to tell you about them."

"One in particular, was a lady of exceeding neatness in her housekeeping, who was a neighbor of mine, and who was the mother of two boys. From the time they were old enough to play about the floor, their mother's excessive neatness made their lives anything but pleasant to them. As they grew older the mother's vigilance did not relax. Her children's comfort, and her husband's as well, was a secondary consideration to neatness and order. It was 'Don't do this,' and 'Don't do that,' from morning till night. Is it any wonder that these boys grew to dislike their home?"

"This may be an exceptional case," said the lady, "but it has brought me to see it in such a light that if I had children of my own to bring up, I should certainly be, if anything, too lenient with them, rather than run the risk of the effect of constant, unreasonable fault-finding." The mothers of children, grown to manhood and womanhood, are unanimous in agreeing that if they had their little ones back again they would be more lenient with them, and in the light of advancing years they can see where they think their children are now too much given to fault-finding with their own little ones.

"It is not enough to have the truth of God in the Bible,—it is not enough to have the Bibles on our tables; we ought to have its truths in our hearts. The Psalmist kept them there; hence he could write: 'Thy word have I hid in my heart, that I might not sin against thee.' The Savior himself kept the truth there when he was on earth."

"A MIND too vigorous and active serves only to consume the body to which it is joined, as the richest jewels are soonest found to wear their settings."



# The Gospel Messenger,

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REMEMBER that all the skeptics in the world, learned or unlearned, can not refute the unanswerable argument of one consistent, courageous and cheerful Christian life.

BRO. ANDREW HUTCHISON writes that his time is fully taken up for the remainder of the season. He is one of those preachers who does not stop work on account of warm weather.

SOME of our preachers, who can hardly muster courage and strength enough to preach once on Sunday, may do well to read what Bro. J. D. Haughtelin has to say about the labors of an aged elder.

TWENTY-NINE recently heeded the Gospel call and were received into the church at Knobly, W. Va. The ingathering was not the result of a series of meetings, but the outgrowth of good work at regular services.

It is related of the late Bishop Phillips Brooks that when in England he was requested to preach before the Queen, and was jocosely asked if he felt afraid to do so. He replied: "No, I have preached before my mother."

OUR brethren are learning how to send in love-feast announcements in good shape. When these notices are briefly written on a card or slip of paper, separate and apart from all other matter, it is a great convenience for us as well as the printers.

THE *Mt. Morris Index*, published at this place, had the good fortune to pass its third milestone, in point of time, last week. It is not only a new local paper, but it is a carefully-conducted journal, worthy of special commendation. Mr. Charles T. Oggins, the editor and publisher, is a gentleman who believes in giving the community a clean sheet that may be safely read by any member of the most refined family. We commend him for his good sense, and wish him abundant success. His paper deserves a wider circulation than it now has.

WE regret to state that we are still receiving orders for the Fall Report which it is not possible to fill, as we are entirely out. The demand for the Report is much greater than we anticipated.

PEOPLE often like a man's preaching because they like the man. If they have no confidence in the man, it is useless to attempt to induce them to give any heed to the preaching. It is therefore very important for a preacher to carefully and zealously guard his standing in the community where he expects to accomplish a good work.

NOTHING gives a minister more influence in his own community than right living. If the people are made to understand that he practices what he preaches, they can not help having confidence in him. But the moment they see that he preaches one thing and practices another, just that moment do they lose confidence in him, both as a man and a preacher.

BRO. JAMES R. GISH, of Arkansas, for the present may be addressed at Roanoke, Ill. He reports weather in Arkansas quite warm, but health generally good. Bro. Gish has certainly done a good work in the South, and others would do well to imitate his missionary zeal. He well deserves a season of rest among his old friends in the vicinity of Roanoke and elsewhere.

THE following editorial, clipped from the *Brethren's Evangelist*, may seem radical, but it contains much good common sense. The closing part of it we endorse with emphasis:

"When you hear it whispered of a preacher that he is not in full accord with the church on this practice or that, the wise thing to do is to ask him about it, find out the truth, and if it is as reported, let him down and out. Do it easy and keep sweet about it. But for the safety of the cause, do it nevertheless. On matters of theory, let him hold as he may; but in practice,—in that which is vital to the integrity and doctrinal welfare of the church, don't compromise. Demand a whole service or none."

THERE are those who are repeatedly calling attention to modern miracles as a proof that the Christian religion is genuine and ought therefore to be accepted. It should be remembered that Christianity is in no wise dependent upon any miracles save those recorded in the New Testament. By these it has been demonstrated that Jesus was the Christ, the Son of the living God, that the writers of the New Testament were inspired by the Holy Spirit, and it is our duty to accept and obey the Gospel on the ground of these evidences. The people have this Gospel with all these proofs, and if they cannot be induced to accept it on these grounds, they would not accept it though one should again rise from the dead. Luke 16: 31.

SPEAKING of the city of Ephesus in the time of Paul, a writer of the *Sunday School Times* says: "It was the most important city of Asia Minor. It surpassed, in its public buildings, anything that we have on this continent. These buildings were: 1. The circus, 685 feet long and 200 feet wide. Here the gladiatorial shows and races took place. 2. The theater, so arranged that, with its tiers on tiers of seats, it would seat 50,000 people. Only the Coliseum at Rome, built a few years after this, surpassed it in size. 3. The Temple of Diana. This was one of the seven wonders of the world. 'Made of the purest marble, it was 425 feet long and 220 feet broad. Its columns of Parian marble were 60 feet high, and 36 of them were magnificently carved. The porticos in front and rear consisted each of 32 columns,—eight abreast and four deep. Around the sides were two rows of columns, 127 in all, each one being given by a king. The hall was adorned with the most wonderful statuary and painting.'"

WHAT ought we to think of the man who goes to walk in the light of a full moon because he chances to notice a few dark spots on her bright face? He displays no less than the one who closes his eyes against the light of revelation for the reason that a few dark spots seem to annoy him. Possibly he needs light in his soul; then he will not see imaginary spots.

BRO. D. M. MILLER, who has lately devoted several weeks to missionary work in Virginia, writes very encouragingly concerning prospects in the localities where he has been working. He is now at home, but expects to return to the field in September accompanied by his wife. Bro. Miller has a special advantage in his work on the frontier, and we are glad to see him so circumstanced that he can give it his full attention.

A RICH and religious Princeton woman has given dormitories to the college, on condition that she might give as many students as she chose to the students living in her. Accordingly every morning the janitor carries several tracts in each scuttleful of coal to the dormitories. Irreverent boys use them to kindle their fires. It is understood that the tracts are a permanent provision, and that an endowment will furnish them to students in these buildings all time to come. Possibly some of the trustees may contain the very instructions needed to keep them out of the lake of fire and for the devil and his angels. Matt. 25: 1-13.

In his letter in this issue, Bro. B. F. of Virginia, makes a very wise suggestion concerning the advisability of delivering a council-meeting, a well-prepared talk of ten minutes, on some subject that will be of interest to the members. We believe that this suggestion is worthy of special consideration, and should be tried out in a prudent and intelligent way. It would accomplish a great and lasting good by instructing the members in the principles of church government and personal piety. It is the impression that there is a need of thus employing our council-meetings, rather than that will render them far more instructive and edifying than we are in the habit of making them. These talks ought to be delivered by the members of the church, or some careful talker selected by the church. But the more active he becomes, the greater will be his influence among the members.

FROM several localities, both East and West, come reports of excessive drouths and crops. This means much suffering and loss of property, for some people, as soon as a failure in crops, are disposed to sell their land and stock at a great sacrifice and emigrate to another section, often to meet with another calamity. The American people are too much disposed to plunge from one trouble to another. We sometimes find this strongly manifested in members of the church. They have an earnest desire to live in a quiet and peaceful location where troubles are unknown and run smoothly. Just as soon as a drouth threatens the church for a season, they are disposed to occasionally happen to other churches, they prepare to emigrate to another place. Members manifest more life and energy in preaching. While members of this church swell numbers, they are of little real value in building up and giving strength to the church. God wants men and women who can stand in the midst of drouths, pestilences, storms, rains and all other trials, and still stand firm. Matt. 7: 24, 25.



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MR. TALMAGE gives this sensible piece of ad-  
vice to a young man who desires to prepare him-  
self for the active ministry, and yet has not the  
means to procure the necessary education: "First,  
commit the matter to God in prayer. Secondly,  
do all the good you can in your present sphere of  
life. It is a very grand thing to live such a life  
as the apostle Paul often did, supporting one's  
self by one's own labor and preaching the Gospel  
without payment. If you do that, and God uses  
you in the conversion of souls, the way to the reg-  
ular ministry will probably be opened to you. If  
it is not, you may go on with your work, giving  
your service freely to the Lord. Incidentally it  
might be well to give some of your leisure time to  
the study of grammar and spelling."

BRO. HERMAN A. STAHL, of Somerset Co., Pa.,  
gave us a short call last week. He is spending the  
summer among the churches in the West, and  
seems to be enjoying his labors very much. At  
present he is at Milledgeville. He chanced to be  
near the recent cyclone that passed through Iowa,  
and gave us a most interesting description of its  
appearance and destructive work. To him it  
presented the appearance of a rapidly revolving  
ball of fire and clouds intermingled, and moved  
upon the earth at the rate of nearly one hundred  
miles an hour. The roar of the monster of nature  
could be heard for miles, while nearly everything  
in its path was destroyed beyond recognition.  
When the time comes for destroying the earth  
with fire, the wicked will witness an agency far  
more destructive and appalling than an Iowa cy-  
clone, for then the elements shall melt with fer-  
vent heat. 2 Pet. 3: 10.

#### MINUTES ENOUGH.

THE time is nigh at hand when some of our  
State Districts will convene in their District  
Meetings. Much might be well said concerning  
the duties of these meetings as well as the impor-  
tance of the work entrusted to them; but, for the  
present, we wish only to emphasize the impor-  
tance of guarding with great care the queries in-  
tended for the Annual Meeting. It is generally  
admitted on all hands that many papers are sent  
up to the Annual Conference which ought to have  
been kept at home, while others come before the  
Meeting in bad shape, showing a great lack of  
care in framing them. No paper should be sent  
to the Annual Meeting unless it is in a good  
shape and clearly sets forth what is desired. Pa-  
pers calling for decisions on questions already  
acted upon, and entered on the Minutes, should be  
vigorously opposed.

Our people should learn to know that when the  
Annual Meeting says a thing once that ought to  
suffice. Repeating it makes it neither better nor  
stronger. We have already too many of these rep-  
etitions on the Minutes, and let us now unitedly  
labor not to have another one. We need very  
few, if any, more decisions on our Minute Book.  
Our principles are well defined and understood  
among us, and with the decisions already on rec-  
ord, and the Bible in hand in our own mother  
tongue, we certainly ought to be able to carry on  
the work of the Lord understandingly. The bet-  
ter way would be to give more attention to mis-  
sionary work, and labor with more earnestness to  
cultivate in our members a greater degree of  
Christian holiness, and also inaugurate move-  
ments calculated to increase the efficiency and  
zeal of our ministers. Here is a field worthy the  
profound attention of the most talented and loyal  
among us.

J. H. M.

#### WISE AS SERPENTS.

WHEN Jesus sent his twelve disciples to preach  
the Gospel to the lost sheep of the house of Israel,  
he charged them that, in executing the im-  
portant work entrusted to them, they should be as  
wise as serpents and as harmless as doves. Matt.  
10: 16. The ancients looked upon the serpent as  
an emblem of wisdom; the dove, as an emblem  
of innocency and simplicity. The happy blend-  
ing of these two important qualities in the pio-  
neer ambassadors of the Christian religion was  
very important indeed. It insured innocency on  
the one hand and rare skill on the other; two very  
essential attainments in an undertaking of like  
character. Being sent as inoffensive sheep in the  
midst of wolves, it was essential that these two  
elements predominate in the apostles, as they had  
prejudices and oppositions to overcome as well as  
dangers to avoid.

No limit was named to the exercise of this wis-  
dom, save that they were to be as harmless as  
doves. So long as they personally or otherwise  
injured no one, and yet violated no Christian  
principle, they were urged to exercise wisdom to  
the fullest possible extent of their ability. In  
the four records given by Matthew, Mark, Luke,  
and John, very little is said concerning the wis-  
dom displayed by any of the apostles in the work  
entrusted to them. It is altogether possible that  
they resorted more to kindness than wisdom in  
overcoming the oppositions confronting them, for  
we hear the Savior say, "The children of this  
world in their generation, are wiser than the  
children of light." But in the reading of the  
Acts, we notice a rare exhibition of this particu-  
lar quality, especially upon the part of Paul.  
Though a man of finished education, and capable  
of filling important positions in the lecture  
field, or secular institutions of learning, he de-  
termined in his preaching to know nothing but  
Jesus Christ and him crucified. Though qualified  
to entertain the most learned by means of his  
eloquence and rare fund of knowledge, he rather  
chose to address the people in language so simple  
that the masses could understand and fully com-  
prehend his entire system of teaching. And yet,  
when he stood in the midst of Mars' Hill, among  
the most learned of the age, he addressed the se-  
lect assembly before him in a manner indicating  
that his culture and extensive reading was second  
to none of them. Among those in the common  
walks of life, he appeared as one of them, but  
when it fell to his lot to stand in the presence of  
the educated, he was as profound and philosophic  
as a Plato or a Socrates. He himself says, "I  
was made all things to all men, that I might, by  
all means, save some."

On a certain occasion he was taken from the  
temple by the soldiers, to keep the Jews from kill-  
ing him, and led to the castle. While the soldiers  
were binding him with a view of scourging him,  
Paul said to the centurions who stood by, "Is it  
lawful for you to scourge a man that is a Roman,  
and uncondemned?" Acts 22: 25. That question  
made a stir among the Roman officers, and when  
they learned that he was a free-born Roman citi-  
zen they became alarmed and were exceedingly  
anxious to do the right thing by him. The next  
day the Roman officer had the Jewish council as-  
sembled, and set Paul before the council to see  
what could be proven against the man. That  
was a very wise act upon the part of the officers.  
Paul did not say more than two dozen words un-

til the high priest ordered those standing by to  
smite him on the mouth. Following this con-  
temptible act were a few cutting remarks from Paul  
that must have made that high priest blush. The  
apostle glanced hastily over the council; he could  
read the men like a book. He understood human  
nature as well as books. He saw there was no  
chance of justice before such a tribunal as that,  
and perceiving that a part of them were Phari-  
sees and the other part Sadducees, he determined  
to use a little of the wisdom of a serpent. So he  
cried out, "Men and brethren, I am a Pharisee,  
the son of a Pharisee: of the hope and resurrec-  
tion of the dead am I called in question." This  
caused a dissension among themselves, and re-  
sulted in Paul being taken from their midst and  
sent to Cæsarea, a place of safety. Here two tri-  
als were held. The legal and ecclesiastical talent  
of Jerusalem came down in great force, and when  
every device to convict Paul proved futile, an  
earnest attempt was made to have him returned  
to Jerusalem for further trial. This would have  
given the Jews a chance to kill him,—the very  
thing they were seeking for. Paul at once per-  
ceived the danger to which he would be exposed,  
and decided to use a little more of the wisdom of  
a serpent. So he appealed unto Cæsar. That was  
a death blow to the efforts of his enemies, for be-  
ing a free born Roman, he had a right to appeal  
unto Cæsar and thus he placed forever beyond  
the reach of those at Jerusalem clamoring for his  
life.

Prior to this, while at Philippi, he displayed an  
equal degree of wisdom. After casting the evil  
spirit out of the damsel that brought her masters  
much gain, he and Silas were beaten and cast in-  
to the inner prison. An earthquake that night  
resulted in loosening their bands and the conver-  
sion of the jailer and his household. The next  
morning the same magistrates that had illegally  
condemned and ordered the apostles beaten the  
day before, now sent word to the jailer to set the  
men at liberty. But Paul said unto them, "They  
have beaten us openly uncondemned, being Ro-  
mans, and have cast us into prison; and now do  
they thrust us out privily? Nay, verily; but let  
them come themselves and fetch us out." It is  
said that the magistrates feared when they heard  
that they were Romans. Paul had it in his power  
to teach these officers a lesson that they would  
not soon forget, without doing them any personal  
injury, so he had them to submit to the humili-  
ating act of coming in person, and taking them  
from prison in a manner that would heap shame  
upon themselves, and, at the same time, give the  
public to understand that free-born Romans,  
though Christians, had rights that officers were  
bound to respect. This was probably the most  
skillfully managed chastisement administered by  
Paul during his eventful ministry, and yet there  
was not about it an act unbecoming his profession.

While Paul was as harmless as a dove in all of  
his proceedings, he, nevertheless, displayed as  
much wisdom as any serpent. What he did in  
this respect is the privilege, as well as the duty,  
of every Christian under like circumstances. God  
never intended that his people should be as harm-  
less as doves and yet devoid of wisdom. It is as  
much our duty to be wise as it is to be harmless,  
and in the judgment we will be held just as ac-  
countable for the neglect of one as the other.  
While we are not likely to be called upon to ex-  
ercise our wisdom just in the manner narrated  
concerning Paul, there are other ways in which  
we, as individuals as well as a church, can ex-  
ercise this rare quality in a manner that will have  
a telling effect for good.

J. H. M.



WE are not in the habit of giving attention to queries not accompanied by the querist's name, but here are three questions, sent us from the West, that give us occasion to offer a few remarks that may be helpful to others.

1. If Moses had not been permitted by the children of Israel to lead them out of the land of bondage, how could he have shown them that he was called of the Lord to do so?

Moses did not need to lead the children of Israel out of the land of bondage in order to prove that he had a divine call. When the Lord appointed him he gave him power to perform miracles in the presence of the people of Israel and Pharaoh. By these miracles he proved that his call was from heaven. Before the children of Israel had taken one step on their journey towards the Promised Land Moses had performed miracles enough to convince any rational man that God was with him. His proofs were of the highest and most satisfactory order. Nor did the elders and people of Israel consent to recognize his call as being from the Lord until it was demonstrated by miracles. Ex. 4: 29-31. Whenever the Lord directly calls a man to do an important work, he furnishes him with the necessary credentials by which to establish his authority. Moses' credentials were miracles, for no man could have performed the wonders credited to him without divine direction and aid.

2. If the apostles of the New Testament times had not been permitted to preach until they were elected by the church, how could they have shown that they were divinely called?

The apostles of the New Testament times were not required to preach in order to demonstrate to the world that they were divinely called. When Jesus called them and sent them out, he gave them power to perform miracles, a power they retained to their dying day, and by which they proved that their call, or appointment, was genuine beyond question. Their call was direct, and needed not the confirmation of the church. At that time Jesus administered the affairs of the church in person. Hence all the apostles, as well as the seventy, were appointed by him in person, and needed no call from the church, or from any other source, in order to enter legally upon their duties. Being divinely called, miracles were also their credentials. They needed no further proof.

3. If a young brother of to-day should feel himself divinely called to preach, but could not do so until elected by the church, how could he prove that he was so called?

Whenever a young brother is called of the Lord, independent of the action of the church, he may rest assured that the Lord will furnish the necessary credentials. An earnest feeling, or desire, upon the part of a young brother to preach the Gospel is to be commended—it is a good indication, when seasoned with piety and discretion—but it is no proof whatever of a divine call to the ministry. If we rightly understand the Scriptures on this subject, we must most emphatically affirm that in the present dispensation the Lord does not make his calls in that way. The very idea that we must depend upon a man's feelings in order to determine the will of the Lord is a doctrine that is misleading in the extreme. A pure heart is the most precious gem ever entrusted to man, but it should be remembered that, as a general thing, the "heart is most desperately wicked," and cannot be trusted separate and apart from other evidences. The Lord has a better way for men to demonstrate the divine call

to the ministry than through their feelings. So far as the Lord calling men to the ministry, independent of the church, is concerned, it is a doctrine that we do not believe to be either Scriptural or reasonable. It is the duty of the church to entrust the preaching of the Word to none but faithful men who are able to teach others. If the church goes about her work in the right spirit, and with proper understanding, she will place in the ministry suitable men, who have a right to feel that their call is divine, for it has come through the church, the bride of Christ.

In the twenty fifth chapter of Matthew we are taught to improve our talents. Now, if a brother, knowing he has a talent for the ministry, dare not make it known to the church, but must wait until she voluntarily elects him to that position, and if he should not be chosen, who would be responsible,—he or the church?

A BROTHER.

It will be found best for a young brother not to be too hasty about making up his mind that he has a talent for the ministry. Few men are able to see themselves as others see them. A man who has the necessary talent for the ministry will sooner or later have an opportunity of demonstrating it, especially in this Sunday-school age when workers are in demand on every hand. The Lord wants men in the ministry, but he does not want those who think more highly of themselves than they ought to think. A real prudent young brother, though he may have an excellent talent for preaching, is not apt to feel that the church is committing a great wrong by not calling him to the ministry. The most useful ministers we have in the Brotherhood did not feel that way when they were young. Possibly, the church is making a great mistake by not calling more young brethren to the ministry, but she has not committed many grave errors by declining to call those who have the "preaching spirit" so largely developed that they cannot conduct themselves with becoming discretion.

In this age of activity no young brother need complain about the lack of opportunities to improve his talents. The Lord may need him, but he can rest assured that he is going to receive no call while sitting around waiting. Neither the Lord nor the church has any use for that class of men in the ministry. Busy men are wanted, and there is always room for such up higher. When the Lord wanted a man to take Elijah's place he selected one who was thronged with work,—viz, Elijah, who at the time was plowing with twelve yoke of oxen. When it became necessary to select a model king for Israel he was found in the person of an industrious shepherd boy, hard at work caring for his father's sheep on the hills of Judea. The only grand Moses the world ever saw, though a man of rare culture, was found engaged in the cattle business among the mountains of Sinai. For his apostles the Lord selected busy men. When the church of to-day desires men of ability to fill important positions she always finds them crowded with work. There is very little show for the class of men who are sitting around waiting for honors to come to them. Honors never travel on that road.

Young brethren of talent and education, who have not the faculty of finding plenty to do in this busy world, need not trouble themselves about the amount of punishment the church will be called upon to endure in the future world for not calling them to the ministry. The great mistake the church is making is in not calling to the work some of the busy ones who may not be ex-

pecting the call. All over the Brotherhood are doubtless men whom the Lord is watching for them and they will receive their appointment when the proper time comes. The meantime let those who are willing and even die for the Lord, study well the qualifications demanded of those who enter the ministry and earnestly strive to acquire these commendable qualities, so that when more ministers are called for it will not be so difficult to find able men.

## POLITICS.

OCCASIONALLY a member gets a little tired of public notoriety, and would like to withdraw from the field of usefulness by entering the political arena. We beg such to ponder well the following from the editorial page of Mr. Talmage's

Public men are targets to be shot at, pursued, misinterpreted. I was surprised to read what Macanlay wrote in one of his interludes, after all his bright career in the Parliament, and after being renowned throughout the country by all who could admire fine writing. Macanlay says: "Every ship which a man may have becomes public property as soon as he engages in politics." Daniel Webster, after his wonderful career and in the latter part of his life, writes: "If I were to live my life over again, with my present experiences, I would not consider, allow myself to enter the political life. The public are ungrateful. The more a man serves the public most faithfully receives the least reward. In my own history there is no example of which have been before God most disinterested and the least stained by selfish considerations. I have been precisely those for which I have most freely abused. No, no, have nothing to do with politics. Sell your iron, eat the salt of the earth, support your family with the sweat of honest toil, do your duty as a citizen to your country, but let politics alone. It is a hard life, a thankless life. I have heard of the course of my political life, which is not one, my full share of ingratitude, but the least cut of all, the shaft that has sunk the deepest in my heart, has been the refusal of this nation to grant my request for an office. Pecuniary consideration for my only son is the testimony of a man who ought to be a saint. My friends, better stay down than be shot at. He who has a good occupation, a good character, a good field of usefulness, a good hope in Jesus Christ has all that he needs for having."

## CORRESPONDENCE.

"Write what thou seest, and send it unto the church."

Church News solicited for this Department. If you have a good meeting, send a report of it, so that others may rejoice in it. In writing give name of church, County and State. Be brief. Travel should be as short as possible. Land Advertisements solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## A Narrow Escape.

WE were visited by an electric storm. The lightning struck the top of our house, and the rafters and shingles from the roof, in the south room, tore the south window out of its frame and all,—set the bed on fire, then fell into the sitting-room, where six of us were sitting. The thunder pealed and the lightning flashed over our heads in every direction, tearing paper and plastering, leaving traces of its passage, and melting the screen at the door. It went out. The upper sash and lower frame of south window below were shattered.



otherhood are watching. He receive their comes. In willing to live all the qualifi- for the ministry, these commend- ministers are to find suit- J. H. M.

were all badly shocked, but in a short time were able to get on our feet and reach the door for air. The rooms were covered with soot an inch or more in depth. Numbers of people came to see the wreck, and all would say, "We can't see how you all got out alive." But God is stronger than the lightnings. It certainly was God's will to spare our lives, for which we feel grateful indeed.

MARY C. HIXSON.

Corwith, Iowa.

From the Maple Grove Church, Wis.

ON June 27 Bro. D. M. Miller, of Milledgeville, Ill., arrived here and commenced preaching next evening at the schoolhouse, as we have not our church building so we can use it. We hope to have it ready for our Communion some time in September.

July 1 we met for church work. Bro. Miller took charge of the meeting and ruled with that charity that thinketh no evil, and yet with the firmness that begets hope and confidence. All business before the meeting was settled so that peace was again restored. This is the first time that some of us have had the privilege of meeting with Bro. Miller and listening to his fatherly counsel, as it is several years since he was here and helped to organize this church. At that time he preached the Gospel of Christ so ably and skillfully that it has continued to grow, and now on his return he finds the people ready to hear the Word of God.

Bro. Miller has done much for the cause here in Wisconsin by way of preaching, and there is much yet to be done; large fields are ready for the harvest. This church contains territory over one hundred miles square, with a few members in the southwest corner. Truly the harvest is great and the laborers few. Meetings closed July 11 with one applicant for baptism.

T. D. VAN BUREN.

From Quinter, Kans.

WITH grateful acknowledgment to the liberal donors we give an additional list of money received for the purpose of relieving the burden of debt on the Quinter church house:

E. J. Neher, Keuka, Fla., \$2.05; David Snyder, Ashland, Ohio, \$8.85; A. R. Elliot, Gambier, Ohio, \$2.00; A. N. Weybright, Milford, Ind., \$3.05; David Wells and a North Coventry family, by W. W. Kulp, \$11.75; a brother and sister, \$3.00; Simon Yundt, for Silver Creek church, Ill., \$33.35; a brother and sister, \$1.00; Miss Salome Hoke, Goshen, Ind., \$1.00; J. H. Rohrer, Mt. Carroll, Ill., \$5.00.

May the kindness of our dear brethren and sisters be the means of making us more humble in our calling, more energetic in our duty and more consecrated to our God.

JOSEPH F. BELL.

July 18.

Death of Michael Bushman, of Gettysburg, Pa.

JULY 13 the spirit of our beloved brother took its flight. At an early age he became impressed with the duty of loving and serving his Master, and united with the church of the Brethren. His untiring devotion to the cause he had espoused soon brought him forward, and in the year 1845 he was chosen to the ministry. Being deeply imbued with a sense of his high calling he entered into the work in full earnest. His education was but limited, yet being a daily reader of the Bible, and being blessed with a retentive memory as well as with some power of oratory, he became mighty in the Scriptures. His work in the ministry was chiefly confined to his home and adjoining churches. His sphere was "to preach."

As he often expressed it, he was no counselor, and neither desired nor cared to attend District or Annual Meetings, but seldom failed to be present at local council-meetings, and when occasion required would gain his point by his kind and persuasive manner and disposition. He was of a robust constitution and would sacrifice comforts of life and imperil health to meet his appointments. For a number of years he suffered from catarrh which, doubtless, he contracted through exposure. His end came peacefully, and to him was the gateway to better scenes and brighter joys. The remembrance of his earnest, consecrated life will serve, for us who survive him, as an incentive to labor on till the Master comes. His funeral was largely attended. W. H. Keith, of the M. E. church, conducted brief services at his late residence. Bro. Albert Hollinger, of Huntedale, Pa., and Eld. O. L. Piontz concluded the services at the church from the ninetieth Psalm. Bro. Bushman reached the ripe age of eighty-one years, one month and one day. He leaves a wife, but no children.

B. F. KITTINGER.

July 21.

From the Antietam Church, Pa.

THE members of the Antietam congregation were made to rejoice on the 16th inst, when two more precious souls came out on the Lord's side to swell the ranks of God's people, the true church of Jesus Christ. The meeting was large; the sermon delivered by Bro. John Rothrauff from Acts 16: 32, was interesting to us all. Though young in the ministry he is full of zeal and love for the Master's cause.

We have been favored for quite a while by strange ministers coming to our help. Bro. Wm. Hertler, who was under treatment by Dr. Boteler, did some good preaching for us. Bro. Boteler has now several members of the church with him who are receiving treatment for cancer—sister Flory, from Ohio, and sister Mohler, daughter of elder Wm. Howe, sister Light, and others. He has had his house filled with those afflicted with cancer and has been quite successful. Several here are nearly cured and will return home to meet loved ones. I have witnessed many cases, some of the worst form, and the persons are now at home and cured. Mine was one of the cases.

I cannot thank God sufficiently for bringing about the marvelous remedy which Bro. Boteler has been blessed with. There is no cutting; nothing but the application of salve; and it is not very painful. Jesus went about doing good, not only to the souls of men, but curing the afflictions of the body. So we feel for suffering humanity. May it be known throughout the land that there is a remedy and a cure for this dreadful disease, here in Waynesboro, Pa.

J. F. OLLER.

Chips from the Workhouse.

I HAVE just returned from a trip to Topeka, the Capital of the State of Kansas, where in the division called Oakland, about three miles east of the main part of the city, are about a score of members living who have a meetinghouse of their own in which they have Sunday school each Lord's Day, a weekly prayer meeting, and two preaching services every two weeks, held by such brethren as can be persuaded to come to their assistance. They have one deacon among them, but no resident minister.

Just now there are quite a number of such places where there is a little band of members, struggling along as best they can, without a resident minister. Never before, in the history of our church, has there been such an urgent de-

mand for ministers suitable for city workers. Among these places may be named Norristown, Pa., Litchfield, Ill., Kansas City and St. Joseph, Mo., Topeka, Kans., Lincoln, Nebr., Denver, Colo., etc. Each one of these cities contains a score or more of members, without a resident minister among them.

How shall this want be supplied? is a question not easily answered. Appeals have been made to the local and General Mission Boards, but where are the suitable ministers who can be sent? That strong congregations cannot be built up and maintained in these cities by sending the country preachers in to preach for them occasionally, is well known by those having experience in city work. For this work young men full of the Holy Ghost and wisdom are needed,—such as have their hearts filled with the love of Jesus, and have tact and ability, not only to preach edifying sermons, but also to assist in rallying the forces in the Sunday school and prayer meetings, and to visit from house to house to encourage, instruct and help all to a higher standard in the divine life, doing as Paul instructed Titus, "In all things showing thyself a pattern." Titus 2: 7. That we have suitable ministers in the Brotherhood for this work is true; but that they cannot be had to go into these cities under the present existing circumstances is also true; and these places are supplied only as it can be done by sending them ministers to preach occasionally. Now, how shall this be remedied? Let him who knows please tell us through the MESSENGER.

D. VANIMAN.

McPherson, Kans.

Kansas Old Folks' Home.

I SUPPOSE a good many brethren and sisters are anxious to know how the Home is progressing. It is not open yet, as some seem to think. The time set to open it is Sept. 1, 1893. There are, however, three inmates here by special arrangements. The rooms are not all furnished and there is ample room for all who feel like contributing carpets, bedding, or anything that goes toward furnishing rooms.

We feel to thank our dear members for the contributions already made to the Home. Some are doing exceedingly well and others want to; and some hardly know how to proceed. If there are those who would like to help the good work and don't know just what would be of benefit to us, let them drop us a card, and we will try to assist them.

When we open the boxes of goods sent to the Home we are made to think that we have many good sisters. It takes money and labor to make so many good bedclothes; but you are surely helping a good cause, and God will bless you in the act. I wish to suggest that those who make clothing for the beds make it dark, lining and all. It will be much easier kept clean.

J. P. & MARY V. HANSHDANGER.

Booth, Kans.

Echoes from the Highway.

SUNDAY, July 9, we visited and attended meetings with the Brethren in Chicago and preached at night. Monday we visited sister Alice Boone who is so nobly devoting her time to city mission work. She, with the brethren who have this work in charge here, has faith in God, that he will be instrumental in providing the means and bless every lawful effort made in behalf of suffering and neglected humanity. Think of it, you who have plenty, and so act that you, too, may have a part in the blessings that follow in the wake of charity.

Tuesday we set out to make a visit to our son-



in-law and daughter at Westport, Lawrence Co., Ill., some two hundred miles south of the city.

On the Sunday following, we commenced a series of meetings at the Brethren's meeting-house on Allison Prairie. This is the point where Eld. Ira Calvert, some years ago, lived, labored, and built up a prosperous congregation. He met with an accident that ended his useful life. Since then the church has passed through many trials.

A resident minister, in addition to the laborers now there, is very much needed, and we hope some one who is earnest in the good work will locate there. There are a number of warm-hearted brethren and sisters there. It being a very busy season of the year, we continued our meetings only until Wednesday night.

Bro. F. M. Calvert, a deacon brother at Westport, built a good-sized hall over his store to hold meetings in, and had arranged to have it dedicated for that purpose on Sunday, July 23. Arrangements were made to hold the meetings in the grove near by. It was thought there were about five hundred persons present at each service. Excellent order and good attention prevailed. Bro. J. H. Jellison, of Allison, assisted in the services. Thus another point is opened for preaching in that section, and we hope good will be the result. Bro. Calvert will soon have a Sunday school organized at that point.

We returned to the city the Tuesday following. Wife will start for Colorado to-day. My address will be Chicago until Sept. 1. J. S. FLOYD.

#### A Very Enjoyable Church Meeting.

On last Saturday, July 22, we met in council at the Valley meetinghouse, the central point of the Botetourt church. The house was well filled with members, and after the opening service, and the reading of the minutes of the preceding meeting, an address of fifteen minutes on the subject of Non-conformity was delivered. This is in accord with our arrangement, that at each church meeting an address of fifteen minutes be delivered on some subject, as may be proposed or selected by the speaker.

The three elders present, for a number of years have presided in concert, with the most remarkable harmony, in brotherly love, with the associate ministers and the entire congregation.

At this point, however, we mention a couple of incidents that, to some extent, marred the pleasure of the meeting. One brother who had been under charges for some time and promised from time to time to be at meeting to give satisfaction, failing to comply, had to be disowned. Another, having fallen, and being visited by a committee, was present, and in the right spirit made acknowledgment and solemn promise, and was accepted.

And now for the bright side. In an early hour of the meeting we were informed that there were two applicants for admission into the church,—a father and his eldest daughter. This father, now a brother, was the second child named for me, now about forty-five years ago. I celebrated the marriage when he changed his relation, and now it was my pleasure to assist in the visitation of him and his amiable daughter, who is about twenty years of age, preparatory to their union with the church, with the earnest hope of completing this union in the family above.

B. F. MOOMAW.

#### From Quinter, Kans.

ADDITIONAL report of money received for the debt of the church-house at Quinter: Geo. S. Actley, Porter, Kans., \$5; Alfred Eagler, New Windsor, Md., \$5 75; Abraham H. Cassel, Harleysville,

Pa., \$3; Wm. George, Grant County, West Va., \$1. Total amount received to date, \$105; amount yet unpaid, \$185.

With many thanks to the churches and to individual donors we acknowledge the above.

J. I. BELL.

July 26.

#### A Sad Death.

READERS of the MESSENGER may possibly remember that during Bro. J. S. Mohler's visit to Denver last fall, one was baptized into the church,—Bro. John Ackroyd,—the first-fruits, so to speak, of the Brethren's work in Denver. He was an aged Englishman, probably seventy-five years old. He had been a member of two or three different churches before becoming acquainted with the Brethren, but when the Brethren began to hold meetings he soon became convinced that,—to use his own words,—he "did not belong to the right church yet," and was baptized by Bro. Mohler.

About June 1 he left Denver and went to live with a son near Eaton, Colo. While there, presumably helping with the irrigating, he fell into the ditch and was drowned July 11. We have no way to find out the particulars, as his sons are infidels and very unfriendly to the Brethren, though they sent word of his death to the Brethren several days after.

The date of his birth, the details of his life before becoming identified with the Brethren, and the circumstances attending his death, are perhaps unnecessary to the lesson which we may learn from his life, of only a few months, with us. His simple, childlike, trusting faith in God, and his willingness to fulfill all his promises was perfect. He had no doubts. "Only trust the Lord" was his constant advice to all. He will be greatly missed by the little band in Denver, as his seat was never vacant at the church and Sunday-school.

Perhaps the greater part of his labor for the church was in distributing the Brethren's literature anywhere and at all points where he thought it would be read, especially the Brethren's tracts, which he carried from house to house. We had hoped he might live many years to help along the work, as the field is so large and the laborers so few, but God, in his wisdom, knows best.

Just a few days before his death he wrote a letter to one of the brethren, asking an interest in his prayers and the prayers of the church, for himself and also for his children and grandchildren, who, he said, were in an unseparated state. He also admonished the Brethren to be faithful in the work of the church and Sunday-school and not to let self-indulgence keep them from doing their whole duty. This letter being received after his death seems of more than ordinary interest, as though, being dead, he yet speaketh to us.

M. C. WEAVER.

#### From Camp Creek Church, Ill.

OUR quarterly council, held July 22, was a pleasant meeting. Our elder, D. B. Gibson, being with us, presided. All business was transacted in a spirit of love and union. Bro. Gibson preached for us Saturday evening and Sunday at 11 o'clock.

Sunday, at 4 and 8 o'clock P. M., he preached in the village of Fandon on the subject of feet-washing and the Lord's Supper. The subjects were called for on account of a Disciple minister, who, a short time ago, preached at the same place and attempted to prove by the Scripture that feet-washing and the Lord's Supper are not church ordinances, and not to be perpetuated as such by the church of Christ. To defend our

practice in regard to the above ordinance, Gibson presented the Scriptural evidence in support of the observances, and the perps of the same, as belonging to the church of with such clear Scriptural proof that no mind could refuse to believe. We believe deal of satisfaction in regard to the abo nances was derived from the two discous

Monday morning Bro. Gibson and I visit a very sick sister, where we also met and sister Samuel Myers. After devotion cises, in compliance with the wishes of sister, we anointed her. She was rejoic the anointing, and felt resigned to the wi Heavenly Father. S. S. H. Colchester, Ill., July 25.

#### From Rushville, Sheridan Co., Neb.

IN reading the GOSPEL MESSENGER ever we see reports of many good meeting cause us to rejoice. We often wish we joy some of them. We do not often hav of meetings here, as we are but few in and somewhat isolated; yet we are tryin weakness to do what we can.

July 18 and 19 brethren O. Peter Snavelly were with us and preached each the first evening in Rushville. Our friends very kindly opened their house. tendance was not very large, on account misunderstanding about the appointm second evening in the country, in a sch the house was well filled. Good attentio en to the Word preached. We regret time was so limited, for we feel confide they had remained two weeks, much go have been done.

If any of our brethren, especially n brethren, are traveling in this part of th we should be glad to have them stop. Those seeking homes in the West shoul part of the State before buying.

KATE MUS

July 25.

#### Secret Prayer.

PERHAPS a majority of those who pr Christians have never learned how to trust in God in time of trouble, nor ho help in the day of trial by reading an in secret. Those who have not learned may seriously question whether they Christians. True, there are a great m people who read and pray much in who have never obeyed the Gospel in of its requirements, and thus are not in the New Testament sense of that those who have obeyed the Gospel f daily read and pray in secret.

#### Some Thoughts on Pride.

I FEAR that we as parents are too wards our children. Instead of bri up in the nurture and admonition of t bring them up with all the pride and ions of the world. And when they gr men and women they go to places of join fashionable churches and do not the Brethren preach. We often hear made by such parents, "I don't know our children so wayward." We, are to blame to a great extent. It heart ache to see how some of our l bringing up their children.

May God speed the day when par awakened to their duty on this im ject! We even see the marks of prid ers' children. What will be the re



dinances, Bro. evidences in the perpetuation of Christ, that no unbiased believe a good above ordi-

and I went to so met brother evotional exer- es of the sick rejoiced after the will of her S. HUMMER.

elders' work!! The elder and his wife should so live as to be a bright and shining light to the weaker ones, and to those who are yet in darkness. May the time speedily come when elders and others will see the dangers ahead and warn the church of the evils awaiting her.

God forbid that any of our children should have cause to say at the great Judgment Day that we never warned them to shun the evils that are thrown around them! My prayer is, that God will give our children grace sufficient to hold out faithful to the end! MOLLIE A. NEFF.

Ladoga, Ind.

The Celestial Stranger.

THE scientific world was surprised on July 9, by the announcement that a new comet had been discovered by Prof. Alfred Rordame, of Salt Lake City. On the following evening it was seen by Professors Swift and Main of Rochester, N. Y. It is described as an exceedingly bright object, its head being the size of a star of the second or third magnitude, and its tail five degrees in length. When first seen it was in the position indicated in the *Herald* diagram. It was in the constellation of the Lynx, near the Great Bear, and only twenty million miles from the earth. It was receding from us and approaching the sun.

On July 16, as Prof. Frisbie was watching the comet through the great telescope at the Naval Observatory at Washington, he saw a stream of light, millions of miles long and about three times the width of the moon, shoot out from it. The phenomenon was very beautiful but inexplicable, except on the theory that the comet is in process of development. The singular fact about the strange visitor was that it was first seen by the naked eye. As a rule, the approach of a comet is detected by a telescope long before it is near enough to us to be seen with the naked eye. The fact implies that the comet was traveling at a rate of speed inconceivably rapid, otherwise the telescope would have discovered it before it came so near.

The astronomers have been unable to identify it with any comet previously seen, and it is believed, therefore, that it must have so enormous an orbit that it has not been visible from the earth at any time since observations of the heavens have been recorded. Its appearance has been a genuine surprise to scientific men, as its existence was unknown. The time is coming when there will be far greater and more widely extended surprises over an appearance in the heavens, for in spite of all the warnings and predictions which have been given, men will be taken by surprise when the stars are shaken and the Lord descends from heaven in power and great glory. (Rev. 1: 7.)—*Christian Herald*.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Fourteen Cents.—If the person who sent fourteen cents in stamps for tracts from Wirtz, Va., will send us his name, we will send the tracts asked for.—S. Bock, Dayton, Ohio.

St. Joseph, Mo.—In my last report I said that I had begun work in the above named city. I continued for a week. I was taken sick Saturday night and suffered all night. In the morning, after Mr. L. W. Stauffer and sister Stauffer, his wife, had done all that kind hearts and willing hands could do for me, we found it necessary to call in a doctor. Under his wise treatment I soon recovered and am now at work again; for which I thank the Giver of all good.—Wm. C. Hipes, July 26.

Olathe, Kans.—The Olathe church expects to dedicate their new meetinghouse in Olathe, Aug. 13, 1893. This church has now two substantial meetinghouses.—Geo. E. Wise, July 29

Pioneer, Mo.—The love-feast in the Shoal Creek church will be held Sept. 29, at 10 A. M., one mile south of Grangeville, Newton Co., Mo. There will be a week's meetings previous to the feast.—Lee Harader, July 25.

Yale, Iowa.—Bro. E. Eby and wife were with us two days this week. He preached two telling sermons here in Yale, to an overcrowded house, notwithstanding it being in the midst of the oats harvest. Bro. D. Hollinger and wife, of Mt. Morris, were also with us at the same time. They have now gone to Nebraska.—J. L. Myers, July 22

North Beatrice Church, Nebr.—July 23 we were made glad by the presence of Bro. David Hollinger, of Ohio, and brethren Gish and Reiff, of the South Beatrice congregation. Bro. Hollinger preached a very practical sermon on the subject of "Doing." June 25 two young sisters were added to the church by baptism.—J. E. Bryant, Pickrell, Nebr.

Special Rates to Ministers.—In order to enable our hard-working ministers to secure a copy of Eld. George D. Zollers' "Thrilling Incidents on Sea and Land," it has been decided to send them a copy of the work at largely reduced rates. For further information address the writer, who will also send terms to agents to all who are prepared to push an active canvass of the work.—L. A. Plate, Mt. Morris, Ill.

Libertyville, Iowa.—At the last council-meeting of the Libertyville church, Jefferson Co., Iowa, the church decided to hold a love-feast Sept. 29 and 30, at 3 P. M., and to have a series of meetings immediately afterwards, to be conducted by Bro. H. R. Taylor, of Deep River, Iowa. One was reclaimed from the Old Order Brethren at our last meeting. So the good work goes on.—W. M. Glatfelly, July 31.

Montrose, Mo.—The Deep Water church, Mo., held its quarterly meeting July 22. Quite an amount of work was done, and we trust all for the prosperity of the church. We decided to hold our Communion Oct. 18, commencing at four o'clock. Our Sunday school is progressing slowly. Praise the Lord for his refreshing shower this morning, July 27! It has been very dry here.—Lizzie Fahrner!

The Calls for Preaching.—I believe that there are many earnest calls for preaching that are not complied with just because so many that write for ministers to come, neglect to give their county as well as post office and State. In last GOSPEL MESSENGER a sister wrote from Spencerburg, Mo., asking for some good minister to come. I don't know where that place is. It would take a long time to hunt it on a map. Please give your post-office, County and State; then the minister can easily tell where you are, and much will be gained.—Wm. C. Hipes, July 26.

Battle Creek, Iowa.—The Battle Creek church met in special council on Sunday July 23. Bro. Trostle and wife were with us. We agreed to have our council meetings quarterly hereafter, commencing Sept. 2. The church decided to hold a series of meetings this fall, to begin one week before our Communion meeting, which we appointed for Oct. 14. Bro. Trostle preached for us on the morning and evening of July 23, and made some good impressions upon the people. If any ministering brethren should be passing this way, we would be pleased to have them stop with us.—Lona Cripe, July 28.

Falling Spring Church, Franklin Co., Pa.—To-day we held our quarterly council. All business passed off pleasantly. In the forenoon was our harvest meeting. Bro. J. Lehner, of Back Creek church, and Bro. J. Kurtz Miller, of Iowa, did the preaching. We decided to hold our Communion meeting Oct. 21 and 22, commencing at 10 A. M. We also decided to hold the District Meeting of the Southern District of Pennsylvania in this congregation. A more minute notice will be given in due time.—Wm. J. Koontz, July 29.

Kaobloy Church, W. Va.—This congregation is enjoying quite a refreshing season. Eleven were received by confession and baptism to-day, July 23, making twenty-nine the third Sunday of last month. The interest is quite good, giving us assurance that more will soon come to the church. Those received are principally young, there being only three married. The membership is greatly revived. We have had no series of meetings. We have preaching only on Saturday evenings and Sundays. Eld. C. Frantz, our assistant elder, is doing the principal part of the preaching.—D. W. George, Martin, Grant Co., W. Va., July 23.

Hooversville, Pa.—On Sunday, July 23, wife, children and myself left home for the Sipesville church,—a distance of about thirteen miles,—where services were appointed for 10 o'clock. We heard the greater part of the sermon on the subject, "Sowing Seed," by our much beloved brother, D. L. Forney, of Mt. Morris, Ill. We were made to realize the great obligations we are under to ourselves, our neighbors and our children to always sow the right kind of seed. Our fall love-feast was appointed for Sept. 24, beginning at 4 P. M., in Sipesville church, Quemahoning district. After preaching Bro. Forney and ourselves were at the house of Bro. John Smucker. We spent a very pleasant afternoon together.—P. J. Blough.

Perry, Ohio.—The Donnel's Creek church met in quarterly council last Saturday. We had a very pleasant meeting and appointed a harvest meeting for Aug. 12, at 2:30 P. M. We have much reason to thank the Lord for what we enjoy; yet some of us are so ready to complain. How careful we ought to be what use we make of the Lord's means! "As the earth is the Lord's and the fullness thereof," so he really has all; yet we say this, that and the other is ours. But it is not; we are only permitted to use it. Oh, may we use it so that God will be well pleased! To do that is to do right, and to do right is to do as the Gospel teaches in everything. We appointed our love-feast for Oct. 19, at 10 A. M. All are invited.—Henry Frantz, July 24.

Panora, Iowa.—Bro. E. Eby, of Kansas, paid a flying visit to this part of the vineyard last week, preaching two sermons at Yale, three at Dallas, and four at Panther. He was gathering assistance for the Kansas Old Folks' and Orphans' Home as he went along. He was not allowed to be idle,—scarcely to rest. Some people think our able brethren have an easy time traveling around with nothing to do but (as they suppose) eat, sleep, and preach. Take yesterday's work by Bro. Eby as an illustration. In the morning he visited and prayed with an old brother and sister, at 9 he conducted a social or private meeting for the benefit of an old invalid sister; at 10 he visited and talked to a Sunday school; at 11 he preached, then dined and traveled eight miles; talked to a Sunday school at 4, and preached at 5; traveled eight miles, refusing supper, preached at 8:30 from the words, "Unto one he gave five talents, to another two, and to another one; to every man according to his several ability," Matt. 25: 15, and "Occupy till I come," Luke 19: 13.—J. D. Haughtelin, July 24.



Vermillion, Kans.—This church will hold a feast Oct. 28 and 29, at 10 A. M. A series of meetings to begin Oct. 14. All are invited.—*A. Z. Gates.*

Goshen, Ind.—Two more were baptized at Goshen July 23. Bro. I. D. Parker was at Elkhart, Ind., the same day, and preached for the Brethren.—*J. H. Miller, July 24.*

Geneva, Ind.—The Brethren of the Blue Creek district, Adams Co., Ind., in council, decided to hold their love-feast Sept. 15, at 4 o'clock, in their church house, seven miles east of Ceylon.—*Samuel Fink, July 22.*

Chicago Mission School.—We wish those who so kindly send us aid for the Chicago Mission would send us only two-cent postage-stamps, as we find it difficult to get rid of others.—*A. H. Emmert, 651 Ashland Avenue, Chicago, Ill., July 23.*

Bourbon, Ind.—The Camp Creek church will hold a Communion Sept. 26. The church intends to hold a week's meetings before the Communion. A hearty invitation is extended to all who wish to be with us, and especially to the ministering brethren.—*J. W. Shively.*

Mound City, Mo.—Our evangelist, W. C. Hipps, is at present preaching at St. Joseph, Mo. All churches or isolated members wanting work should notify us soon. Remember that we cannot all have our meetings in September and in the light of the moon. Our missionary's whole time is ours, and we must give him work though nights are short, etc.—*Joseph Andes, July 18.*

District Meeting.—The District Meeting of North Missouri will be held in the Honey Creek congregation, Nodaway County, Mo., Aug. 25, 1893. There will be a Communion in connection on the 26th. All are cordially invited. All will be met at the train at Sheridan, Worth County, Mo., by notifying W. F. Davis, E. Reddick or W. H. Clark.—*E. Reddick, Sheridan, Mo., July 22.*

Independence, Kansas.—Saturday, July 1, the members of the Independence church met in quarterly council, to transact business of the Master's house. Everything passed off pleasantly and, seemingly, satisfactorily to all present. We decided to hold a love-feast Oct. 28 and 29, commencing at 4 P. M.; also decided to have a series of meetings, to begin one week previous to love-feast.—*I. F. Belts, July 24.*

Poudre Valley, Colo.—The members of this congregation met in quarterly council July 8. All that came before the meeting passed off pleasantly. The church decided to have a love-feast Sept. 23. We expect to have a series of meetings previous to the feast. Any of our members, visiting Colorado, will be gladly received, and met at Fort Collins by notifying the writer. On Sunday, July 9, Eld. G. W. Feeler was with us and gave us two splendid sermons.—*D. M. Click, July 15.*

Fairview Church, Iowa.—Our love-feast is past, but not forgotten. We had one of the most interesting meetings of the kind we ever attended. Quite a number of brethren and sisters from adjoining churches were with us, to whom we feel very grateful for the help they gave us at the meeting. The next morning after the love-feast, before preaching began, we had a pleasant social meeting, which was very much enjoyed by all. After preaching was out it was announced that one sister wanted to unite with the church. The necessary arrangements were made and she was received into the church by baptism. This makes four since our last report—three by baptism and one by letter.—*W. H. Sewell, Unionville, Iowa, July 23.*

Juniata, Neb.—It is no use to write me now about series of meetings for this fall. My time is all taken up, and I have many calls that I cannot fill. Gladly would I respond to all the calls, but human power is limited. I have been at my home but eight days since Sept. 16, 1892; so I am doing all I can. The Lord is still in the meetings, and is blessing the work. To his name be the praise. The Brethren of this place have done well in building a neat house to the Lord. It is well filled with eager listeners. Aug. 12 I am to be in the Rockingham church, Ray County, Mo.—*A. Hutchison, July 24.*

### Literary Notices.

"Braddock; a Story of the French and Indian Wars." Vol. VIII. The Columbian Historical Series. By John R. Musick. Illustrated with eight full-page half-tone engravings, and fourteen other illustrations. Cloth, 12mo, 480 pp., gold stamps, etc. \$1.50. New York, London, and Toronto: Funk & Wagnalls Company.

Between the covers of this lively, historical narrative are given all the principal events in the history of our country from 1760 to 1760, a period which includes the struggle between the English and the French for supremacy in the New World. This struggle was the school in which the hardy colonists were educated in self-reliance, courage, and fortitude, and in which the belittled provincial soldiers were, for the first time, brought into comparison with the British regulars, which comparison was favorable to the Americans. It was during this period that George Washington first came upon the stage of American history, and we accordingly read a most interesting account of his boyhood, his first love affair, which, happily, was a failure, the beginning of his famous military record, etc. The main interest of the period centers about the Braddock campaign, the story of which is admirably told, and from which the book derives its title. Notable among the chapters of the volume is one entitled, "The Debtor's Prison," an English institution of oppression and misery, from the emancipated inmates of which the colony (now the State) of Georgia was originally founded in 1733.

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

WILSON—BROWN.—At the home of the bride's sister, Mrs. J. G. Barrett, in Parsons, Kan., July 5, 1893, Mr. James B. Wilson, of Indiana, and sister Clara M. Brown, of Parsons, Kan.

VIOLA THOMPSON.

TAYLOR—STELLER.—At the residence of the undersigned, July 23, 1893, Mr. J. R. Taylor and Miss Annie Steller, both of Deep River, Iowa.

G. W. HORWOOD.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

HOOVER.—Near Rocky Ford, Colo., July 14, 1893, John Benjamin Hoover, son of Bro. D. F. and sister Ella Hoover and grandson of the writer, aged 3 years, 10 months and 22 days.

JOHN J. HOOVER.

MERKEY.—In Fauquier County, Va., July 14, 1893, of consumption, Rosa Belle Merkey, daughter of Bro. Wm. and sister Merkey, aged 16 years, 11 months and 20 days. She was born in Montgomery County, Kans. She was buried at the Midland church. Funeral services from James 4: 14.

M. G. EARLY.

NINE.—In Garrett County, Md., Jan. 21, 1893, John Nine, aged 86 years, 1 month and 9 days. Funeral sermon by Eld. Aaron Fike on July 8, 1893, from 2 Cor. 5: 10.

RACHEL WEIMER.

DRIVER.—In the Sugar Creek church, Allen Co., Ohio, May 23, 1893, Archie Basl, infant son of Bro. John and sister Lizzie Driver, aged 1 month and 21 days. Funeral services from Ps. 39: 4.

DAVID BEVERLY.

ELLER.—In the Mississinewa church, Ind., June 28, 1893, Bro. Joseph Eller, aged 81 years. He leaves a wife and eight children. Services by Bro. George L. Studebaker.

SNYDER.—In the same church, July 11, 1893, sister Margaret Snyder, wife of Bro. John Snyder, aged 59 years. Deceased suffered with dropsy for several years. She leaves a husband and two children. She belonged to the Brethren church for thirty-eight years. Services by Bro. Jacob Rarick.

ANNIE STUDEBAKER.

KING.—In the Ridgely church, Md., May 7, 1893, age, our mother, sister Elizabeth, wife of Bro. Jones deceased, aged 82 years, 6 months and 21 days. With her daughter and son-in-law (Drake). With moved from Berks County, Pa., where she was raised, to Ridgely, Md., three years ago. Funeral Griffin, Md., by Bro. James Hutchinson, from R assisted by Bro. L. R. Brumbaugh. By her own was buried at her father's side in Pennsylvania there by Bro. C. Bucher and the home ministers of en Creek church, Pa., from Heb. 10: 38, 39.

BRUMBAUGH.—In the same congregation, July of old age, Bro. Isaac Brumbaugh, aged 77 years and 18 days. Bro. Isaac moved here from Jame seven years ago. He was a deacon in the church years. His wife, only son and only daughter (all the church) are left to mourn their loss. Funeral the writer, assisted by Bro. James Hutchinson, 13: 42. Interment at the Denton cemetery, Md.

SOUDERS.—In the William's Creek church, 18, 1893, sister Rebecca Souder, wife of Bro. Jacob aged 49 years, 10 months and 11 days. She leaves husband, a little son and an orphan girl. The little feels the loss. Funeral by A. Molsbee at the grave A. W.

FRAME.—July 16, 1893, of consumption, sister Frame, aged 35 years, 9 months and 22 days. Sister husband, one brother and one sister to mourn their general services by the Brethren from 1 Pet. 1: 24.

J. H.

EICK.—In Flemington, N. J., July 7, 1893, Clara the fifty-fourth year of her age. Funeral services by Eld. C. W. Moore.

A. E.

SHRIVER.—In the bounds of the Sandy Church, blana Co., Ohio, June 23, 1893, sister Margaret Shriver, 72 years, 9 months and 13 days. Her husband, B preceded her to the spirit world twenty-one years the mother of seven children.

J. F.

PETERSON.—In the Bijou Hills church, S. I. 1893, sister Mary S. Peterson, aged 51 years, 2 months. Her maiden name was Mary S. Mitchell married to Bro. Solomon Peterson Oct. 27, 1841, union eleven children were born. Nine are united with the church in the Loudonville, Ohio tion, in 1875, lived a faithful, devoted and consistent and died in full faith in Christ. She was full Services by the writer from 2 Tim. 4: 7, 8.

W. M.

NEGLEY.—At her home in Abilene, Kans., sister Vianna Negley (nee Dillabon), aged 50 years was laid to rest beside her husband in the Riverside cemetery at Belle Springs. Services by Jacob En writer.

ANDERSON.—At the same place and on the sister Gurta, wife of Bro. Carl Anderson, aged 4 months and 3 days. Funeral services in the afternoon same place, by John Humberger and the writer. has lost two faithful sisters, but we hope our loss

J. D.

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren and advocates the form of doctrine taught in the New Testament for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of practice, and maintains that Faith toward God, Repentance, works, Regeneration of the heart and mind, baptism by Tr for remission of sins unto the reception of the Holy Ghost on of hands, are the means of adoption into the household of church militant.

It also maintains that Feet-washing, as taught in John 13: 1-5, and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as served by the apostles and the early Christians, is a full connection with the Communion, should be taken in the close of the day.

That the Salvation of the Holy Kiss, or Kiss of Charity, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Mission Work, thus giving to the Lord for the spread of the Gospel conversion of sinners.

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### Announcements.

#### LOVE-FEASTS.

- Aug. 18, at 2 P. M., Little Walnut church, Putnam Co., Ind.  
Aug. 24, at 2 P. M., Luck Creek church, Owen Co., Ind.  
Aug. 26, at 4 P. M., Turkey Creek church, 5 miles southwest of Danville and 2 miles southeast of Pawnee City, Pawnee Co., Neb.  
Aug. 26, at 10 A. M., at John Ganley's, 3 miles southwest of Washington, Kans.  
Aug. 26, at 2 P. M., at the Crooked Creek church, Washington Co., Iowa  
Aug. 26, at 2 P. M., Saline Valley church, at Bro. L. W. Lutzwater's, 6 miles southeast of Lincoln Center, Ottawa Co., Kan.  
Aug. 26, at 2 P. M., Ogden's Creek, 5 miles southeast of North Manchester, Ind.  
Aug. 26, at 4 P. M., Bolivar, Polk Co., Mo.  
Aug. 26, Henry Creek congregation, Neway Co., Mo.  
Aug. 26, at 1 P. M., Songville, Augusta Co., Va.  
Aug. 26, at 1 P. M., Dunning's Creek church, Bedford Co., Pa.  
Aug. 29, at 5 P. M., St. Joseph church, at Wenger meeting-house, Ind.  
Aug. 29, Prairie View church, Morgan Co., Mo.  
Sept. 3, near Talent, Jackson Co., Oregon.  
Sept. 16, at 3 P. M., Rock Run church, Iowa.  
Sept. 16, Grenola church, Elk Co., Kans.  
Sept. 16 and 17, North Solomon church, Smith Co., Kans.  
Sept. 16, at 2 P. M., Maple Glen, Somerset Co., Pa.  
Sept. 16 and 17, at 3 P. M., Allegheny congregation, Grant Co., W. Va.  
Sept. 16 at 10 A. M., Oak Grove church, Johnson Co., Iowa. Series of meetings in connection with W. J. Deschamps.  
Sept. 20, at 2 P. M., Hills church, Ind.  
Sept. 20 and 21, at 2 P. M., Settle Valley church, at the house of Bro. G. W. Slaughter, 5 miles north, and 1/2 miles west of Westphalia, Anderson Co., Kans.  
Sept. 21, at 10 A. M., North Manchester church, Ind.  
Sept. 21, at 2 P. M., Milmore church, Putt Co., Ill.  
Sept. 22, Yellow Creek church, Elkhart Co., Ind.  
Sept. 22, at 1 P. M., Franklin church, Decatur Co., Iowa.  
Sept. 22, Yellow Creek church, Elkhart Co., Ind.  
Sept. 22, at 4 P. M., Kewanee church, Ind.  
Sept. 23 and 24, at 2 P. M., Arnold's Grove church, Carroll Co., Ill.  
Sept. 23, Round Mountain church, Ark.  
Sept. 23, Avery, Mo.  
Sept. 23, at 4 P. M., Summit church, Somerset Co., Pa.  
Sept. 23 and 24, at 10 A. M., Sunfield church, Eaton Co., Mich.  
Sept. 23, Camp Creek church, McDonough Co., Ill., 7 miles south of Cochester.  
Sept. 23, at 2 P. M., at the Oasis meetinghouse, 1 mile east of Summitville, Ind.  
Sept. 23, at 11:30 P. M., Sun's Creek, Mo.  
Sept. 23, at 4 P. M., Poudre Valley church, Colo.  
Sept. 23 and 24, at 10 A. M., Belleville church, Republic Co., Kans.  
Sept. 23 and 24, at 2 P. M., Walnut Valley church, 3 1/2 miles southwest of Heizer, Kans.  
Sept. 23 and 24, at 10 A. M., Light Mile church, at Marlike, Huntington Co., Ind.  
Sept. 23 and 24, at 10 A. M., Sabetha church, Nemaha Co., Kans.  
Sept. 23 and 24, at the Maple Spring church, German Settlement congregation, Eglon, W. Va.  
Sept. 23, at 10 A. M., Sand Ridge meetinghouse, Sugar Ridge church, Ohio.  
Sept. 26, Camp Creek church, Ind.  
Sept. 26, at 10 A. M., Bear Creek congregation, Portland, Ind.  
Sept. 27, at 4 P. M., Bremen church, Marshall Co., Ind.  
Sept. 27, at 10 A. M., 1 mile creek church, 1 mile southwest of Bryan, Ohio.  
Sept. 27 and 28, at 2 P. M., Rock Creek church, Whiteside Co., Ill.  
Sept. 28, at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.  
Sept. 28, at 2 P. M., Santa Fe church, Ind., 2 miles east of Hunker Hill, 6 miles south of Peru, and 1 mile north of Loree, Ind.  
Sept. 28, at 2 P. M., in the Santa Fe church, Miami Co., Ind.  
Sept. 28, South Bend church, Ind.  
Sept. 29, at 10 A. M., Upper Fal Creek church, Ind.  
Sept. 29 and 30, at 3 P. M., Libertyville church, Jefferson Co., Iowa.  
Sept. 29, at 10 A. M., Killbuck church, Ind.  
Sept. 30, at 5 P. M., La Porte church, La Porte, Ind.

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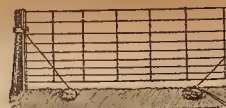
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"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., August 15, 1898.

No. 32.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, 100  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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### THE HOPEWELL CHURCH.

On Friday, July 28, we, in company with elders Wm. Howe and Abram Myers, took the Huntingdon and Broad Top train for Hopewell on a business visit to the Yellow Creek church. At 8:45 we were met at Hopewell by Bro. Nathaniel Clapper, who took us a six-mile ride. As it was about full moon and the weather delightful, we had an unusually pleasant trip, much more so than had we taken the heat of the noon-day sun for it.

On our arrival at Bro. Clapper's home, we were provided with the necessary sleeping outfit. After a good night's rest we awakened, feeling refreshed and in good condition for the duties of the day. This, however, could not be said of Bro. Howe, as he was unwell on leaving home and was not yet feeling well, but somewhat improved.

The day opened with refreshing showers of rain which, seemingly, was much needed, as the corn and other growing crops were suffering for want of rain. The showers, however, did not last long. By 10 o'clock, the time appointed for the meeting, the rain was over, and though the ground

was not soaked, the atmosphere was wonderfully improved,—fresh and pleasant.

At the appointed time a goodly number of the membership had assembled and the duties of the committee were commenced; and after some four hours of deliberation, our report was rendered and unanimously accepted. This church has been laboring under a cloud of difficulties for some time, and we fondly hope that a change is now made for the better and that in the near future we may hear good things from the Hopewell church. It now consists of about three hundred members, located geographically in a way that three congregations could be made of the one; and, in our estimation, as soon as this can be satisfactorily done, this will be the right thing to do. By so dividing, better satisfaction can be made among the ministry and more effective work be done. The old hive needs several swarmings.

On Saturday evening Bro. A. Myers was taken to New Enterprise and we and Bro. Howe remained to fill an appointment in the church.

On Sunday morning, as elder G. W. Brumbaugh and J. S. Snowberger were also at the meeting, they remained at the Hopewell church to fill appointments there, and we were taken to the Brick church, near Saxton, to fill several appointments there. As Bro. Howe's health was still improving, he filled the morning appointment and we took the one for the evening. These services were both well attended, and we were much pleased with the membership of this place. It is a part of the Hopewell congregation and has about seventy members. It is about six miles from the old church. Here they have an active Sunday school which seems to be in good working order. After the evening service we were taken to the home of Samuel Brumbaugh, in a small village—Marysville—on the banks of the Rays-town branch, some twenty miles south of our old home.

On Monday morning, as we looked over the water of the stream just in front of our stopping-place, we thought we saw fish. And the longer we looked, the more fishy things looked, and finally we proposed. Bro. Brumbaugh, anticipating our desires, started out for the necessary tackling, and in less than thirty minutes we were in the boat. Bro. Howe caught the spell too and prepared to go along. His duty, self-imposed, was to catch the hoppers and toads and string the fish; and he did it well—save the last point named. Arriving at the place where there was deep water we cast our hook and line and recast it, until there was a bite and a pull, and we pulled, and up came the looked-for bass. Just how long and how heavy we cannot, with exactness, say, as we neither measured nor weighed. Our good sister Brumbaugh could tell, as we left it in her care, it being the only fruit of our labor and the only fish caught by the party.

As we were to take the eleven o'clock train for home, the brethren who were to convey us to the

depot came and we at once left for the house—and from there to Saxton. On our way we were thinking that if our fishing for souls was not more successful, perhaps we were not very successful. But we do not know that we did even this well. The Lord knows.

Thus ended our work and visit with the Hopewell brethren and sisters, and we must say that our intercourse and associations with them was pleasant, and, we hope, not altogether without fruit. What we all need is patience, forbearance, and a full consecration of heart and purpose to the Lord and his work.

### THE DUNKARD WOMEN.

A SISTER writes us that a lady, whose parents were members of our church, refused to unite with the church on account of the manner in which the women are treated. She liked the church and her doctrine, but did not like the manner of treating the women. Where this lady was raised and by what kind of a membership she was surrounded, we do not know. But we do know that there either was something wrong in the membership of that particular church, or with the lady who made the complaint; because we think that the very reverse of this can be truly said of our church.

To begin with, there can be no church found in which the women have as much to do in the affairs of government as they have in the Brethren church. In all local church meetings they have not only the liberty of speaking, but of voting as well. The foundation of our home government is, "Husbands, love your wives." And we believe that they do it too. At least it is no trouble for brethren to get wives when it is lawful for them to enter into this condition of life. Indeed, there are no happier homes to be found any where than among the Dunkards. This is admitted by all who have had the privilege of making the home test. True Christianity will always make happy homes, because it embraces all the elements essential in the make-up of such homes.

It is true, we may have among us the churl and others who do not possess enough of the Christ-like nature to make them either husbands or Christians. But these are, we are glad to believe, the exception and not the rule. Our homes are noted for home-devotedness between husband, wife and children. And had we a world of such homes, the women of our land would be a thousand times better off than they now are. Instead of the husbands spending their evenings in the theatre, club, ball-room and saloon, they would be at home with their families.

If the lady objects to a church that makes such husbands, then is she right and had better play shy of both the Dunkard church and Dunkard husbands, because such, we believe, the church of Christ will develop and make.

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## ESSAYS

"Steady to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE LAUGHING BROOK.

[Dora Read Goodale in Independent.]

"BROWN little sprightly, chattering brook,  
'Tis forty summers since last we met,  
You with the fish, I with the hook,—  
And, as I live, you're laughing yet!

"Hoary infant! Still at your play?  
Has nature nothing for you to do?  
I've borne the yoke this many a day  
Since I prattled and splashed with you.

"Come! Is the witch-pot foaming still?  
The sweet-flag-root, is it here or gone?  
Has Moonshine Gabriel built his mill?  
And the Big Trout, does he live on?"

Gravely the banker dressed his hook,—  
Softly stole to the haunts of yore;  
The last I heard was the rogulish brook,  
Laughing still, as it laughed before!

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Preaching the Gospel.

BY S. W. HOOVER.

"Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

#### In Three Parts.—Part Three.

To preach the Gospel to every creature implies a thorough preparation for this work. It requires, first, a consecrated heart; second, a knowledge of the Scriptures; third, a knowledge of the people. This consecration of the heart means the consecration of the whole man. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12: 1, 2.

Men of conviction are the ones who move the world. If there is one calling more than any other in which men of conviction are needed, it is in the ministry of God's Word. Men of opinions merely are tossed about by every wind of doctrine. Only to men of clean hands and consecrated hearts will God entrust his commission. Men are wanted who will stand and cry out against wickedness in high places, when the fiery darts of Satan, scorns of infidelity, scoffs of unbelief, and blasphemies of hell are hurled against the impregnable fortress of the church. The Gospel insists upon a consecrated ministry. The value of preaching and the good results to follow largely depend upon it. In order that we may be workmen approved of God we need to study not only the Scriptures, but must know something about the world. Moses was "learned in all the wisdom of the Egyptians." We must know the manner in which the world works, be acquainted with its intrigues and its fallacies of reasoning, if we would meet it in argument and overthrow its power. Again, we must become acquainted with the customs and habits of the people if we would gain them for Christ. Missionaries who have had much experience among the heathen say that he who would win them to Christ must become like them and live and do as they do,—of course not partake of their idolatries, but go among them, be kind to them, live in the same kind of a hut

and partake of the same kind of food as they do—do anything that is consistent with a true, virtuous, Christian character, if you can thereby gain them for God. Paul was perfectly aware of this requirement, for he said, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law; that I might gain them that are under the law; . . . to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. 9: 19, 20, 22, 23.

To go and preach the Gospel and carry out the great design of the world's Redeemer, requires money and men. The duty of the church to support those ministers who give their time and talents to the work of the Lord is clearly taught in the Gospel. In Matt. 10: 10 Christ says, "The workman is worthy of his meat;" and in Luke 10: 7, "The laborer is worthy of his hire." A principle is here laid down that is universally allowed to be right and just. When God calls men to the work of the ministry, in no sense does he change their physical wants or those of their families. They are still subject to all of the wants of humanity. They must have food and clothing.

Again, the faithful fulfillment of his ministerial duties, when in the field, deprive him of the time, for the most part necessary to follow a business pursuit, by which to earn a livelihood. To meet these every-day wants, "the Lord Jesus ordained that they which preach the gospel shall live of the gospel." 1 Cor. 9: 14. Is not the faithful missionary just as much of a laborer as the man who plows, sows, and builds? And is he not, therefore, as much entitled to a living as any other laborer? Without material aid from the church a missionary dependent upon his daily labor for the support of his family can not always be expected to meet the requirements of Paul in 1 Tim. 2: 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

The reader's attention is again called to 1 Corinthians 9, where Paul treats this subject at length. In verse 7 he asks, "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" A soldier does not go out to battle at his own expense, but at the expense of his country which sends him. Should a Christian soldier be expected to do more? *Is not the laborer worthy of his hire?* It is seldom that questions are entertained about paying the tailor, lawyer, doctor, school-teacher and mechanic, but how about the support of the missionaries? Are we all doing our duty when these questions, so clearly and forcibly presented by the apostle, show that he who spreads the Gospel is entitled to live from the fruit of his labor? Thousands of souls, in all parts of the world, are perishing for want of the Bread of Life. How shall they have it without a preacher, and how shall they preach except they be sent? "Say I these things as a man? or saith not the law the same also?" Is not the same principle taught in the law? And does not the law say that "thou shalt not muzzle the mouth of the ox that treadeth out the corn"? See Deut. 25: 4, "Doth God take care of oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written." Are oxen better in the sight of God than his ambassadors? And are they not worthy to be treated on the same principle? The apostle declares that this

was written for our sakes—not so much for as for men, and especially for those who labor in holy things. "If we have so many spiritual things, is it a great thing if we reap your carnal things?" 1 Cor. 9: 11.

The Scriptures clearly show that it is the duty of the church not only to send men to preach the Gospel to every creature, but it is also bound to see that they are sustained in the work.

Christ brought this beloved Gospel from heaven, to which it points the world. It contains the elements of an immortal life and appeals to the conscience through preaching. "And the Lord said, and preached everywhere, the Kingdom of God, and confirming the words with signs following. Amen." Mark 16: 20.

Dayton, Ohio.

### THE PLAIN VIEW.

BY A. W. REESE.

#### Part One.

"Search the scriptures."—John 5: 39.

THE love of mystery seems inherent in the human mind. The less a thing is understood the more it is valued in the scale of importance and popularity. This condition of things is, by no means, confined to the ignorant and superstitious ranks of the world. On the contrary it obtains, in a high degree, among the learned and the refined. The more a thing is understood, the less it is valued.

We observe that commonplace maxims, which awe the savage mind, do not disturb the equanimity, or excite the curiosity of the philosopher, or the sage. What wild consternation and terror among barbaric tribes over an eclipse of the sun! Science has learned to smile at such childish terrors like these.

And yet we need not go to the rude and uncultured child of the forest for example of character among the superior race. History records the terrible excitement, and it is yet fresh in the memory of living men, when the world was shaken by a meteoric shower of Nov. 13, 1833, producing a widespread panic all over the United States.

There were thousands of intelligent men seized with frantic fears, in the full conviction that the end of the world was at hand. We estimate the horrible experiences of that memorable, and, to this day, unexplained "dark Friday," that settled, like a faner, over the whole of the New England States, in the last century? Even in the cultured and refined ranks of those who laid the foundation of the mighty empire, men and women were filled with unspeakable terror under the dreadful belief that the "day of judgment" had surely come.

In fact, the fascination, which the occult and mysterious exert over the mind, is the foundation on which all imposture rests. It is both a notable and significant truth, that any natural phenomenon happens to lie within the domain of the mysterious and unexplained, it is immediately ascribed to supernatural causes. This is just as true now as it was in the past. The poor, untutored Indian fled in terror from the shelter of the forests at an eclipse of the sun.

We have but to refer to the rise, growth and progress of spiritualism, in the present age, as an illustrious example of the influence exerted by the mysterious upon the human mind. It is plain, true, that the rank and file—the great mass of its adherents do not represent the ablest minds of the age, yet it is, nevertheless, a striking and mournful fact that there are tens of thousands of brilliant minds found within its folds, and who are under its banners.

Quackery—of all sorts—lives and thrives on mystery, and by its mystery alone! Pri-



fattens on this! It lives and moves and has its everlasting being on the same line of work, the same grounds.

But we are confidently assured that a "new departure" is at hand! The glorious effulgence of a more blessed day is drawing nigh! *Science* is to rise, like the day star "flaming on the forehead of the dawn," to scatter the dark night of ignorance and superstition, and to illumine all mankind with the beauty and the splendor of *truth*! Surely, "this were a consummation devoutly to be wished," but we are free to confess that we do not share these sanguine hopes.

Science has done much—yea, marvels—for the race, and we may not—especially in view of her achievements in the past—define her possibilities, or say, "Thus far, and no farther, shalt thou go!" But, while this is all eminently true, reason teaches us that there are *limits* to human research and to scientific achievement. Admitting, however, all that science has done, or by the utmost conceivable stretch of the imagination can do, yet we utterly deny that *science* can settle the question of the *final destiny of the soul*. The great problem of the salvation of the human race can not be solved by an appeal to human reason, nor by any revelations, or achievements, of *human science*.

In all the ages to come, as in the long-vanished years of the past, the search after the mystery of beings, outside of Divine Revelation, shall be in vain. In the brightest age of the world, in a day whose intellectual splendor has never been surpassed, "man by wisdom knew not God!" We must, then, look to the Gospel, the Word of God, as the only infallible source of truth! It is the only exponent of the vital problem before us, the supreme question, outranking all others,—the *destiny of man*.

In the calm, impartial investigation of this subject we are to be guided by the plain statements of the Word of God. If the Gospel be really a revelation from God to the human race, if it express the mind of God, in as far as it has pleased Him to communicate his mind to us, then it surely follows that his Word, or Gospel, can not be otherwise than *like God himself—immutable and eternal*.

It is idle to classify this sentiment (as is the manner of infidels and skeptics) as superstition, fanaticism, priestcraft. The premise we have laid down is reasonable and logical, and the conclusion inevitably correct. The fact that the Gospels and Epistles of the New Testament were written by *men* "of like passions with" the rest of the race is no more an *argument* against the inspiration of the books themselves, than is any other act, or purpose of God, where he used *human agencies* to carry out the Divine Will.

Without entering, then, into any discussion, at the present time, of the "evidences of Christianity," or pausing in our sketch to bring forward proof of the divine authority of the Bible, we will accept it as the Word of God, and, therefore, the only infallible rule of faith and practice.

The Divine Command—universal in its obligations—is to "search the Scriptures," to examine carefully, sincerely, reverently, prayerfully the Word of God—the Scriptures of eternal truth. We contend that, in this examination, we are to be governed by the plain rules of interpretation that prevail and are recognized in the construction of all human language spoken or written. We are to understand the Bible in its plain, common-sense meaning, without resort to unusual, strained, or hypercritical methods of interpretation. We contend for the plain view of Gospel salvation, as opposed to all metaphysical, vague, and shadowy theologic speculations. We be-

lieve in a theology that the common people can understand.

The idea that none but scholars,—theologians, trained and educated as such,—are capable either of comprehending God's Word or of expounding it to others is scarce a whit behind the priestcraft of the Roman Catholic Church. We deny this proposition *in toto*. The divine command, "Search the Scriptures," is not addressed to the select few, but to *all mankind*. The Scriptures are not so mysterious, or so ambiguous, that the common people can not comprehend the meaning of God's commands. The trouble, in this respect, does not seem to originate with the humbler classes of society. As a general rule they seem to be pretty well convinced that the Scriptures mean about what they say.

On the other hand, we find that the founders of religious sects are generally in the ranks of learned men. It is among this class that theological controversies arise, and are maintained, and not among the common people, who know nothing whatever of the "original Hebrew and Greek." The *prestige* of a great name,—the authority conferred by the ponderous titles of D. D. or Right Rev.,—will not assist the earnest seeker after "the truth as it is in Jesus" to find that "true Light which lighteth every man that cometh into the world."

We confidently believe that the Scriptures, in all that pertains to the salvation of the soul, are exceedingly plain and simple, easy of comprehension, and can be understood and obeyed by all. The trouble is not on the line of mystery, or genuine doubt as to the meaning of the text. The difficulty is not there, but in the fact that men are unwilling to comply with the requirements of the Word of God. They want to do the things which the Gospel *forbids*, and they do not want to do those things which the Gospel *requires*. And yet all this is easily explained. "The carnal mind is enmity against God." Rom. 8: 7. Hence men dislike to search the Scriptures.

The temptation to compromise, to tamper with the Word, grows out of this state of mind. This is the fruitful source whence spring all the differences of view and practice in regard to the teachings of the Word. But we unhesitatingly affirm, in the light of that blessed word, that there can be no possible compromise that is not full of peril to the soul. We contend that any one part of God's Word is just as authoritative, just as binding, as any other part of that Word. It is our firm belief that there is nothing in the Word that is "non-essential" to the salvation of man. The phrases "essential" and "non-essential" are not Gospel terms, but are manufactured by men. They can not, therefore, apply to the Word of God.

If all men who are, in any serious degree, interested in the salvation of their own souls, or those of their fellow-men, would candidly, carefully, sincerely, and prayerfully search the Scriptures, study the Word, and *obey* that Word, in its plain and common-sense meaning, there would inevitably result such a sublime and glorious spectacle of Christian union in sentiment, doctrine and practice as the world has never seen, and over which the angels in heaven would not cease to rejoice. But, objection is urged that we can not all *see alike*, hence such unanimity of sentiment, such *oneness* of faith and practice, such organic union of the various sects is wholly impracticable, and is merely a visionary scheme. I think this an incorrect view. It is neither a logical premise, nor a correct conclusion. Indeed, it may be said that, so far as any plain truth is concerned, all men can, and do, see alike. It is not the question as to the truth itself that constitutes the trouble, but simply because the truth is

unpalatable, and is, therefore, either rejected *in toto*, or so modified as to divest it of its distasteful features.

Herein lies the secret of the origin and perpetuation of the diverse teachings of the various sects and denominations of the Protestant faith. It is this inconsistency, this lack of fidelity to the plain teachings of the Word of God, which fills the world with infidels and skeptics, and gives them their most formidable arguments against the inspiration and Divine Authorship of that Word.

Some time ago I picked up a volume entitled, "Europe Seen Through American Spectacles." The title was both suggestive and quaint. I have often thought, since reading this book, that many people, in their attempts to "search the Scriptures," see through spectacles furnished by sectarian colists. Perhaps this might readily explain why we see things in such different lights.

How many different sorts of glasses, for example, are used when we come to look at the subject of baptism? One can see nothing but *sprinkling*, a second party discovers *pouring*, a third *single, backward immersion*, and a fourth *trine immersion* in a forward movement. All these different things are strenuously urged, by their various advocates, as the identical "one baptism" required in the Gospel of Christ. How can all these varied views be right? Finally some "liberal minded" champion comes to the rescue, and declares that any one of these is just as good as another, and so cuts the "Gordian Knot" with one fell swoop of his theological sword.

We might extend the illustrations until every cardinal point in the Word of God is subjected to view, and with a similar result. But we forbear. These kaleidoscopic views have created such confusion and distractions that the whole face of nominal Christianity presents as many different hues as Joseph's coat.

Now, is it not apparent, to every thoughtful and serious mind, that amidst all this conflicting array of opinion there must be *grave mistakes*? *Somebody is wrong!* It is impossible that all can be right!

#### INSTRUMENTAL MUSIC IN WORSHIP.

BY I. J. ROSENBERGER.

A SUMMARY of the facts of our subject is as follows:

1. The organ was invented by Jubal, a descendant of Cain, the murderer of Abel, who "went out from the presence of the Lord a fugitive and a vagabond."

2. Instruments of worship were introduced into the temple worship by David. See 1 Chron. 23: 5; 2 Chron. 29: 27. Dr. Clarke shows that 2 Chron. 29: 25, is not a correct version according to the Hebrew and Arabic. Instruments of music were not used in the tabernacle service, but were introduced into the temple service by David. It is true that God tolerated David and Israel in this, as he tolerated Israel in having a king, and in writing a divorcement.

3. The New Testament instructs us fully as to singing, but gives us neither precept nor example as to worshiping with instruments of music. Hence the use of instruments in worship is adding to God's Word, which renders such the violators, warned in Rev. 22: 18.

4. The prophet Amos comments thus on this part of David's life: "Woe to them that are at ease in Zion . . . That lie upon beds of ivory . . . That chant to the sound of the viol, and invent to themselves instruments of music, like David." Amos 6: 1-5.

Dr. Clarke's comment on this text is as follows: "I believe that David was not authorized by the



Lord to introduce that multitude of musical instruments into the divine worship: and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I further believe that the use of such instruments of music in the Christian church is without the sanction, and against the will of God; that they are subversive of the true spirit of devotion, and that they are sinful. If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent them and introduce them into the worship of God in the Christian church? I am an old man, and old minister, and I here declare that I never knew them to be productive of any good in the worship of God; but have reason to believe that they are productive of much evil. Music as a science I esteem and admire; but instruments of music in the house of God, *I abominate and abhor*. This is the abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity."

#### THE NEW BIRTH.

BY S. M. MILLER.

CHRIST said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. We call this the new birth because by it we are born into the family of God and become new creatures in Christ. "Therefore if any man be in Christ he is a new creature. Old things are passed away, behold all things are become new." 2 Cor. 5: 17. It is not a birth of the flesh, as Nicodemus supposed, but a birth of the water and of the Spirit. Hence Christ says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3: 6.

These two births differ as widely in their nature as light and darkness; but this new birth greatly resembles the natural with the underlying principles. In the natural there is, first, a conception; second, a nurturing or preparation; third, the act of birth or bringing forth the new creature. Thus we have three distinct acts or parts pertaining to that born of the flesh. Likewise the new birth must have these three distinct parts; and these it has in faith, repentance and baptism.

First there is conception, which is by faith. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6.

Faith, then, is the first step. It is nurtured and prepared by the second step, which is repentance, because repentance must take place before there can be a birth. "Except ye repent ye shall all likewise perish." Luke 13: 3. "Repent ye therefore and be converted that your sins may be blotted out." Acts 3: 19. Hence repentance is a state of nurturing between conception and birth; a state of preparation for conversion or birth.

Conversion, being a change from one state or condition to another, is identical with the new birth, which is consummated and brought about by the third action, baptism. Thus there is a new and living creature, born of water and of the spirit. Although differing in nature, this birth is governed by the same fundamental principles, and is in line with that born of the woman and of the flesh.

The popular Christianity of this age accepts only the first two, faith and repentance, as essential to the new birth. The water that Christ appointed as a means by which this birth is terminated is wholly ignored and rejected. This is done in the face of the positive declaration of

Christ, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." No wonder Christ said, "Many are called but few are chosen." Sad, but true, many are conceived by faith, nurtured by repentance, but are not brought forth or born of the water and of the Spirit. While many fail at this point, the question arises, Is there not danger beyond? What does this birth signify? It signifies a gradual growth from a mere babe in Christ to manhood as a Christian, or to a full stature in Christ. This growth is righteousness, holiness and glory unto God.

In speaking of his people God said, "For I have created him for my glory, I have formed him; yes, I have made him. This people have I formed for myself; they shall show forth my praise." Isaiah 43: 7, 21. This was the original purpose of God, that his people should be a glory to him and show forth his praise. In the new birth he designs the fulfillment of the original purpose, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1: 4. "If ye know that he is righteous ye know that every one that doeth righteousness is born of him." 1 John 2: 29.

Then, while this newborn babe meets the approval and satisfaction of God at birth, it is expected to grow and develop into a life of righteousness, just as the natural-born child meets the approval and satisfaction of the parents at birth. But it is expected to grow and partake of greater life and activity, and develop into a life of usefulness. But if it fails to make any growth, the parents become alarmed and resort to every known means to induce a growth.

Now, is it not probable that many of us professing Christians confide too strongly in the happiness, the peace of conscience, the rest to the soul, we receive at birth, and mistake this for salvation? Hence we are at ease in Zion, have simply become dwarfs in religion. Suppose every natural-born child, from henceforth, would fail to make any growth. As the older ones would pass from earth, those little, helpless infants would have to perish for want of care and protection, and the human race would soon be extinct. Likewise, should every spiritually-born child refuse to make any growth, how soon would Christ's church and kingdom be banished from earth! As the present soldiers of the cross would pass from earth, Satan would devour those helpless babes and claim a complete victory over Christ and a supremacy on earth.

Again, what would be more distressing in nature than to see babes growing old in years and yet remaining babes in mind and body? Think of a babe with hoary head, wrinkled brow, requiring rocking, nursing and constant attention during a whole life! Sad indeed! Of course this is only imaginary in nature, but may it not be a reality in the spiritual life? In nature we are governed by the law of our physical organism, but spiritually we are free agents and can remain babes or not, according to our will. Is it not a lamentable fact that some of us are only babes occupying the spiritual or church cradle, requiring to be rocked, nursed and fed upon milk, whilst we should be robust men and women, using strong meat and engaging in active and energetic work in the Lord's vineyard? We are needed in the church, the Sunday school, the Bible class, the mission field, the home circle, etc.

"Every one that useth milk is unskillful in the word of righteousness, for he is a babe." Heb. 5: 13. When we contemplate the scarcity, the great lack and need of efficient workers in the Lord's vineyard, when we realize the lack of zeal and energy, the lost opportunities, the neglected

means of grace in every branch of the church, the small amount of work done, compared with what we might and ought to do, then we see there are too many babes. When some are called strong churches are so weak that day-school or Bible class cannot exert them, or if it does exist, the work must be done on a very few; and when the spiritual localities is running at such a low ebb the Gospel is compelled to go begging for converts, and that in the face of young brethren, of noble minds and bright intellects, who are ready for good work if called out, how shall we do it unless we say, Too many babes? "For the time ye ought to be teachers, ye that one teach you again which be the scriptures of the oracles of God; and such as have need of milk and not of strong meat." Heb. 5: 12.

Then this birth signifies that we are to be teachers for Christ. "Go ye therefore and teach all nations. . . Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20. This teaching must be in obedience to Christ. We must live in obedience to his commands and teach it to the world, and that from a faithful heart of love. Love and obedience are the redeeming traits in every Christian, because of love Christ undertook redemption, became obedient unto death, even the death of the cross." Philpp. 2: 8.

West Cairo, Ohio.

#### BAPTIZED FOR THE DEAD

BY MARY A. EVANS.

"Else what shall they do who are baptized for the dead rise not at all? Why are they then baptized?"—1 Cor. 15: 29.

As far back as the apostolic times, some in the church who did not believe in the resurrection of the dead. They reasoned themselves and said, How are the dead raised, and with what body do they come?

Paul, who believed in the resurrection of the just and the unjust, in Acts 24: 15, said, "If the dead rise not, then is our faith in vain, and they also who have fallen asleep in Christ are perished." Now is Christ risen from the dead, and we are the first-fruits of them that sleep. If by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Every man in his own order: Christ the first-fruits; afterwards they that are Christ's coming."

In Romans 6: 3-5 he says, "Know ye that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united with him in the likeness of his death, we will also be in the likeness of his resurrection." "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then shall ye also be Abraham's seed, and heirs according to the promise." Gal. 3: 27-29.

What are the promises? Turn now to Gal. 3: 28-29. "And in thee shall all the nations be blessed." Abraham, Isaac and Jacob died in faith, not having received the promises, but having seen them afar off and were persuaded that they were theirs. And God had provided some better thing for them than they without us should not be made perfect."



of church work, compared to what we realize that some of our so-called saints must devolve upon life in some low ebb that the living for ministers, brethren with act who might do a ill we explain this? "For when for us, ye have need be the first prin- and are become and not of strong

that we must be therefore and teach us to observe all commanded you." must exemplify obedience to his will that from a bound- obedience must be Christian character, redemption, and even the death of

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itized for the dead, if then baptized for the

times, there were not believe in the reasoned among the dead raised up, me?

urrection of both 24: 15 answers when is not Christ ever also which are perished. But he the dead, and be- slept. For since we also the resur- in Adam all die, made alive. But Christ the first- e Christ's at his

know ye not, that into Jesus Christ Therefore we are death: that like dead by the glo- should walk in been planted to- death, we shall be rection." Again: seen baptized into re is neither Jew nor free, there we are all one in ist's, then are ye ding to the prom-

now to Gen. 22: the nations of Isaac and Jacob all ed the promises, and known that hing for us, that ade perfect.

Now we have seen that it is only those who have been baptized into Christ (not merely baptized in water, but so many as have been baptized into the death of Christ) who are the heirs of the world, heirs and joint heirs with Christ Jesus (the Head), and the members (the body) are to rule over and bless the nations. The saints are to judge the world. 1 Cor. 6: 2. They will be the first to rise from the dead, afterwards every man in his own order.

Jesus and the saints who will be made immortal will be the judges and rulers during the Millennium age. When Jesus comes, the bride, the Lamb's wife, will be found ready, arrayed in fine linen, clean and white. No other can obtain the high prize, for Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

But there will be a great multitude which no man can number of all nations and people and tongues who will come out of great tribulation during the time of trouble; they will have washed their robes and made them white in the blood of the Lamb; they will be before the throne of God, and serve him day and night in his temple.

Then, why are we baptized for the dead? Because only through those who have been baptized,—Christ, the Head, and the body,—will the nations of the dead, as well as the living, be blessed during the ages to come.

611 Second St., Northeast, Minneapolis, Minn.

### KINDNESS.

BY MINERVA ROOSE.

MORE hearts pine away for the want of a kind word than for any other cause. A word of kindness is a seed which, when dropped, springs up a flower. Kind words are easy to give; be liberal with them; they are worth more than money. If a word will make some one happy, why will you not give it? It is like lighting another's candle with your own. Your candle loses none of its own brightness by what the other gains. If all persons would act upon this principle, the world would be much happier than it is. Kindness is a calm and peaceful stream which benefits every object it meets.

Kindness makes sunshine wherever it goes; it finds its way into the heart and brings forth golden treasures. Harshness, on the contrary, seals them up forever. Kindness makes the mother's song more sweet, and the care-laden brow of the father more pleasant. Wherever kindness touches it produces peace and love.

"Write your name in kindness, love and mercy upon the hearts of people you meet with day by day, and you will never be forgotten." It is by little acts of kindness, little words of love, and a pleasant look, that the sweet affections of kindness are won. Truly, sweet are the affections of kindness. It is the very principle of love, and it is impossible for us to resist it.

Kindness forms sunshine in the heart; it is a blessing in our families. It is a delight to the father who, after a day of toil, comes home and finds the family in peace and union, and can receive a word of kindness and encouragement. We say to our friends, one and all, Cultivate home virtues, endeavor to make the family circle a cheerful, a kind, and a happy one. Life is made up, not of great duties, but of little things, in which smiles, and kindness, and gentle words are exchanged.

We know not how much good we can do by just simply a kind expression. We are surrounded by very sensitive hearts, which a word, or even an indifferent look, might fill to the brim with sorrow. Let us be very careful, and speak gent-

ly. We all have friends; let us appreciate them while we are with them. Let them know how much we love them, and how much good they do us, before they pass from time to eternity.

Let us do good at every opportunity, perform our duty with pleasure and make our sacrifice cheerfully, for he who sacrifices most is noblest. We must forgive with the expectation of forgiveness, and we realize how great small blessings are when properly accepted. Kindness is stored away in the heart like rose-leaves in a drawer, to sweeten every object around them. Little drops of rain brighten the meadows, and little acts of kindness brighten the world. There is nothing more attractive than the heart filled with the spirit of kindness. In no other person can we illustrate this virtue more fully than in the life of our Savior, who, while on earth, went about doing good. How true it is that

"A little word in kindness spoken,  
A motion or a tear,  
Has often heal'd the heart that's broken,  
And made a friend sincere!"

Nappanee, Ind.

### THE DUNKARDS ARE RIGHT.

THE following article we clip from the *Christian Standard*. The editor takes our side of the question in showing that Jesus washed his disciples' feet in connection with the last supper, but is mistaken in presuming that supper to have been the Jewish passover supper, for the Jews ate their passover the evening following. That year, A. D. 30, the time for the passover fell on the evening of April 7, which came on Friday. That was the day of the crucifixion. The Lord's supper was instituted on Thursday evening. See W. B. Johnson's "Sunday school Commentary" for 1891, page 291.—Ed.]

In the Querist's department of the *Christian Standard* for April 22, will be found the following query and answer:

Did Judas partake of the bread and wine with Jesus and the other disciples, or was it Jesus and the eleven only, who were partakers of the emblems?

A READER OF THE STANDARD.

Savanna, Ill., March 2.  
It seems pretty certain from the record that Judas went out at the close of the Passover Supper, and before the Lord's Supper was instituted.

"It seems pretty certain from the record above that the editor of the Querist's Department has fallen into an error, for that Judas was at the Lord's Table is very clear to us at present. If in error, we would love to be set right. See John 13: 1-24, and we find it clearly stated that the supper at which Jesus washed the disciples' feet was the supper that took place previous to the Passover Supper. What supper was it? See John 12: 1. To confirm the fact that Jesus did not wash the disciples' feet at the Passover Supper, read John 13, and you will find the clincher in verse 29: 'But those things that ye have need of against the feast,' proves conclusively that the feast had not taken place. I am sorry for my Dunkard brother because of this, but I cannot help it. I did not have the arranging of it, or I might have ordered it otherwise. John does not mention the Passover or the Lord's Supper. Matt. 26 speaks of all three of the suppers; Luke 22 speaks of the Passover and the Lord's Supper, and in verses 20 and 21 we are plainly told that Judas was at the Lord's Supper. We look upon the *Standard's* answer as a clear mistake. If we are wrong show us the more excellent way."

The editor of the *Truth Seeker*, in a personal note, calls our attention to the above and requests that his "correction," so-called, receive notice. Had our brother looked carefully into the harmonists, the revised version and the critical commen-

taries before making his correction, it is probable that it would not have been made.

It is written above: "See John 13: 1-24, and we will find it clearly stated that the supper at which Jesus washed the disciples' feet was the supper that took place previous to the Passover Supper. What supper was it? See John 12: 1." All this is so clear that "Butler's Bible Work" misses it, and "Robinson's Harmony of the Gospels" knows nothing of it, and "The Gospel Treasury" does not contain it. The Pulpit Commentary does not see it, and Godet is blind to it. Possibly, then, it is not so very clearly stated. We fail to see anything in John 13: 1-24 that suggests the thought that the supper from which Jesus rises and washes the disciples' feet is that mentioned in John 12: 1—a supper that took place six days before the passover. If the *Truth Seeker* will look at the Revised Version, and instead of "supper being ended," as in the common version, there read "during supper," it will help to clarify the subject. John 13 begins: "Now before the feast of the Passover." Then we have: "During supper, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus . . . riseth from supper." Then comes the washing of the disciples' feet. When this is finished it is said he "sat down again," (verse 12). Then comes the giving of the sop to Judas. He stands revealed as the traitor, and is told to do his work quickly. Then it is written: "He then, having received the sop, went out straightway." This puts Judas out before the Lord's Supper, which Jesus proceeded to institute. If Judas waited with the rest, and partook of the bread and the wine, and went out with the rest when they had sung a hymn, what becomes of the "straightway?" Clearly, Judas did not linger for the Lord's Supper. Having received the sop of the Passover Supper, he went out straightway. So it seems from John's record. John does not mention the institution of the Lord's Supper.

It is not easy to understand how any careful reader with the record of Matthew and Mark before him can fail to see that it was at the Passover Supper, on the night of the betrayal, that Jesus pointed out the traitor. See Matt. 26: 17-25 and Mark 14: 17-21.

John A. Broadus, in his "Commentary on Matthew," says: "According to the order in Matthew and Mark, Judas went out before the memorial of bread and wine was instituted. Luke seems to place things otherwise; but we have seen that he appears to relate the institution of the bread and wine immediately after mentioning the first paschal cup (22: 17-20) and then to return to speak of the false disciple. If so, Luke does not teach that Judas was present at the institution, and partook of the loaf and cup. The case is not certain, but this is the most natural way of combining the accounts. So there is no propriety in understanding that here a flagrantly wicked person was knowingly admitted to take part in the ordinance."

Having examined this matter again and again, with the view of answering some querist, and now once more, we have no hesitation in repeating the words: "It seems pretty certain, from the record, that Judas went at the close of the Passover Supper, and before the Lord's Supper was instituted."

The effort to get the washing of the disciples' feet away from the Passover Supper will always be a failure. The Dunkards can easily show it to be so. It is better to let it stand where the evangelists agree in putting it. There is not the shadow of a reason for supposing that the washing of feet took place about a week before the Passover. We should not allow the Dunkards to drive us to such a supposition. An interpretation begotten in the emergency of a debate is usually unsound.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—1 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - McPherson, Kan.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, - - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### SONG OF THE BLIND GIRL.

[Selected by Lee Barnhart.]

THEY tell me, father, that to-night  
You'll wed another bride,  
And that you'll clasp her in your arms,  
Where my dear mother died.

They say she'll lay her graceful head  
Upon your manly breast,  
Like her who lies so cold in death,  
When life's last hours were fled.

They say her name is Mary, too,  
The name my mother bore;  
And father, is she kind and true,  
Like her you loved before?

And are her steps so soft and low,  
Her voice so sweet and mild;  
And do you think that she will love  
Your blind and helpless child?

Please, father, do not bid me come  
To meet your lovely bride;  
I could not meet her in the room  
Where my dear mother died.

Her picture's hanging on the wall,  
Her books are lying there;  
And there's the harp her fingers touched,  
And there's a vacant chair,—

The chair I knelt down by her side,  
To say my evening prayer;  
Dear father, it would break my heart,  
I could not meet her there.

And when I cry myself to sleep,  
As now I often do,  
Then to my chamber softly creep,  
My new mama and you.

Then bid her gently press a kiss  
Upon my troubled brow,  
Just like my own dear mother did;  
Papa, you're weeping now.

Now let me kneel down by your side,  
And to my Savior pray,  
That God's right hand may lead you both  
Through life's long, weary way.

I love you, but I long to go  
To that bright world so fair,  
At God's right hand, and there, I'm sure  
There'll be no blindness there.

The prayer was murmured soft and low.  
I'm weary now, she said;  
He gently raised her in his arms,  
And laid her on the bed.

And as he turned to leave the room,  
One joyful cry was given;  
He turned and caught the last sweet words,  
The blind child was in heaven.

They laid her by her mother's side,  
And raised a marble slab;  
On it engraved the simple words:  
"There'll be no blindness there."

### MISSIONS PAPERS.

BY W. B. STOVER.

### VII.—Reflex Action of Missions.

ONCE upon a time, it is said, a certain man went down by the seaside, and began to throw crackers out upon the water. He saw how nicely they floated away, one after the other, until they were entirely out of sight. This afforded him great pleasure, and he continued in skipping them out on the surface of the water, and watching them sail away, until the supply was about exhausted. Then the other members of his family began to rebuke the man for being wasteful. They told him it was his business to look out for his home. They said he was foolish and extravagant, and they miserably abused him whom they called chicken-hearted. But, after a little while, the attention of all was called to a white object not far away, floating toward them. Beyond the first was a second following. There was a third and a fourth, and a whole long line. The little water crackers were returning as loaves of bread. They fished them out, and now had abundance of bread instead of their few crackers.

This is the story of foreign missions reaching at home. At first there is indifference and opposition. The work is hindered, and the workers criticised; but presently there come showers of blessing, outpourings of the Holy Spirit, many conversions, more earnest prayers, more frequent tears, more secret devotions, more consecrated living, genuine unselfishness and less extravagance, and quicker heart-throbs of joy at the salvation of unsaved souls. All together rejoice before the Lord that such a blessing has come, and some remember that it might have been brought much sooner. O, for the abundant fullness of God as our portion now! But the time has not yet come.

There is a church somewhere in the East, that had a debt of eight hundred dollars for a long time. Year after year went by and they could not get that debt paid. Of course, no one thought of mission work. There was too much to do at home. Presently a new minister with a new policy located there. Soon after his arrival he announced that that church had to raise one thousand dollars for missions that same year. Everybody was startled. They said it was surely impossible. They thought it was actually wrong to so neglect home work. The pastor said they would try to see after the home work later, but for the present they must do something for the salvation of the heathen world, and he went to preaching missions, while the church went to working for missions. Soon the amount was raised, the debt was next taken up and quickly paid, and by the end of the year there was yet a surplus in the treasury. The secret of it all lies in this fact: Where there is the greatest unselfishness, there is the greatest blessing sure to come.

We learn to walk by walking. We learn to preach by preaching. We learn to give by giving. If we have one charity to which we give annually, I suppose we give about a dollar to it. Had we twenty to give to, we would likely give two dollars and a half to every one of the twenty, and wish for more.

Have you ever seen a church that seemed to have Dante's famous inscription written above the door, "All hope abandon, ye who enter here," and where scarcely any strangers entered, and where the spiritual life of the members had all gone out long before; where they could not

sing very well and the people went to sleeping the sermon? I have seen such, and always found them opposed to missions. They may be here and there a believer in it, but he is afraid to mention it. But possibly do have a missionary collection twice a year. Then one after another puts his hand in pocket, pushes quickly by the several paper money, on down through the silver to the bottom he finds several copper cents. These are taken from its companions, and into the collection basket with the thrift. They don't know whether this mission business is a good thing or not." Can God bless such missionary effort? Effort it is, true enough, but loves them that love him, and you've no arrangements for a cent's worth of blessing.

The hope of our church to-day is in Christ. Christ came from his home to our foreign lands, to show lost souls the way of life. The spirit of Christ is the spirit of missions. Why should the apostolic church so flourish? They were the spirit of missions. Converts were made, churches established all along the way to Rome, and the Pentecostal blessings were sent out upon the home church at Jerusalem. It is the most blessed of all our congregations. It is the one that has nearest to heart the work of missions.

Two young people start out in the life together. The one says, "Now, the rest of my life is to be saved." He does not move off the track. He is afraid to move among those who are not Christians, for he will fall from grace. He does not read the Bible for fear he will learn the bad. He always looks for himself, and God has mercy on him. The other one says, "Now, the object of my life is to save others." He seeks the right and the good in that direction. He goes among sinners and does them much good. He reads and studies that he may attain to excellence. He prays for others and God answers his prayers. Both die and go to Heaven. The one enters the other brings with him a thousand souls. The second one is the child of missions.

The direct effect of foreign missions on the home church is incalculable. Every missionary realizes that he has a mission in the home church. He realizes that certain ones of the family are giving their lives for the hope of so many others. He is provoked to good works. He realizes that certain ones in the family of God are, for the sake of dependent upon his prayers. He prays for them now. He compares his indifference to the devotion and zeal and love and sacrifice of missionaries, and he has a spiritual awakening. How many hearts have beaten in response to the devoted life of Judson! How many souls have been quickened because of John Williams, the martyr of Erromanga! How great an influence has devotion and faithfulness been called for in the closing scenes in the lives of the blind tyrants of Madagascar! How many, easily discouraged and weak, have leaped forth for joy because of David Brainerd, for missions, for God, bread and meat, life and sustenance, church, extending round and round the world.

May I right here give probable results of mission work is taken up now and pushed according to its deserves and not hindered, in ten years our own church will be doubled in membership, led in consecration and devotion, and given in liberality.

If this thing is desirable, then let's go along that line. About fifty years ago, the Baptist church divided on the question of slavery and some other things. The anti-missionary have just about held their own during the years. The mission Baptists have grown



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and my reward is with me, to give every man ac-  
cording as his work shall be."

# MISSIONS.

BY M. S. BOLINGER.

MUCH has been said by our members on the  
subject of missions. A few are awake to the im-  
mensity of the work of "carrying the Gospel to  
every creature." The work of carrying to every  
land is not all. There must be a teaching, train-  
ing and constant work for effective results in this.

It is right that we give our money. This is  
necessary to carry on the work. Bibles must be  
sent to nations in their own tongues. Both of these  
have been done. Another thing is as important  
as these,—to send teachers to guide and lead in  
this great work. We need not go to Africa, Asia,  
or the islands of the sea, to see the effect of no  
leaders, or an insufficient number of them. In  
many of our churches there are enough to guide  
and all might follow. In others the leaders are  
not strong "men of God." The sheep do not  
seem to hear their voice.

In many localities of our own country the Bi-  
ble is found on many shelves. Yes, it is on the  
shelf where it has been for years. The dust of  
ages has settled on it. The inmates know it to be  
a Bible. As to its origin, use or end, they know  
nothing. If there are no ministers or Sunday  
school workers, to lead, the Bible does but little.  
We see a Bible in many homes, or could find one  
by inquiring for it, where the inmates have not  
been at church for years. Sunday school is only  
a word they have heard, but they hardly know its  
meaning. Prayer is a word, the sacredness of  
which they do not know.

The Bible is most effective when carried by  
those who teach it to the people. Its problems  
are as deep as mathematics. Its logic is the best  
the world knows. If we would be missionaries,  
we can begin at home,—in our county, state, or  
nation. Our own people have their peculiarities,  
and we ought to be able to reach them more eas-  
ily than those of foreign customs and tongues.  
We can reach them more readily. The cost is  
less, and our efforts ought to be of more effect. I  
would not discourage the work of foreign mis-  
sions, but would only try to impress us with more  
work for the Master, while we are engaged in our  
daily work. If your work is such that you can  
not work for God while dealing with your fellow-  
men, your vocation is not a successful one.

Bolinger, Ark.

# MUSINGS BY THE WAY.

BY FANNY MORROW.

We often hear it said that "history repeats it-  
self," and if that be true in the political and so-  
cial world, we think any one who is a Bible read-  
er cannot help but notice that in the religious  
world too, "history repeats itself." Christ, when  
here upon earth, saw how ripe the harvest was,  
and the laborers few. He called at one time sev-  
enty and sent them forth into the villages and  
towns to preach the kingdom of heaven. He em-  
phatically declared, "He that heareth you heareth  
me, and he that despiseth you despiseth me, and  
he that despiseth me despiseth him that sent me."  
Did the people of every place receive and hear  
those preachers? Nay, verily. In some places  
they were rejected; and literally following the  
Savior's directions, they shook the dust off their  
feet and departed for other fields.

Are God's servants received now, everywhere  
they go to preach the Gospel? Not always;  
sometimes they literally shake the snow and ice  
from their feet, because they are not received.  
Christ's solemn words, "It shall be more tolera-  
ble for Sodom and Gomorrah in the day of judg-  
ment than for thee," should strike terror to the  
hearts of such a people. Good old Abraham tried  
to find ten righteous souls in the City of Sodom  
to save it. Where is there a town or village in  
which a casual observer would not find ten right-  
eous people? O, it means as much now as then to  
be righteous in God's sight. Jesus tells us plain-  
ly of one place where history will repeat itself.  
As in the days of Noah, before the flood, the peo-  
ple were very wicked; their thoughts and words  
displeased their Creator, etc., so shall it be in the  
days just before his coming in the clouds of heav-  
en,—the people shall again fill up the measure of  
iniquity. Sin shall abound, the love for God and  
his Word, together with faith in the same shall  
become obsolete qualities,—not in use any more.  
Satan, as an angel of light, is weaving his web se-  
curely around many unwary souls. The fig tree  
is putting forth its leaves, the signs are appearing.  
Let us watch with oil in our lamps!  
Ottawa, Kans.

# MISSION FLASH LIGHTS.

BY JOHN R. SNYDER.

"I AM only one but I am one. I cannot do ev-  
erything, but I can do something. What I can  
do, I ought to do; and what I ought to do, by the  
grace of God, I will do." How many of us are  
ready to make this resolve, "What I ought to do,  
by the grace of God, I will do." If we should all  
do this, the great mission question would be  
solved.

\*\*\*

Suppose you were living in a house on the edge  
of a great precipice, and a double column file of  
human beings passed by and, coming to the great  
abyss, leap into it with cries and shrieks, from  
the first of January to the last of December.  
This will give you a faint idea of the human souls  
who leap into the abyss of death without ever  
knowing that there is a Savior of the world. It  
is computed that thirty million heathen die every  
year and must meet us at the judgment throne of  
God. Awful to contemplate! What are you do-  
ing to stay this vast multitude of souls from eter-  
nal death? The call is for your money or your  
life. Which shall it be? Both are badly needed.

\*\*\*

Unoccupied mission territory, to the extent of  
4,000,000 square miles, still exists in Central Af-  
rica,—an area larger than the whole of Europe.  
So says Geo. Grenfell of the Baptist Congo Mis-  
sion.—*Missionary Review.*

\*\*\*

There was such an eagerness to purchase por-  
tions of Scripture by the Waganda natives of Af-  
rica that Dr. Baskerville was obliged to barricade  
his doors and sell from a window. He says, "We  
could sell fifty loads when we only have three.  
All the copies of St. Matthew's Gospel were gone  
in ten minutes."

\*\*\*

A Chinese convert gives the following compar-  
ison of the Christian religion and that of Confu-  
cius and Buddha. He says, "I was in a great  
pit and could not get out without help. Confu-  
cius came along and saw me and says, 'Bad fix  
you are in; if you ever get out you will know bet-  
ter than to get in a second time'" and passed on  
and left me. Pretty soon Buddha comes along  
and also sees me and stops and says, "You are in

a bad place to get out, if you could crawl up the  
sides some way, you might get out. You should  
have known better than to have got in there," and  
passes on and leaves me. After a while Jesus  
Christ comes along and sees me and stops,—  
stoops down and takes me by the hands and lifts  
me out, feeds me and sends me on my way hap-  
py. That is the kind of religion I want, that will  
stoop and help a person out of dangerous places."  
Oh, what a blessed Savior we have! One who  
sees no one too low but what he will lower him-  
self and raise them from darkness of sin to the  
light of eternal life. Don't you want to tell the  
story to some poor soul who has fallen into the  
pit of idolatry and the worship of gods made by  
hands?

Bellefontaine, Ohio.

# MISSION RECEIPTS FOR JULY.

②" Should there be any amount sent in during the month  
that is not herein acknowledged, please notify the Secretary  
immediately, giving amount, date of sending, and how sent.  
Corrections for this month, if any, will appear in connection  
with next month's report. Usually, amounts mailed after  
the 28th of a month appear in the following month's report.

# GENERAL MISSION.

S. J. Thompson, Mt. Morris, Ill., 25 cents; J. C.  
Ulrey and wife, McPherson, Kans., 30 cents; Mrs.  
George Windle, Mt. Morris, Ill., \$10; Maria Bow-  
ser, Donnel's Creek church, Ohio, \$1; Geo. Fun-  
derberg, Donnel's Creek church, Ohio, \$1; a sis-  
ter, Donnel's Creek church, Ohio, \$2; a brother,  
Mauertown, Va., \$1; a sister, Pennsylvania, \$1;  
Des Moines Valley church, Iowa, \$7.50; Panther  
Creek church, Iowa, \$9; Aaron I. Mow, Pales-  
tine, Ark., \$1; Bethel church, Ind., \$5; G. W. Mil-  
ler and wife, Flat Rock, N. C., \$5; Mr. and Mrs.,  
G. E. Goughnour, Maxwell, Iowa, \$2.50; Esterly  
church, La., \$5.67; rent from St. Louis meeting-  
house, \$582.75; Sagar Creek Sunday school, Ill.,  
\$3.12; J. M. Keeny, Port Alleghany, Pa., \$3; un-  
known, \$1; Solomon Hoke, Goshen, Ind., \$1; Cov-  
ina church, Cal., \$2.60; Middle Creek church, Pa.,  
\$9.58; Arthur Conway, Bradford, Ohio, 10 cents;  
Abram Hoch, Mowerstown, Pa., 65 cents; a sister,  
Sanger, Cal., \$5; total, \$661.02.

# INDIA MISSION.

Aaron I. Mow, Palestine, Ark., \$1; Panther Creek  
church, Iowa, \$12; Bethel church Sunday school,  
Nebr., \$8.18; H. A. Stauffer, Grenola, Kans., \$2;  
Cornelius Kessler, Smithborough, Ill., 75 cents;  
Fall Springs church, Pa., \$9.17; Louisa Davidson,  
Centerburg, Ohio, 25 cents; Maria Bowser, Don-  
nel's Creek church, Ohio, \$1; G. W. Miller and  
wife, Flat Rock, N. C., \$5; Mt. Carroll Sunday  
school, Ill., \$5.14; Mrs. Charlie Albright, West  
Lodi, Ohio, \$1.50; Isaac Eby, New Germantown,  
Pa., \$3.85; Emma Kindig, Mt. Morris, Ill., \$2.50;  
Moscow church, Idaho, \$11.25; George B. Detwiler,  
Norristown, Pa., 65 cents; Emma B. Sidner, Gre-  
nola, Kans., \$4; Mrs. M. and B. Everett, Penn-  
sylvania, \$5; David Hostetler, \$1; Bear Fork  
church, W. Va., \$1; a sister, Illinois, \$2; little  
flock in Reading, Pa., \$2; a sister, Millwood, Ind.,  
50 cents; Brick church, Va., \$4; Patrick County,  
Va., \$2.75; Mt. Zion church, Ohio, \$10.98; Allen-  
town members, Ohio, \$2.65; Allentown Sunday  
school, Ohio, 62 cents; Moscow church, Idaho,  
\$10; Wooster church, Ohio, \$26; a sister, Sanger,  
Cal., \$5; J. M. Angle, Mt. Vernon, Ill., 70 cents;  
a sister, Good's, Va., \$1; total, \$143.44.

# SUMMARY.

General mission,.....	\$ 661 02
Interest from endowment notes,.....	65 15
Interest from loans of endowment fund,.....	21 00
India mission,.....	143 44
<b>Total,.....</b>	<b>\$ 890 61</b>
Receipts for July, 1892,.....	\$ 266 72
Receipts for July, 1893,.....	890 61

<b>Increase,.....</b>	<b>\$ 623 89</b>
Total receipts for year, 1892, (4 months),.....	\$2,551 73
Total receipts for year, 1893, (4 months),.....	5,352 58
<b>Increase,.....</b>	<b>\$2,800 85</b>



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, . . . . . Editor  
J. H. MOORE, . . . . . Office Editor  
J. B. BRUMBAUGH, }  
J. G. ROYER, . . . . . Associate Editors.  
JOSEPH AMICK, . . . . . Business Manager.

## ADVISORY COMMITTEE.

L. W. Teeter, Enoch Eby, Daniel Hays.

Comments for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., . . . . . August 15, 1893.

A NUMBER of the standing love-feast announcements will be found on next to the last page of this issue.

THE Mingona church, Kansas, sends in a communication announcing her feast, one and one-half miles north of Mingona for June 16 and 17, 1894. This is certainly far enough ahead.

IN this issue will be found all the standing love-feast notices received up to the time of going to press. Look over the list carefully and if yours is not published send us a condensed notice and it will be published with pleasure.

THERE is not much Paul-like simplicity among the English Bishops. It is said that none of them receive less than \$25,000 a year; some receive \$50,000, and one of them \$75,000. Surely they receive their reward in this world. There is nothing about these great salaries resembling Christianity.

BRO. ANDREW HUTCHISON still continues his midsummer missionary work with great encouragement and good success. He writes that the people who attend the meetings regularly these short nights say they get along with their work just as well as at other times. He expects to spend the remainder of this month in Ray County, Mo., where he may be addressed at Rockingham, care of S. B. Shirk. Why do we not have reports from more of these midsummer meetings?

THOSE who were fearful that the India Mission would cause a falling off of the money received for the General Mission will feel happily disappointed on referring to the Secretary's Report for July in this issue. The amount received in July, 1892, was \$266.72. Nearly three times that amount was received in July, 1893, in addition to the amount sent in to the India Mission. This is indeed a commendable as well as an encouraging increase. Our people are just beginning to learn to give, and before another decade we expect to see our efforts in the mission work more than doubled and well sustained by liberal donations.

PERSONS who are in the habit of sending postage stamps by mail should keep on hand sheets of oiled paper, used by grocery-men to cover butter. If stamps are folded in this paper, so as to have the gummed parts next to the paper, they will not stick together, however warm and damp the weather. Stamps otherwise folded are apt to stick together so firmly as to render them very difficult to separate.

MR. SOMMER, with whom Bro. R. H. Miller held his debate in Ray County, Missouri, has this sensible thing to say: "When the doctrine of the cross, properly preached and lived, fails to draw mankind to Christ, it is at the eternal peril of any church or preacher that attempts to draw the people to Christ by any other method. To try means for drawing which the apostles of Christ never tried, is a dangerous experiment. 'Who hath required this at your hands?' is an inspired question which should never be forgotten."

ONE of our exchanges speaks of the pastor of the Universalist church of the city as "an earnest Christian pastor and worker." This is a good deal to say of a man who does not believe in future punishment, and preaches that all mankind, irrespective of character, good and bad alike, will be saved in heaven. The man may be an earnest worker, but there is scarcely a minimum of Christianity in such a creed. If the doctrine of universal salvation be true, we see little or no use for any church or pastor, unless it be for mere present enjoyment.

THE Ministerial List for our Almanac is being neatly arranged in new type, and it is important that every name in the list be correct, for the type will be kept standing from year to year. Will not every minister in our Brotherhood immediately turn to the list in the Almanac of 1893 and see if his name is there correctly? If it is not, please write us at once. We would like every person who reads this notice to examine the list and report to us all the mistakes he can find. Send in your corrections carefully written on paper, separate and apart from all other business.

LATE dispatches clearly indicate that the Asiatic cholera is spreading in the East. Nearly 7,000 deaths have occurred in Mecca, and 2,300 in Jeddah. Since the outbreak of the disease in Naples more than 100,000 persons have left the place. A number of deaths in the city are reported. Over 800 deaths have resulted from cholera in France during the last four weeks. While these reports will greatly alarm the people of the United States, they have reason to become more alarmed at the terrible saloon pestilence, which is killing more people, ten to one, than the cholera is likely to destroy in case of an unwelcome visit to our favored land.

ANOTHER strange thing has taken place under the sun. The pastor and trustees of a Long Island Baptist church have just offered the use of their house to the Roman Catholics, whose place of worship was burned a few days before. In view of the hostility of the Catholic church towards Protestant denominations; and in view of the fact that the Catholics in the day of their power killed or burned at the stake all the Baptists within their reach; and in view of the further fact that the modern Catholics would, if they had the power, sweep Protestantism from the American soil, this is indeed a strange thing to happen. It can hardly be accounted for on the ground of rendering good for evil, for that would not be required in cases of this nature, but it does show a spirit far in advance of Catholic intolerance.

SAYS the public press, "Such was the eagerness of the native Protestants at Ussure copies of the Bible put on sale by a missionary that the people surrounded his house by daylight. He barricaded the doors and sell the books through the window, but the cascade proved useless, and the door was down. More than one thousand people ed themselves, with shells made to buy. There were only three loads of books; fit have been sold."

A LETTER received from Bro. John baugh, of Clayton, Ohio, tells a sad story of the tragic death of Bro. Henry Le Wm. H. Lewis. The young man was by another, who at the time was under the influence of liquor, and received injuries from he died shortly afterwards. The circuit has caused considerable excitement in the where it occurred, and shows what evils continually growing out of the liquor traffic Lewis and family, in this sad bereavement the sympathies of a large circle of Young Lewis at the time of his death was twenty-two years old.

It is indeed astonishing how many letters receive containing neither post-office, State the name of the writer. Many of these communications contain money, and some of them even say what the money is for. Occasionally open an envelope in which money is found not one word saying by whom sent, nor for purpose. All we can do with these communications is to pigeon-hole them until some one impatient, and writes to know why he hear from the money and order sent weeks ago." As the writers usually sign names to letters of this class, we are then able to identify some of the anonymous people in the pigeon-hole. We ought not to have people to give their post-office, State and with every communication they send to any other office. It is also a good plan sons of every class to write their name, post and State on the upper left-hand corner envelope they send out by mail.

It is said that a man who is on the fence any important question is almost sure to go on the wrong side. A man on the fence hard to pull off, and Satan is always on pull for his side; that is why so many go on the wrong side. Besides, the man who is unfortunate as to select a place on the fence so in order to get a better view of Satan. If one must take a careful survey of Satan's domain and the present glory thereof, he would keep just as far away from the fence as possible. Likely some of our readers are on the fence concerning some important question, not on which side to cast their lot, claiming that side looks about as well as the other. It is well to observe that near the fence Satan's his dominion looking as near like the kingdom of Christ as possible. For this purpose he forms himself into an angel of light, and succeeds in deceiving many. 2 Cor. 11: 14. On the fence will not be numbered with those for Jesus can make no use of an undecided

## BURNING QUESTIONS.

On the next page of this issue will be found an article, headed "Burning Questions Among Dunkards," taken from the Editorial Department of the New York Independent. We suggest our readers give the article a careful perusal before reading these remarks. It may be v



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our people to know how others look at them, and for that reason the article is given in full. Furthermore, it is very important that those who sometimes make injudicious speeches at the Annual Meeting should see how a number of such speeches may mislead or wrongly impress the mind of the stranger who reads them in the Full Report, for it is from the Report that the editor of the *Independent* obtained the information contained in the article.

And, by the way, this journal is, by quite common consent, regarded as the ablest religious weekly in America, and carries with it a wide influence wherever read, in all parts of the world where the English language is used. While the editor has some good things to say of us, and the article indicates a fair understanding of our doctrine and movements, still it is misleading, for the reason that it does not enable the reader to look at the questions before the late Conference from the same standpoint that we view them.

However, whatever may be said concerning these "burning questions," it must be admitted on all hands that they are at least practical questions. We cannot say as much for the burning questions now agitating the ranks of the Presbyterian, Congregationalist and other churches of like advanced culture. It would probably be to their credit if they would spend more time on practical questions and not so much on those that are purely speculative.

At the close of the article it is said that we "magnify the little, unimportant things, the mint, anise and cummin, to the neglect of the weightier matters of the Gospel." Since the editor does not name what he means by the "weightier matters of the Gospel," we are led to infer that reference is made to the burning questions agitating some of the leading religious bodies, such as the Calvinistic Creed, the Dr. Briggs Controversy and the Future Probation doctrine. In fact, the leading editorial in this issue of the *Independent* is devoted to the Mr. Noyes' case. Mr. Noyes offered his services to the American Mission Board as a foreign missionary, but was objected to on the ground of holding certain unsatisfactory views concerning future probation, viz., that all heathens who die without a knowledge of the Gospel will stand just as good a chance of salvation as those who are enlightened by the Gospel. To us questions of this character are "unimportant things," being purely and absolutely speculative, and leading to the "neglect of the weightier matters of the Gospel."

With us the weightier matters of the Gospel are practical questions, such as personal Christian piety, love to God and love to man, non-conformity to the world in everything that is evil in its nature or tendency, the keeping of the ordinances, as clearly set forth in the Scriptures, keeping the church pure and unspotted from the world, keeping the evil of the world out of the church, the spreading of the pure Gospel among all people, and laboring for universal peace, love and good will among the nations of earth. To us, as simple-minded people, these are the weightier matters of the Gospel; and, while we are not accomplishing as much as we desire, still we think that we are not neglecting our duty in this particular at least.

All of the more important matters discussed at the Muncie Meeting had some bearing on one or more of these practical questions. The coat

question had an important bearing upon that part of the non-conformity question pertaining to dress. Our people have found uniformity quite an aid in maintaining Gospel plainness, and for that reason early recommended the Quaker coat for the brethren, and deemed it wise to make it a test of official position. Some of our ministers adopted the fashionable clergymen's coat. This gave rise to the question before the Meeting. The Conference disapproved of the fashionable clergymen's coat, and reaffirmed her former decision in favor of the round-breasted frock coat with standing collar.

To the editor of the *Independent* this is an unimportant question, for the reason that he does not hold to the doctrine of non-conformity to the world in the matter of dress. But when it comes to the Future Probation, a purely speculative question, he thinks he has something of importance. Our simple-minded people do not care to trouble their Conferences with matters of that kind. We prefer something that is practical.

The editor gets a wrong idea about the discussion concerning the "Bible Terms," or departments, connected with our schools. That question was not before the Meeting. The remarks made in some of the speeches about legalizing Bible departments grew out of a motion, urging visiting elders of our colleges to give special attention to the work done in these Bible departments, and make such suggestions to the managers as they deemed proper.

To him the prayer-covering question also seems unimportant, for the reason that he does not look upon Paul's instruction on that subject as obligatory upon the Christians of this age. Though millions of dollars are unnecessarily wasted for pictures, and though the photograph album too often takes the place of the Bible on the center table, still he regards time spent in the Conference in discouraging such extravagance and conduct, as tending to the neglect of the weightier matters of the Gospel. He looks upon the holding of a civil office by a Christian as a minor matter, though the duties of that office may require the incumbent to violate some of the very plainest principles of the Gospel. Holding, as we do, to non-swearing, non-resistant and non-military principles, this is a most weighty matter of the Gospel, and worthy the attention of any ecclesiastical conference.

The editor also fails to note that nearly the entire first day of the Conference was taken up discussing such practical questions as the consolidating of the Missionary and Tract Departments; the owning and controlling of our publishing interest; looking after the moral and religious interests of our schools and ministerial work. Nor does he note that nearly the last half day was given to the reports of our Missionary and Tract Departments.

Though there were some questions before the Conference that were by no means necessary, still very little time was wasted on "unimportant things," and none whatever on questions purely speculative.

While we thank the editor for some good things he says about us, and for the kind spirit in which he writes, we, nevertheless, regret that he permits the injudicious remarks made by a few of the speakers to lead him to give to his article a coloring that hardly does our people justice.

J. H. M.

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## EDITORIAL WANDERINGS IN THE OLD WORLD

### No. 53.—The Peninsula of Sinai.

AFTER the miraculous crossing of the Red Sea and their wonderful deliverance by the hand of the Lord from the host of Pharaoh, the children of Israel found themselves on the border of the great wilderness, known as the Sinaitic wilderness. They had left the land of plenty, and were now to enter upon the peculiar hardships of a desert life. It was our intention to follow them in their wanderings to Mount Sinai, but we failed to secure a company, and Bro. Lahman did not feel like taking a camel ride that would have extended over twenty-five days on the desert. We satisfied ourselves with a journey to the wells of Moses, and a sight of the mountains of Sinai through our field glass. We, however, give our readers a short account of the Wilderness, abridged from the works of Palmer, Schaff and Baedeker.

The peninsula is formed by two arms of the Red Sea extending northeast and northwest into Arabia Petraea. That in the west is known as the Gulf of Suez, while the eastern arm is called the Gulf of Akabah. The former is one hundred and ninety miles in length, and the latter one hundred and thirty. It will be noticed by this description that the Sinaitic Peninsula is in the form of a triangle, the base line of which is one hundred and fifty miles, and the two sides as given above. It contains eleven thousand square miles, and within the boundary of this territory occurred many of the events recorded in the Bible, of the forty years' wandering of the children of Israel. The Arabs call it *el Tih* (the wandering).

It consists of broad, undulating plains, narrow valleys, dry river beds, isolated mountains, and precipitous rocks of limestone and granite, with fantastic shapes and gorgeous colorings. It is rich in mineral wealth of iron, copper, turquoise, so that the Egyptians called it the "Mafkat," that is Land of Copper or Turquoise. The mines are now neglected, but were once worked on a large scale by the ancient Egyptians, especially in the neighborhood of Bevbet el Khadim, where hieroglyphic tablets still record the names and titles of kings.\* The Bible contains the following allusion to these mines,

"Yes, truly, for the silver there's a vein,  
A place for gold which they refine.  
The iron from the dust is brought,  
And copper from the molten ore.  
To (nature's) darkness man is settling bounds;  
Unto the end he searcheth everything—  
The stones of darkness and the shade of death.  
Breaks from the settler's view the deep ravine;  
And there, forgotten of the foot-worn path,  
They lay them down,—from men they roam afar.  
Earth's surface (they explore) whence comes forth bread,  
Its lowest depths, where it seems turned to fire  
Its stones the place of sapphire gems,  
Where lie the globes of gold.  
A path the bird of prey hath never known,  
Nor on it glanced the vulture's piercing sight,  
Where the wild beast hath never trod,  
Nor the roaring jackal ever passed it by.  
Against the granite sends he forth his hand;  
He overturns the mountains from their base.  
He cutteth channels in the rocks;  
His eye beholdeth every precious thing.  
From weeping blindness he the streams,  
The deeply hidden brings he forth to light."†

The general appearance of the wilderness is that of barren, desolate, dreary land. Sand, hard gravel and rock, covers all the vast plain which

\* "Through Bible Lands," Page 145.

† Job 28: 1-11. Translation by Lewis Lange's Commentary, Page 116.



is broken here and there by oases; mountain ranges and romantic valleys abound, covered to some extent with scrubby shrubbery on which the camels of the traveler feed. The tent of the wandering Arab is sometimes seen, but there is not a habitable house in all the peninsula, except the Greek Convent at Mount Sinai. It is a vast desert, and as we rode over part of it we did not wonder that, while the Israelites were wandering across its sands in the hot burning sun, their minds went back to the Land of Goshen and the waters of the Nile.

Doubtless when the Israelites wandered here, the peninsula contained a considerable population. There were large colonies of Egyptian miners, and no doubt a better supply of water, but still not enough to supply the demand of the wandering sons of Jacob. God furnished them both food and water, and one may see that this was absolutely necessary, for the great host could never have marched across this great desert without being miraculously fed and supplied.

At the present time there are some four thousand wandering Arabs (Beduins) on the peninsula. They manage to obtain a scanty livelihood on the oases and in the valleys. They are slight in figure, and have regular, sharply-marked features. The boys, who follow the camels and wait upon travelers, are particularly graceful and engaging; the men are employed in conveying charcoal, millstones and other wares to Egypt. They also supply travelers, who are chiefly pilgrims of the Greek faith, with camels, hunt the wild goat, and attend to their flocks. The boys and girls, and sometimes the men, drive the goats and speckled sheep to the meager pasture in the summer, while the women remain in their black tents to look after the younger children and attend to home duties. Seeing the speckled sheep reminds one of the artifice resorted to by Jacob to increase his share in his uncle's flock.\*

In the best watered parts of the peninsula, the Beduins dwell more permanently and cultivate plantations of the date palm. In the western part of the wilderness the Beduins are good-natured, honest, and generally of noble bearing; they are quite free from the sordid cupidity of the lower classes in Egypt, and the cry for back-sheesh is not often heard among them. They do not practice polygamy, and their families are generally small. The young Beduins have opportunities of seeing the girls of their tribes unveiled, while tending their herds on the mountains, and of forming attachments for them. Marriages from inclination are therefore frequent here, but custom requires that the bridegroom should purchase the bride from her father, the usual price being several camels and a certain sum of money, but the bargain is seldom concluded without protracted negotiations, conducted by a third party. The girl is not permitted to know anything of these negotiations between the father, the suitor, and the match-maker, or friend of the bridegroom; and if she should happen to have been a witness of them, decorum requires that she should retire into the mountains, though only for a few hours. Some tribes require that she should remain among the mountains for three days preceding the marriage; but among others she spends them in a tent erected by the side of that of her father, whence she is removed to the dwelling of her future husband. It sometimes

happens that the girl flees of her own accord to the mountains, and seriously resists and throws stones at an unacceptable suitor.

Each tribe has a sheik, or chief, a title of honor which is sometimes given to the oldest and most respected members of the tribe. The dress of these people is very simple and scanty. They wear a tarbush (fez) or a turban on the head, and a grey gown fastened about the waist with a girdle. In cold weather they wear a heavy, coarse outer garment; many of them are barefoot, but the wealthier wear sandals made of camel's skin. Their usual weapons consist of sabres and knives; the guns they use for hunting are of great length and poorly made. They are not very accurate marksmen. They use neither horses or lances, the camel being their beast of burden. Each tribe has its own particular district, the boundaries of which are distinctly marked at doubtful points. They hold the Mohammedan faith, but know very little of the doctrine of the false prophet. They are seldom seen to pray, but they celebrate festivals in honor of their national saints, at which victims are sacrificed.\*

Such are the people who now dwell in the wilderness where the Israelites wandered so many, many years.

After leaving their camping place at the wells of Moses, which we described in a preceding letter, Moses led the hosts along the gravelly plain between the mountain and the sea into the wilderness. They camped at Elim where were twelve wells of water, and three score and ten palm trees. Of this route Palmer says, "From the wells of Moses we traversed an unwearied desert plain for three days: there is nothing to attract attention but the bleached camel-bones that mark the track. . . . A little farther on the eye is again refreshed by the sight of green tamarisks and feathery palms, and just off the beaten track is a pleasant stream of water." Other travelers did not find a running stream. Dr. Robinson found water by digging shallow wells. From this it would seem that at times the water comes to the surface and forms a stream, while at others it sinks into the land. So it must have been when the Israelites reached Elim, for twelve wells had to be dug to reach the water. There are a number of palm trees growing at Elim. Dr. Ridgeway counted forty-seven.

We next hear of the wanderers camping by the sea,† but the next move recorded in Exodus reads as follows: "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai." Ex. 16: 1. It was here in this wilderness that the people "murmured against Moses and Aaron." It was here that their minds went back to Egypt, and they said, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Ex. 16: 8. We are sometimes disposed to wonder that the Israelites were so easily discouraged. Why should they so soon forget the wonders wrought in Egypt and the Red Sea? But the account is in full accord with human nature. It would have been surprising if they had not murmured. Here they were, a great host, six hundred thousand men of war with their wives and little ones

in this great wilderness, a sandy desert lying out on all sides of them. They felt the pangs of hunger, and their little ones were crying for bread, and starvation was appearing staring them in the face. How natural then, for them to think of the "flesh pots of Egypt," and wish themselves back again in the fields of Goshen! In the presence of a great necessity for food they forgot what the Lord had done for them. They forgot too, the oppression and slavery, and only thought of the better living in Egypt, and so fell to murmuring. And how similar are professing Christians of this day? How often do we forget what the Lord has done for us and murmur and complain at our lot, and that, too, without as much cause apparent to the Israelites! It will be remembered that the Lord did not especially rebuke them at this time for their discontent and murmurings. Here it was, while traversing this wilderness, that he gave them the bread of heaven and sent them the first flight of quails.

The Israelites now marched to Rephidim, where the rock was smitten and a plentiful supply of fresh, pure water gushed out to supply the thirsty host. It was here, too, that Aaron fought against Israel, and Aaron and Hur supported the hands of their leader until the going down of the sun, and Amalek was discomfited and his people fell before the youthful commander of the Israelites, Joshua, who was afterward to become their leader and one of their greatest generals. Leaving Rephidim, they came to Sinai, where Israel camped before the Mount. It was here that they traversed the desert, and were at the end of the first of their journey. The distance traversed was a little less than three hundred miles, and the present time it takes twelve days steadily riding to cover the distance between Sinai and Mount Sinai. The Israelites spent two months in making the journey. Our next letter will be descriptive of Mt. Sinai.

#### BURNING QUESTIONS AMONG THE DUNKARDS

WHILE the Catholics are in the midst of a fierce controversy over the school question, the Presbyterians are deeply troubled with issues of the Higher Criticism, and Congregationalists are divided concerning a policy of missionary adaptation, the Dunkards have also their burning questions. If to be in controversy is to be miserable, and if misery loves company, Catholic, Congregationalists, Presbyterians, and other contending denominations, may take comfort from the experiences of those simple-minded, devoted Christians called Dunkards, or German Baptists or Brethren.

The forefathers of the Dunkards introduced to this country a century and three-quarters ago a simple type of Bible religion. They had no other creed and no other discipline. They studied the Bible to see what it commanded, interpreted it in literal fashion, and molded their lives accordingly to its precepts. One of their prominent principles was non-conformity to the world. For more than a century and a half they have lived in the world, and been to some extent a part of it, without adopting its fashions or customs. Nevertheless, its influence could never be kept out of their brotherhood. It gradually insinuated itself among them and asserted its presence by certain innovations, and ten or fifteen years ago there was a struggle in the American Meeting of the Brotherhood over these innovations, and the result was a division into

\*Gen. 30: 37-43.

\*Baedeker's "Lower Egypt," Pages 478-79.  
†Numbers 33: 10.



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#### DUNKARDS.

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branches—the Progressive, the Conservative and Old Order. The Conservative branch, which is the largest of the three, represents a middle ground between the other two. It believes in what the Brethren call Gospel plainness, and that the principle cannot well be maintained unless a form is insisted upon. But it is far more liberal than the Old Order branch, in countenancing Sunday schools, missions and denominational schools and colleges.

It is in the body of Conservative Dunkards that burning questions have recently appeared. The two tendencies, the conservative and the liberal, are just as plainly marked in this branch as they were in the whole body before it was divided. We have before us the Minutes of their Annual Meeting held recently in Muncie, Ind. Its sessions occupied three days, most of which was taken up with the consideration of questions bearing upon the principle of nonconformity.

There was an interesting discussion concerning what are called "Bible terms," which are held in connection with the denominational schools and colleges. It was pointed out that these "Bible terms" are tending to become in reality theological seminaries, and theological seminaries for the education of ministers are looked upon as departures from primitive Christianity and as dangerous. Some of the speakers said that if this principle of theological education were approved, the Church would be led step by step to ruin. On the other side, not one word was urged in favor of theological seminaries; but the point was cleverly carried by arguments showing that it cannot be wrong to have schools to teach the Bible as a text-book.

A rule has prevailed among the Brethren for many years, forbidding them to accept civil offices, except those connected with the management of schools. The Annual Meeting was asked to say whether it is not lawful for a member to accept a position as township treasurer, to which he was elected without his consent or active assistance. The entering wedge of a more liberal view is plainly to be seen in the action of the Meeting allowing Brethren to hold such offices on condition that they do no electioneering and "keep out of politics altogether."

The Dunkards have long been known by the cut of their clothes. It was found necessary, however, some twenty-five years ago to adopt a special order respecting the coat to be worn by Brethren, and particularly official Brethren. Complaint was made at a recent Annual Meeting that some of the official Brethren do not obey the order, but wear the straight frock coat which distinguishes "popular clergymen." There was a long discussion as to what constitutes the official coat of the Brotherhood. It was finally agreed that it may be either sack or frock, "round-breasted" or not, provided it has a standing collar. The standing collar is indispensable. On other points liberty is allowed.

Another matter kindred to this came up in connection with a request that the Annual Meeting exhort elders to admonish the sisters to adhere to the order and wear their caps or prayer-covering. The sisters would not, of course, think of appearing in the house of God without the regulation head-covering; but it seems that in their own households they do not always wear it during family worship or at the table, where the blessing is asked. In this matter the Annual Meeting decided that the sisters ought to wear the covering, and that the elders should admonish them so to do. A strong appeal for this action was made by several speakers. One brother said that when the head of a household was away the woman would be called upon to ask a blessing at the table, and if she came to the table without a cover-

ing on her head she was "not fit to do it." She dishonors the Scriptures, which require that she should not pray or prophesy with her head uncovered.

The beard question was raised in the case of a brother who had worn a full beard thirty years for conscience' sake, and who, on removing from one district to another, was refused admission to the church where he sought membership on the ground that he did not conform to the order. Formerly, it was the order to wear a full beard and not to mar it by trimming the corners. In 1862 it was decided that if a brother "let it stand on the upper lip only," it is "wrong." In what the offense consisted in the present case was not stated, and the action of the meeting was not clear.

The Annual Meeting was asked to give the weight of its authority against the attendance of Brethren at meetings connected with the "Bible terms," where "imaginary Bible views" are exhibited with "a magic lantern" in "a dark room." It complied with the request on the ground that actual Bible views are not objectionable, but "imaginary" views, being the invention merely of the human mind, are not proper. One of the elders said that he was the father of a large family and had never allowed a pictorial Bible to come into his house.

The question was raised whether it is right for Brethren to have pictures taken of themselves or to take pictures of others. The practice was strongly attacked, on the ground that it is idolatrous. It was contended that the correct reading of the Greek of 1 Corinthians, 10: 7 and 10: 14, makes these passages condemn "image worship," and the thought seemed to be that those who get pictures of themselves do so for the purpose of admiring them, and that this admiration is in the nature of idolatry. The Annual Meeting, however, did not settle this matter off-hand, but appointed a committee to consider it and report next year. This evidently was a concession to the liberal element.

We do not mean to intimate that the entire three days of the Annual Meeting were taken up with these matters, which seem so trivial to outsiders; but they did occupy most of the time. Reports were given showing that considerable missionary and tract work is being done, and some time was spent in discussing the question whether it is advisable to have a new hymnal, and whether the denomination should own the publishing interests. Doubtless such practical questions will have more attention as the spirit of liberality grows stronger.

It does seem trifling business for a large gathering of devoted Christians to spend their time considering what shall be done with men who do not wear the regulation coat collar, or decline to wear the beard in a particular fashion, or venture to get their lives insured, or have pictures taken of themselves, or attend magic lantern shows where Bible views are exhibited. Surely there is something more important than for elders to spend their time admonishing the sisters not to sit at their own table without a prayer-covering on the head. These things are all of the essence of ritualism. They magnify the little, unimportant things, the mint, anise and cummin, to the neglect of the weightier matters of the Gospel. And yet the purpose of these simple-minded men is to maintain a church pure and unspotted from the world by prohibiting compliance with the fashions and customs of the world.—*The Independent*.

"INTO the entire texture of Scripture is woven the idea that obedience practically constitutes the sum of true religion."

#### SELECTED ITEMS.

If there is any calling on the earth which demands a fully rounded, stalwart manhood, it is that of the minister. Whatever may be a man's learning or brilliancy, if he be lacking in moral stamina he will fail as a minister. When a man stands before a people to tell them how to live and is constantly exhibiting moral lapses, his preaching becomes a pitiable farce. Shall a man preach truth to others and yet himself be notoriously untrue both in word and life? We have sometimes heard of preachers of whom it was said: "He preaches well, but we cannot rely upon his word;" or, "He is an able man, but he does not keep his contracts. He borrows money, promises to pay, and then apparently makes no effort whatever to do so." Our own judgment is that all such persons should be suspended as preachers until they learn to be Christians. One of the duties of the Christian is "to lie not at all." Covenant-breaking is a fruit of the flesh.—*Christian Evangelist*.

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We cannot but believe that if the people knew all the iniquity which links itself with the saloon, they would do all in their power to sweep it out of existence. There is hardly a vice in the calendar to which the saloon is not a stepping-stone. A very large proportion of them have a brothel annex. In a recent address, Joseph Cook says: "I walked home the other evening from the Academy of Music in Philadelphia with my chairman, and leaning on his arm I came to a building five stories high, lighted to the top. I said to him, 'What is in that lower story? There are gilded windows costing hundreds of dollars apiece.' 'That is a saloon that represents the elite of our best society, who would never go into a dive.' 'What is the first story above?' 'Gambling hell.' 'What is the next story?' 'Gambling hell.' 'What are the upper stories?' 'You had better not ask.' Herrick Johnson, of Chicago, deserves to be remembered a thousand years for a simple epigram: 'Low license asks for your son; high license for your daughter also.'"

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CIVIL officers, magistrates and law courts, says an exchange, are not always a guarantee of justice and right. The other day, on Sunday, a citizen of New York saw a saloon running in violation of the excise laws, and selling liquor to a minor. He asked a police officer to close it, and the front door of the saloon was closed. He continued to observe, and saw that a side door was used for entrance, and that the traffic went on as before. Speaking to a policeman, he took him to the side door and stood in it a moment to point out to him that the traffic was in progress. Thereupon the saloon keeper called on the policeman to arrest him for obstructing the entrance. This was at once done, he taken to the station house, spent the night in a cell, was cited before a Justice Koch the next day, a man whose name marks him as a foreigner, and without law or testimony, sentenced to \$300 fine, or thirty days in prison. Had not Mr. Booth had friends he would have been compelled to endure the iniquitous sentence, but the incident shows the risks run by all good citizens in a city controlled by the saloon interest which is in the hands of foreigners.

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ONE of the remarkable signs of the times is the activity now being displayed by the Protestant Episcopal Church in this country. It has never been a church for the masses of the people, but rather for the exclusive and wealthy. Its churches at the last census numbered 5,103, a very small number compared with the 51,503 of the Methodists, or the 41,629 of the Baptists, but the value



of the Episcopal Churches was even more, being \$82,720,418, a sum exceeded only by the value of the Methodist Churches, \$132,132,403, of the Catholic \$118,342,336, and by that of the Baptist, \$83,834,272, a fact which shows the elegance of the Episcopal edifices. The membership, however, was insignificant, being only 540,509, a very small figure when compared with that of any leading denomination. The discovery has evidently been made in the Episcopal Church that its vast wealth is not employed to the best advantage when put into magnificent temples, and so a portion is being expended in mission work. The work is being well done, too, and the results are eminently satisfactory.—*Christian Advocate*.

THE first qualification of a successful public speaker is something to say. Unless he has a message, it is folly for him to address his fellow-men. The generation in which we live is not as exacting in its demand for fine rhetoric and dramatic oratory as the preceding generations have been. It will listen with respect even to awkward and rustic lips, provided they bring it something worth thinking about; but it turns with contempt from the empty babbler who supposes that his silly tricks of voice and gesture are a substitute for seasoned knowledge.—*Christian Advocate*.

To bury the dead is a sacred duty. It should be done with sympathy, the feelings of the bereaved respected with tender regard, but religion must not be lowered to a low standard even in the coffin, nor virtues attributed to the dead which were never known while living. The Presbyterian says: "It is the minister's place to bury the dead, not to land them; to comfort and cheer the mourners, not to guarantee men a safe passport into glory, or to picture them as veritable saints during their stay upon earth; to improve the funeral services to the instruction and admonition of the living, not to give the departed 'a good send-off.'"

A STORY is told of a Fijian chief and an English earl, an infidel, who visited the islands. The Englishman said to the old chief, "It is really a pity you have been so foolish as to listen to these missionaries. No one nowadays believes in the Bible, nor in the story of Jesus Christ and His Kingdom." The chief's eyes flashed, and he answered, "Do you see that stone yonder? There we killed our victims. Do you see that native oven? There we roasted the bodies for our feasts. If it had not been for the missionaries, for the Bible, and the love of Christ, you would have met the same fate."

AN experiment is about to be tried by Church of England workers, in the rural districts of Northumberland. In each rural deanery suitable spots are to be selected for small chapels, capable of holding from thirty to fifty people, and arranged for services by mounted clergymen, who are to be called "cavalry curates," each of whom is to be supplied with a pony. The work of these cavalry curates will be the holding of three services on Sunday, three cottage lectures during the week in three other chapels, besides visiting the sick and aged in each of these remote districts, circulating books and tracts, and so on.

THE first appropriation to send a Methodist missionary to India was made in 1852. The amount was \$750. The bishops were requested to select a proper man for superintendent. Four years passed, however, before any one with the proper qualifications could be found willing to as-

sume the task of founding a great Mission in India. Bishop Thoburn says that it would surprise people at the present day if the whole truth were told about the search for a superintendent, and expresses the opinion that "no other prominent post in all the history of the Methodist church was ever declined by so many nominees." At last, in 1856, William Butler accepted the post.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Cottonwood Creek Church, Oklahoma.

THIS church, situated in Kingfisher County, twelve miles southeast of Hennessey, on the R. I. P. R. R., is without a resident minister, and is very desirous that one should move into that vicinity and help to build up the cause of Christ. There are precious souls here hungering for the Bread and Water of Life. Who will go?

As we are located fifty miles South of this church, we cannot be with them only once a month (third Sunday). The Mount Hope Brethren preach for them on the first Sunday. Any brother, wishing to know more of this field of labor, can address J. J. McMillan, Sheridan, Oklahoma Territory.

Our dear old sister Detrick, who was prostrate upon a bed of affliction for several weeks past, nigh unto death, desired, a few days ago, to be anointed according to James 5: 14. She is now restored to health again.

There are several members living in this vicinity, who are looking forward to the time when we can have an organization at this place. Ministering brethren, passing over the above railroad, will be met by the writer at Elreno, Okla.

MARSHALL ENNIS.

The Children for Christ.

Dear Sister:—

EVER-BELOVED, yours came duly to hand. We longed for it. You may well rejoice in the early conversion of your "dear boy." We rejoice with you. I am a firm believer in child-conversion. When children have been "brought up in the nurture and admonition of the Lord," their conversion, as children, is a matter of reasonable expectation. When we work in God's way and for God's ends, we may be confident of God's blessing. On no obligation of the church has a denser darkness settled, than on the solemn duty of training the children for Jesus. A strange blindness and insensibility prevail in our Brotherhood in relation to the wants, claims, and possibilities of childhood. The clear, imperative commandment of Jesus is not even treated as a dead letter but as an injunction without meaning and contrary to nature. "Suffer the little children to come unto me, and forbid them not." Was there ever a more gracious word spoken by "God manifest in the flesh?" Christ not only came to redeem us from sin, but to keep us from sin. Blessed be his holy name that when we have been baptized in the foulest deposit of iniquity, He comes after us and lifts us into purity and self-respect again. But the loveliest act of His life was the pressing of little children to His great brother-heart, and giving them the benediction of His Divine sympathy and sacrifice. "Of such is the kingdom of heaven." It is His will that all Christian parents concentrate on childhood all the divine resources He placed at

their command by His incarnation, atone and omnipotent, perpetual intercession. whole world lieth in wickedness;" and the Christian home is the sanctum sanctorum where, "dying immortality is to be shielded from the fold and fatal devices and influences of the foe. Most parents are so absorbed in the temporal, and so bent on securing for children a fair appearance and position in society, that the great and gracious purpose of God respecting childhood, is practically ignored. We need a thorough reformation both as regards comprehension of the child-nature, and a fine Christian nurture. Not harshly, but and truthfully do I assert that many, very many of our members play into the hands of the enemy in the license they allow their children, and encouragement they give to propensities that pamper the flesh and dwarf the elements of God implanted to bring us into the fellowship of His blessedness and glory. I thank God we have a few brethren and sisters who are consecrated to the sublime mission of converting the church to the divine idea of the nature and possibilities of the child-soul.

If we all had "the mind of Christ," we would be no congregation without its Sabbath school; and bishops and ministers and deacons would deem it one of their sweetest privileges to imitate the example and doctrine of Christ in helping "the little children" to find and know their Savior "before the evil days draw near." A neglected or misdirected germ is a dangerous prophecy of high consummation. The Christ is the model for all right genesis and development. He was "about His Father's business when in embryo. The swaddling clothes and the sign of the cross, the baptism of water, the insignia of priesthood and royalty. In His twelfth year He entered on His junior term of redemption education. In Gethsemane and Calvary He graduated. His resurrection is His diploma. Begin with God and we end with God. "Train up a child in the way he should go, when he is old he will not depart from it." He understands the philosophy of life, and he has it in a single verse. This is enjoined only on one parent or generation, but on all generations. The sweet child-piety of Timothy is the natural product of the holy grandmother Lois and the holy mother Eunice.

Let a single generation conceive and train its offspring in and for the Lord, and the world belongs to Christ. Just as we fulfill the idea in relation to childhood, will Jesus see glorious satisfaction of His travail. Sabbath schools, or any institution that concentrates interest and effort on the moulding of childhood, the character and joys and issues of God's life in the flesh, is one of the grandest spectacles of Christianity. Call it by any name we will, work is divine, and has the whole Bible, and the whole Godhead in Christ to support it. Be Sabbath schools, blessed be Christian homes, blessed are the parents whose children are reared and nursed in the fear of God and the love of glory. Blessed are the little ones who are brought to Christ in "the dew of their youth." Blessed is the church that "knows this secret of the Lord."

O. H. BALSBAUGH.

Union Deposit, Pa.

From Jelloway, Ohio.

At a council of Darville congregation last February, the members decided to enlarge our churchhouse at North Bend by building an L, 24x23 feet, as the present room is too small for Communion services or large gatherings, as funerals and protracted meetings. The work is now rapidly going on, and will be completed



for our Communion this fall. The Brethren also anticipate holding a protracted effort sometime this fall or the beginning of winter.

At present our church is in quite a prosperous condition. A few years ago the GOSPEL MESSENGER found its way into but few families, but at present there are very few members who do not take the paper.

Our Sunday school this summer is quite encouraging, has a regular attendance of nearly seventy-five scholars. Two questions were asked in our school which I wish you would give some information on. First, what was Paul's text on Mars' Hill? Second, why did Paul make the vow and shave the hair off of his head before leaving for Syria? Please answer through MESSENGER and oblige

A. R. WORKMAN.

Aug. 3.

From Beatrice, Nebr.

I WILL now make a short report of my work and whereabouts. At present I am taking a few days' rest, so that my feeble body may be the better prepared for the work ahead. August 12 the work is expected to begin in the Rockingham congregation, Ray Co., Mo.

Since my last report we have enjoyed some very pleasant seasons of worship with the little band of believers and their friends and neighbors in the quiet little town of Juniata, Adams Co., Nebr. They have built a house of worship, which was dedicated to God July 16, at which time it was very full of eager listeners. As the meeting continued for two weeks, we had another clear demonstration of the fact that continued meetings may be held, even in harvest; for there was no lag in the attendance or the interest. Let us remember that it is the Lord whom we worship to whom we have to look for the harvest which we reap, and if we give him praise, he will give us bread to eat. The house, which occupies a place inside of the town limits, is an honor to those who built it, and I trust those who worship there will honor him to whom the house was dedicated.

Now a few words to the many who would wish private correspondence with me. I hope you will excuse me, for the present at least. In trying to keep up the Master's work during the summer months, it became necessary to drop outside work as much as possible. And, to show you the absolute impossibility of my complying with the various calls that are made, I give you only one instance. A call comes from three States at the same time for a series of discourses, each of them naming Oct. 14 to commence the work. Now, to which of these shall I go? This same time is called for by many more. I offer here a suggestion, which is this: If my help is desired in any congregation, let that congregation confer with adjoining congregations, and see how many will hold their meetings in rotation. In so doing we may do as we do in temporal things, *i. e.*, economize. It costs just as much to make a trip of one hundred miles to visit one church, as to visit many. We ought not to waste the Lord's money.

Many are asking where I expect to spend the winter? I have not yet fully settled that question. If my health would admit of it, I would gladly remain in the north,—but I fear to undertake it. I had thought some of trying to spend the winter in Tennessee and Virginia. I will leave the matter for a while yet. I only allude to this because of the many questions as to where I will spend the winter. All I am, and all I have, belong to the Lord, and I think I ought to take as good care of this tenement as I can.

A. HUTCHISON.

MoPherson, Kans.

From Crawford, Nebr.

By order of the Mission Board brethren J. S. Snavely, of Alvo, Nebr., and Owen Peters, of Holmesville, this State, came to us and began meetings on the evening of July 25 and continued till Sunday evening July 30. During the time two dear souls were made willing to follow their Lord and Master down into the liquid grave.

Brethren Snavely and Peters preached the Word with power, and while saints were revived, sinners were made to tremble. Only those that are isolated from the main body of the Brotherhood can imagine how we appreciate these calls by the dear brethren.

On Saturday, July 29, we held our council-meeting, which was the first one held by this little band of brethren and sisters. We were made to think that this was one of the best meetings we had, as love and union prevailed throughout the entire service.

This was Bro. Snavely's second visit and Bro. Peter's first. We sincerely hope it will not be the last. We are far from the main body of the brethren and solicit an interest in your prayers.

GEO. A. DOVE.

July 31.

From Maysville, Mo.

I HAVE received quite a roll of MESSENGERS, tracts and pamphlets. I do not know who sent them. I have been distributing them to all persons who, I thought, would read them. All say they are very interesting to them. I am sorry we can not have a few good meetings here this fall. I think they are needed very much. Two sisters are living three miles out of town and a South Methodist minister has tried hard to bring them to his church. I think it is our duty to keep working in some manner to hold what we have and to try to get more. I have heard many say they do believe that we have the right doctrine. Were I able I would hire a few well-posted brethren to come here and hold a meeting. But I am too weak financially to make such an effort. I hope I may see the day here when many brethren will be living around this town. I will distribute all the papers and tracts sent me. Some day we can accomplish a great deal of good in this part of Missouri. If I knew there would be any chance of getting a few of the brethren to come here the last of August, to hold a week's meeting, I would try to get a grove or a church.

R. D. HALTERMAN.

July 11.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Laconia, Ind.—I will say for the information of some of the brethren and sisters who may desire to know, that Aug. 19 is the time set for me to commence a series of meetings at Chesterville, Douglas Co., Ill.—A. S. Culp.

Plymouth, Ind.—We have decided to hold our harvest and thanksgiving meeting Saturday, Aug. 19, beginning at 10:30 A. M. and lasting all day. Dinner will be given at the church to all who may be desirous to be with us. The meetings will continue over Sunday. A general invitation is extended.—Laura Appeliman, Aug. 3.

Edna Mills, Ind.—Our quarterly church meeting was held Aug. 1. We made arrangements to hold several series of meetings the coming fall and winter. We appointed our Communion for Oct. 28, at 2 P. M. The usual invitation is given. There was other business done at this meeting, of a local character, and probably not interesting to the reader.—John E. Metzger, Aug. 3.

North Manchester, Ind.—Our harvest thanksgiving meeting was held on Thursday, Aug. 3. The meeting was a very pleasant and encouraging one. A telling sermon was preached by Bro. D. Snell, of Sidney, Ind., whose forcible manner of wielding the Sword made a good impression on the congregation. A collection was taken up, and \$16.02 was added to the missionary fund. May God bless the cause!—D. C. Cripe, Clerk.

Clay Hill, Pa.—Our quarterly council was held at the Hade house Saturday, July 29. Everything passed off pleasantly and closed at 12 M. We reassembled at 2 P. M., for the purpose of holding our Harvest Meeting. Bro. John Lehner of Upton, assisted by Bro. J. Kurtz Miller, gave us a most excellent sermon on the necessity of thankfulness. We decided to hold the District Meeting of Southern Pennsylvania for 1894 in the Falling Spring congregation.—Wm. A. Anthony, July 31.

Juniata, Nebr.—Our meetings, conducted by Eld. A. Hutchison, closed last night, with five baptized, one reclaimed and one applicant for baptism. We had a love-feast Saturday night, assisted by Eld. S. M. Forney, from Kearney, Bro. J. E. Young, from Beatrice, Bro. Gilbert, from McPherson, Kansas, which was enjoyed by all. Bro. A. Hutchison preached sixteen sermons with power. He goes from here with the prayers of all. May God bless him, is my prayer.—J. W. Gripe, Aug. 1.

Girard, Ill.—The quarterly council of the Maconin Creek church was held yesterday. Much business came before the meeting, but all was disposed of in a pleasant way. Five letters were granted, and one read. The church is in love and union. A council was appointed for Oct. 19, when the visit will be reported. Bro. A. D. Stutzman was elected delegate to Annual Meeting, and the writer as alternate. One query and a call for District Meeting in 1894, goes to District Meeting. May the blessing of God rest on our labors!—Michael Flory, Aug. 6.

Railfield, Pa.—We held our harvest meeting July 29. The services were conducted in both English and German in the presence of a large congregation. The German services were conducted by Eld. Henry Price and brethren J. M. Price, Jacob Boeza, of Indian Creek, Bro. Benjamin Huttie, of Springfield church; the English services by Bro. George N. Falkenstein, of Germantown, Jesse C. Zeigler, of Royersford. The brethren brought many things to our notice for which we should be thankful and which should long be remembered by us all.—Henry T. Horne.

Warrior's Mark, Pa.—On Wednesday afternoon, Aug. 2, in company with Bro. S. S. Gray, our home minister, two of our deacons, brethren Cox and Nearhoof, also sister Cox, we went a short distance to the home of Isaac Conpley, a poor, afflicted friend, stricken down four years ago last March with paralysis, which has rendered him almost helpless. His desire was to be baptized. Proper arrangements were made as soon as possible. After a few remarks from Bro. Gray, concerning the necessity of baptism for the remission of sins, and a few words of encouragement to the dear afflicted one, who was so anxiously waiting, he was taken to the water side on an arm-chair, a short distance from the house, where prayer was made. Then he was carried into the water, where baptism was performed as well as could be expected, considering the circumstances of the afflicted. He was taken to the house and kindly cared for, feeling relieved of the great burden that was resting upon him. He now feels that he has a hope of a home beyond. May God's blessing be with the afflicted!—Nancy Chromister.



Auburn, Ill.—The Sugar Creek church, at a quarterly council, held in June, decided upon Oct. 20 and 21 as the time for their love-feast. A series of meetings will begin Oct. 14, and continue one week. It will be conducted by Bro. Conrad Fitz.—*B. H. Harnly, July 2.*

Goshen, Ind.—One more was baptized at Goshen, Ind., July 30. Bro. Peter Long, from the English Prairie church, addressed the audience. Ministers, who visit other churches occasionally, help much in strengthening the cause. Goshen is a central point, with railroad privileges, which makes this a strong fort for the Brethren.—*J. H. Miller, July 31.*

Conrad Grove, Iowa.—June 3 Bro. H. R. Taylor, of Deep River, Iowa, came among us and held forth the Word with power. He preached in all eighteen sermons. The interest was excellent and the house was crowded. There were no accessions, but saints were greatly built up. Some are very near the kingdom. May God bless and keep us from the evil one!—*John H. Cokerice, Aug. 1.*

Ministerial Meetings.—Ministerial Meetings are becoming very popular among our Brethren in this section. July 29 the Burk's Fork congregation held one that was very largely attended. One pleasing feature of this meeting was that the old brethren and sisters turned out and participated in the deliberations. All seemed to feel that it was good to be there. The Pleasant Valley congregation expect to hold a Ministerial Meeting next Saturday, Aug. 5. We hope much good may be accomplished through these meetings.—*C. D. Hylton.*

Pymont, Ind.—July 30 was our regular appointment at Pymont. At 9 A. M. the Sunday school convened with its usual, large crowd. A great interest is manifested here in the Sunday school, especially by the young. The teachers have their weekly meetings around at the homes of the members, at which the lesson is read, and then questions are asked by one who has been previously appointed to take the lead. We open and close these meetings by singing and prayer. We consider them very profitable. Our appointment for meeting to-day was well attended, as is usually the case. God's servants held forth the Truth as best they could to the large congregation. After services one dear soul, who had strayed away from the fold, returned and was gladly welcomed by all. Thus one by one they again return. The Lord willing, our next quarterly council-meeting will be held Sept. 7. At about that time we expect Eld. Lemuel Hillery, of New Paris, Ind., to commence a series of meetings at the Pymont church-house.—*J. W. Vetter, Aug. 1.*

Hylton, Va.—July 22, in company with Eld. H. P. Hylton, we visited Sylvatus, a small mining village on a branch of the N. & W. R. R., for the purpose of attending the funeral of Bro. Wm. Lawson. We arrived at the home of the widow the same evening, and met with the bereaved family for the first time. Bro. Lawson walked thirty miles about twenty years ago to unite with the Brethren. He lived isolated from the church all his life, but, from what we could learn, he had lived a consistent life. A large crowd attended the funeral and gave good attention to the Word preached. On the evening of July 23 we went five miles, and preached to a very large crowd at Bearing Springs in Wythe County. The doctrine was new, it being the first meeting ever held in that section by the Brethren. We were strongly solicited to return and preach there again. We could have used two or three hundred tracts to good advantage on this trip. Brethren who travel in new fields should be supplied with tracts by the church.—*C. D. Hylton.*

Indiana, Pa.—The committee, appointed at a special District Meeting, July 5, to locate the place for holding our next Annual Meeting, have viewed the sites offered, and left propositions with Boards of Trade and people of the several places. The places visited were Meyersdale, Somerset Co.; Johnstown, Cambria Co.; Idlewild, Westmoreland Co.; Indiana, Indiana Co. The people received the committee kindly, and there will likely be very little trouble to make arrangements. To decide between the offers may be more difficult for our committee. The next, and it is to be hoped final, meeting of the Locating Committee will take place at Johnstown, Aug. 15.—*Joseph Holsopple, Secretary, July 29.*

Grove Meeting.—The German Baptist Brethren will hold a grove meeting at their church on New Creek, five miles south of Keyser, to begin on Saturday, Sept. 2, at 7:30 P. M. There will be preaching on Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M. On Monday and Tuesday there will be services at 7:30 P. M., only, but on Wednesday there will be a harvest meeting with a service at 10:30 A. M., a children's meeting at 2:30 P. M., and a preaching service at 7:30 P. M. On Thursday and Friday there will be preaching services at 2:30 and 7:30 P. M., only, but on Saturday there will be preaching at 2:30 and the services will be continued until 8 or 9 P. M., including Communion service. Sunday preaching at 10:30 A. M., and 2:30 and 7:30 P. M.—*G. W. Leatherman.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

BRUMBAUGH—FORD.—At Clover Creek, Blair Co., Pa., July 27, 1893, by the undersigned, Mr. Ira Brumbaugh and Maggie Ford.

GLOSS—SNYDER.—At the residence of the bride's parents, Canton, Stark Co., Ohio, July 2, 1893, by the undersigned, Wm. H. Gloss, formerly of Lancaster City, and Aria E. Snyder, of Canton.

ROHN—BOWSER.—At the residence of the bride's parents, Canton, Ohio, June 14, 1893, by the undersigned, Bro. Wm. A. Rohn, of Richville, Stark Co., Ohio, and sister Annie Bowser, of Canton, Ohio.

FIKE—THOMAS.—At the home of the groom's father, June 24, 1893, by the undersigned, Mr. Jacob A. Fike and Miss Estella Thomas, both of Garrett County, Md.

CHRISE—BARNTHOUSE.—At the home of the bride's parents, July 22, 1893, by the undersigned, Bro. Andrew Chrise and sister Felyanne Barnthouse.

CLARK—GANOE.—By the undersigned, at his residence, July 27, 1893, Bro. Alexander Clark and Miss Dora Ganoë.

VANFOSSEN—WOLF.—At the home of the bride's parents, near Deep River, Iowa, July 23, 1893, by the undersigned, Mr. Lasharm Vanfossen and Miss Florence Wolf, both of Deep River.

IVERS—STANLEY.—At the residence of the undersigned, in Ozawkie, Kans., July 18, 1893, Mr. Chas. E. Ivers and Ida J. Stanley, both of Meriden.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

FISHER.—June 15, 1893, George Fisher, aged 77 years, 2 months and 21 days.

LONG.—At her home in the Mill Creek congregation, Rockingham Co., Va., June 25, 1893, after two weeks of intense suffering, from old age, sister Margaret Long, consort of Daniel Long, aged 85 years and 10 months. She was the mother of five children, of whom two preceded her to the spirit land. She leaves an aged husband in his eighty second year, and three children. She was a faithful and consistent member of the Brethren church for many long years. Funeral services by brethren S. A. Sanger and H. C. Early from 1 Thess. 4: 13, to a very large and attentive audience. Her remains were interred in the Mill Creek cemetery.

HATTIE D. LONG.

RINGWALT.—In Churchtown, Lancaster Co., Pa., Charles Ringwalt, aged about 90 years. DAVID N.

RINKER.—Near Swan Creek, Warren Co., Ill., 1893, sister Sarah Jane Rinker, aged 61 years, 4 months and 14 days. Sister Rinker was a member of the Cambridge church, McDonough Co., Ill., but had her home in son Romeo at the time of her death. Interment in County, Ill. Funeral services by Conrad Fitz, of Adams S. S. HUL

McGLAUGHLIN.—At Maywood, Frontier Co., Mo., sister Rosa McGlaughlin. She left a testimony for that none doubt. She suffered much and long. As a natural text she selected 2 Cor. 5: 1. Services by the J. E. Y.

BUMBAUGH.—At Mount Alto, Pa., July 2, 1893, Norman, infant son of friend J. H. and sister Sarah Bumbaugh, aged 3 months and 4 days. Interment at Mount Alto church. Funeral services by the writer.

ISAAC RIDDLER

VANTRUMP.—In the Wacanda church, Ray Co., Mo., July 28, 1893, sister Margaret VanTrump, aged 72 years and 5 days. Her companion preceded her to the spirit land about eight years. She leaves ten children, seven are members of the church. She and her husband were buried in Rockingham Co., Va., about thirty-six years ago. Funeral services by the Brethren.

J. H. S.

SPACHT.—In the Eagle Creek church, near Ohio, Jan. 27, 1893, Ruth Hazel Spacht, daughter of and Florence E. Spacht, aged 11 months and 10 days. Interment by D. D. Thomas from 2 Sam. 12: 23. The words were selected by the bereft mother.

AMANDA WISH

ANGLEMYER.—In the Elkhart church, Goshen, Ind., July 11, 1893, Bro. Henry Anglemeyer, aged 43 months and 9 days. He died after about eight days sickness, of inflammation. He leaves a wife and six one daughter and five sons. Funeral by the writer.

ALEX. M.

ROWE.—In the Dallas Centre church, Dallas Co., Mo., July 9, 1893, sister Augusta May Rowe, aged 20 months and 19 days. Our departed sister united with the church young in years and lived a faithful life called her away. Hemorrhage of the brain was the cause of her death. Funeral services were held by brethren and McCune to a sympathizing congregation.

ELLA I.

EIKENBERRY.—At Flora, Ind., July 14, 1893, Orille Eikenberry, aged 22 years, 4 months and 20 days. She was a member of the German Baptist Brethren church and lived a devoted Christian life until the time of her death. A little over a year ago she was taken with that dread disease, consumption, and for many months she bore her with patience. On Friday, July 14, she was cheerful and strong, until four o'clock, when the angel of peace came and took her to her home. The funeral took place in the church in Flora last Sunday, July 16. Eld. Hiel officiated, assisted by A. J. Flora. Interment in cemetery.

A. W. EIKEN

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament, and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith, and maintains that Faith toward God, Repentance, works, Regeneration of the heart and mind, baptism by Trine immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God.

It also maintains that Feet-washing, as taught in John 13, and the command of Jesus, should be observed in the church. That the Lord's Supper, instituted by Christ and as administered by the apostles and the early Christians, is a full communion with the Communion, should be taken in the evening of the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to all sinners.

In short, it is a vindicator of all that Christ and the apostles have taught, and aims, amid the conflicting theories and modern Christendom, to point out ground that all must concede to be safe.

The above principles of our Fraternity are set forth in our Brethren's Envelopes. Use them! Price per package; 40 cents per hundred.



Co., Pa., Mrs. DAVID NIESLY.  
Ill., May 22, 4 months and the Camp Creek home with her in Fulton 2, of Astoria. S. HUMMER.  
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Intemperance.....	60	60
Plain Dressing.....	60	60
Which is the Right Church.....	60	60
House We Live In (Swedish).....	40	60
House We Live In (Danish).....	40	60
The Light House.....	60	60
Close Communion Examined.....	60	60
Modern Skepticism.....	40	60
House We Live In (German).....	40	60
The Prayer-Covering.....	60	60
The Lord's Supper.....	60	60
The Bible Service of Feet-Washing.....	60	60
Communion.....	60	60
Are Christians Allowed to Swear.....	40	60

CLASS E.

Why Am I Not a Christian?.....	20
Christ and War.....	20
Gold and Costly Array.....	20
The Brethren's Card.....	20

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List of Publications for Sale.—Sent by Mail or Express, Prepaid.

CLASS A.

Golden Gleams or Light of Life, per copy.....	\$ 85
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CLASS B.

Plain Family Bible, per copy.....	\$2 70
Trine Immersion, Quinter, per copy.....	1 25
Life and Sermons, Quinter, per copy.....	1 25
Europe and Bible Lands, Miller, per copy.....	1 50
Doctrine of the Brethren Defended, Miller, per copy.....	1 50
Close Communion, West, per copy.....	40
Classified Minutes of Annual Meeting, per copy.....	1 25
Brethren's Tracts and Pamphlets, neatly bound in Book, Vol. I, 294 pages, per copy.....	75

HYMNALS.

Half Leather, per copy.....	\$ 75
Morocco, per copy.....	1 00
Morocco, gilt-edge, per copy.....	1 25

HYMN BOOKS.

Morocco, per copy.....	\$ 75
Morocco, gilt-edge, per copy.....	85
Arabic, per copy.....	40
Fine Limp, per copy.....	75
Fine Limp, gilt-edge, per copy.....	85

CLASS C. (Tracts.)

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The Brethren or Dunkards.....	Per 100.....	Per copy.....
Path of Life.....	4 00	05
Single Immersion.....	1 00	05
Trine Immersion traced to the Apostles.....	2 00	08
Christian Baptism.....	6 00	03
Salvation or Safe Ground.....	2 00	04
The Sabbath and the Lord's Day.....	2 50	04
Secret Societies Incompatible with Christianity.....	1 50	03

CLASS D.

The tracts in this class at 60 cents per 100, contain eight pages.

House We Live In.....	Per 100.....	Per copy.....
Come Let Us Reason Together.....	4 00	60
The Atoning Blood of Christ.....	40	60
Intemperance.....	60	60
Plain Dressing.....	60	60
Which is the Right Church.....	60	60
House We Live In (Swedish).....	40	60
House We Live In (Danish).....	40	60
The Light House.....	60	60
Close Communion Examined.....	60	60
Modern Skepticism.....	40	60
House We Live In (German).....	40	60
The Prayer-Covering.....	60	60
The Lord's Supper.....	60	60
The Bible Service of Feet-Washing.....	60	60
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*Absolutely Pure*

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

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## Announcements.

### LOVE-FASTS.

- Aug. 25, at 4 P. M., Bear Creek church, at Palmer, Christian Co., Ill. Meetings continue over Sunday or longer.
- Sept. 15, at 4 P. M., Blue Creek church, seven miles east of Ceylon, Ind.
- Sept. 16, at 3 P. M., Rock Grove church, Iowa.
- Sept. 17, at 3 P. M., Monroe County church, near Freddie, Iowa.
- Sept. 22, at 4 P. M., Tippecanoe church, Kosciusko Co., Ind.
- Sept. 23, at 5 P. M., Mount Pleasant meeting-house, Canton church, Stark Co., Ohio.
- Sept. 23, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.
- Sept. 29, at 10 A. M., Grangeville, Newton Co., Mo.
- Oct. 7 and 8, at 4 P. M., Greene church, Greene, Iowa.
- Oct. 7, at 10 A. M., Washington Creek church, Douglas Co., Kans.
- Oct. 11 and 12, at 1 P. M., Shannon, Ill. Meetings one week previous.
- Oct. 14, Pokagon church, Cass Co., Mich.
- Oct. 14 and 15, at 4 P. M., Bethel church, Sawyer, Pratt Co., Kans.
- Oct. 14 and 15, at 10 A. M., Saginaw church, Mich.
- Oct. 14, at 10 A. M., West Branch, Ogle Co., Ill.
- Oct. 14 and 15, at 10 A. M., Woodland church, Astoria, Fulton Co., Ill.
- Oct. 14 and 15, at 10 A. M., Pine Creek, Ill.
- Oct. 14 and 15, Verdigris church, Lyon Co., Kans., at J. M. Quakenbush's. A series of meetings will commence one week before.
- Oct. 18, at 6 P. M., Sugar Ridge church, Ohio.
- Oct. 18, Deep Water, Mo.
- Oct. 19, at 10:30 A. M., in the Four Mile congregation, at White Water house, near Connersville, Ind.
- Oct. 20, at 4 P. M., Union church, Marshall Co., Ind., five miles west of Plymouth.
- Oct. 20 and 21, Sugar Creek, Ill.
- Oct. 20 and 21, at 2 P. M., Free Spring house, in the Lost Creek church, Juniata Co., Pa.
- Oct. 20, at 11 A. M., South Beatrice church, Nebr.
- Oct. 21, at 11 A. M., St. Vrain church, Longmont, Colo.
- Oct. 21, at 3:30 P. M., Colima, Cal.
- Oct. 21, at 2 P. M., Fredonia church, Wilson Co., Kans.
- Oct. 21, at 10 A. M., Independence, Grant Co., Ind.
- Oct. 21, at Bethel church, Nebr.
- Oct. 21 and 22, at 10 A. M., South Merrill church, Brown Co., Kans.
- Oct. 26, at 2 P. M., Arcad church, Hamilton Co., Ind.
- Oct. 28, at 10 A. M., Nettie Creek church, Hagestown, Ind.
- Oct. 28 and 29, at 4 P. M., Independence, Kans.
- Oct. 28 and 29, at 10 A. M., Vermilion church, Kans.
- Oct. 28, at 2 P. M., Middle Fork church, Clinton Co., Ind.
- Oct. 28, at 2 P. M., County Line church, Allen Co., Ohio.
- Bro. J. Spitzer, of Indiana, is to commence a series of meetings Oct. 14, and continue till after the Communion.

Close Communion.—By Landon West. Treats this important subject in a simple though conclusive manner. Price, 50 cents.

### CHEAP EXCURSIONS TO THE WEST.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the series of low-rate harvest excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on August 22d, September 12th and October 10th, 1893, to points in Northwestern Iowa, Western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming and Utah, and will be good for return passage within twenty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago.



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An Alternative and Cathartic combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia, Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Boils, Tetters, etc. TRY IT.

The word PANACEA (Panna-see a) means universal remedy, a medicine for the constitution. If FAHRNEY'S BLOOD CLEANSER were a specific for a particular class of diseases, it would have a specific name, such as Pain Killer, Quick Relief, etc. Some write and say, "I have looked all through your pamphlet and find no disease described to suit my case." No, we suppose not; you would hardly expect to have us publish a book and say everything which could be said in regard to diseases curable by this medicine alone. Whatever may all you (unless you have consumption or fever), try the PANACEA, and you will be astonished at the result. You will never be the worse for trying a bottle or two.

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The following is what the people are saying to-day concerning Fahrney's Celebrated Blood Cleanser or Panacea.

These are but a few of the many letters that lie before us. Notice the dates:

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CAMERER & BRO.:

I will tell you every one is well pleased with your medicine, and I would not do without it for \$500.00 in my family.

C. L. GRONES.

Used it for over Thirty Years.

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April 17, 1893.

CAMERER & CO.:

I received your letter to-day, stating that you want me to act as agent for your medicine. I think I am too old to act as agent for you, as I am going in my ninety-first year. I have been using FAHRNEY'S PANACEA for more than thirty years, and I can recommend it as a very good medicine. As your offer is so low, I will enclose — for the PANACEA. Direct to Pottstown, Montgomery County, Pa. Yours very truly,  
DAVID WELLS.

For further particulars address  
the sole proprietors

Camerer & Bro.,

1675 West Madison St.,

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### A New Catalogue for '93,

And Guide to Poultry Raisers, containing 60 Pages, 7x10, 8 fine colored Plates of Poultry, besides 40 other fine Engravings of Poultry, with a full Description of each Variety, Plans for Poultry House, Symptoms of all Poultry Ailments and How to Cure. It is the most Complete and Comprehensive Work of the kind ever published, and we will mail you one for only 10 cents in Silver or Postage Stamps. Ready for Distribution Jan. 15. Address, 487½ C. C. SHOEMAKER, FREEPORT, ILL.

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DR. E. J. WORST,  
ASHLAND, OHIO.



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## Fruit, Vine and Alfalfa Land

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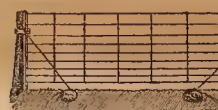
Europe and Bible Lands.—By D. L. Miller for the people,—more comprehensive than any other work of the kind. \$1.50; leather, \$2.00.

Every Day Religion.—By James Freeman. Cloth, 12mo, \$1.50.

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A desirable property located 1 1/2 miles of Mt. Morris, consisting of 185 acres of improved land. One of the finest residences in Ogle County. For particulars call on, or address,

ELIZABETH MIDDLETON, Mt. Morris, Ill.





# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., August 22, 1898.

No. 33.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 54,  
Huntingdon, Pa.

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We are glad to note that Bro. M. G. Brumbaugh has accepted the presidency of the Normal College and will take active charge at the beginning of the coming winter term. He took his A. M. degree at the close of the last school year at the Pennsylvania University, and expects the Ph. D. before entering his new position. He is acknowledged to be one of the leading educators of the State. He accepts the position at a great financial sacrifice to himself, as he has refused the presidency of the University of Louisiana and positions in other colleges that offer, in salaries, more than three or four times what we are able to pay. With this accession to our Faculty we are now prepared to run all college courses successfully and can offer advantages to our people who wish to take the higher courses that none can afford to miss.

### EDITORIAL NOTES.

On last Friday afternoon we, in company with wife, left our home for Shirleysburg. At Mt. Union we were joined by Andrew Spanogle, of Lewistown, and on our arrival at Shirleysburg we went to the pleasant home of Eld. Jas. R. Lane. Our business was to be present at their quarterly

council-meeting, relative to the Old Folks' Home. During the evening we examined a house and parcel of ground offered in the village, with which we were much pleased, as it is a very commodious brick building, seemingly well adapted to the purpose, and one that can be had at less than half the cost of building. The lot is well supplied with fruit trees. The surroundings are pleasant and could be made very desirable.

On Saturday morning we were taken to the Hill Valley church-house to attend their harvest meeting, which was well attended, and we hope profitable to those present.

At the noon hour we were royally entertained at a basket dinner, supplied by the good sisters of this church, and they know how to do it. There is a general song about hard times, but we ought to be glad that they have not yet reached our homes and tables. Why make so much noise about hard times before they really come? If we are right good, perhaps they will pass over our doors. You know the Lord will provide. Why not wait and see? Well, there were no hard times about this dinner, we know, and no apparent danger anywhere, as far as we could see. Even though the drought should continue, there is not so much to be feared as many people imagine. There has been an abundant wheat crop. Oats and hay have been fairly good, so that if the corn crop should be a partial failure, there will need be no real suffering.

In the afternoon the church meeting was held and the business attended to in a satisfactory way. In the evening we had preaching again with good attendance. Bro. Jno. E. Garver lives near this church-house, where we made an evening call and partook of the bounties of their pleasant home. Bro. John is one of the resident ministers, and is an active worker in the church. He talks some of leaving, but it seems to us that he is needed right there. The night we spent with Bro. Enoch Myers, who presides at the old homestead and makes everybody feel at home, when within his doors. Indeed, the Hill Valley Brethren are good livers and are always ready to entertain strangers.

On Sunday morning there were two appointments,—one at the Stone church in Germany Valley, and the other in the Hill Valley house. The former was attended by Bro. Spanogle, being near his old home, the place where he was raised and "twice born."

In the afternoon we were taken to Shirleysburg where we made a short call with Bro. Walter Long, and then left for home, arriving in time for the evening service.

### NOTES AND OBSERVATIONS.

In our last we omitted to say that we had the pleasure of meeting Bro. James Gilbert, of McPherson College. He came to the Sabetha church, Kans., to work in the interests of the college. Father VanDyke gave us the use of his horse and buggy, and we accompanied him two days as he went from house to house. We have had considerable experience in this kind of work,

and were glad that the responsibility for what was accomplished did not rest on us. We were interested, however, and sometimes almost forgot that it was the McPherson school we were working for, instead of the Huntingdon. In fact, it was the feeling we should have. While we can not help but feel a special interest in the work with which we are immediately connected, yet our interest in our educational work should awaken a deep interest in all our schools. The McPherson College is needed in this part of the West, and should have the hearty support of the churches. Bro. Gilbert seemed to meet with encouragement, especially in way of patronage for the coming school year. Everything is moving along smoothly, and the outlook for the college is flattering.

July 28 we left Sabetha for Gage County, Nebr. Father VanDyke accompanied us, and since then we have been visiting the different members of the VanDyke family. The first Sunday, July 30, we worshipped with the Brethren of the South Beatrice church. Here we met brethren Graham, Gish, and Reiff. We are told that this church has seven ministers, and sometimes all are present at the regular appointments. The Sunday school, superintended by Bro. William Miller, seems to be interesting, and is doubtless doing a good work.

Sunday, Aug. 6, we were at De Witt, some sixteen miles from Beatrice. Bro. Christ. VanDyke lives here. His wife is on a visit to her father, Eld. Wm. Howe, of Maitland, Millin Co., Pa. Sister Brumbaugh and Ruth, therefore took charge of the culinary department which made us feel that we were living and keeping house in Nebraska. According to arrangements, we preached in the Methodist church at 11 A. M. The congregation was large and attentive. The Methodist people, from what we can learn, have the predominance. The best and most influential people of the town, as a rule, belong to it, all because it was the first organized church there, and because of their push and energy. When the town was started, they were there, a small chapel was erected; they grew up with the town, and, as a result, are now firmly established. Some of our brethren say we can't do like the Methodists and other denominations as the people are not willing to accept of all the Gospel. There may be something in this, but we believe there are many who would accept of it, if it were presented with apostolic zeal and spirit.

At present writing, Aug. 10, we are at the home of J. B. Moore, in Beatrice. We came here from De Witt, on Sunday afternoon, Aug. 6. We heard Bro. A. Hutchison was to preach in the evening, and we made a special effort to get there in time to hear him preach. We found him present, but as he is an older man than we are, something else happened which did not suit us. Bro. Hutchison is here taking treatment by a new process, the nature of which we have not learned. He thinks he is being helped, and in a few days will be in the field again.

Last Sunday while we were in De Witt, Father

(Continued on page 517.)



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### ADRIPT.

BY M. M. SHERRICK.

ADRIPT! And in so frail a thing,  
Farther and farther out upon the sea,—  
An open boat,—no shelter over me,  
Unless the "shadow of his wing"  
An awning be.

Adript! In vain I raise alarm  
And cry for peace upon this raging sea;  
Unless he re-affirm the old decree  
That stayed proud waves and saved from harm  
On Galilee.

Laurel, Ill.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Feet-Washing.

BY S. Z. SHARP.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."—John 13: 14.

#### Part One.

A FAIR consideration of this subject demands that, at least, the prominent objections to the religious ceremony of feet-washing be fairly stated and met. As far as known, all these which seem to possess any merit have been collected and are here presented and answered:

**OBJECTION 1.**—It is claimed that on account of the warm climate in oriental countries, and the mode of travel, it became necessary, for the sake of comfort, to practice feet-washing on entering a dwelling; hence this feet-washing by the Savior was for a common or temporal purpose, and not for a spiritual one.

**ANSWER.**—The common, or temporal, use of an article or ceremony does not preclude its sacred use. It is generally agreed that the common practice of feet-washing prevailed in oriental countries from the days of Abraham until after the advent of Christ, as an act of personal cleanliness and comfort. It must also be admitted that the common use of wine as a beverage may be traced to the days of Noah, yet no one is willing to offer this common use of wine as an argument against the sacred use the Savior made of it on the night in which he was betrayed, and instituted the Communion service.

The common use of bread may be traced still farther back, even to the days of Adam, and all his descendants in every nation have made this common use of it. Yet no one offers this as an argument against the sacred use of bread in the Communion service, though that sacred use was instituted on the same night that the Savior instituted feet-washing. Therefore we conclude that the common use of anything is no argument against its sacred use.

**OBJECTION 2.**—It is claimed that this feet-washing by the Savior was the common token of hospitality which was observed on entering a dwelling and before sitting down to a meal. See Gen. 18: 4-5; 19: 2; 43: 24-25; Luke 7: 44.

**ANSWER.**—That there was such a practice as a token of hospitality all will doubtless admit, but a careful study of the facts will clearly prove a wide difference between that practice and the feet-washing by the Savior.

**First.** In all the examples indicated above, and in every other that could be named, it is

shown that the host gave his guests water and they washed their own feet, but the Savior washed those of his disciples.

**Secondly.** The guests washed their feet before entering the dwelling and before sitting or reclining at the meal, while the Savior and his disciples had all seated themselves at the table when "he riseth from supper and laid aside his garments and took a towel and girded himself. After that he poureth water into a basin and began to wash his disciples' feet." John 13: 4, 5.

**OBJECTION 3.**—It is claimed that this washing by the Savior was purely for cleanliness of the flesh and had no spiritual meaning attached to it.

**ANSWER.**—**First.** It was not necessary that this washing should be performed by the Savior if no spiritual meaning was attached to it. Each disciple could have washed his own feet more quickly himself. It can not be shown that the Savior ever did anything that was not necessary.

**Secondly.** The pressure upon his mind, of the awful ordeal through which he was soon to pass, left no room to consider unimportant, temporal affairs.

**Thirdly.** If it is correct that all who were traveling removed their sandals and washed their own feet on entering a dwelling, then this outward cleansing had all been done by the disciples before they entered the upper room. This idea is supported even by our opponents who claim this to have been the custom, and by the fact that the Savior pronounced Peter clean already before the latter had his feet washed in the upper room. See John 13: 10.

**Fourthly.** If this washing by the Savior had no other object than the cleansing of the flesh, why was not Judas clean after being washed? John 13: 10, 11.

**OBJECTION 4.**—It is claimed that the book entitled "The Acts of the Apostles" contains no reference to feet-washing, though it chronicles the organization and development of the apostolic church, to a large extent.

**ANSWER.** Though we may not find it mentioned in that book that the disciples practiced feet-washing, or that the Christian women communed, yet it is fairly presumed that they did both. It would not be fair to claim that a book of so small a compass as that of the Acts of the Apostles should contain all that was done by the apostles and the churches, when it is said, John 21: 25, that "The world itself could not contain all the books that should be written."

If feet-washing is not mentioned in the Acts of the Apostles, by Luke, who was not an apostle, and wrote his last work about the year A. D. 63, we find that Paul, the great apostle to the Gentiles, does mention feet-washing as practiced by the saints. 1 Tim. 5: 10. This letter to Timothy was written not later than the year A. D. 66, when Luke was the companion of Paul. 2 Tim. 4: 11.

**OBJECTION 5.** It is contended that feet-washing is not a sacrament, hence has no place in the church.

**ANSWER.** Whether it is a sacrament or not depends on the meaning attached to that word. Those who contend for sacraments are not agreed among themselves as to the number that should be practiced in the church. The Catholics claim there should be seven. The Lutherans, German Reformed, Presbyterians and other direct offshoots of the Catholic church, claim there are but two,—baptism, and the Lord's Supper. Until these churches can settle what a sacrament is, and how many are commanded in the New Testament, to be observed in the church, how can it be shown that feet-washing is not one of them?

Nearly all of the best critics of the above-named churches, and many others, frankly admit

that the feet-washing by the Savior was a sacred purpose, with a mystical meaning as to it which the apostles at first did not stand, and that is all that can be claimed for a ceremony called a sacrament.

As the word "sacrament" does not occur in the "New Testament," and is of heathen origin, advocates of feet-washing find no use for it.

**OBJECTION 6.**—Some claim that the command for the Savior to wash feet is not obligatory, but is hypothetical and introduced by the word "if."

**ANSWER.**—The word "if" must either mean that the Savior washed his disciples' feet or not, or it must be taken with the meaning as the word *since*.

Now it is evident that "if" is not intended to convey any doubt whether the Savior washed his disciples' feet or not, because in John 13: 10 it is clearly stated that he *did* wash the feet. We are therefore obliged to accept the meaning of the word "if," which implies condition, and may be expressed thus: "Since Lord and Master have washed your feet, ye also," etc.

We must therefore conclude that the word "if" only strengthens the command to wash feet, the idea intended seems to be, "If I, being Lord and Master, have washed your feet, much more ought ye to wash one another's feet."

The word "if" in the New Testament is used in three ways: (1) a condition, Luke 9: 23, (2) a supposition, Rom. 4: 2; 1 Pet. 3: 17, (3) a reason of a fact, Eph. 4: 21.

"If any man will come after me let him deny himself," etc., Luke 9: 23. Would any one claim that self-denial is not intended in this case? parallel to the one in John 13: 14? Can a command or request be found in the Bible which is nullified by being introduced by "if"? McPherson, Kans.

### THE PLAIN VIEW.

BY A. W. REESE.

#### Part Two.

"Search the scriptures."—John 5: 39.

THERE is "one Lord, one faith, one baptism." There can not be four or five "Christianities." Christ had that "one baptism" before his mind, and it was as clearly understood by his disciples, when he gave them the command, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.)

It would be simply blasphemy to say that the Savior did not know what he was talking, and equally absurd to declare that the disciples did not understand what he meant. How could they "teach all nations" if they were ignorant in any degree, of the doctrines they were to teach? They had thus not only the high authority to teach, but the fullest opportunity to know, and to understand the things the Savior commissioned to teach. The world was a field,—they were to teach all mankind. No one can give a clear, tangible idea of anything, unless he has a clear, tangible concept of that thing himself.

In confirmation of the suggestion that the Savior had a clear and definite idea of that on which he wished his disciples to do, when he commanded them to baptize, and that his disciples understood what act was comprised in that word, we nowhere find that Christ makes any attempt to explain to them what he means by the word. In all the recorded conversations and instructions between him,—their Great Teacher,—and his disciples, we find no definition of the term baptism. This would surely be a strange oversight



part of their Divine Instructor, on so vital a point of doctrine, if they were ignorant of the exact meaning of the word.

The disciples had stood on the banks of the Jordan, and had seen John baptize our Lord himself. This would have settled the question of baptism for them, even if they had never thereafter witnessed a baptismal scene, but they saw many thousands besides this. As Christ is the pattern for all, so whatever baptism he received is the *one* baptism,—the only valid baptism,—for all mankind. All other baptisms are *spurious*,—being the inventions of men, and unauthorized by Christ and his apostles. Christ had no sins to be remitted in the sacred act of baptism, but he is our *example* in all things, and thus it "behooved him to fulfill all righteousness,"—leaving a perfect pattern of *obedience* for us.

Another thought in connection with this part of our theme. It must be remembered that the terms "baptize" and "baptism," were not *translated*, (in other words, *explained*) when our English Bible was first translated out of the original Hebrew and Greek tongues, by the board of learned men, selected by King James for that purpose. These words were simply *transplanted*, taken out of those languages *bodily*, as it were, and set in their new *English bed*; in fact, just as you would remove an apple tree from the nursery, where it first appeared, and set it out in the orchard, where you wished it to remain. There is no change in the *nature of the tree*, from the mere fact of its *removal* from the nursery to the orchard, and can be none. It is the *identical tree*, in its new location, as it was in the old. There is simply a change of location, a new environment! So of *baptism*,—*Christian baptism*. Whatever that was in the time of Christ it is, and *must* be now! Any other thing than this,—however much it may be called "baptism," and esteemed as such by men,—is, and can be, nothing else than *spurious*, and can not emanate from God.

There is *one* baptism, and *one* only, that has the Divine Authority and the divine impress. It is more than probable that some may consider this view of the subject as "illiberal" and dogmatic. Perhaps the writer may be accused, by some, of having on a very *one-sided* pair of spectacles when penning these lines. The author is not unwilling to be *judged by the same rules* he has laid down for others: for "other foundation can no man lay than is laid."

Surely nothing can be fairer than this! The proposition is to accept, as final and decisive, in all matters pertaining to faith and conduct, the plain, simple, literal, straight-forward *meaning* of the Word of God! This is the "plain view" for which the writer contends! Nothing more,—nothing less!

In view of the conflict of opinion, and the inevitable confusion arising therefrom, in the so-called religious world, we are led to inquire the origin thereof, and to consider the remedy for this state of things.

We contend that the trouble, in the beginning, had its rise in unlawful *tampering* with the Word of God, in taking liberties with the sacred text. These innovations, though seemingly small and trivial at the first, soon took on more grave and serious form,—like the little murmuring rill, issuing from some half-hidden, secluded nook, goes singing and sparkling in the glad sunshine, through the green and quiet meadows, gathering strength and volume on its way, by the accession of frequent tributary streams, grows wider and deeper till it swells into the roaring, mountain torrent, thundering down to the plain, and sweeping everything before it, in its resistless and destructive course.

The trouble is when we *begin* to meddle with

the Word of God, no prophetic eye can see where the mischief shall end. When this door is once opened how hardly shall it ever be shut,—so mightily does error grow and thrive!

In the curious, strange ascendency of the occult, the mysterious, the sensational, over the human mind, and in the inordinate desire for ostentation and display in the temple service of the present day, we might naturally expect to find but little sympathy with the "plain view" of Gospel truth herein sought to be enforced. There is not much relish for the simple forms of worship, practiced by the primitive followers of Christ! The contrast was scarcely less striking between the gorgeous rites of the Pagan worship of old, and the spectacular grandeur of modern Christian devotion.

It is a curious and suggestive feature of the latter day followers of "the meek and lowly Jesus,"—"the man of sorrows and acquainted with grief,"—whose origin was so humble and obscure, born in a stable, cradled in a manger, and the whole of whose earthly life was that of a homeless wanderer, "so poor that he had not where to lay his head."

What imperial sums of money are lavished in the erection and embellishment of these Christian (?) temples of more than Pagan splendor! There is a great outcry, in these last days, by all classes of modern reformers, over the *money wasted for tobacco*, but I do not believe that the spending of this money on a foolish, unnecessary, and exceedingly disgusting and filthy habit is any more sinful, or wasteful, in the sight of God, than the squandering of countless millions of treasure in the building, decorating and furnishing the palatial temples of modern worship, wherein, also, the *poor* have not the Gospel preached unto them. The former evil simply gratifies a "lust of the flesh,"—the latter is the incense offered at the shrine of worldly ostentation and pride.

One of the great obstacles in the way of the spread of "that form of doctrine once delivered to the saints," is popular *indifference* to the *truth*. Many seem to think,—if they reflect at all, that almost *anything* called "religion," any "form of doctrine," will do. Untold multitudes, even in this boasted "land of light and knowledge,"—this much vaunted age of "advanced thought,"—really know but little about the Gospel. Multitudes of others *care less* what the Scriptures do teach. It is astonishing, when we come to realize what a comparatively small per cent of the population of the United States have any critical or accurate knowledge of the contents of the Bible. In any given community, how few have read the Bible through even once! Some are too indolent, too careless, or indifferent to "search the Scriptures," and thus obtain a personal knowledge of their teachings and doctrine. A vast number of people have gained some imperfect knowledge of the Scriptures by *hearsay*, not by personal research. They have neither the time, nor the inclination, to institute a personal examination of the truth.

Untold thousands never put themselves in the way of the means of grace. They attend no church of any sect. Multitudes of others, who do attend church, sit under the sound of the preacher's voice in a dreamy, idle, listless sort of a way, with no concern or interest whatever in what is said; so the Gospel makes little, or no impression on the mind and heart. It is a very discouraging thing for any minister to preach to an audience of that sort. It is no wonder that the service itself comes, ultimately, to have no life, or spirit in it, and dwindles into a dead formalism that can not reach the soul.

The thing of prime importance, then, is to arouse a deep, earnest, personal *interest* in the

great and vital question of *salvation*, "What must I do to be saved? This can be done surely and speedily by the faithful preaching of the Word.

It pleased God "by the foolishness of preaching" to save men from their sins, and from the final ruin of sin. The Spirit of God reaches the heart through that word which is the Sword of the Spirit, and we know of no other way. Hence Paul's exhortation to Timothy, "Preach the word" (2 Tim. 4: 2). We can only expect the *fruits* of the Spirit when the Spirit accompanies the Word (Gal. 5: 22, 23). Now we know the God's Spirit can not accompany *error*, or any form thereof. We also know that error is often presented in a very pleasing, specious, seductive, and attractive garb. Indeed, the disguise often is so complete and perfect as to "deceive even the very elect," were that possible, to the great enemy of the soul. But, however plausible such error may be, it has not the sanction, and is destitute of the Spirit of God.

Nor can the blessing of God rest on any *suppression* of the *truth*. If the preacher fail, or shun "to declare the whole counsel of God," he is just as recreant to his "high calling" as though he were to teach error itself.

I have often been forcibly impressed with the comprehensive and searching nature, as well as the *solemnity*, of the *oath* administered in our courts. Mark the *significance* of the language employed: "You do *solemnly* swear, that the evidence which you shall give, in the case now pending, shall be *the truth, the whole truth, and nothing but the truth, so help you God.*"

Many people imagine that the violation of this oath, constituting the crime of *perjury*, consists solely in *swearing to a lie*, telling a *falsehood* under the form and solemnities of an *oath*. This, of course, does constitute the crime of perjury. But the obligation goes much deeper than this!

If the witness willfully, deliberately, and knowingly, *keep back any part of the truth*, he is just as guilty of perjury as if he had sworn deliberately to a lie. You observe he is sworn not only to tell the truth, but he is sworn to tell the *whole truth*,—all he knows about the matter; further, he dare not add a single thing, a solitary feature, a single word to it, because he is sworn to tell "*nothing but the truth.*" I seriously doubt whether, in the whole scope of human language and human ingenuity, anything is, or can be, more rigid, more binding, more searching, more far-reaching, and more difficult to evade, than the form of oath prescribed in our courts.

This is a fair illustration of what the *preacher* must do, if he would secure for his work the blessing of God. He must preach "the truth, the whole truth, and nothing but the truth."

By the above it must not be understood that the writer either uses, or indorses, the *oath*. The follower of Christ can take no oath of any sort. This is as plainly forbidden in the Gospel as drunkenness, adultery or theft. The simple affirmation or denial, is as far as the Christian can go. It is all that is required or needed in any case. The holding up of the hand, the kissing of the Bible, go beyond the "*yea, yea,*" and the "*nay, nay*" of the Gospel, hence "*cometh of evil.*" A *Christian* will not *lie*, or use *evasion*, in court or out of it. I believe that *any* man, who will tell a *deliberate lie*, will *swear* to one if it is to his interest to do so, and he believes he will not be detected and punished by the court.

"The latest reports from China state that the excitement over the 'Chinese Exclusion Act' has subsided, and no trouble is anticipated to the missionaries now in that country. Let us hope it is true."



# "THERE STILL IS NEED OF MARTYRS AND APOSTLES."

BY SALOME A. STONER.

Nor because of a dearth of themes, but because of its fitness and its inexhaustibleness, I present to-day the same one upon which I first addressed a public audience.

In that production is discussed the high calling of martyrs and apostles, examples and results of their work, with the need of such work and workers. Although ten years have elapsed and heralds of truth have found early graves, and consecrated hearts have witnessed with their blood, yet the work seems undiminished, even growing, as time and opportunity increase our range of vision.

Because humanity is prone to evil, and because the race is ever reproducing itself and ever increasing, the need of the proclamation and proof of truth is continuous. It may be lessened and will be, so soon as all peoples have had opportunity to hear the Word of God. But as "grace does not give those who have been all their lives shackled in heart and soul, groping in darkness more than Egyptian, at once the status of a perfect man," time and teaching, and a certain martyrdom will long be needed to assist the development of converted souls.

Hedged in as we are by comforts and blessings, we know little of the ignorance, idolatry and helplessness of Africa and Siberia. In an occasional sermon or Bible meeting we are given a few statistics, our emotions are touched, we give some money, feel we have faithfully performed our duty, and forget the whole subject. We forget that one-sixth of our race is still so near the savage state as to wear practically no clothing and to live without houses. Think of it, five of these unenlightened creatures to every member of the united Christian church! We forget that among the Hindoos alone two hundred and seventy million are without the first principles of education. We forget that one billion human beings are without a nominal Christianity. Could we remember these things, could we see those five uncouth savages set against us, five to one, could we for one day exchange places with one of the five, living his life and keeping our own memory; and could we add to this the sight of inquirers in India walking forty or fifty miles to hear a sermon, we would not then fear too many missionaries were being sent to foreign lands. We would not then hesitate lest the time is not yet come to open the door to the Gentiles. We would be moved no longer by a momentary impulse, but by a deliberately fixed purpose, a purpose finding expression in a victorious army moving from the South Sea Islands and Farther India to the frozen North, changing the desert into a garden, the wilderness to a city, sheds and hovels to comfortable homes, and the wild, repulsive children of nature to men and women fit for heaven and immortal glory.

A glance at our own country, with its natural advantages, its rapid development, its superior government, its intellectual progress, its social unity, and its religious liberty; and the counterpicture of its national vanity, its public sins, its private crimes, its unrestrained appetite, its love of pleasure, its careless extravagance, its greed for gain, its defiant atheism, and its nominal Christianity,—this impresses us with an idea of power and weakness, of responsibility and indifference. Surely within our borders apostles with a divine message are needed. And they will find suffering enough. Death at the stake is preferable to the torture which unregenerated man can impose upon his fellow. Our frontiers should be

\*A Commencement oration.

taken for Christ, and our centers of civilization ought not be allowed to form hotbeds of soul-destroying vice. O that every Christian might feel the greatness of his privilege for work and reward! O that the love for mankind that sent the Great Apostle, the only begotten Son, might fill every Christian's heart and lead him to say: "There is work to be done, be done it must, whether it cost much or little."

Who will be sent? Who will cultivate these foreign and home fields and gather the grain as it ripens? Not those who were themselves once seed fallen on stony ground, and sprung up and withered in a day. Neither those who were the seed among thorns. They will not be successful in winning souls. But those who, in a full consecration and desire to do God's will, find him opening the way and directing them toward it. Those who have learned "the mother-tongue of sympathy and fellow-feeling, the universal speech of suffering and pain," and have associated them with moral strength and religious convictions. These will go and they will succeed.

As the Lord has many fields which need work, he does not open one door to all his children. If he gives a man ability to earn money, and if he consecrates that ability by using it in righteous dealing and by giving the Lord his share of the income, he is doing the work of an apostle by supporting one more powerful than himself. And if for the sake of increasing the Lord's share of the income he increases his business, he is no less a witness for him. Had business men this martyr spirit, there would be little strife between labor and capital, and little danger in money-making.

Hid away from the eyes of the world are hundreds of times and hundreds of places in which we need the spirit of a martyr and of an apostle. In the every-day affairs of mortal life we are most interested, for in them we mostly live. Is some neighbor sick or lonely and unvisited? Is any one lacking the necessities of life and neglected? Is some one on the verge of despair because fortune frowns upon him and no man seems his friend? Is some mother discouraged because of the course of her son or the waywardness of her daughter? Has there been a student whose work seemed unyielding, who left school convinced of his inability to learn, and doubting if he should ever be useful in the world? Is there a youth or a maiden unhappy because some associate is more popular than he or she, starting on a deceptive course to win esteem, whom a little attention, skillfully given, would lead aright? Is there a child having his intellect dulled, and his heart saddened with the thought of being "in the way" because his seniors grow impatient at his inquisitiveness?

These conditions and an innumerable number of similar ones are found. They ought not to exist. They would not if the martyr spirit, sacrificing precious time to find and apply preventives, was more common. These lowly ministries are not attractive, but they are right; they are not popular, but they are powerful; they are not considered important, but they are recognized and recorded in heaven.

In the daily duty of every life there is a schooling in sacrifice. From the dutiful child and day-laborer to the president of a university and the chief executive of civil power, sacrifice is necessary. And he who refuses its discipline loses the important part of his existence.

Why all true joy of the present, all living hope of the future is obtained through sacrifice we may not know. But that it is thus, all experience, all history, all nature, all revelation attest.

# THINGS SECRET AND REVEALED.

BY J. D. HAUGHTELIN.

"The secret things belong unto the Lord our God: those things which are revealed belong unto us and to our children for ever, that we may do all the words of the law."—Deut. 29: 29.

WHEN God revealed his law to man there were many things he did not reveal. These belong to God; but there has always been an inclination in the human race to find out secret things. This caused the fall in Eden. Notwithstanding, the Lord has revealed in our text that "secret things belong unto the Lord our God," man, in a violation of God's revealed law, has organized secret bands, and instituted a religion that discards the Bible. "Masonry has nothing whatever to do with the Bible." (Chase's "Digest," page 10.)

They regard the Bible and the Christian religion as narrow and selfish. "So broad is the religion of Masonry, and so careful are all sects, an tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in their numberless sects and divisions, may not harmoniously combine in its moral and intellectual work, with the Buddhist, Parsee, the Confucian and the worshiper of the Deity under every form." ("Freemason's Monitor," by Thomas Webb, pages 286-7.)

"A temple where no narrow creed,  
Protects a chosen few,  
It holds alike deserved need  
To Christian, Turk and Jew."  
—Richardson's Manual, page 10.

They cast out the sacred name of "our Jesus Christ," when quoting Paul's instructions contained in 2 Thess. 3: 6, 12. See "Freemason's Monitor," by Z. A. Davis, page 226; "Freemason's Guide," by Cornelius Moore, page 137; "Freemason's Monitor," page 122.

The Bible teaches that "the blood of Jesus Christ, the Son of God, cleanseth us from all unrighteousness." 1 John 1: 7. Masonry teaches that "a man living in strict obedience to the obligation of the precepts of the fraternity is free from sin." under "Aacian," "Mackey's Lexicon," page 10.

The principles and teachings of "our Lord Jesus Christ" and those of secret societies are directly opposite to each other. Secret societies bind their votaries under a dreadful oath to reveal its secrets. Their meetings and their work are hid in concealed halls with closed doors and curtained windows, where no eye may see, no investigating ear may hear, no seeker after truth may learn until they have the word of the Lord as recorded in Lev. 5: 1.

On the contrary, the herald of the birth of the Lord said, "Behold, I bring you good tidings of great joy which shall be unto all people." Luke 2: 10. Jesus himself said, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14-16. "What ye hear in the ear, that preach ye in the house." Matt. 10: 27. "In secret have I said nothing." John 18: 20. "Go ye into all the world, and teach all nations." Matt. 28: 19. "And he that is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds should be revealed. But he that doeth truth cometh to the light, that his deeds may be made manifest, that he hath wrought in God." John 3: 19-21.

In short, while the religion of secret societies seeks seclusion and seeks to benefit its members only, the religion of Jesus Christ is for all.



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in all lands, for all time to come, and then—a glorious consummation—eternal bliss, "where the wicked cease from troubling and the weary are at rest."

Not only does the religion of Jesus Christ enjoin upon its heralds to publish the "glad tidings of great joy," but also to give the warning when they see danger approaching, and holds them responsible if they should fail to do so. "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 23: 8.

The Church of Rome invented infant baptism to secure the children in the church before they were capable of thinking and acting for themselves: so secret societies are organizing juvenile societies to captivate the children under the fascination of secrecy, and thus have them entangled in the meshes of their unholy designs and their minds poisoned and prejudiced against the simplicity of the Gospel of our Lord and Savior Jesus Christ.

Can we stand quietly by and know these things and not raise a warning voice against this fascinating, popular evil without incurring the displeasure of our Father in heaven? Arouse, brethren! especially ye ministers and writers! Better have our garments dyed even in our own blood for crying against the monstrous evil, than to come to judgment with other people's blood clinging to our skirts because we were afraid of the wrath of man.

Panora, Iowa.

#### HYMNS AND THEIR AUTHORS.

BY JAMES A. SELL.

##### Rock of Ages.

OUR Blessed Redeemer is presented to us in the Christian Scriptures under many beautiful figures, but none more expressive than that of a rock. When the apostle Paul expressed the copiousness of the Savior's blessings, as set forth in the shadowy symbols of a bygone age, he said: "They all drank of that spiritual rock that followed them, and that rock was Christ." When the Psalmist was passing under the shades of despondency and his heart was sinking in a rayless night, in remembrance of former experiences, he prayed: "Lead me to the rock that is higher than I."

The ancient seer in his prophetic vision, looking into the misty future and seeing the grand temple of God,—the church,—rising from its base to the throne of God, mentions only its corner-stone. "Behold, I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation."

When the "sweet singer of Israel" learned the inconstancy and instability of all earthly things, and his soul mounted to a higher plane, in waiting upon the Lord, in the ecstasy of his soul he said, "He only is my rock and my salvation; he is my defense; I shall not be greatly moved." We have in the rock our foundation, our defense, shelter, hiding place, from which flows the stream to cleanse us from our defilement and yields us the supplies for our journey. How consoling and edifying, to embody these sentiments in our songs, if we sing them "with the spirit and the understanding also!"

No one was ever so successful in weaving so much truth, and appealing to the experience of every heart, on the figure of the rock, as Toplady, the author of "Rock of Ages, Cleft for me."

When a boy, about sixteen years old, he, with his widowed mother, was on a visit to Ireland. He, in a very indifferent way, strolled into a barn, where a common, uneducated man was preaching from the text, "Ye who sometimes were afar off,

are made nigh by the blood of Christ." The minister did better than he was aware. That sermon made an impression on Toplady's mind, and marked an epoch in his life's history. In reference to it he says, "Strange that I, who had so long sat under the means of grace in England, should be brought nigh unto God in an obscure part of Ireland, amidst a handful of God's people, met together in a barn, and under the ministry of one who could scarcely spell his own name."

As long as the human heart has woes, passions and aspirations this hymn will be a favorite. It is now translated into almost every known tongue and is echoing from sanctuary to sanctuary all around the world. Toplady became a minister, and his warm heart and poetic nature made him an efficient one. It was said that "his voice was music," and his simplicity was such that "to hear was to understand."

This hymn was written in 1776 and its author closed his useful life in a peaceful and glorious death in his thirty-eighth year. As the hymn is well known it is useless to copy it here, but I wish to add an application of it that all will do well to study.

"Rock of ages, cleft for me,"

Thoughtlessly the maiden sung,  
Fell the words unconsciously  
From her girlish, gleeful tongue;  
Sang as little children sing;  
Sang as slag the birds in June;  
Fell the words like light leaves down  
On the current of the tune—

"Rock of ages, cleft for me,

Let me hide myself in thee."

"Let me hide myself in thee,"

Felt her soul no need to hide—  
Sweet the song as song could be  
And she had no thought beside;  
All the words unheeded lay  
Fell from lips untouched by care,  
Dreaming not that they might be  
On some other lips a prayer—

"Rock of ages, cleft for me,

Let me hide myself in thee."

"Rock of ages, cleft for me,"

'Twas a woman sung them now,  
Pleadingly and prayerfully,  
Every word her heart did know—  
Rose the song as storm-tossed bird  
Beats with weary wing the air,  
Every note with sorrow stirred,  
Every syllable a prayer—

"Rock of ages, cleft for me,

Let me hide myself in thee."

"Rock of ages, cleft for me,"

Lips grown aged sung the hymn  
Trustingly and tenderly,  
Voice grown weak and eyes grown dim,  
"Let me hide myself in thee."

Trembling though the voice and low,

Ran the sweet strain peacefully

Like a river in its flow;

Sang as only they can sing

Who life's thorny path have pressed,

Sang as only they can sing

Who behold the promised rest—

"Rock of ages, cleft for me,

Let me hide myself in thee."

"Rock of ages, cleft for me,"

Sung above a coffin lid—

Underneath, all restfully,

All life's joys and sorrows hid,

Nevermore, O storm-tossed soul!

Nevermore from wind or tide,

Nevermore from billows' roll

Wilt thou need thyself to hide,

Could the sightless, sunken eyes,

Closed beneath the soft gray hair,

Could the mute and stifled lips

Move again in pleading prayer,

Still, eye still the words would be

Let me hide myself in thee."

McKee's Gap, Pa.

"AN orator or an author is never successful until he has learned to make his words smaller than his ideas."

#### NOTES AND OBSERVATIONS.

(Concluded from first page.)

Van Dyke was with the North Beatrice church. He was with them at their council on Saturday, and preached for them on Sunday morning and evening. He reports a pleasant council and interesting services on Sunday.

On Wednesday evening, Aug. 9, we attended prayer meeting in the Beatrice church. The meeting was conducted by Bro. Joseph Sell, a brother to our esteemed elder, J. A. Sell, of Pennsylvania. The attendance was not as large as it should have been. We noticed that there were six preachers present,—three resident, and three strangers. The resident ministers have to work like the rest of the membership, get just as tired and have as little time to spare, and in addition to this are expected to preach good sermons on Sunday. In view of this the membership ought to do as well as the preachers. If all the preachers with their additional labors can get to the prayer-meeting, surely all the members should get there. At this service we had the pleasure of meeting brother Witmore of Missouri, who, like brother Hutchison, is there taking treatment.

The Beatrice church, like too many of our churches, has had its internal troubles and, as a result, its influence for good has been curtailed. The congregations are smaller than they were when we were here four years ago, and we were made sick at heart to hear what has transpired in this church since then. It is unfortunate that the spirit of envy and ill-will can not be suppressed before it does so much harm. We are reliably informed that there was a time when the Brethren were appreciated in Beatrice, above any other denomination, but unfaithful men gradually brought the church into disrepute. It is now a city of sixteen thousand inhabitants, full of churches. The Brethren have a little church in the suburbs of the city, with a small membership, scarcely observed by the mass of the people. Now we do not know whether our informants properly locate the cause or not,—we are all liable to err in our judgment of things,—but one thing we do know; there has been something wrong. If our people in Beatrice and its surroundings had given out the light of truth, a different state of affairs would exist. But perhaps the church here has now passed through its trials, and a brighter day may be before it. There is yet a little band of faithful brethren and sisters, and they should not be discouraged. If you are sincerely trying to do right, God is on your side, and no matter how small and weak you may feel, if God is with you, you may overcome the adverse influences and march on to victory. Live out your profession, hold up the hands of your ministry, work diligently, pray earnestly for a baptism of the spirit, have faith in God, and he will yet help your efforts. Further, we suggest that the church at Beatrice be made a special subject of prayer. We make this suggestion with earnestness.

On Thursday evening, Aug. 10, we had a very pleasant visit to the home of Bro. J. E. Young, in Beatrice. In the company were Eld. A. Hutchison, Eld. Witmore, of Missouri, James Gilbert, of McPherson, and others. It was pleasant to be in the company of these brethren, and the singing, Scripture reading and prayer made the occasion one of profit and pleasure. Such meetings give an opportunity to unbosom to each other the burdens of our hearts, and if we have the Christian spirit we can do much towards removing these burdens and helping each other on in our Christian pilgrimage. It was a joyful time,—a foretaste of a better life.

J. B. B.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16: 2.

"Every man as he purpoeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### NOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purpoeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANHAK, Foreman, - - - McPherson, Kan.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, - - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of Elder Work.

### A DIRGE FOR LOVE.

BY SADIE DRALLIER NOTTSINGER.

The rose hath left thy cheek, Love,  
Like blossoms leave the vine  
To bloom no more: to-day, Love,  
The lily pale is thine.

No warmth is in thy hand, Love,  
To meet my fevered grasp:  
All rigid and cold, Love,  
All vain my fond hand-clasp!

The light hath left thine eye, Love,  
I watched its sure decline  
Till the last ray had fled, Love,  
And darkness entered mine.

No sound is on thy lips, Love,  
Oh! whither did it flee?  
I bend my waiting ear, Love,  
No word doth answer me!

They say there is a land, Love,  
Beyond earth's dreary plain,  
Where weeping is unknown, Love,  
And true hearts meet again.

Then spread thy pinions wide, Love,  
Farewell! and peace to thee!  
Pass sweetly to thy rest, Love,  
And watch and wait for me.

### DEGREES IN THE MINISTRY.

BY J. S. FLORY.

I HAVE been asked to explain why the church recognizes degrees in the ministry or officials of the church. I will present a few thoughts on that line.

In the old Jewish church there was a fixed model of hierarchy, and at the time of the ushering in of the new order of things the privileges under the ceremonial law had become so abused by men of vain aspirations that we need not wonder why our Savior laid down no specific rules and regulations, but under one general rule advised that brotherly love should abound, esteeming all as one in Christ, and that the wisdom of the church should be the governing power—knowing full well that if the spirit that he promised to send would be allowed to rule, all would be well and the cause would prosper. The apostles, recognizing this fact, set to work in their zeal to build up the church and inaugurate rules

and regulations so that all things would be done "decently and in order."

Confessing that Christ gave some apostles; and some prophets; and some evangelists; and some pastors and teachers, the apostle clearly sets forth different gifts or qualifications which, according to the very nature of things, shows different degrees. In the apostolic church we find workers in their different callings. The evangelist testified in regard to the past, the prophet as to the future. Teachers may combine the two. Pastors are men specially called to have in charge a body of believers. Apostles, bishops or presbyters seem to mean about the same thing, and more particularly had the superintendence of the work of the church.

Under the Jewish law the officer called Chazan of the synagogue had to cover and uncover the ark containing the law as well as help in other matters belonging to the priesthood. The first Christian churches had deacons or assistants. Chrysostom says in his homily on Acts, "The deacons put the covering on the communion table." The seven spoken of in Acts 6, whether deacons or not, were obliged to see to the needs of the poor in the church. It also appears from church history that the deacons were chosen by the voice of the church. It seems that Timothy, Philemon, John, Mark and others were assistants to Paul in the ministry. Afterwards they were entrusted with higher or more general labors.

Taking all we have on record and the injunction to do things decently and in order, we certainly have just and reasonable grounds for "degrees" in the ministry. Paul instructs Timothy to guard against laying hands suddenly on any one, also that a novice,—one just converted or not yet disciplined in the doctrine,—is not suited to the office of bishop, and seems to hold out the idea of the church's right to try men before giving them all the full rights of the ministry. All officers getting their rights through the church should not forget that they are but servants of the church. Individual members who make up the body,—the church,—themselves are servants, therefore the officers are servants of servants.

Church history gives much by which we can learn the customs of the early churches, and it is evident that "degrees" in the ministry were in vogue in the apostolic days. Cyprian in his notes or epistle 2: 5 says that "good bishops never departed from the old custom of consulting the people," that is, the officers were chosen by the voice of the church. Chrysostom, in speaking of deacons, says "their duty was to read the Scriptures in the church, to instruct the catechumens in Christian truths, to assist the presbyters (bishops) at the sacraments, to receive oblations, and to preach and instruct." Pliny, in his noted letter to one Trajan, calls the wives of deacons "female ministers;" that is, officers of the church. Lightfoot in his history says, "The synagogue (church) was governed by presbyters, 'elders' called also bishops or overseers. Three among them presided as 'rulers of the synagogue,' answering to 'bishops' in the modern sense." Bingham says, "They who are now called bishops were originally called apostles, but those who ruled the church after the death of the apostles, had not the testimony of miracles and were in many respects inferior. Therefore they thought it not decent to assume to themselves the name of apostles; but dividing the names, they left to presbyters the name of the presbytery, and they themselves were called bishops. Presbyter refers to the rank, bishop to the office or function."

Thus we see the apostolic church had deacons or under officers: that is, assistants. So has the church now, and a helper in the ministry (first degree) answers to those who Chrysostom says

had the authority to preach and instruct. The second degree is a position wherein the inferior's privileges are enlarged and he goes forth minister of the church with evangelizing power. Having made good proof of the ministry he by the church be entrusted with the full ministry in the capacity of elder or bishop.

### WE HAVE SEEN STRANGE THINGS TO-DAY.

BY J. W. KEISER.

WHEN Jesus was here in the world he did things that seemed strange to the people. We see him going up and down through the land doing good to all men. Upon one occasion he found him teaching the people out of a ship. And the disciples had toiled all night and caught nothing, we hear him telling them to launch out into the deep and let down the net for a draught. The answer was, "We have toiled all night and have taken nothing." Yet, at the command of the Lord, the net was let down and the result was a great multitude of fishes. This was that Peter fell down at Jesus' feet and confessed his sinfulness. There was great astonishment among the disciples when they saw the great draught of fishes they had taken. But the Savior gave them to understand that he had nothing of more importance for them to engage in. He told them that thenceforth they should follow him. They left their former occupation and they had and followed him.

How is it with us to-day, when the Lord calls us into his church militant, and tells us to work in his vineyard? Do we leave all and follow him, or do we want to take along some of the things of the world that Christ has said we should forsake? Oh let us be careful about these things for soon we shall be called to give an account how we have improved our time!

Again, we find that upon a certain occasion he was teaching the people, there was a man brought to him on a bed, taken with the palsy, but the multitude was so great, they could not get near Jesus. They went up on the housetop, and removed the tiling and let him down in the midst of the multitude before Jesus. When he saw their faith his answer was, "Thy sins be forgiven thee." Is it any wonder that the people were amazed and glorified God, and exclaimed, "We have seen strange things to-day?" I do not see things to-day that seem strange. Do we not in these last days see many of the fessed followers of Jesus, sitting, as it were, in ease in Zion, saying by their actions in life that they will sail to heaven "on flowery beds of ease"? They are not putting forth any effort to win souls, and women of the great danger to which they are exposed by living outside of the church of Christ. Holy Writ tells us that Satan, the deceiver, is going about as a roaring lion, seeking whom he may devour. We want to warn the people that if we are sitting upon the stool of do-nothing, with folded arms, making ourselves believe that there is nothing for us to do, and are not at work in the vineyard of the Lord and Master, Satan will take the advantage of us and lead us captive.

### SOME OF LUTHER'S THOUGHTS ON EDUCATION.

BY J. E. YOUNG.

"WHAT use is there, it may be asked, in learning Latin, Greek, and Hebrew? We can read the Bible very well in German." "Without doubt," replies he, "we could not have the Gospel. . . . Languages are like a scabbard that contains the Sword of the



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they are the casket that guards the jewels; they are the vessel that holds the wine; and as the Gospel says, they are the baskets in which the loaves and fishes are kept to feed the multitude.

"If we neglect the languages, we shall not only eventually lose the Gospel, but be unable to speak or write in Latin or German. No sooner did men cease to cultivate them than Christendom declined even until it fell under the power of the pope. But now that languages are again honored, they shed such light that all the world is astonished, and every one is forced to acknowledge that our Gospel is almost as pure as that of the apostles themselves. In former times the holy fathers were frequently mistaken, because they were ignorant of languages."

Has not the same been true of our fathers, and is it not still true of us? "And in our days there are some who, like the Waldenses, do not think the languages to be of any use; but although their doctrine be good, they have often erred in the real meaning of the sacred text; they are without arms against error, and I fear very much that their faith will not remain pure. If the languages had not made me positive as to the meaning of the Word, I might have been a pious monk, and quietly preached the truth in the obscurity of a cloister; but I should have left the people, the sophist, and their antichristian empire unshaken."

Luther did not concern himself about the education of the clergy only. He called for the establishing of libraries, wherein would be found commentaries of the schoolmen and of the fathers of the church, and the works of orators and poets, even were they heathens, as well as writings devoted to the fine arts, law, medicine, and history. "These productions," said he, "serve to make known the works and the wonders of God."

If Luther could see all this when "darkness covered the earth and gross darkness the people," what has blinded some people in this age, with such superior advantages to what Luther had?

#### DO WE MEAN BUSINESS?

BY W. M. LYON.

We live in a practical age. The business world demands practical men. The times require practical systems and methods, and above and beyond all this the people are calling for a *practical religion*. Are we willing to try to supply the demand? Brethren, will we respond favorably to the call?

The religion of the Lord Jesus Christ is intensely practical. When a thing is practical it is useful. The true Christian, in other words, is the most *useful* man in the world. He is useful everywhere and in every way. He has found his true sphere in life and has received from his Master the power and qualifications to fill it. He takes special pleasure in trying to benefit his fellow-men. He realizes that this is the chief end and aim of man.

I have ever held, brethren, that it is a poor religion, if it is not worth running upon business principles. What is this but the regulating of the chief business of our lives according to the rules of the highest wisdom?

The question, then, arises, "How can we say, 'Religion is the chief concern,'—business of our lives, and yet, when the claims of Christ are pressing on us from every side, we manifest a spirit of indifference and unconcern?" The Christian can not live on theory alone, however correct and beautiful it may be, therefore he need not think it strange that others can not live on it. "By their fruits ye shall know them." Practice is what the Christian needs most, and it is what

others prefer. Theory alone will not run the farm, nor the mill, nor the factory, neither will it run our religion. *We want, and everybody wants, the theory, the faith that works, WORKS, WORKS, and that by LOVE.*

Another thing: Is it strange that James said, "Shew me thy faith *without* thy works and I will shew thee my faith *by* my works?" That young man who has spent all his time within college walls, let him, as he comes forth a new-born graduate, go to the farm and take hold of the plow, and let him tell the stranger as he passes along that he is a practical farmer. Do you suppose he would believe him? He would rather not believe that, at least, till he could see first how he managed the team and the plow. Even a very small thing sometimes has a great deal of weight. Perhaps I can illustrate this no better than to relate a little of my own personal experience:

I was raised on a farm,—at least we called it that,—in the mountains of West Virginia. My experience in that line of work, had it been so extensive as the ground was rough, stony and rooty, would have been quite thorough indeed. At any rate, a few years later, being then in the State of Maryland, where they think they *have* farms, perhaps second to none other, I was foolish enough to think for a time that I could be a farmer, too, and therefore set to work about it to the best of my ability. But I soon learned that my efforts, however sincere and earnest, seemed to prove a very fruitless source of amusement and enjoyment to many of the surrounding farmers. One thing in particular,—the little thing referred to awhile ago,—seemed to be very amusing to a certain friend, and that was, to see a man plowing with *check lines*! (I suppose, of course, he had never been to West Virginia to see people plow among the mountains. I have since learned that in some parts of the West they do the same.)

But, my brethren, those experiences often make me think of how the world notices us as we go about the Master's work, following the Gospel plow, or working in the vineyard. They soon can tell what we know and where we have learned our business (providing we *have* learned it). They can soon tell whether we have spent much time with Jesus. If we work as he worked, do as he did, teach as he taught, love as he loved, the influence will not be lost. If we have learned of him, his mission will be our mission; his theme, our theme; his business, our business; his spirit, our spirit; and his home, our home. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46.

Now, brethren, I will tell you what brought this subject before my mind. It is my connection with city mission work. How shall we make it a success? I answer, "By using the means God has provided." This opens a wide field, but I now want to notice one thing in particular, and this one thing is by no means a matter of small moment in city mission work.

City people say to me, "Do you mean business? Is the work to be a permanent, established thing?" Answer them affirmatively and what do you hear next? They say, "Then, if you are really in earnest about the matter, the very first thing you do, *prove* to us that you are in earnest by building or buying a house of worship. What we want is an established church home. We want some positive assurance by substantial work of this kind that the work will be perpetuated," etc. Let us put ourselves in their places and see whether we would not make the same demand. Is it not a most reasonable one?

There are people in all parts of the United States and from all other countries. They say to us: "In this city,—the representative city of the

nation,—above all others, there should be found an established church of the faith for which you so earnestly contend," etc. Are they not correct in that? Have we not, as a great Brotherhood, faith enough in God's promises to believe that he will bless the work and make it a success, if we take hold of it in earnest and thus prove to the people by our works that we have actually "come to stay?"

I firmly believe that in every city there can be churches built up and established, as in the apostolic days, if the proper work be done in the proper way. But this, of course, will take time, it will take means, it will take patience, it will take perseverance, it will take united efforts and united prayers.

The Brethren in Cedar Rapids, Iowa, have begun properly. Why not imitate their example with reference to the Washington City mission and all other city missions? What a very small sum it would require from each member of our great Brotherhood to plant the banner of King Jesus here as a *witness* at least to the multitudes who come flocking here from all parts of our mighty nation! Brethren, what have you to say on this subject? If my position is not a correct one, please tell me where it is wrong.

Some one says, "Yes, I know of instances where houses of worship have been built or bought, and the church work proved a failure."

Very true, but in such cases was the failure on account of the meetinghouse purchase and ownership, or was it due to other causes?

But my article is proving too lengthy. Let others speak and let us all act.

315 Ninth St., S. E., Washington, D. C.

#### CLINGING TO THE BIBLE.

A few days ago, as I was hunting up some absences from Sunday school, with the possibility of finding some new ones who attend no school on the Lord's Day, I was asked by a poor crippled man, suffering from the effects of a fall while at work, if I would please call two doors from there, to see a poor family who were in great distress.

I entered an alley, and climbing up the rickety stairs, in a rear room I found a woman in the last form of consumption, apparently, lying on a miserable pallet on the floor, and three small children with her. The day was bleak and cold, the wind blowing fiercely from the north; and there had been no fire in the room for three days, and no food excepting what the neighbors had furnished.

After caring for their immediate wants, and speaking a few kind words to cheer the suffering mother, I left, promising to see them on the morrow. Early the next day I called again, and was greeted very pleasantly, and, first doing what I could to relieve them, I said, "Please tell me something about yourself; how is it you are here? And have you been in the habit of attending God's house?" There was something in her manner that indicated to me that she had not always been in poverty. Instantly her eyes filled with tears as she drew from under her pillow a worn Bible; and on opening it, I found her name written on the leaf, presented to her by her Sunday-school teacher when a child in New York City.

She said that though friends of former days were all gone, still she had clung to God's Word, knowing and feeling that it pointed her to a haven of rest; and lying on that bed of death, for she passed away to be with Jesus that same night, she repeated verse after verse of Scripture, and also told me of her younger days as a scholar in the Sunday school, and later on she became a teacher in a well-known mission school in the city of New York.

The above was sent to the *Sunday School Times* by a mission worker in New York. Could the unfortunate lady's Sunday-school teacher have seen her in these last hours of life she would have felt more than compensated for all of her efforts. Let no teacher feel discouraged after reading a story like this. The work of a Sunday-school teacher is as bread cast upon the waters, "for thou shalt find it after many days." Eccl. 11: 1.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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Mount Morris, Ill., . . . . . August 22, 1893.

NINE persons at Goshen, Ind., recently heeded the Gospel call and put on Christ in Christian baptism.

THE address of our missionary in Denmark, C. HANSEN, has been changed, and is now Jernbanegade 8. St., t. v., Roskilde, Denmark, Europe.

ON account of his wife's failing health, Bro. J. H. Miller, of Goshen, Ind., has been compelled to retire from his evangelistic work in Michigan, for the present at least.

ANY member, living in the vicinity of Pittsburgh, Pa., will confer a favor by corresponding with Bro. A. O. Cravener, No. 1108, Pennsylvania Ave., of that place.

CONCERNING those who would come to the Lord's Table orderly, Paul says: "If any man hunger, let him eat at home." Were the apostle to attend some of our regular services, he would probably say: "If any man is sleepy, let him sleep at home." Let those who feel inclined to sleep in church try the remedy.

WHILE our correspondents have been very slack about sending church news for publication of late, we are indeed glad to learn that the good work among the churches has not been neglected. While it is encouraging to know that the earnest work is going on, it would afford us great pleasure if we had more of the good news for the MESSENGER. Let us hear from our correspondents, especially those who have encouraging news to report.

MOST farmers and their families can drive five miles to town on Saturday, and feel good over it, but some of them cannot go one mile the next day to attend religious services. This shows that they think more of towns than they do of religion. Some explain that they must go to town for provision. It is to be presumed that they need something for the soul also; the meeting is the place to get it, at least people who do not attend religious services manifest very little life in the soul.

HARVEST meetings are now in order, and should be encouraged. Let not the failure of crops in a few sections deter the leaders of the meetings from taking up collections for some worthy cause. Grant every person a chance to give at least something.

WE are in receipt of a long letter from sister Lydia Shireman, of Weldon, Indian Territory, stating that she is the only member in that part of the country, and she is exceedingly anxious to have one of our ministers visit her neighborhood and preach the Gospel to the people. We trust that some minister in the West will respond to the call.

SOME of those who are greatly opposed to preaching the Gospel to the heathen do not pause to think that less than thirteen hundred years ago their ancestors were heathens, living in an uncivilized state without the Gospel or the benefits of Christianity. If Christianity has done so much for them and their ancestors, they surely ought to be concerned about other heathens who stand in need of Gospel light. To withhold the Gospel from the heathen seems ungrateful indeed.

WE have not one word to say against properly-conducted grove meetings. It is altogether becoming for God's people to go into Nature's Great Temple to worship. So did our ancient fathers. But we notice that at some of these grove meetings, on Sunday, lunch stands are erected near by, where provision, lemonade, ice cream, etc., are sold. At some places special arrangements are made for Sunday excursion trains. The MESSENGER begs to file its protest against anything of the kind. It is bad enough for the world to tolerate such evils, but for the people of God it is far worse. Our people should protest against this Sunday traffic on every hand. There is not one particle of use in it, besides it is wrong, and tends to lower our church in the estimation of earnest people in other churches. When we have these grove meetings, or any other meetings, let us come together as the people of God who have due respect for the sacredness of the Lord's Day. The world is getting altogether too liberal on the Sunday question, and unless we are on our guard we may fall into the same channel. Let every church in the Brotherhood set her face squarely against this Sunday traffic, and give it no encouragement whatever. People who attend these meetings can take with them all the provision needed. As for Sunday excursions, they are decidedly doubtful for even a good purpose. If the railroad men will run their trains on Sunday, that is their business. We should neither endorse nor encourage it, let alone ask them to do it.

## WATCH THE TRUNKS.

WE have something to suggest to parents who are preparing to send their children to the Brethren's schools the approaching school year. It is well known that there is too much pride in all of our schools. One good way to get rid of this pride is to cut off the source. When you help pack the trunks of your children, who are members of the church, see to it that not one thing is put in the trunk unbecoming a member of the church to wear. If children have jewelry, or anything of the kind unbecoming saints, have them leave it at home. We are sorry to say that in some churches members are permitted to adorn themselves with that which the Scriptures plainly forbid, and when it is brought to our schools, it has an evil influence. Let all the parents therefore help the managers of our institutions of learning to get rid of this sinful pride that is making such rapid headway. Then let the con-

gregations where these schools are located, their utmost to have every indication of pride removed, so as to set a good example before students who attend the schools. These conditions ought to be models of plainness, loyalty, piety, for they exert a wide influence on all parts of the Brotherhood. If those who attend the schools can be induced to bring nothing but unbecoming Christians, and those where these schools are located will attend to conduct themselves as members ought, they will look for an influence to go out from them that will be a power for good. This is a matter of great importance, and we urge its consideration upon every one who has the welfare of the church at heart. Our schools have come to stay, and must do our utmost to help the managers keep them within the bounds of Christian propriety and one of the best ways of doing this is to fully guard the trunks. It should also be remembered that schools are designed for heathen and students who desire to make good have ought not to be hindered by the foolishness of the world.

## PREACHING AGAINST SUNDAY SCHOOLS.

What do you think of an elder who persists in preaching against Sunday schools? What wrong does he? Can his congregation help him in this matter?

WE think that an elder who persists in preaching against properly-conducted Sunday schools among the Brethren is acting very unwisely. It is to be exceedingly regretted that there should have among us elders, or even members who are so very indiscreet as to preach against that which our Brethren in General Conference have seen proper to endorse and encourage. Elders who thus preach show a spirit of independence that is damaging in its tendency. It should be the means of leading younger ministers to regard the councils of the church in all respects. If elders can be permitted to preach against Sunday schools, then other members may, with equal propriety, preach against any other thing that the Annual Conference has seen proper to endorse.

Such a course as this will soon lead to the ruin of our Brethren. It does seem to us that one of good judgment ought to understand that it is dangerous to tolerate that kind of work, whether an elder, nor any one else, is responsible for sanctioning Sunday schools, or take part in them in any manner endorse or support them. The rules of our Brotherhood do not bind conscience in this respect, but we do not philosophically question the right of any minister to publicly preach against a constitutionally sanctioned institution deliberately sanctioned by the Brethren.

WE are asked to say what harm the Brethren's schools do. He most assuredly puts the church to shame before the world by thus publicly preaching against the very thing that the Annual Conference has endorsed. He plants the seed of discord in the hearts of those not established in the faith, for they rightly feel that if an elder can persist in preaching against the things sanctioned by the Conference (which he does not happen to believe), with equal propriety, speak against and annul the decisions that do not happen to keep with their judgment. He is setting up his judgment against the judgment of the very church by whose authority he



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He is using the sacred desk, which properly belongs to the church, and not to him, for the purpose of disseminating private views that have been fully discussed by the General Brotherhood in her open Conference, and failed to receive her endorsement. He is greatly weakening his influence among the people of his community, especially the young, all of whom know that Sunday schools are quite general in most of our churches and are fully sanctioned by the church, and that the preacher is acting very inconsistently by preaching against them. Furthermore, he is driving from the church those who ought to be the lambs of the flock, and are entitled to the sincere milk of the Word, which it is his duty as a shepherd to give them.

Such an elder should be admonished to immediately cease preaching against Sunday schools. Any member of his flock may kindly "entreat him as a father" to so do, but we should think that it would be the special duty of the deacons. Aged fathers and mothers in Israel often have a good influence over elders, and may exercise it on an occasion of this kind with becoming grace. But by all means should the admonition be given, and even pressed, if necessary. If he will not heed the admonition, and persists in publicly preaching against Sunday schools, it will be the privilege of his church to decide whether she will permit him to continue in that course. It is a dangerous course, and will sooner or later result in the downfall of the church. A church judiciously managed may exist and even prosper without Sunday schools, but no congregation can long prosper where the elder persists in preaching against this important nursery of the church. Hence the importance of wise and earnest admonition. Remember, however, the instruction which Paul gave to Timothy: "Rebuke not an elder, but entreat him as a father." 1 Tim. 5: 1.

J. H. M.

#### THE CATHOLIC CHURCH.

SOME of our readers are allowing themselves to become needlessly excited over the Catholic question in America. One brother in the West has become so alarmed that he desires to sell his property and return to his former home in the East. Others are writing for information, and remind us of approaching danger. Not a few are of the impression that movements will be set on foot at the great Catholic gathering during the World's Fair that will lead to an open and bloody war with the Protestants. Some have gone so far as to claim that the Catholics are arming themselves and preparing to massacre all the Protestants in the United States. Let us take a square look at this question, and see where the danger is.

At the present time there are about 63,000,000 persons in the United States, and only 6,250,000 of these are members of the Roman Catholic church, and probably one-third of these are children. On one side we have over 56,000,000, while on the other are less than 7,000,000. Is it reasonable to presume that these seven million persons will arm themselves for the purpose of attempting to conquer the fifty-six millions who are opposed to the Catholic doctrine? The Catholics may do some very unwise things, but they will certainly not undertake anything that is foolish. Personally, we do not believe there is the least danger from that source. Of course

they would probably drive the Protestants from the face of the earth had they the power, but that they cannot accomplish, and they know it. While they may be increasing in power and numbers in the United States and a few other places, still the age of the Catholic inquisition is gone, for the present generation at least.

But we must not conclude that they are by any means idle. They are the basest and the most crafty people in Christendom. Their present plan is to get control of the public school system in the different States, and through that channel reach the children with their pernicious doctrine. That they are succeeding in accomplishing their purposes in some instances cannot be denied. Catholics are being placed on as many school boards as possible, and through these boards Catholic teachers are placed in charge of the schools. Here is where the danger is, and on this line the great battle is to be fought.

Knowing these things, it stands our people in hand to become more earnest in the defense and the propagation of pure Christianity than ever before. In our ranks we have too many idle members, and too many preachers who are not active in the ministry. It is indeed needful that something occur to prompt us to more vigorous efforts. There is not much danger of the Catholics taking our lives, but there is danger of them taking our children. If our lives are properly consecrated to the Lord we are ready for life or death, but we should struggle till the last moment, preparing the lambs to resist the evils of the coming man of sin.

J. H. M.

#### THE SYRIAC NEW TESTAMENT.

AMONG our literary notices in this issue will be found a notice of the New Testament translated from the Syriac language, a translation with which most of our readers are not familiar, hence a few remarks about the Syriac version may be interesting to some at least.

During the apostolic age the Hebrew, Greek and Latin languages were much used in the Land of Palestine. The common people, however, are presumed to have conversed mainly in the Syriac. It is altogether probable that the Savior did much of his preaching in this language, hence a Syriac version is highly prized on account of the language being at least a near affinity of the vernacular of Christ and the apostles; in fact, many of the words found in our authorized version are Syriac.

The Holy Spirit, however, deemed it best to give the New Testament to the world in the Greek language, that being the language of literature in the civilized world at that age. It is in this language that the New Testament comes to us, and it is from the Greek that all of our translations are made. The original copies of the different parts of the New Testament are no longer in existence, having been lost over one thousand years ago; but faithful copies were made and transcribed from generation to generation, until the age of printing was reached, when these copies could be easily multiplied and the Word of God given to the world in its pure form.

The Syriac New Testament reaches us through another channel. Among the mountains of Lebanon, north of Nazareth, have long lived a body of Christians known as the Maronites, who have for ages immemorial used the Syriac Scriptures, and conduct their services in that language. Among

the mountains northeast of Nineveh, as well as elsewhere in Asia, have been found religious bodies that have never known any other save the Syriac New Testament, which came down to them from remote ages, in the form of written manuscripts. Some of these manuscripts are very old, and quite valuable, and have been procured only after great efforts. A number of manuscripts have also been obtained from a secluded valley in the northern part of Africa, while lately some valuable portions of the Gospel in Syriac have been found in a convent at Mt. Sinai.

It is presumed that during the apostolic age the New Testament was translated from the Greek into the Syriac language for the use of the common people in Palestine, and other parts where that language was the prevailing tongue. And from this translation copies have been made and repeated, and handed down from father to son among the people in the countries where they are now found.

From these ancient manuscripts, some of which are probably older than any Greek manuscript now in existence, an excellent translation has been made into the English language. It reads well, and one is seldom at a loss to understand the meaning. At random we open the book and make a few quotations. Our first is from Eph. 1: 1: "Paul, a legate of Jesus the Messiah by the pleasure of God, to them who are at Ephesus, sanctified, and believing in Jesus the Messiah."

We have this peculiar, and yet interesting, rendering of Eph. 4: 3-6: "And be ye solicitous to keep the unity of the Spirit, in a bond of peace; so that ye may become one body, and one spirit; even as ye are called unto one hope of your calling. For, the Lord is one, and the faith one, and the baptism one."

Turning to Hebrews 6 we find a rendering that is quite different from the translations to which we are accustomed: "Therefore let us leave the commencement of the word of the Messiah, and let us proceed to the completion. Or will ye again lay another foundation for the repentance which is from dead works, and for the faith in God, and for the doctrine of baptism, and for the laying on of a hand, and for the resurrection from the dead, and for the eternal judgment? We will do this, if the Lord permit. But they who have once descended to baptism, and have tasted the gift from heaven, and have received the Holy Spirit, and have tasted the good word of God, and the power of the world to come,—cannot again sin, and a second time be renewed to repentance; or a second time crucify and insult the Son of God."

Isaac H. Hall, a man of fine scholarship, says: "The character of the version is masterly; such, indeed, as would seem impossible to be the first effort of a translator. It ranks in merit with our English version, or with the German of Luther, for happy, or close, and idiomatic rendering; and, so far from being inferior to these as a version, it has the advantage of being in a language native to Bible countries, and reaching back to Bible times, and thus possesses ability to present with perfect exactness many ideas which our western tongues can only express by paraphrases or parallel."

The work is quite an addition to our Bible literature, while a careful study of the introduction and appendix will open up to the mind of many thinking people a source of information both pleasant and profitable to contemplate. J. H. M.



## CHURCH OF THE SAMARITANS.

It may be that at some time in your life you happen into the church of the Samaritans. You have no dealings with these fellows, and you would back out as soon as you see where you are going; but the Samaritans are wide-awake, with some very informal notions about church etiquette. The sexton standing on the porch sees you are a stranger, and the minute you pause in front of the church you are his, and he passes you on through the wide-open door almost before you know it. An old deacon in the vestibule has you by the hand at once, and introduces you to our "church clerk," adding, as he reaches your part of the introduction, "I don't exactly know your name"—as though he used to know it like a book, and has a pretty good inkling of it now, but can't quite place you. An usher at each door is ready for you and you are shown a seat. The older you are the better seat you get. If you hint to the young fellow leading you forward, that your hearing is bad, and you are a little near sighted, he'll give you the best seat in the house, even if he has to ask the resident Samaritan to give it to you. Somebody pushes a hassock toward you; a child in the next pew hands you a hymn book; an old lady puts a Bible into your hands; and the minister looks at you as though he had seen you before, and was glad to see you again.

Before you get fairly out of the pew, after service, somebody has you by the hand, telling you he is glad to see you, the pastor is asking you to come again, the usher is telling you the hour of the evening service, the superintendent is giving you an invitation to stay for Sunday school, and when, a little ashamed of the way you tried to back out, you say, rather meekly, you are a member of the Church of Jerusalem yourself, they say, assuringly: "Oh that's all right; there isn't much difference between the Samaritans and the Church of Jerusalem now; many of your people drop in to see us on their way to Jericho;" the deacon tells you "he got the best wife in the world out of the Church of Jerusalem;" and you have a good time, and go away with such a glow in your heart, that, if it wasn't Sunday and in town, you'd take off your coat. You see, it is just here; the Samaritans feel at home in their church, and consequently they know just how to make strangers feel at home.

Now these Samaritans are very wise folks in their way. They mean to get the whole world into their church, and unless some of you get a little more of the wisdom of the serpent into your regulations, they may get you and your church and the neighborhood besides. Are you going to let these Samaritans in their generation be and act wiser than the members of the Old Jerusalem church? That is the question for you to decide. Our advice is for you to turn a new leaf this very minute. See how homelike you can help make things around your own church. You can be kind and obliging to strangers. You can make them feel at home and do much to render the meeting a real pleasure to them. You should invite your friends to meeting and have them seated where they can see and hear. Give them a hymn book and you help sing, too. Make yourself thoroughly interested in all the parts of the services. When the minister is preaching, keep your eye on him from the beginning to the end of the discourse, being sure to hear every word.

If the preaching should not happen to be just as good as you would like, do not show it by your action, but keep wide awake and get all the good out of it you can. When services are closed take your friends around and introduce them to the members and also to the preachers, and ask them to come back again. When strangers come into meeting do not look at them as though you thought they were out of place, but go to them, get acquainted, and introduce them to others. Do not spend all your time greeting special friends; you can see them at other times. You want to give early attention to the strangers.

Then show by all your actions that you love your own church and mean to work for it. Instead of spending your time helping to increase the congregations over at the Samaritan church, always be in your seat at your own church, and get as many Samaritans as possible to come over and sit with you. If the singing in your own church is not as good as it ought to be, do your very best to help make it better. If the room is not kept neat and clean; if not well ventilated and not properly heated, then help to get things in proper shape. Attend all the council-meetings and help regulate these and other things that may be for the good of the church.

Warm up on this question of religion, and if the preacher is not giving you the kind of food needed to develop the love of God in your soul, and in the souls of others, suggest to him subjects that you would be pleased to hear him preach on. Then when he preaches, pray for him and try to appreciate his efforts. Get thoroughly interested in your own church and give the Holy Spirit a chance to get into your heart and give you new life. Let the Samaritans run their own affairs and you lend all of your energies in behalf of the Old Jerusalem church, and let it be seen that the children of light in their generation can command just as much wisdom as the Samaritans. Do these things, keep a pure heart, but don't grumble, and see if you do not like your own church better than you ever liked it before.—Compiled by J. H. M.

## SPOTS ON THE SUN.

The following is gleaned from the *Chicago Journal* of recent date:

These atmospherical disturbances and celestial phenomena are all said to be directly due to some huge spots that have suddenly made their appearance on the sun. These are just now an object of great interest to astronomers. They can easily be seen by the naked eye with a piece of smoked glass, and many students of the heavens in and about Chicago are putting in considerable time studying them. When seen through a telescope the tremendous group of dark spots that now mar the brilliant face of the sun present a strange and startling appearance. A solar storm of fearful intensity is raging, and through the great black spots tongues of flame are flashing. Such a storm as this on the earth would cause cities like Chicago to tumble to pieces and cause fearful havoc in general. It is doubtful if this planet could withstand such a shock.

In addition to the stupendous group of black spots on the sun, twelve smaller groups are also visible on the disk, giving the solar orb an extraordinary appearance as viewed with a telescope. There is a large group in the southern hemisphere, which is supposed to be a reappearance of a huge spot seen many times before. It has two main centers of activity, and the area of

the solar surface covered by the group is estimated at 3,000,000,000 square miles. A circular pool, with a dense black center, is in the western nucleus of the group.

Fourteen thousand miles is the estimated diameter of the black center. Its outlines are marked by fiery bridges, which project into and around it. One of these, the length of which is fifty thousand miles, is apparently split in two from one end to the other, while there is another vast circle of flame running across the pit and the eastern nucleus is larger still. A mass of black chasms is shown, surrounded by blazing tongues and bridges.

The surface of the sun, over a space many times than the face of the earth, is studded by innumerable small holes between two nuclei and ridged with shining molten fire. Eruptions of metallic vapor are taking place around the edges of the sun and masses of blazing matter are being hurled to a height of several thousand miles. These eruptions, from changes that are going on at the spots, are that tremendous force rendering the fiery shell of the sun as if it were bringing up from an unfathomable depth, immense quantities of vaporized matter, which is partially cooled by contact with the surrounding space.

It is seldom that spots so large and so numerous have been seen upon the sun. More than a year ago the group is situated at or near the same place on the sun where the huge spot appeared in January, 1892. This spot was accompanied by a magnetic storm and a gorgeous aurora. This is precisely the kind of sun spot usually accompanied by great magnetic storms.

A solar photograph, just taken at the Lick Observatory, indicates that a comet is passing between the earth and the sun. This is considered anything strange or startling, as previous solar photographs have shown the same thing, and it is believed that many comets flying about between the earth and the sun, which only approach near the earth to be seen for a short time when they are at perihelion. Then again it is thought that hundreds of other comets move around the sun in such small orbits that they never get close enough to the sun to be seen.

## SPASMODIC VIRTUE.

The New York *Examiner* reads the following from the professors of this land a lesson that should well take to heart. It says:

"The great trouble with our virtue is that it is a spasmodic virtue. We are virtuously good—in spots. We are wonderfully good—by spells. We have the ideas of personal morality and civility, but these virtuous periods are infrequent and impetuous and lofty in their ideas in duration and of infrequent occurrence in the 'between times' that the hard work of legislation and government in these 'between times' we are not specially remarkable for goodness, or for fervid moral feeling. We may as well as other people, in the long run, hardly lay claim to superior virtue. Is it a true bill? Will not the indictment be returned against us? We do not confess that this is not an indication of our national morality?"

## STATE OF THE DEAD.

The writer of the following deserves his good sense:

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the group is esthetic. A vast center, is presented up.

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virtue as a people. We are tremendously wonderfully high—the most exalted and civic virtue—at the most exalted, though fiery ideal, are brief occurrence. It is the hard, plodding movement is done, and are not, as a people, less, or lofty ideals, may average up as long run, but we can virtue. Is not this a torment hold? Must an unfair descrip-

DEAD.

deserves credit for some people more

trouble than the state of the living. We have had many lengthy discussions on the subject and many philosophies propounded concerning the matter. It seems to have occupied a large share of Dr. Briggs' attention, for one of the heresies alleged against him is that he holds to progressive sanctification after death. This view is in conflict with the statement in the Shorter Catechism, that the souls of believers are at death made perfect in righteousness and do immediately pass into glory, whilst their bodies, being still united to Christ, do rest in their graves till the resurrection. But it is an old maxim, Let the dead rest in peace. It should concern us more to know and, if possible, to better the condition of the living. On this latter subject the Scriptures are copious. They show our practice in contrast with our duty, and continually exhort us to flee from the wrath to come. Had the state of the dead been of moment in our salvation, the Bible would have been as copious on this as on faith and repentance. This book tells us, however, that there is no rest for the wicked either here or hereafter. Evil-doers have continual punishment, and the rich man, though he died and was buried, lifted up his eyes in hell, being in torments.

#### DON'T SCOLD.

MANY are too much inclined to censure others for seeming wrongs before learning the facts. We have here a pointed illustration:

"What is the meaning of this?" said a minister coming into a house and taking up a tattered copy of part of the Scriptures. "I don't like to see God's Word used so;" for, indeed, the book had been torn right in two.

"O, sir," said the owner of the half Bible, "don't scold till you hear how it came to be thus. That was my mother's Bible, and when she died I couldn't part with it; and we just cut it in two; and his half has been the power of God unto salvation to his soul; and my half the power of God unto salvation to mine."

What a change came over the good man's countenance after this more than satisfactory explanation! And he left, more than ever convinced that there is a mighty transforming power in God's Word.

#### WORRY IS RUST.

IN one of his recent sermons on diligence, published in the *Christian Herald*, R. S. MacArthur says:

"Worry is rust upon the steel blade. It is not the revolution that destroys the machinery, but the friction." Luther could preach daily while he was burdened with 'the care of all the churches;' at the same time he attended to a correspondence which fills many volumes, and was also engaged in bitter controversies with the ablest men of their day. Similar things are told of Calvin. He wrote his 'Institutes,' which have so profoundly affected the thought of the world, before he was twenty-seven. While he was at Strasburg, he preached or lectured daily. In Geneva his labors were even greater; there he was pastor, professor, and almost magistrate. He carried on an extensive correspondence with learned men in almost all parts of Europe. He wrote many volumes, and was at the same time a constant sufferer from infirmities of the flesh. Wesley often preached three times a day; one sermon was sometimes preached before the break of day to the hard-working miners meeting in the valleys and on the hillsides of England. In addition he could ride forty miles a day and make a sermon or two in the saddle. Men seldom die of hard work. Bad methods of work, allowing work

to drive us instead of our driving it, late hours and spasmodic efforts—these and similar bad habits often prove fatal. Honest work in any department of life's activity is God's medicine for men. Intense activity, physical, mental, and spiritual, is the only salvation of some Christians."

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Cedar County Church, Iowa.

THROUGH the busy season I notice church news sometimes runs low in the MESSENGER. Hot weather seems to affect the editorial items, which are always carefully gleaned by me for news.

The Cedar County church has some things to regret, and still more to be thankful for. The church militant is here on probation, on trial. Like the children of Israel in the wilderness, some get careless about attending church, lukewarm, worldly, making greater sacrifices for the dollar than for the treasures of heaven, and therefore become spiritually bankrupt. And while this is going on, others are approved by their upright walk and godly conversation, "diligent in business, fervent in spirit, serving the Lord."

We are much encouraged by the presence and labors of Bro. J. E. Keller, who came to us from Hope, Kans., last spring. We think he and his family have nothing to regret, save the severed ties of near and dear ones left behind. I desire to say through this medium to his many friends in Pennsylvania and Kansas, who cannot all be reached by him, that Bro. Jacob has come to a goodly land, and thus far the Lord has blessed the labors of his hands temporally; and we believe he will do so spiritually. For this we shall pray and hope.

As it was through this medium, by a dear brother who loves us and our cause, that we secured Bro. Keller, I now desire to state again that we have a large field to work, a goodly land that we tried for sixteen years, and we are fully satisfied that many who left us to seek after cheaper homes would have been better off had they remained with us. In our territory and Bro. Shultz's, adjoining us, where there were ten active ministers with about 140 members, there are now but two active ministers and less than one-half the membership. So it is clearly seen that we have a large field of labor. The harvest truly is great but the laborers are few. In part of this territory the Mission Board is sending ministers to fill appointments and would be glad to have brethren locate there.

To brethren, either of the ministry or laity, contemplating a change of location, I shall be glad to render any assistance that I can. We should like to have them locate with us, and for this purpose solicit correspondence. JOHN ZUCK.

Clarence, Iowa.

#### The Divine Aristocracy.

To Sister Hannah Good, of Belsano, Pa.:

PAUL wrote for all the centuries and all the churches in his contributions to Timothy and Titus and Philemon. And John no less in writing to "the elect lady," and his "well-beloved Gaius." These precedents encourage me to offer to the entire Brotherhood what is primarily intended for an individual. Truth loses none of its universality by being addressed to a single person,

Pride is the master-passion of the soul. It is the primal sin. "The devil sinneth from the beginning; and he that sinneth is of the devil." 1 John 3: 8. Pride is the root of the celestial apostasy. 1 Tim. 3: 6. There sticks a Diotrepes in every soul. 3 John 9. So well is he settled, and so native is his claim, that nothing can displace him but the radical and total assumption of human nature by God himself. No power can triumph over the ego-fallen humanity, but omnipotence incarnate.

"Who shall be the greatest?" was the selfish interrogation of the apostolic band, and it is the black spot of the church to-day. The sons of Zebedee, with their mother as advocate, were scheming for the primacy in the kingdom of heaven. The rest were filled with indignation because their own probable rights had been invaded. They knew nothing as yet of the nature and glory and supreme beatitude of God. They had not yet learned that self-renunciation and self-sacrifice was the law of heaven. They had not yet mastered the A B C in the curriculum of Calvary.

There was none among the disciples of the Nazarene who could comprehend the awful glory and ravishing realization of Philipp. 2: 5-8. "In the form of God, equal with God, made himself of no reputation, took upon him the form of a servant, he humbled himself, became obedient unto death, EVEN THE DEATH OF THE CROSS." This was the test of discipleship then, and is to-day. "Let this mind be in you, which was also in Christ Jesus." Christ-minded, God-configured, self-crucified—this, and only this, is Christianity. Our Christian symbols are only dim object-lessons of these stupendous, radical, eternal realities.

We are all born aristocrats. The child in its mother's lap asserts its independence. In the nursery, the school-room, the playground, in the legislative hall, in the church, among the laity, among the deacons and bishops—everywhere, from the pauper's cradle to the throne of the autocrat, the spirit of supremacy manifests itself. The soul stutters I-I-I, before it can pronounce its own name.

In the face of all this, and in contrast with it, the Sovereign and Proprietor of the universe makes the astounding, unparalleled announcement, "I am among you as one that serveth." The co-eternal Son of God, the Creator of all things, pours water into a basin, girds himself with a towel, and washes the feet of his ignorant, ambitious, selfish disciples!

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 28. That was a sight to astonish heaven and hell. In immediate connection with this utterance is this: "Whosoever will be chief among you, let him be your servant." Verse 27. Here we have the revelation on earth of the aristocracy of Heaven. The true feet-washers, the genuine immersionists, the true Eucharistic Fraternity, are God's nobility on earth, and shall share Emmanuel's throne and glory in "the world to come."

Those who are immersed with water in the names of the Holy Trinity, and then walk after the flesh, "yielding their members as instruments of unrighteousness unto sin," in straining after "filthy lucre," making "a god of their belly," "seeking honor from men," laboring harder and with more satisfaction for dollars and worldly pre-eminence than for the glory of God and eternal life,—such do not belong to the blessed, God-owned, Heaven-promised aristocracy of the cross.

To wash feet literally, and then deny offices of self-denial in the very lowest sphere of human want, is a bitter mockery of the Son of God. To break bread and drink the fruit of the vine in



commemoration of the awful tragedy of Golgotha, and then contend for personal exemption from any of the claims of Christ in relation to every soul on earth, whether in the family, or the church, or the State, or the heathen world, is to "count the blood of Christ" not even as significant as "the blood of bulls and goats."

Absolute, imperative, inflexible is our obligation to take the menial's place, and with unfeigned love, and the readiness of enthusiastic loyalty, serve our fellow-beings in the very lowest capacity. Christ made his great sacrifice for harlots, for fornicators, idolators, self-polluters, social debauchees, thieves, covetous, drunkards, revilers, extortioners, murderers, sinners of the blackest, most hideous, most revolting type. Such he stoops to wash, to justify, to sanctify, to embrace and kiss. 1 Cor. 6: 9, 10, 11.

Is the disciple greater than his Master, or the servant than his Lord? Can we show these insignia of our divine aristocracy? In vain do we offer our symbolic credentials in lieu of this spiritual and practical identification with the self-immolated God-man. The church of God has her divinely-instituted external peculiarities; but her distinguishing glory is Christ himself, the life, the peace, the confidence, the beauty of each individual member.

No one can be baptized into Christ in the most remote and figurative sense, in whom Christ is not the reality which the symbol represents. Are we as dead and at the same time as alive as Rom 6: 11 indicates? The impossibility of Acts 2: 24 applies equally to Christ and the Christian. These opposites are absolutely essential to all who know Christ by vital participation of the facts of his divine-human history.

Let no one dream of being a Christian who has not in him the very life that was manifest in the Son of Mary, the carpenter of Nazareth, the crucified and risen man of sorrows and Son of God. There is a dreadful self-deception prevalent in Christendom. Sectarianism is rampant, while Christianity is rare. Imitation is the highest conception of many; but to be born of God, yes, to be born of God, so that we may imitate not only his example, but do it out of the spontaneous impulse of his own inbeing, this is the substance and sum of salvation.

"What think ye of Christ?" is a pertinent question for every member of the church, no less than for every soul outside. God has made universal salvation possible, but only on one condition: that we accept Christ as our Alpha and Omega. To eat a mouthful of food without his indwelling life as our appetite and relief, and his glory as our motive, is to miss the purpose of his incarnation, and the intrinsic nature of Christianity. 1 Cor. 10: 31, and Col. 3: 17. The "I, yet not I" of Paul, in Gal. 2: 20, is only another version of the "because" of Christ in John 14: 19.

"These words are true and faithful." Rev. 21: 5. "God cannot lie." "Necessity is upon him." We can live with him only by dying with him. If we would reign with him, we must also suffer with him. 2 Tim. 2: 11, 12. The principle of the cross Christ brought with him out of eternity. But for this, Calvary would have been—with profound reverence I say it—an unapproachable farce. Feet-washing is its delight.

To stoop and minister and be the servant of servants, is its glory. To offer its time and money and energy and life for the good of others, is the essence of all sacraments, the very life of God in all forms of expression—from bread and wine, to handing a thirsty tramp a cup of cold water. Christ has done his work perfectly, and it was this: to live in "sinful flesh," spend thirty-three years in a world in which the devil is prince, in which every relation and circumstance incites to

evil, and keep himself without stain in thought, word, or deed. Now the injunction is, "Walk even as he walked." 1 John 2: 6. Every word is to be the outbreathing of the Holy Ghost. Matt. 12: 36, 37. "In the words which the Holy Ghost teacheth." 1 Cor. 2: 13.

Our "imagination are cast down" from the pinnacle of self-exaltation, and "every thought is brought into captivity to the obedience of Christ." 2 Cor. 10: 5. "Our high calling of God" is "in Christ Jesus." As high as He ascended, so high will the saints ascend. "Where I am, there ye shall be also." John 14: 3. This is the promised destiny. "As He is, so are ye in this world." 1 John 4: 17. This is the one, absolute condition of our eternal fellowship in the joy and regnancy and holiness of Jehovah-Jesus.

The standard of angels is the rule of our daily life. Matt. 6: 10. The individual is not to do as the church says, but the church is to do as Christ says. The whole body, in its feeblest parts and minutest activities owns but one Head. To hear Christ's church is to hear Christ. A corporate, interrelative exhibition of the self-denying, God-honoring, man-serving Life of Christ constitutes the church. Other church there is none. Whoever lives on a lower scale, or for other ends, is an Achan, and must be dealt with "as an heathen man and a publican."

If each is ambitious for the lowest position, and glories in the humblest service, there can be "no schism in the body." Then will be beautifully fulfilled that marvelous picture of the Divine Ideal in Eph. 4: 15, 16. Then will the angels deem it their highest honor and profoundest pleasure to minister to the Aristocracy of God's elect. Heb. 1: 13, 14.

Let us walk worthy of God, who hath "called us into His Kingdom and glory." 1 Thess. 2: 12. God Himself is our pattern in "the Man Christ Jesus." "Looking unto Him" includes all duty, is the Source of all inspiration, and is sure to issue in "a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. Then your stamps and stationery with which you have so often blessed my silent ministry, will return to you again in the eternal benediction of Matt. 25: 40. In that day we shall learn the rapture and glory of the true meaning of John 13: 14.

C. H. BALSBAUGH.

#### Notes and Jottings on the International Sunday School Lessons.

THE subject matter, as arranged in this year's international Sunday school lessons, is of interest. With the aid of the various lesson helps, valuable information can be gathered. The first quarter, nearly entire, was consumed upon the return of the Lord's exiles from Babylon, and the rebuilding of their temple and city.

The second quarter dwelt upon the life and character of Job, and practical subjects drawn from the writings of Solomon.

The present quarter is nearly all consumed upon the missionary labors and life of Paul. A recent lesson included the twelve disciples rebaptized by Paul, found in Acts 19: 1-6.

I find this circumstance variously explained, and hence differently understood. It seems to me that a proper exegesis is as follows:

1. John was sent from God (see John 1: 6), hence his baptism was a valid Christian baptism.
2. Those whom John baptized did not need rebaptism. Remember Christ himself was baptized by John.
3. John himself was sent to baptize; there is no intimation that any one assisted him in his work.
4. Luke, in Acts 19: 1, does not call them John's disciples, but "certain disciples."

5. In verse 3 they do not say they were baptized by John, but "unto John's baptism."

6. In verse 2 they had not "so much knowledge of the Holy Ghost," hence all of John's converts knew of the Holy Ghost.

7. In verse 4 Paul tells them what was news to them; they had not known before.

8. They were rebaptized, which is not to alter the promises or the conclusions of the foregoing.

#### CONCLUSIONS.

1. These disciples had been taught by some one representing himself to be John's doctrine.

2. They had not been properly baptized, their faith was not right, which invalidated their baptism; hence they were rebaptized.

The little change in the new tract, not alter the promises or the conclusions of the foregoing.

I. J. ROBERTS.

#### Our Visit to Lanark.

ON the 27th of July wife and I left for Lanark, Ill., where we arrived in the evening of the same day, and were kindly received by the wife's daughter. On Sunday morning we met with the members and Brethren's meetinghouse in Lanark, Ill., and preached. At 7 o'clock we again met for young people and had preaching at eight. I preached both morning and evening. That the members at Lanark are not four services each Lord's day. The encouraging congregations. Brethren Wrightman, Joseph Stitzel, Samuel and M. M. Sherrick are their ministers. D. Zollers as the elder in charge. There has several active deacons. In this and I spent the entire week visiting. Aug. 4th, we were taken into the country to see Bro. Jacob Zook, who is now in Illinois. He is not enjoying good health. His first acquaintance with him, and his happy acquaintance indeed. The next morning, Sunday, Jacob Zook took us to his son David's home. He had a very pleasant visit with the others. The next morning, Sunday, we walked across the meadow to the cemetery where his former husband and son are sleeping in silent tombs, awaiting the time of the resurrection of the Son of God, when all those who have died shall come forth, and the living shall be caught up in a moment of time, and when the Lord is in the air, and so shall we. The Apostle says, "With these words we ourselves."

We then walked over to the church. Sunday school opened at 9 A. M. The old and young reading the blessed Word, asking and answering questions. I had the privilege of talking to the Sunday school at 10 o'clock preached to a large and attentive listeners. Bro. Henry Wrightman, in charge of this, the Cherry Valley, with two younger brethren in ministry. I think this church is in good condition. We truly had a very pleasant visit among the members. My wife and I were acquainted with them for many years. We made it the more pleasant. In a few days we will return to Mt. Morris. SAMUEL ROBERTS.

[Bro. Murray and wife returned to the morning of the day, feeling well, and report a pleasant visit.]



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ANOTHER report of money received to apply on the church debt at Quinter, Kans. Many thanks to the donors.

Pleasant Hill church, Monrovia, Md., \$10; Sunfield church, Michigan, \$225; a brother, Ridgely, Md., \$1; a sister, Sundale, Pa., \$1; Mr. D. Shamber, \$1; Bro. Joe Miller, \$1; Saml. Lawver, \$1; A. L. Snoeberger, 25 cents; sister E. F. Lahman, 25 cents; a brother, 50 cents.

L. Andes, Newton, Kans., collected the last six amounts, in all \$1. In GOSPEL MESSENGER, dated August 8, 1893, page 491, in my report I should have said, Saline City, Ind., a brother and sister, \$3. I did not give the address.

JOSEPH F. BELL.

Aug. 2.

From Dayton Mills, Mo.

THERE are six members living at or near this place. We are about thirty miles west of the Shoal Creek church, Newton County, Missouri, where we hold our membership. Bro. O. H. Holderman, of Carthage, Mo., has the oversight of this congregation. We called him here to this point where we are isolated, July 29, to help us in the good work. He preached three able discourses while with us and we were made to rejoice to see one more accept the truth and become an obedient follower of Jesus by being baptized according to his commission. This one was a minister in the Campbellite church and a man of good talent.

After coming up out of the water he asked permission to give to the crowd of spectators who were gathered around the water's side his reasons for the change he had just made. Some of them he had baptized by the single mode, being members of the same church for which he had been preaching for some time. His reasons were good; his words were touching and will tend to draw others to follow his example soon. We are much encouraged and believe there may be a church of the Brethren organized at this point soon.

Bro. F. W. Dove, of Texas County, Missouri, has promised to come to us Aug. 18 and hold a series of meetings. Our prayer is that God may let nothing hinder and that many precious souls may believe and become obedient to the Master's call, and be saved upon the terms of the Gospel.

I. L. HARADER.

Review, Mo., Aug. 6.

From Broad Neck Farm, Va.

I HAVE been a constant reader of the MESSENGER for only a month. I feel that I have been spiritually benefited by reading articles and letters from those of like precious faith. That is the only way I have of knowing what they think and have to say. There is no church of our faith anywhere near here, and there are only about a dozen members in the county. My parents and myself are the only ones within ten miles.

We have had no preaching since last December, when Bro. Samuel Myers, from Rockingham County, Va., came and held several very interesting and instructive meetings for us. In them we all felt that we had received a refreshing shower from our Heavenly Father.

Our faith was not known in this part of the country until we moved here from Maryland three years ago. Since living here, especially since I joined church (two years ago), I have been trying to explain to my friends and acquaintances the way we believe that Christ taught his disciples to worship. Some had an idea we were like

the Catholics, others thought we were like the Quakers. I have convinced them otherwise now. They say our way of worshipping is very unnecessary, and think the sisters' dress is so odd,—the bonnet ridiculous. I try to explain to them why we wear the bonnet, but they will not hear to it. Some of my friends have urged me to discontinue wearing my bonnet. I tell them, "No, I will not break the promise I made before my God and the laws of my church, for the dearest friends this earth can contain."

You who have never had the experience can gain a slight knowledge of how we are ridiculed and the amusement we create when we go among strangers. But I am happy to say it does not cause me to lose faith in our church and God. Paul says if you live in Christ Jesus you must suffer persecution. My Savior is a great comfort to me; without Him I could not live for one single moment. Whenever I feel discouraged or somewhat depressed in spirit, I go humbly before the Lord and beg his forgiveness for my sins and his strength for my weakness. Then I arise from my humble position much refreshed and comforted.

It is a mystery to me how any person can live in this world without daily bowing before the Lord with a humble, contrite spirit and heart to implore his blessing and render thanks unto him for his kindness. I think it is necessary for every person to pray, whether he be a sinner or a Christian. Pray without ceasing.

I am sad to say that I have some dear loved ones who never come humbly before God in prayer. I try to plead with them and pray for them to realize the necessity of praying but it all availeth nothing. Send your prayers! "The prayer of the righteous availeth much." In a great many communities there are so many ministers; here there are none. I think some ought to come and preach for us isolated members in King William County, Virginia. Perhaps, if there was some good preaching done here for awhile, there would be some who would be induced to believe, take the Gospel in its purity and come out on the Lord's side to join our happy band. I trust the Lord will send some one to preach for us some time in the near future. O. TEMPLE SAUBLE.

King William County, Va.

#### Home Mission Work

I AM on my return home from the mission field included in the District of Western Maryland. A short history of the results of our Home Mission efforts may be interesting to the readers of the MESSENGER, and also be a means of encouragement to this grand enterprise.

A mission point was opened in Berkeley County, W. Va., less than one year ago. It has been closely followed up, and by the earnest co-operation of a few faithful members has been showing good results. I have been making frequent visits to the different points included in this part of the field, and take pleasure in saying that the work is resulting in good. I am more convinced from day to day that this part of the work of the church is too much neglected.

Our appointments are every two weeks, and there is seldom any appointment, but what some are received by baptism. The promise for the future is very encouraging. Yesterday three excellent people were received, two of the number being active members of the Methodist church, one, a young lady who was made willing to sever her associations in the world, and cast her lot with us, the people of God. The course of this lady, considering the circumstances under which she came to the church, is worthy of the highest commendation. We have two more applicants to

be received at our next appointment. Both are members of the Methodist church.

Of course this caused uneasiness, and the Methodist minister preached a sermon on feet-washing and baptism, which necessitated the writer to reply to him. The facts are that in his efforts he lost more than he gained, and the general feelings of the people are in sympathy with the truth, as shown to them in our efforts yesterday.

The tracts associated with the work are having a most excellent effect. Truly, they are the means of opening the eyes of the people, who are seeking after truth. Just here I suggest that no brother is properly equipped for the mission work until he is well loaded down with a full assortment of our tracts. God bless both the Home and General Missionary Work.

D. F. STOFFER.

Benevola, Md., Aug. 7.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

A Correction.—The date for the District Meeting of the Middle District of Iowa, is Sept. 28, instead of Sept. 8, as it stands in MESSENGER.—H. R. Taylor, Deep River, Iowa, Aug. 9.

Nappanee, Ind.—A harvest meeting will be held at the Brick church in Union Center district, Elkhart County, Ind., five miles Northeast of Nappanee, Ind., Sept. 2, at 10 A. M. Bro. Lemuel Hilery will address the meeting. We will also have a Communion meeting Oct. 25, 1893, in Union Center district, Elkhart County, Ind.—F. Angemyer, Aug. 11.

Washington, D. C.—Our "Gospel Mission School" opened yesterday with quite an encouraging outlook. We are glad to say, too, that the attendance at all of our meetings is growing and the interest increasing. May the Lord bless those who have aided our school financially! A full report will be made quarterly. Pray for the little flock in this city.—W. M. Lyon, 315 Ninth St., S. E., Aug. 7.

District Meeting Notice.—The District Meeting of the Second District of West Virginia will be held on Friday and Saturday before the second Sunday in October, 1893, near Fall's Mills, Braxton Co., W. Va. Those that come by rail will come to Rollyson Station, and notify J. G. Basely, Fall's Mills, W. Va., or E. L. Lock at Bulltown, W. Va., who will meet them with conveyance.—A. S. Cool, Aug. 9.

Mound Church, Mo.—We met in quarterly council, Aug. 5. All business was done in love and union. One letter of membership was granted and two members were received by letter. The church decided to hold a series of meetings as soon as a minister can be procured, and to close the meetings with a love-feast. Our Sunday school is in good working order. We have song service each Sunday night. May the Lord continue to grant us all a blessing from above, is my prayer!—Albert J. Smith, Adrian, Mo., Aug. 9.

Polo, Mo.—The Log Creek congregation met in council Aug. 5. The chief business of the meeting was to prepare for the coming District Meeting, and also to arrange for a series of meetings this fall. Two brethren were elected to represent us at District Meeting. We decided to put off the time of our love-feast to Oct. 21, and to hold a series of meetings beginning Oct. 12, to continue over the feast, providing we can get a brother to assist in the meetings. All business that came up was disposed of in harmony. We are in love and union.—J. E. Ellenberger, Aug. 9.



Pipe Creek Church, Ind.—Our thanksgiving or harvest meeting was held in this congregation to-day. A good many brethren and sisters were in attendance. Bro. W. S. Toney, of Deer Creek, being in the neighborhood, unexpectedly came to us and preached an excellent sermon, which we think was appreciated by all present. At the close of the meeting one was received by baptism.—*W. B. Daily, Peru, Ind., Aug. 5.*

Yellow Creek Church, Ill.—On Wednesday evening Aug. 2, we were called to the home of our dear friend, John Schidler and wife, and were informed that they had made application to be received into the church. The wife is an invalid, and is confined to her bed most of the time. Arrangements were at once made, as they did not want to wait until the next day, as they said they had no promise of to-morrow. Just as the sun was sinking behind the western horizon our dear sister was taken from her bed and conveyed to the riverside near by, where our dear brother and sister were baptized by Bro. Jacob Dolp. When our sister was taken into the water, the scene was very impressive. Many shed tears, and some feared she would die in the water, but we are glad to know that our blessed Lord never placed anything in his Word that is impossible for us to observe.—*Lewis E. Kellner, Yellow Creek, Aug. 5.*

St. Joseph Church, Ind.—Our harvest meeting, held July 29, was largely attended, both by old and young. The day was delightful, it having rained the evening previous, and everybody seemed so happy and anxious to praise God for his goodness and the blessings bestowed upon us. Bro. J. G. Royer was with us and preached at 10 A. M. At 2 P. M., Bro. J. S. Flory delivered a missionary sermon, after which a collection was taken for the Home and General Mission. Bro. Royer preached again in the evening, and twice on Sunday, to the joy of all present. The Sunday evening sermon was mostly to the children and young people, of whom the congregation was largely composed. I would say that, wherever Bro. Royer is called to preach, by all means have one service arranged especially for the children, as he has a most happy faculty for entertaining little folks. We feel that our harvest meetings have been an occasion of good.—*C. M. Wenger, Aug. 7.*

Mt. Carroll, Ill.—I notice that in Bro. Bell's report of money received for paying the debt of the Quinter church, he credits me with \$5. This should have been reported to the credit of Arnold's Grove church, as I was only solicitor for said church. I am glad to see the brethren and sisters respond to the call so liberally. Dear brethren and sisters, are you contemplating a trip to the "World's Fair?" If so, let me advise you to consider first whether you can afford to spend the Lord's money in that way, and perhaps let the calls of the needy go unnoticed. Will not the Master hold us strictly accountable for the way we use the means he entrusts to us? If you have decided to go to the World's Fair, let me make a suggestion. It is likely the trip will cost you from \$15 to \$50. It depends on the distance to travel and the length of time spent there. Now just decide to stay at home and take one-third of the money the trip would cost you and distribute it among God's needy children that are calling to you for help. Do this because you love Jesus and his children, and it will bring blessings a hundred-fold greater than all your means could have brought if spent at the World's Fair. Let us not look "at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 18.—*J. H. Rohrer, Aug. 6.*

## Literary Notices.

"A Literal Translation from the Syriac Peshitto Version," by James Murdock, S. T. D., with a portrait and a biographical sketch of the Translator, by H. L. Hastings. 1 vol. 8vo. Pages 525. Price, \$2.50.

### CRITICAL NOTICES.

"Murdock's Translation of the Peshitto Syriac Version—a version about a couple of centuries older than the oldest known Greek New Testament manuscript—is of great value to students of the New Testament. It gives a faithful rendering in good English—being in this respect greatly superior to Ethridge's Translation;—It often gives the Syriac word for an expression in the margin; its print and arrangement are excellent, and . . . It has been very little improved on in text and translation by later students. It is very useful for those who wish to read the original Syriac text, and of interest for such as can only compare it with the Greek or the Authorized or Revised Version."—*Prof. C. H. Toy, D. D., Harvard.*

"This translation will be exceedingly useful to the student of the Syriac version, while those who desire to consult the renderings of this venerable version without the toil of studying the Syriac, can rely upon having before them a faithful representation of its meaning."—*The Literary World.*

"It is remarkable for the simplicity of its expression and the purity of its style, while it throws a clearer light on many hitherto obscure or difficult passages."—*Norton's Literary Advertiser.*

"An important and valuable work, published in handsome style."—*The Southern Churchman.*

"An unexpected triumph of American literary enterprise."—*Courier and Enquirer.*

Published by H. L. Hastings, Boston, Mass., No. 47 Cornhill. This book will be sent from the MESSENGER office on receipt of \$3.50.

"The New Christian Quarterly" for July, Christian Publishing Co., St. Louis, Mo., Publishers, has been on our desk a few weeks. This is one of the most valuable publications coming to our office, and one that we take pleasure in giving the closest attention. The contents of the present issue are fully up to any of the former and contains a number of papers worthy of careful study. The work is especially adapted to the needs of ministers.

"Hints on Child Training," by H. Clay Trumbull, editor of *Sunday School Times*. John D. Wattles, publisher. Price, \$1.00. The book is well printed and bound, and makes a very handsome and instructive volume. It is one of the many books that we feel to recommend to all parents and others who have anything to do with the children. If every parent would purchase this book and carefully read one chapter each day until the contents were fully comprehended, we could look for a more intelligent management of children. The future of any child depends largely upon the training received at home, and those who have been blessed with children are in duty bound to give them the best possible training. We know of no book on this subject that we would sooner recommend to parents. We would like if those, especially interested in the welfare of the little ones, would give the work a careful perusal and recommend it to such parents as need instruction and help in its line. There are thousands of mothers who would thank any one for calling their attention to so valuable a help in child-training. The book will be sent from the MESSENGER office on receipt of \$1.00.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

FINNER—McMILLAN.—By the undersigned, at the home of the bride's brother, George W. Finner and Miss Jennie B. McMillan. MARSHALL ENNIS.

SMITH—LANDIS.—By D. C. Hendrickson at his residence, July 29, 1893, Mr. Andrew W. Smith, of Trotwood, Ohio, and sister Minnie Landis, of near Troy, Ohio. D. C. HENDRICKSON.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

BEEARS.—In Reading, Pa., July 25, 1893, sister Mary M. Beears, aged 37 years, 9 months and 17 days. Sister Beears was a devoted member of the Brethren church a little over two years. Funeral services by the writer from Isa. 26: 4. T. T. MYERS.

ECKHART.—In Churchtown, Cumberland Co., Pa., June 17, 1893, Samuel Eckhart, aged 67 years. Funeral services by Rev. Clippinger, assisted by the writer.

FILLER.—In Churchtown, Cumberland Co., Pa., 1893, Mrs. Rebecca D. Filler, aged 62 years, 2 days. Funeral discourse by the writer. J.

NOFFSINGER.—At his home in Johnstown, 1893, after four weeks of intense suffering from a combination of diseases, Wilbur Brallier, beloved and Jacob B. and Saddle Brallier Noffsinger, aged 21 and 24 days. He was born at Defiance, Ohio, and remained with us only long enough that we could see how pure and blessed the kingdom of heaven services conducted by Bro. W. J. Swigart, Pa.

WARNER.—At Sidney, Ind., Aug. 2, 1893, J. Warner, wife of Bro. John Warner, aged 36 and 25 days. She leaves a husband and several children by the writer, assisted by J. S. Snell, from D.

BRUBAKER.—In the Pleasant Hill church, 1893, James Arthur, son of J. H. and Lizzie B. Brubaker, aged 1 month and 16 days. Funeral occasion Michael Flory.

ZIMMERMAN.—In the Olathe church, 1893, of brain fever, Annie E. Zimmerman, aged 25, of Bro. B. and sister Etta Zimmerman, aged 18, at the house; text, "Jesus called a little child." Matt. 18: 2.

SHULTZ.—In the Salamonie congregation, Co., Ind., John P. Shultz, aged 51 years, 1 month and 10 days. A. H.

HUNSPERGER.—At Hatfield, Montgo, July 28, 1893, Frank, son of brother David Hunseberger, aged 18 years, 6 months and 10 days. He was killed by the cars at 9 o'clock. As he was walking on the railroad and looking over the opposite side, a train came after him where he was, and struck him to one side, badly that he expired in a short time. As he was the station, a physician and friends were so they could not help him. JAS.

WALLICK.—In Wolcott, Ind., at the home of his parents, Jacob and Julia A. Spangle, Aug. 4, 1893, little son, Francis, aged 1 year and 17 days. He was a consistent member of the Brethren church. We feel to be resigned to the loss of this little one, as he left him with us as long as he lived, and to this application to our good.

CYRUS & ALICE.

TROXEL.—In the Johnstown congregation, Pa., June 9, 1893, sister Dorothy Sophia Troxel, aged 43 years, 2 months and 10 days. She was a consistent member of the Brethren church. She leaves a husband and five children. We feel to be resigned to the loss, and await the time of reunion in heaven. DAVID.

BOWSER.—In the Glade Run church, Pa., Bro. William Bowser, aged 69 years, 2 days. Funeral services by the undersigned. D.

## The Gospel Messenger.

It is the recognized organ of the German Baptist or Anabaptist church, and advocates the form of doctrine taught in the New Testament for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance, Regeneration of the heart and mind, baptism for remission of sins unto the reception of the Holy Spirit, and the observance of the Lord's Supper, are the means of adoption into the household of God, and the basis of church membership.

It also maintains that Feet-washing, as taught in the New Testament, and the command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and served by the apostles and the early Christians, in connection with the Communion, should be taken in the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Peace, as taught in the New Testament, should be observed upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-Resistance, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with oil, as taught in James 5: 14, is binding upon all Christians, and that it should be practiced by the church. It also advocates the church's duty to support the poor, thus giving to the Lord for the spread of the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles taught, and aims, amidst the conflicting theories of modern Christendom, to point out ground that all may safely follow.

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## Announcements.

### LOVE-FEASTS.

Sept. 16, at 4 P. M., Blue Creek church, seven miles east of Cuyton, Ind.  
Sept. 16, at 3 P. M., Rock Grove church, Iowa.  
Sept. 17, at 3 P. M., Monroe County church, near Fredric, Iowa.  
Sept. 19, at 4 P. M., Tipperano church, Koscisko Co., Ind.  
Sept. 21, at 4 P. M., Mount Pleasant meeting house, Clinton church, Stark Co., Ohio.  
Sept. 21, at 10 A. M., North Poplar Ridge church, DeS Moines Co., Ohio.  
Sept. 22, at 10 A. M., Garrettsville, Newton Co., Mo.  
Sept. 2, at 2 P. M., Little Traverse church, Michigan.  
Sept. 3 to 10, one mile east of Nashville, Iowa.  
Sept. 16, Fairview church, Mo.  
Sept. 16, at 2 P. M., Kansas Center church, three miles west of Fairview, Rice Co., Kan.  
Sept. 19, at 4 P. M., State Center church, Iowa.  
Sept. 23, Map's Grove church, Norton Co., Kans.  
Sept. 20 and 21, at 2:30 P. M., Fairview church, Garrett Co., Md.  
Sept. 23, at 11 A. M., English River church, Keokuk Co., Iowa.  
Sept. 23, at 10 A. M., Nevada church, Vernon Co., Mo.  
Sept. 23 and 24, Coal Creek church, Ill. Will have one week's meeting before the feast, commencing Sept. 16.  
Sept. 24, at 4 P. M., Greenville meetinghouse, Quernahon church, Somerset Co., Pa.  
Sept. 29, 1 Joseph, Mo.

## Mt. Morris College - -

Never offered better opportunities to young people, than it does for the school year beginning Sept. 13, 1893. The rooms in the Dormitory for gentlemen have been thoroughly renovated and repapered; the new College Hall has also received due attention; and the new building—Dormitory for Ladies, is rapidly nearing completion. It is a fine structure, and will make a very desirable home for ladies.

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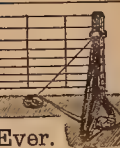
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., August 29, 1893.

No. 34.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 56,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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"THE man who truly loves, loves humbly, and fears not that another may be preferred, but that another may be worthy of preference than himself."

"THE Christian life is a Christly life. It is having the mind of Christ. It is having the spirit of Christ. The Christian life, the Christly life, is the life of God in the soul."

"REPENTANCE is noble if it proceed from right motives. No man in this life ever reaches his ideals of character and conduct. The best men know that they are full of weaknesses and shortcomings, and bewail the fact. But grief for past misdeeds must always be accompanied by a determination to do better in the future. You have failed till you are discouraged, and feel like giving up. That is base. In the last extremity, do your best. God is always on the side of the man that puts forth a sincere effort to rise to a higher life."

On last Saturday and Sunday we had the pleasure of being with the James Creek Brethren at their quarterly church meeting and also the harvest meeting. The meetings were well attended, and it was quite a pleasure to meet and mingle with the members of our old home church. As

Bro. W. J. Swigart was also away, attending a harvest meeting with the Brethren of the Newry, church, Bro. John Swigart, of McVeytown, kindly came up and filled our home appointments. Bro. John is yet young in the ministry, but is an earnest worker, and has the possibilities of doing good work for the Master. The church should surely be encouraged in having such promising forces coming forward in the field of the Lord.

At this time we are having one of the most continued drouths that has been known in this country for many years. From what we can learn it covers a large part of our country. The corn crop will be an almost entire failure, and the pasturage is so dried up that farmers are compelled to commence, at this early date, to feed their stock. Yet, if rain should come soon, the effects will not prove serious, and at worst, there need be no fearful apprehensions, as the wheat, oats, barley and hay crops were abundant. Also the fruit crop is fairly good, so we have much to be thankful for, even should we lose a corn crop. Let us all be right good,—trustful, faithful and prayerful,—and the Lord will not allow us to come to want. The experience of David's long life was that he never saw the righteous begging bread. "Are not two sparrows sold for a farthing?"

RECENTLY we were very pleasantly surprised by a call from elders J. W. and G. W. Brumbaugh, of Clover Creek. They stopped off on their return from Waynesborough, Pa., where Bro. John had been in consultation with Dr. Boteler about a cancerous growth on his face. On account of the location of the tumor being directly under the ear and over the aorta vein, the doctor thought it not best to apply his remedy, and, therefore, could not give much hope for a cure. We were sorry to learn this, as otherwise Bro. John's health is better than usual. However, he is still hopeful, and says that if the Lord wants him to live while yet, he will live, and he is right, as the Lord is the great healer, and what in his wisdom he thinks will be best, he will do. He has strong faith in the prayers of the church, and craves an interest in the prayers of all God's people. Brethren and sisters, make Bro. John's case a special subject for prayer. It is true, the fervent and effectual prayer of the righteous availeth much. Will we not use this power in behalf of each other?

### RELIGIOUS TEACHING.

THERE always has been more or less prejudice against religious teaching in schools and colleges which probably has been the outgrowth of sectarianism and uneven intellectual development. Instead of teaching the Bible in such schools, everything was interpreted favorably to the special tenets of the church or denomination that had the college in charge. This developed opposition and bitterness on the part of those who were not members of that church. And that the doctrines held by the different denominations might be the more carefully guarded, each denomination felt it neces-

sary to establish schools of her own. And as a result, instead of teaching the Bible, pure and simple, the dogmas and tenets of the respective churches were taught. This kind of teaching was called Theology. Hence we have our theological seminaries and colleges. And by many these are condemned because sectarianism is taught under the department of Bible teaching. In this way disrepute has been brought upon this Department of teaching,—not because the Bible is taught, but because in some cases it is not taught. All this kind of teaching is placed under the head of theology. Hence, the opposition to it. And yet, theology is the science, that, above all others, should be faithfully taught in all of our schools. Let us look at the word and see what it means. It is from two Greek words, *theos*, God; and *logos*, a discourse. Put them together, and we have, "A discourse on God, a knowledge of God, or the science of God."

Webster defines the word, "The science of God or religion." For this science we have but one text book,—the Bible. Should this book be studied and taught? If it should, then we study and teach theology. And certainly no one professing Christianity would object to teaching and studying the Bible. Because wrong teaching has been done under this name is no reason why we should reject it or allow ourselves to become prejudiced against it. On the same grounds we might reject religion because there is much taught under the name of religion that is not religion. Theology is the best possible name we can give for religious teaching. And to become prejudiced against the name because it has been misused, is an evident admission of our ignorance. We all study and teach theology. At least we should do so. And, to take from our schools and colleges this department of teaching, would be to destroy their power for good and rob them of the intention of their origin.

Another cause for prejudice against Bible teaching or theology in the schools, is, because the preaching and teaching of school men was, as a rule, more acceptable to the people than that of the uneducated. This caused a bitterness on the part of the latter against the former, and a general cry was made against the schooled ministers. This was especially true in the past ages when only the few had the advantages of a liberal education, and the great mass of the people were left in comparative ignorance. This prejudice against the intelligent study of the Bible is now largely confined to the colored people of the south, where "book preachers" are received very cautiously, and education is rated at a large discount.

Religious teaching is the world's need to-day. And an education without it is a very incomplete one at best. Many of the other sciences we may do without, but the science of religion we all need,—must have if we would be men of full-grown stature in Christ Jesus.



## MARRYING NEAR RELATIVES.

THERE are three things that are chief concerns to mortals here below: *First*, money or wealth; *second*, marriage; *third*, religion. We do not name these in the order of their importance, but as they are held in the estimation of the majority of the people. Of the vexed questions, there seems to be none attended with more doubts and fears and vague uncertainties than that of matrimony, judging from the number of queries that are raised concerning it. A sister writes: "My grandfather and the grandfather of my friend are brothers. What is the relation? And is it a sin for such relatives to marry? If so, would it be a greater sin than to break an engagement?" Here is an apparent dilemma, and from the tenor of the inquiry, we suppose the sister sees but one way to get out of it,—marry. But why ask a question that is more than half answered before it is asked? And why not answer it just right?

As to how much sin there is in marrying second cousins we are not prepared to name. Neither do we know of any law to justify the doing of a little sin to avoid doing a greater one. We know of the adage in common use, "Of two evils, choose the lesser one." But as this is not Scripture, our advice should be, "Of two evils, choose neither." As to breaking engagements, it is always in order to break an engagement to do a wrong. It is bad to engage to do wrong, but it is much worse to carry out the engagement and do the wrong. This holds true in regard to marriage as well as to anything else. Engagements of this kind are often hastily and inconsiderately made, and when it is evident that to fill such engagements would be a wrong to both parties, there should be no hesitancy about breaking them. Marriage is for life, and, in a sense, for eternity, and to enter into the relation simply because in an unguarded moment an engagement was made, is an unpardonable wrong to both parties. Physically, morally and religiously we protest against marrying those of near kin. *First*, don't make such engagements; *secondly*, break them when they are made. We give this advice free of charge, and it is at the disposal of all.

## HONESTY IN BUSINESS MATTERS.

WE sometimes are made to deplore the lack of confidence that we place in each other, and are made to wonder why it is. Do we live towards each other in a way that tends towards destroying confidence? If all men were true,—if all men were Christians,—would this condition of things exist? We think not. Men, by business tact and wearing the garb of religion, gain a reputation and work themselves into the good graces of the people for the purpose of deceiving them, and they do it most effectually. The cases are not isolated ones, but sometimes they do seem special.

In a neighboring village were a few men who conducted a large business and employed a number of men, who, by hard work and strict economy, had laid aside nice little sums of money, ranging from five hundred up to a thousand or more dollars. These business men so worked themselves into the confidence of these wage earners that they got all their hard-earned money into their hands, amounting, in the aggregate, to many thousand dollars, and then closed doors with, it is supposed, full pockets. As a result, there are a large number of distressed families in the neighborhood.

These business men were not only prominent citizens, but stood high in the churches of the town. Is it any wonder that there is a lack of confidence? Here are honest, hard-laboring families, who have been robbed of almost their life's earnings,—and that, too, by prominent church men,—and who will continue to be prominent because of their ill-gotten wealth, which they will use,—some of it,—to keep up their church reputation. Such men, because of the blindness of the law, go scot-free while others who rob scores of times less, are sent to the penitentiary.

Such men, who deliberately, under the screen of law, rob their fellow-men of their honest savings, have forfeited their rights to society and make themselves forever unworthy of the confidence of the people until they restore, if not, like Zaccheus, fourfold, at least that which they have unlawfully taken.

## HOW SHALL THIS BE REMEDIED?

ELD. VANIMAN in No. 31 asks the above very important question. As this question has been before the church for years and has not yet been practically answered, it might border on presumption for us to say that we know the answer to it; but we will venture a few brief suggestions:

1. Select such men as have the baptism of the Spirit. In reference to this matter there need be no mistake. Christ told Nicodemus how to know it. If there is a baptism of the Spirit, there will be such a visible effect, as that produced by the wind. Then, too, the fruits of the Spirit are plainly given.

2. When the men are selected, send them to the mission points with the assurance that all their necessary wants will be supplied. If they are married men, see that their rents are promptly paid and that they are amply provided with the necessary comforts of life,—food, clothing, etc., also that all expenses connected with the mission be promptly met. This would be strictly in accord with the teaching of Paul in 1 Cor. 9.

3. Let the missions in towns and cities be under the oversight of the General Mission Board, or a committee of missionary elders appointed by Annual Meeting for that purpose. If the missions are left under the supervision of the nearest church, district, or eldership, they will, in nine cases out of ten, prove a failure. They should be under the oversight of men who are deeply interested and who make the subject of missions a study. Work of this kind needs careful supervision, no matter whether the men be old or young.

Now, in reference to the second suggestion, it will likely be objected to on the ground that it is dangerous. We say, *No*. There is positively no danger in doing what the Scriptures teach. Paul said to the Corinthians, "Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Did Paul utter a dangerous doctrine?

Bro. Vaniman speaks of *young* men. We are sorry that there is a disposition on the part of some to mistrust young men. This ought not to be, as the future of the church depends on them, and a feeling of suspicion and mistrust will not prepare them for their great work. Then, too, some of these mission points might be supplied with older men. We know of at least one here in the West who is a very active worker in the churches, and we believe would be an efficient and perhaps willing worker at some mission point.

J. B. B.

"It is well to make the act of consecration definite one in our spiritual history. Whitefield did it in the ordination service; can call heaven and earth to witness that the bishop laid his hands upon me I gave up to be a martyr for him who hung the cross for me. Known unto him are all future events and contingencies. I have myself blindfolded, and without reserve, almighty hands." Christmas Evans did this while climbing a lonely and mountainous ward Cader Idris. 'I was weary of a cross toward Christ, and began to pray, and as the fetters loosening, tears flowed copiously, I was constrained to cry out for the grace of God. Then I resigned myself to Christ, and soul, gifts and labors, all my life, every hour that remained to me; and I care I committed to Christ."

SOME of our brethren and sisters are shaping their work in a way that will prevent them to attend the Bible Term the coming year. This is right. If we want to do it, and make the necessary preparations, we are really enabled to do it. We all could do it, we would do more planning and working under rule, we must shape our own ends, and don't do it, others will not do it for us. Commence now to prepare for the next year; and on this preparation will depend success. So it is in all the callings. Preparation, sowing and reaping, is the rule. If we would reap, we must also prepare.

WE should not use the Scriptures as weapons,—to suit our own purposes,—and fear that many of us do. We adopt the religious course in life because, to us, it is reasonable, and meets our views of things. Then, to justify our course, and our views for the actions of others, we quote the Scriptures. And after while, there is a seeming of the Scripture to our views; there is one, and the specific relation is entirely lost. While these things are done with attention, the thing is wrong because it is a distortion of the mind and purpose of God.

In the advertisement of the Huntingdon Normal College, it says: "Out of debt." Our official agent says that this is a mistake. It was really cancelled, but it was done by appropriating about three thousand dollars of the endowment fund to that purpose. So they owe the endowment fund that sum, and are in debt just that much. This amount will return to its proper place, and to do it will look to the friends of the school to help.

BRO. KEENEY and wife, who have charge of the culinary department of the Normal College, returned home again. They were at home visiting their son and family, who are at home, living there. Bro. Keeny is now repairing about and in the Normal Building will have everything in trim order by the beginning of the Fall Term, which, from preparations, will be large.

SISTER LIZZIE B. HOWE, of the College, writes us that her vacation has been spent among western friends and attended the D. L. Moody Institute of Chicago. She is in development and progress in her school and is looking to that end.

"THERE is a secret in the ways of God, which sweetens all he does."



## ESSAYS

"Ready to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### A WORKER'S PRAYER.

BY FRANCES RIDLEY HAVERGAL.

LORD, speak to me, that I may speak  
In living echoes of thy tone;  
As thou hast sought, so let me seek  
Thy erring children, lost and lone.

O lead me, Lord, that I may lead  
The wandering and the wavering feet;  
O feed me, Lord, that I may feed  
The hungering ones with manna sweet.

O strengthen me, that while I stand  
Firm on the Rock and strong in thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach  
The precious thing thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart.

O give thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from thee,  
To weary ones in needful hour.

O fill me with thy fullness, Lord,  
Until my weary heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, thy praise to show.

O use me, Lord, use even me,  
Just as thou wilt, and when, and where;  
Until thy blessed face I see,  
Thy rest, thy joy, thy glory share.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Foot-Washing.

BY S. Z. SHARP.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—John 13: 14.

#### Part Two.

**OBJECTION 7.**—While some admit that the Savior washed his disciples' feet for a sacred purpose, or to teach them humility, they claim that it was done at Bethany in the house of Simon, several days before the Lord's supper was instituted, and therefore has no connection with that supper and need not be practiced in the assembly of the believers.

**ANSWER.**—There is nothing of any foot-washing mentioned by Matthew 26: 6-13; Mark 14: 3-9; John 12: 2-8, who all describe the supper at Bethany, in the house of Simon. All relate the events in such a manner that it would be difficult to establish any connection between this supper and the foot-washing described by John 13: 2-14.

At the supper at Bethany others besides the disciples were seated at the table, John 12: 2. It appears that none were present at the time the Savior washed feet except the disciples, but at Bethany Simon, Lazarus, and others, were present.

Six days before the Passover Jesus came to Bethany, where he had raised Lazarus from the dead. John 12: 1. During his stay in Bethany and just two days before the passover, a supper was made for him in the house of Simon. Matt. 26: 2-8; Mark 14: 1-5. Lazarus was one of the guests, his sister Martha helped to serve the tables, Mary anointed his feet with precious ointment. John 12: 2-3. This anointing offended Judas who desired to get the money the ointment might bring if sold; so he went to the chief priests

and contracted to betray his Master. Matt. 25: 15-16; Mark 14: 10-11. Two days later was the feast of the passover, and Jesus sent two of his disciples to make preparation in an upper room in Jerusalem. Matt. 26: 2-13; Mark 14: 1-13; Luke 22: 7-22. In the evening Jesus comes and is seated with the twelve, Matt. 26: 20; Mark 14: 17; Luke 22: 14. When supper was served he began to wash the disciples' feet. After the feet-washing and some words of encouragement given by the Savior, he said, "I say unto you that one of you shall betray me." Matt. 26: 21; Mark 14: 18; Luke 22: 21; John 13: 21. The united testimony of the four evangelists proves that this took place in Jerusalem and not in Bethany.

After the feet-washing and the institution of the supper and the Communion, Jesus conversed with his disciples awhile and then went across the brook Kedron, east of Jerusalem and in the direction of Bethany, to the Garden of Gethsemane, which he could not have done if the feet-washing had taken place at Bethany, since the Garden and Bethany are both on the same side of the brook Kedron.

With this array of testimony against any feet-washing at Bethany and in favor of its taking place at Jerusalem, we may dismiss the subject in regard to its common use and consider

#### ITS SACRED PURPOSE.

The first mention made of feet-washing was when the God-Man was present and took part. Gen. 18: 2-4, 17. The entire mission of the Lord and his two accompanying angels, was of a divine nature, and not for a common purpose.

When the law of Moses was instituted, and the religious service at the altar was established, then feet-washing obtained a more sacred purpose. It was ordained concerning priests that "when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, . . . so they shall wash their hands and their feet." Ex. 30: 20, 21.

The washing of the Savior's feet by the "woman who was a sinner" was not an act for the cleansing of his feet, for all the tears she could have shed would not have been adequate for such a purpose. It was an act of humiliation and devotion on the part of the woman for the spiritual advantage to be gained thereby and for a manifestation of the love she cherished for the Savior, "For she loved much." Luke 7: 38-47.

The sacred purpose of feet-washing was well understood for many centuries by the priests. The woman above mentioned and the Savior all recognized it before its institution as an ordinance by the Son of God.

That its observance is important may be known from the penalty attached to its neglect. The priests were to observe it "that they die not." Ex. 30: 20-21. The followers of Christ are to observe it that they may not lose their part with the Savior. John 13: 8.

Whether we shall know all the purposes for which this rite is to be observed is not important. The apostles at first did not understand it. John 13: 7. The benefits will be just the same whether we understand its purpose entirely or not, provided we enter into the work with the right spirit.

The attendant circumstances and the language of the Savior, however, imply the following as some of the objects for which this ordinance was instituted:

1. *As a token of condescending love.* "Having loved his own which were in the world, he loved them unto the end." John 13: 1. This being stated in close connection with a description of the act of washing, it shows its relation to it. It will be readily admitted that it was not honor or

obligation that prompted the Savior to perform this act. There is no motive that can be named that would so readily answer all the reasons as would love.

2. *It was an illustration of humility.* Several of the disciples had been looking forward to a prominent position in the new kingdom to be set up by the Savior. Two of them, James and John, had asked for the uppermost seats, Mark 10: 37. They had disputed among themselves who should be the greatest in the kingdom of Christ. Luke 22: 24-26. This spirit of self-exaltation among the disciples needed a stern rebuke. A better spirit had to be inculcated among them that they might know that "he that is chief" among them is "as he that doth serve." Luke 22: 26. By this object lesson, Jesus taught this great principle to his disciples and to all others who are not too proud or too conceited to receive it.

There never was a time in the history of mankind, even in the church, when human nature did not strive to gain a position above that of its fellows, and needed curbing, to remind men of their true relation to each other, hence the ordinance of feet-washing is as much needed now, as an object lesson, as ever.

3. *It is an after-cleansing.* "He that is washed (baptized) needeth not save to wash his feet, but is clean every whit." John 13: 10.

Those who live to the age of accountability will transgress the laws of God, and become defiled, and need cleansing. This cleansing or "washing of water by the Word," Eph. 5: 26, is indicated by baptism or bathing of the body, which, however, is not for a "putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Peter 3: 21.

Those who bathe and walk to their homes will on the way defile their feet which again need to be washed, and will be then "clean every whit." John 13: 10. Those who are washed by "the washing of regeneration," Titus 3: 5, and are on their way to their heavenly home, will sometimes wander into forbidden paths and will need to be washed again, and are then also clean every whit.

4. *To obtain a part with Jesus.* "If I wash thee not, thou hast no part with me." John 13: 8. It is all the same whether we are washed by the Savior himself or whether it is by the hands of those to whom he has said, "Ye ought to wash one another's feet." It is the work of the Savior all the same, and the blessing will follow just the same, for it is an established fact that whatsoever is done in the name of the Lord, according to his direction, is certain to receive his approbation and blessing. Matt. 25: 40.

5. *To afford us happiness.* "If ye know these things, happy are ye if ye do them." John 13: 17. This is an ordinance with a blessing attached to its performance. Whether it was instituted to test the loyalty of Christ's true followers, as Abraham was tested, or what the object is, we may not now know, but one thing is certain, they who obey the Lord in this service, in the right manner and spirit, are certain of obtaining his blessing. John 13: 17.

McPherson, Kans.

#### THE PLAIN VIEW.

BY A. W. REESE.

#### Part Three.

"Search the scriptures."—John 5: 39.

THE final command of our Savior to his disciples, "Go, preach the gospel to every creature," constituted their commission to carry on, in his name and by his authority, the great work which he had begun! They were to preach the Gospel! Paul also wrote to Timothy, "Preach the word."



This, then, was the divinely-appointed means by which sinners were to be brought to a saving knowledge of the Gospel, for it is declared (1 Cor. 1-21), "It pleased God by the foolishness (or simplicity) of preaching to save them that believe." It will be noted here as a significant fact that they were not only commissioned to *preach*, but had specific instructions *what* to preach. They were to preach the *Gospel*. This fact seems to be largely overlooked in this day and generation.

We hear many sermons nowadays that are very highly esteemed among men, and loudly applauded in the public prints, that seem to have very little of the Gospel in them. Some of these efforts are even accompanied by woodcuts of the famous preacher after the manner of the proprietors of certain celebrated quack medicines.

Many, if not most, of these so-called "sermons" seem to consist chiefly of brilliant rhetorical display—a great show of historical, or theological learning, designed more to show off the preacher's erudition than to glorify the Redeemer or advance His cause. In fact, they are to be classed as mere literary entertainments that have no power in them to meet the spiritual wants of the flock.

The sober, serious, earnest and reverential preaching of the Word of God has no place in them. Indeed, to such an extent has this prostitution of the "sacred (?) desk" (for we can scarcely designate it by a milder term) been carried that even the *role of the clown* has been winked at by a vitiated public taste, and witticisms and jokes tolerated in the pulpit which were better adapted to the *sawdust arena*—their native home.

And the desecration does not end even here, but continues in the descending scale till it reaches the beating of drums and tambourines, the blowing of horns and other accompaniments sacred hitherto to the precincts of the "Varieties" theatre, incorporated into the wild and extravagant devotional exercises of the "Salvation Army."

The apology for all these innovations is the assertion that we live in a *progressive* age. We are told that "the world moves" and that religion must keep pace or it will soon be left behind. So it seems that people must have a "fast" religion in order to meet the demands of an age of electricity and steam. From this it would seem that a plain view of the Word, and a plain religion—the offspring of that Word,—are not in accord with the restless spirit of this progressive age. People seem to want something new, like the Athenians of old—something strange, startling, sensational—something exciting, in order to stir them up and arouse an interest in religious things.

There are not wanting bold, adventurous, zealous spirits to meet the demands of the age. Hence it is a day of "evangelists," peripatetic preachers,—responsible to no particular evangelical organization,—who wander about over the country, full of a fiery zeal that is not always accompanied by a corresponding degree of *knowledge*.

This is, also, said to be a *liberal* age! It is affirmed that the Bible is losing its hold on the affection and veneration of the people, that the masses no longer regard the Bible with the reverence and respect of former times. It is further affirmed that under the influence of the "highest criticism" even the scholars of the land,—the learned class,—no longer consider the Bible an *inspired* book.

This sentiment of doubt, this feeling of insecurity, this lurking infidelity among theologic teachers and in the open expressions of leaders of

thought in literary circles of the day, has not been without its baleful influence on the minds of the masses of our population. "Like priest, like people."

It has been affirmed that *three-fourths* of mankind are dependent on the balance for their opinions. This may seem an extravagant assertion, but when we come to examine the records of the race and find, among the countless quintillions of human beings that have swarmed upon the earth, and strutted their brief existence on the stage of life, how few names have survived and been transmitted to us, we are led to the conclusion that the statement is not far from the truth. Indeed, how few have been able to make their mark upon the age in which they lived, and to escape the common oblivion of mankind?

These reflections should make us feel a little more humble, in their stern rebuke of human pride.

Popular sentiment, under the impress of leading minds, has reached a point where it declares that it makes no difference *what* a man *believes* so far as the final destiny of the soul is concerned.

But we take issue right here. We most emphatically dissent from a position like this, and earnestly affirm that it is of the very highest importance *what* a man *believes*! We take this ground because a man's belief (or faith) is the mainspring of his acts. His conduct, in other words, is the result of his belief. The whole course of his life is influenced and governed by his belief. We might, were it needed, adduce multiplied examples in support of this.

If, for instance, a man have loose moral views, we could not expect the fruits of righteousness to mark the conduct of such a man. The community could not fail to be suspicious, to say the least, of any man who had little or no respect, for the common principles of morality and religion. And this public sentiment would be in accordance with "the eternal fitness of things."

"Do men gather grapes of thorns, or figs of thistles?" (Matt. 7: 16.) Surely not! "Wherefore by their fruits" (which are the natural, inevitable results of their belief) "ye shall know them." Matt. 7: 20. So we see that the universal rule is that men act out their *belief*.

If, then, a man's belief (or faith) is wrong, his acts will be wrong also, and *vices versa*. This follows as inevitably as the night follows the day. If we would, then, attain unto a pure and noble life, if we would secure "a conscience void of offence toward God and toward man,"—if we would strive successfully to reach the great and incorruptible crown of eternal life, we must begin the work by laying the foundations of character in correct principles. The very first step is a sound *faith* in the Word of God.

There is no principle of good that does not emanate from the Word of God. We must make that Word "the man of our counsel" and the guide to our daily walk and conversation. Its precepts must be the guide to our conduct even in its minutest details. There is no such thing as abstract virtue or abstract vice. Sin is the transgression of the law. Holiness is complete obedience to the law of Christ, and "without holiness no man shall see the Lord."

We urge the necessity of a literal interpretation of God's Word. We contend earnestly for the plainness and simplicity of the Gospel of Christ.

As long as we occupy this ground we may expect the criticism and the persistent opposition of materialistic "science" (falsely so called), as well as that of most of the popular "liberal" churches of the day. But to this we must submit, for "he that will live godly in Christ Jesus

shall suffer persecution." It is his inheritance.

If the Gospel means what it says, Brethren church is a standing rebuke to the world and to fashionable Christianity. The view can not be otherwise than distasteful to them. But we can not, if we would, avoid it. Truth is aggressive and must prevail. We can not always "prophesy things." But in the end truth will prevail. "the eternal years of God are hers."

A good brother, "whose praise is in all churches," sometime since wrote a book "The House We Live In," and it is a good effort too, I must say, except that the action is impracticable. In this book the author repeats the suggestion given him on the ministry by an old elder who had been years in the harness. "Do not," said down other people's houses, but build one, and then invite them over to live in it. This, if it were practicable, would be a "happy family" sort of arrangement. It would go "merry as a marriage bell," but unfortunately, the plan will not work. Let us at things a little.

We are now going to build our house. The very first thing to be done in building is to lay the foundation, and in our case the foundation can no man lay than is laid the Word of God. Before we start to build the foundation of our house we have to clear the rubbish and remove everything that obstruct the view of our house. We build our house on a good, sure, firm foundation. We want to build it like the wise man built by our Savior—on the *rock*; so that when the winds and the floods come, the house is completed the winds and the floods beat upon that house and it shall not fall.

But when we go to stake off the ground, mark out our foundation we find a lot of old shanties right in our way—the spot where we want to build. Some frail tenements are built with, perhaps, a corner post on the rock and all the balance is built on sand, hence a very shaky foundation. Some are very rickety, being constructed of inferior—in fact, "wind-shaken" lumber—are built of *hay*, some of *wood*, some of *straw*, etc., but all of them of very perishable material, not "fire-proof." Besides, they are built on the "slippery" ground, or less, *obstruct the view* of the "straight and narrow road!" They are very unsafe for us to live in! We are obliged, therefore, to pull down the very first thing we do. You undertake to build our house while the ground is in this state, these other houses are sure to be pulled down while we are digging for our foundation and they are liable to tumble down and get hurt. The chief corner-stone of these houses is built on "sprinkling," that "baptism," claiming it is scriptural, going even so far as to claim that it is proper subjects for *baptism* or "sprinkling." Well, don't you see that house must be pulled down and every stroke of the hammer on the corner-stone jars and weakens the house built on it. If we put such a plank in our house as "baptism" do you suppose those people are going to come over and live with us? I throw no stone at them.

There is another house standing a little to the edge of the rock. That obstructs the view. The name on the door-plate is "Single Immersion." That house has been moved. But it is needless to illustrate as we might do at length, as to speak of Mr. Universal Salvation, Mr. Jewish Mr. Do-as-you-please-so-the-heart-is-all-right, etc.

All these insecure tenements stand in



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of the true Gospel house we want to build. We expect to put up a pretty *substantial* house, one that the winds and floods may beat upon but shall fail to overthrow. It will not only be a very *safe* house, a sure retreat from every storm, but it will be a very *roomy* house. There will be "many mansions" in our house. I am afraid, however, that our house will be too plain and homely in its appearance to suit these fastidious neighbors of ours. I have but little hopes of getting them to come over and live with us.

They seem to dislike our style of keeping house. We have already many a time tried to persuade them to come over and stay at our house, but they always turn a deaf ear to our invitations. In fact, they generally turn the "cold shoulder" to us when we begin to talk about such a thing. We have tried to show them that their poor old houses are leaky and comfortless, but all our talk seemed to do no good. They seemed "joined to their idols" and had to be "let alone."

Verily, it seemed to me that they would even prefer to *camp out* on the cold, bleak hills of worldly pride and vanity, and to feed on the empty husks of popular religion, rather than to seek shelter in a good, warm, comfortable—though very plain—house, with such common-looking, primitive folks as we are said to be.

No! Our good brother's plan will not work. Theoretically it is very nice, but practically it is not a success. It is impossible to build our house without interfering with *somebody* else's house.

As long as our preachers and writers indulge in "glittering generalities," and harmless, moral platitudes, that everybody can accept and ruffle nobody's feelings, there will be no trouble in the camp. But when a pure Gospel is presented, in all its simplicity, plainness, and self-denying humility and meekness, then we may expect to meet the same opposition that Christ and his apostles met. We cannot *popularize* the Brethren church, save at the *expense* of all its distinctive features as a church. If we abandon the *plain clothing*, the principle of non-conformity, how many would come into its communion who now stand aloof! So of the salutation of an holy kiss, the *public* washing of the saints' feet, the interdiction of worldly amusements, etc.

What shall the end be? Will the plain view of God's Word find acceptance in an age like this? What shall be the future of such a church, built on the literal interpretation and strict construction of the Gospel of Christ? Can these severe principles be maintained in the face of materialistic science, of skepticism, amid the swelling, tidal wave of worldliness, fashion, ostentation, pride, and display of the present age? Can its humble spirit permeate the hollow, dead formalism,—the torpor and decay, the indifference of nominal Christianity in the present day?

Can the hungry cry of the human soul,—perishing for the Bread of Life, be met by *us*? Can a people so peculiar, so out of sympathy with all the methods of popular, moral reform, standing comparatively alone in ecclesiastical work, survive the adverse influences everywhere surrounding them? These are serious considerations, and no prophetic eye can foresee the result.

When the Blessed Redeemer comes shall he find faith upon the earth? Will there be even a few who shall be faithful unto the end, and in the midst of a universal apostasy and the reign of Antichrist, would even wrestle with the martyr for his stake? Yes, blessed be God! there "shall a remnant be saved!" Some there will be who, as "fine gold tried in the fire," shall shine forever as the stars in heaven. Some who, "weighed in the balances," shall *not* be "found wanting." Some who, through much tribulation, shall enter the shining temple of our God. These shall con-

stitute the *church* for which Christ shed his precious blood. It will be a *glorious* church, "not having spot or wrinkle or any such thing, holy and without blemish." That church shall stand like a beacon light amid the moral darkness of the world. It shall stand like the rock upon which it is built,—in the changeless eternal promise of our Lord, "Lo, I am with you always, even unto the end of the world."

HYMNS AND THEIR AUTHORS.  
BY JAMES A. SELL.

TURNING to the index of our Hymn Book, after the lines  
"Jesus, my all, to heaven is gone,"  
we find the name Connick. He was born in 1717. In his younger years he delighted in the dance, card-playing and theatrical performances. When he was about eighteen years old, he one day, on the streets of London, felt deeply convicted of sin. Not willing to yield to his conviction, his life became a burden, and in his despair he wished for death. He sought relief in infidelity and open sin. He tried at last to obtain relief from his sin by penance. He says: "I even ate acorns, leaves of trees, crabs, and grass." After wandering in this deplorable state for three years, light at last dawned upon his soul, and he found peace in believing. His experience in his conversion is expressed in the following stanzas of his popular hymn:  
"This is the way I long have sought,  
And mourned because I found it not;  
My grief a burden long had been,  
Because I was not saved from sin.  
"The more I strove against its power,  
I felt its weight and guilt the more;  
Till late I heard my Savior say,  
'Come hither, soul, I am the way.'"  
In 1739 he commenced to teach and preach among the misers of England. He finally connected himself with the Moravians. He is also the author of the well-known hymn,  
"Children of the heavenly king."  
This hymn has been a great favorite with our people in the past generation. Eld. Grabill Myers, of Pennsylvania, in his prime in the ministry, made a frequent use of it. His cheery good nature seemed to accord with it, and he held but few meetings at which he did not use it.  
When Jacob of old was driven from home by the wrath of his brother Esau, he tarried all night in a desert place, and God manifested his glory and presence by letting down a ladder upon which the angels of God ascended and descended while he reposed upon a pillow of stone.  
"He slept beneath the desert skies,  
His pillow was a desert stone;  
Yet heavenly visions blest his eyes,  
And cheered his spirit sad and lone.  
"He saw the stair of light let down,  
Whose shining steps the angels trod,  
And called the desert where it shone  
The gate of heaven, the home of God."  
The best paraphrase and application of this text extant is the beautiful hymn  
"Nearer, my God, to thee."  
The author of this hymn was Mrs. Sarah Flower Adams. She was born in 1805. In early life she manifested quite a taste for literature, and in maturer years became a zealous, earnest Christian worker. She contributed prose and poetry to different periodicals, and was the author of a catechism for children. Her religious proclivities were Unitarian. Her sister died of consumption and she attended her and enfeebled her own health and gradually wore away and died Aug. 13, 1849, eight years after she wrote

"Nearer, my God, to thee."  
Her soul overflowed in song with almost her last breath. How sweetly true the closing verse,  
"Still all my song shall be—  
Nearer my God, to thee!  
Nearer to thee!"  
To repose our all implicitly and trustingly in the power and goodness of the Lord, and accept his Word in all its fulness, and be submissive to his providences is a sweet and happy experience. There is nothing more reasonable than faith, and being an outgrowth of hope,—the substance of things hoped for, the evidence of things not seen, and occupying such an important place in the Christian system,—we should embody it in our songs to cheer, comfort and settle us in the divine goodness. Those Christians whose hearts have been thrilled by the expressive lines,  
"My faith looks up to thee,"  
will be interested in its history.  
It was written by Ray Palmer in 1830. He says, "It was written because it was born in my heart and demanded expression. I recollect I wrote it with very tender emotion, and ended the last line with tears." True merit is always modest. After writing, he kept it to himself for about two years. Lowell Mason was getting out a new book and requested Palmer to contribute some hymns, whereupon he handed him the one under consideration. Mason said to him, "You may live many years and do many good things, but I think you will be best known to posterity as the author of this hymn." This prophecy is being literally fulfilled. The sentiment of the hymn is so true and devotional. It represents the humble suppliant at the foot of the cross, looking with a penitent heart through tears, confession and supplication to him who died thereon to pay the ransom. It is loved and sung throughout the Christian world, and is destined to live among the enduring songs which generations yet to be, will chant to the honor of the Redeemer. Mr. Palmer received fully a hundred testimonials of its good effects. Once, when he was preaching in Albany, N. Y., a young man became concerned about his soul and told him that he was first awakened by the hymn,  
"My faith looks up to thee."  
He was not aware that Mr. Palmer was its author. What encouragement there is to "cast thy bread upon the waters." "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."  
A lady in Mr. Palmer's church, who sometimes sang a solo at the close of the meetings, at one time sang this hymn. She did so with unusual fervor and power, and it deeply affected the congregation. It proved to be her last song on earth. The next morning she was found dead in bed. What a fitting prayer for the dying hour is the closing stanza:  
"When ends life's transient dream,  
When death's cold sullen stream  
Shall o'er me roll;  
Blest Savior, then in love,  
Fear and distrust remove;  
O bear me safe above,  
A ransomed soul!"  
McKee's Gap, Pa.  
"EVERY man according to his ability." Not every man according to his mood and fancy, but every man according to his ability. Not every man according to other people's giving, or other people's ability, but every man according to his ability. How well cared for the poor brethren would be, if this were the recognized standard of giving in the church to-day!"



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9: 7.

### NOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—1 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - McPherson, Kans.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. Bock, Secretary and Treasurer, - - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. Bock, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### THERE IS NO DEATH.

(Selected by Elian A. Wenger.)

THERE is no death! The stars go down  
To rise upon some fairer shore,  
And bright in Heaven's jeweled crown  
They shine forever more.

There is no death. The dust we tread  
Shall change beneath the summer showers,  
To golden grain or mellow fruit,  
Or rainbow-tinted flowers.

The granite rocks disorganize  
To feed the hungry moss they bear;  
The forest leaves drink dally life  
From out the vlewless air.

The bird-like voice, whose joyous tones  
Made glad this scene of sin and strife,  
Sings now in everlasting song,  
Amid the tree of life.

And where he sees a smile so bright,  
Of hearts too pure for talent and vice,  
He bears it to that world of light,  
To dwell in Paradise.

There is no death; the leaves may fall,  
The flowers may fade and pass away,—  
They only wait through wintry hours  
The coming of the May.

There is no death! But angel forms  
Walk o'er the earth with silent tread;  
They bear our best-loved things away,  
And then we call them "dead."

They leave our hearts all desolate,—  
They pluck our fairest, sweetest flowers;  
Transported into bliss, they now  
Adorn immortal bowers.

Born into that undying life,  
They leave us but to come again;  
With joy we welcome them,—the same,  
Except in sin and pain.

And ever near us, though unseen,  
The dear immortal spirits tread;  
For all the boundless Universe  
Is life,—there are no dead.

### COVENANT.

BY A. H. BALTIMORE.

A DIVINE covenant is God's agreement with man, and is all for his present and future good. The first covenant was not perfect,—God did not intend it should be,—but in his appointed time he

gave us a covenant that was faultless. The first covenant was connected with a worldly sanctuary, therefore it could not make the comer thereunto perfect; but under the new one we can approach God in perfectness of holiness.

They that have been planted into Christ, have forsaken a world that is dead in sin, and have been made alive to God through Christ Jesus. We therefore have ceased to offer up dead sacrifices as did the Jews under the old covenant, but offer up our bodies as a living sacrifice, which is but reasonable.

This is not only a new covenant, but also a covenant of peace. Ezsk. 34: 25. When God sent his only begotten Son into the world, he also sent a convoy of angels, chanting the blessed news: "Glory to God in the highest, and on earth peace good will toward men." Luke 2: 14. Then, if we are children of this covenant of peace, we cannot, under any circumstances, engage in carnal warfare. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14: 27. Ah, yes, not as the world giveth. The world gives peace at the point of the bayonet, but Christ through love; and to be his faithful followers, we must go forth having our feet shod with the gospel of peace, as did the apostle Peter, when he preached peace through Jesus Christ to the Gentile Cornelius.

Under the old covenant God's children were permitted to pursue their enemy even unto death,—"eye for eye, and tooth for tooth." But under the new, Jesus says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44. "Blessed are the peacemakers: for they shall be called the children of God." Verse 9.

The prophet Zacharias tells us that it is also a holy covenant. This being true, we should strive after holiness, for without it no man shall see the Lord. The prophet also insists that we remember this holy covenant; and it is well, too, that he has forewarned us of this, as we are so prone to forgetfulness. When all goes well with us, we forget the poor and needy; and, possibly, the covenant we made with God through Christ Jesus to be faithful until death. How soon the children of Israel forgot their covenant with God!

It is also an everlasting covenant, and shall reach down through the ages to come. May we, then, live in remembrance of this new, peaceable and holy covenant, that we may forever dwell in the "many mansions" that are being prepared for God's children. In conclusion, permit me to plead with those who have broken their covenant with God, that they renew it at once; for,

"Time is now fleeting, the moments are passing,  
Passing from you and from me;  
Shadows are gathering, death-beds are coming,  
Coming for you and for me."

Spicer, Ore.

### TO WHOM SHALL WE GO?

BY A. HUTCHISON.

"And now, Lord, what wait I for? my hope is in thee." Psa. 39: 7.

HERE it will be noticed that David asks a question, and also affirms a fact. And where is the individual who may not use the same language? The question, "What wait I for?" would be difficult for any one to answer satisfactorily. When we contemplate our relation to the Lord, we must see that we are dependent upon him for the food, for both body and soul. Then well may we ask the question, What wait I for?

We look to the Lord for the early and latter rain, without which we cannot live in this world.

And what is true in the natural world, is true in the spiritual. God may send us drench of rain and sunshine, yet we will not be benefited by it unless we plow and sow and vate. So, as long as we hold our services from the Lord, our hope for a blessing must fail, because we do not place ourselves in range with his conditions of mercy. The Lord has not promised to bless us, or to save us, as we keep at a distance from him. "Draw nigh to God, and he will draw nigh to you." Jas. 4: 8. Here it is clearly shown that he does not promise to save us at a distance.

Then, why stand off at a distance, and say, "David, 'Now, Lord, what wait I for? my hope is in thee?'" And yet how many are doing this thing,—looking for salvation by Christ,—but holding themselves out of his service! Is it unreasonable to expect Jesus to save us while we are serving his most inveterate enemy? But perhaps you are ready to say that you are not the enemy? Well, Jesus himself says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12: 30. Man, in this land of Bibles, is left without excuse if he is not a servant of the Lord, and therefore need not ask, "What wait I for?" Whenever we are willing the Lord is ready.

### REBUILDING THE WALL.

BY S. B. MILLER.

"The wall of Jerusalem is broken down. . . . one had his sword girded by his side and so builded."—1: 3; 4: 18.

WERE we to begin a close investigation of the condition of Israel, we would hear the news coming from many directions, perhaps out of every midst, "They are in great affliction and reproach. The walls of Jerusalem are broken down."

Israel has grown careless. We are too busy with the cares of gaining control of the property of Canaan. What sorrow, when asking concerning the welfare of Israel, to hear, "The project is stopped; the Sunday school is dying; the church services are poorly attended."

Reflect upon these things! Is it not a sad state? Where is the cause? Are we not careless and yet in our sins? Nehemiah investigates, weeps, fasts and prays. He is aroused to action. He takes steps to accomplish a revival. He plans his work to engage the services of all. It must be done and done now. He is ridiculed by the heathen. "What is this thing that ye do? ye rebel against the king?" "What do these idle Jews? will they sacrifice? will they revive the stones out of the heaps of rubbish?"

So we may expect to be ridiculed by the world. They may make sport of our plans; ridicule our strength; scorn our faith, yet "the Lord God of heaven will prosper us; therefore we will build." Neh. 2: 20.

Nehemiah was slandered. "It is reported . . . that thou buildest the wall, that thou mayest be their king." They were accused of selfish motives, and so are we too often falsely accused, even by our own brethren. It is "reported" that we labor for power, honor or self-glory—"that thou hast appointed prophets to preach of thee." It is "reported" that we have only hired to sing praises of us and our work! All these false accusations? Surely there is reproach!

There were conspiracies against Nehemiah's plans for the rebuilding. The opposers were very wroth, because their ridicule and slander did not stop the work. "And conspired all of them together." But yet it was of no avail. "Be-



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afraid of them; remember the Lord which is great and terrible, and fight for your brethren, your sons, your daughters, your wives and your houses." The combined strength of secret societies, whiskey trusts, and Satan's combinations, should only put us on our guard, and urge us to strive harder for the salvation of our neighbors,—sons, daughters, wives and husbands. Think once again, brethren, of the cause for which you gave a life-enlistment! Are we not forgetting our work and too much at ease in Zion?

There was treachery used to get Nehemiah in their power. "Come, let us meet together, in the plain of Ono." But cherish his reply, "I am doing a great work, so that I cannot come down." How often are we tried by those against us, asking us to come down into the plain of Ono, and meet together!

Brethren, our work is a *great* work. We have need to be upon the wall, and labor to make our refuge secure, and not go down on a level with all the works of iniquity, and have all things together. We cannot come down. Arise! Arouse! Find work for every one and endeavor to have them labor, even with the sword by their side. Let all work, and work in *families*.

Girard, Ill.

### SCIENCE.

BY J. S. FLORY.

SOME people look askance at science as though it was of doubtful propriety. True science is nothing more or less than the discovery of positive law. Applied science is nothing other than bringing into use principles that are eternal. In the marvelous inventions of the age, we discover nothing that might be truly called the works of man. Man has only discovered what has ever had an existence with the Eternal Author of all things. Man may invent means to an end in the development of scientific principle, but the principle itself is co-eternal. Cause is an inalienable right belonging to God only; but in the development and application of scientific principles, the effects are brought out.

The science of the Bible—the science of the redemption plan of salvation—is nothing more or less than the eternal principles of God revealed to man. By scientific investigation—that is, by getting at a proper understanding of the principles of God's universal and eternal law governing man's spiritual being—we are capable of applying those principles understandingly, and thereby attaining to a standard of divine relationship with God.

Through the Godman, Christ, the manifestations of God's holy attributes—or eternal laws of love, grace, and mercy—were brought to our comprehension. We cannot say God originated new principles in the New Testament economy of favor to man, but that he more fully set forth co-eternal principles in a more comprehensive sense.

The sayings of God are not to be looked at as being right, simply because he has said so, but we recognize the fact that he says what he does because it is right. To steal, to covet, to bear false witness, are not wrong simply because God has forbidden them, but they are wrong from an eternal principle that always existed and always will exist. Principles in opposition to God's nature and character were wrong and always will be wrong. That is why there is a devil. It is because there is an opposing force to right; and just so long as there are men and women living in opposition to what is right in families, churches or nations, we shall have devilish influences therein.

There is not a principle held and applied in the great Gospel of the Son of God but what is in es-

sence and power, the manifestation of God himself. When the same is held, practiced and properly applied to any department of church government, it is a matter of divine order, and in no sense can it be said to be of human origin. Man may, as an agent for God, in Christ's stead, preach the Gospel, enforce its precepts, evolve ways and means to an end in harmony with the rules of eternal right, and the results be grand and glorious in the enlargement of the kingdom of Christ; but as to the cause back of all the effects, it is God in his eternal, ever-existing and unchangeable self. In every principle of right, as held and practiced by the church, we must remember that it is none other than God's own development, in his divine purpose, to fashion into form the essentials of the transforming power of his own attributes.

Oh, what folly, what an echo of a demoniacal spirit, to say the adornments of the body, accompanying the meek, humble and quiet spirit of a true disciple of Christ, are the outgrowth of man-made enactments! If to attribute to Christ his power to work miracles, as coming from Beelzebub, was stamped as an unpardonable sin, how much less the sin of those who flippantly and boldly ascribe the application of the true principles of non-conformity to the world as the result of unauthorized law?

Satanic opposition, as of old, masses his power against the supposed weakest part of the citadel wall. Letting go of small things, it prepares the easy passport to the great whirlpool of utter ruin. Thousands have gone that way, and thousands more are on the road. Broken vows, like the broken vehicles of a routed army, strew the way, but as the road is broad, there is plenty of room to pass on worldward and hellward.

Chicago, Ill.

### "THE JEW OR ISRAEL."

BY S. N. MCANN.

"They are not all Israel, which are of Israel, neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called."—Rom. 9: 6, 7.

To the casual reader many of the prophecies concerning the Jew or Israelite are misleading. Much error and many wrong ideas prevail because the term Jew is made to mean a Jew by blood and the term Israel only another expression for the same blood relationship. None dare question that the Jewish race by blood is clearly marked, a distinct and separate people from all other people.

It pleased God to call out from the people of the earth, nearly two thousand years before Christ, Abram, a man who believed him. Because of Abraham's faith God blessed him and promised to bless through him all the families of the earth. Gen. 12: 3.

Abraham's faith made of him a great nation. This nation through his grandson, Jacob, received the name of "Israel," that is "Prince of God" or "Soldier of God." Many years afterward the Israelite was designated as a Jew.

The old Israelitish nation, the Jew, the blood relatives of Abraham, are not the Jews, are not the Israelites, are not the children of Abraham, who become subjects of prophecy and promise in the Scriptures. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." Rom. 2: 28, 29.

The tendency is to ignore this Scripture whenever the term Jew is mentioned and every promise and every prophecy is run back into the letter, and we read with a veil over our faces.

Every person, who truly believes God and accepts Christ, is radically a Jew, a real heir of Abraham, a living witness of the truth of the promise that "in thee shall all the families of the earth be blessed."

"They are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9: 6, 8.

As Abraham was made a child of God by faith, so we are made children of God by faith. We are strictly children of Abraham,—the real sons and daughters of Sarah. Thus the promises to Abraham's descendants are our promises, his God is our God, his blessings are our blessings,—we are indeed his real heirs. In our study of the prophecies and promises of the Scriptures to the Jew and Gentile may we ever remember that the term Jew means more than blood relationship,—that he who is an unbeliever is a Gentile, no matter what his blood.

Remembering this vital truth, some things which would otherwise be very mysterious will be clear and refreshing to the believer. To thus make a Jew, an Israelite, a child of Abraham, a son, a daughter of God by faith and not by the works of the law, nor by blood, solves the great problem of election, that seems to be so puzzling in the minds of many, as treated in the ninth chapter of Romans.

Oh that we could all believe God, and become true Jews, Israelites indeed, heirs and joint heirs with Christ!

Cumberland, Md.

### IF CHRIST SHOULD COME.

SUPPOSE Christ should come again and repeat his teachings, how would the modern New Yorker receive him? This is a question answered in the New York Recorder by several prominent clergymen of that city. Charles H. Parkhurst replied to the inquiry: "Just as the Jews did." He explained that while he would not be crucified, he would be gotten rid of in some way, because there was no more fellowship between righteousness and unrighteousness to-day than there was when St. Paul wrote. F. DeCosta said: "Multitudes of his pretended disciples would rise up and cry, Crank! Lunatic! Anarchist! Away with him! The stock gamblers now established in the best pews would feel his scourge, and the philanthropists who are stealing at wholesale to give at retail would also hate him."

E. E. Enos judged that he would be received by an exceedingly small minority. O. H. Eaton held that human nature was the same now as in the first century, but that Christ would escape crucifixion not alone by reason of the growth of Christian ideas, but because of the growth of civilization. Robert Collyer simply remarked: "He would have a very hard time." Joachim Elmen-dorf opined that some would receive him with joy and others would raise the cry, Crucify him! To the same effect was the reply of Dr. Robert McArthur, who added: "To thousands upon thousands in all our cities the announcement that Christ had come would be the most joyous sound. He would certainly be received with fuller sympathy, with greater respect, and find a much larger following than before." The Jewish Rabbi, Mendez, replied: "Sorrow, chagrin and disappointment would surely be his lot. In those parts of Christendom which persecute Jews he would be ridiculed. The warring Christian sects would perplex him. The synod of the Presbyterian church would probably condemn his views on infant damnation, and as a Jew his very presence would be objected to in the Union League Club and many other places."



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Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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BRO. W. B. STOVER will probably locate in Waynesborough, Pa., and spend the approaching season in evangelistic work.

BRO. W. A. GAUNT may now be addressed at Belington, Barbour Co., W. Va., instead of Burlington, Mineral Co., as heretofore.

BRO. LEWIS W. TEETER is making excellent progress with his Notes on the New Testament, and will likely have the work out by next Annual Meeting.

WE can now fill orders for a few copies of the Full Report at 25 cents each. About twenty-five copies were returned to us by agents who had not disposed of them.

WHEN the Lord made tobacco he doubtless intended it for some good purpose, but if Satan has not been instrumental in perverting its use we would be pleased for some one to tell us who has.

AT the recent District Meeting in Texas Bro. Henry Brubaker was elected a member of the coming Standing Committee. He is probably the first member-elect for 1894. The meeting sends one petition to the Annual Meeting. An extended report will appear next week.

WRITING from Clay City, Ind., Bro. B. F. Goshorn says: "The Brethren of the Lick Creek congregation, Ind., aided by Bro. Charles Campbell, of Shidler, Ind., are now in the midst of a series of meetings, which began on the 19th inst. The attendance is good, interest increasing, but Bro. Campbell fears he is going to give out. He was unwell when he came, but thought he would make the attempt. More later."

ELD. DAVID PRICE, of Mt. Morris, Ill., Moderator of our last Annual Meeting, arrived last Thursday evening and remained until Monday. He preached in the Chapel Sunday, both morning and evening, giving us two very practical and excellent sermons. During his stay among us he visited most all of the residents of College Place. He was the guest of the editor's family Saturday night.—*Educator, McPherson, Kans.*

THE Brethren in Polk County, North Carolina, have just closed a grand midsummer meeting with twenty-seven additions. This shows the good results of earnest preaching during the summer months. And, by the way, some of our ministers who have not much elbow-room might do well to turn their attention to some of the Southern fields.

WRITING from Rockingham, Ray Co., Mo., Bro. Andrew Hutchison says they are having delightful weather and large congregations. He expects to close his work the 28th, return home to remain a few days, and then to commence a meeting at Conway Springs, Kans. He has already received more calls for meetings than it is possible for him to fill this season.

LET those who are preparing for protracted meetings the approaching season prepare themselves to do some of the soundest preaching of their lives. The time is here when most people will not endure sound doctrine, hence the importance of special preparation. We do not mean abusive preaching, for that always does more harm than good, but we mean intelligent, earnest and discreet Gospel preaching.

IT is to be regretted that we have not had more evangelistic efforts among the churches during the summer months. In localities where midsummer meetings have been held they have proved quite a success, and there is no reason why they may not be made a general means of grace among the churches. Satan does not suspend his efforts among the masses during the heated season, and why should the ambassadors of the cross? And now, since much time has already passed, let our brethren enter upon the work unusually early this fall, and prosecute it with energy. Churches should also not be too particular about the time for their protracted efforts, but try to suit themselves to the time favorable to the ministers whom they call to labor for them.

A MINISTER recently said that *baptizo* in the New Testament did not always mean to immerse; it sometimes is rendered "wash," and for that reason he performed the rite of baptism by sprinkling and pouring. Since the word is sometimes rendered "wash," why not perform the rite by having the "bodies washed with pure water," as directed in Heb. 10: 22? Sprinkling is for the heart, not the body. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," is the way Paul understood it. Heb. 10: 22. Pouring pertains to the Spirit, and not to the water. "And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh." Acts 2: 17. Why not leave it as the Bible has it? Washing with water for the body, sprinkling for the heart, and pouring for the work of the Spirit.

LAST week we spoke about members who attend our schools leaving their fine clothes and jewelry at home. The better way is not to have such things at all, but for Jesus' sake, and for the sake of others, do not take them along to school. Let every member who attends our schools resolve that he or she will bring only the good, and help to cultivate that alone which will be for the purity of the church and the good of humanity. Our schools, as well as our churches, need help along this line, and we look to our young people for it. And any young men and young women thus working for the Lord will be a power for good. Shall we have this help? That is the practical question for each one to decide. Are you going to work for the church or for the world? Decide this question as though your life depended upon it, and take your stand for the church.

A NUMBER of the members are sending money to Bro. J. G. Royer, of this. This is a mistake. All money intended General Missionary Committee should be sent to the Secretary, Galen B. Royer, Mt. Morris, who has been authorized by the Board to receive and report the same. For further particulars consult the standing missionary head in the Messenger.

IT is sometimes preached that only the righteous are to be resurrected from the dead. Paul affirms "that there shall be a resurrection of the dead, both of the just and of the unjust." Acts 24: 5. This he learned from Jesus, who taught the Jews, saying: "The hour is come, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. These two Scriptures settle that question. But the righteous will come forth from their graves one thousand years after the wicked, and will have the pleasure of seeing Jesus during that period. Rev. 20: 4, 6.

THERE is one thing that zealous preachers sometimes do that is not only wrong but much against their work. We refer to the habit of talking unbecomingly about other preachers. They generally do it on the sly, and confidentially, but that makes it all the worse. They cannot speak respectfully about their brethren, let them keep still, or talk of anything else. This thing of intimating that this and the other preacher is not sound, faulty in some manner, is cruel, and does great damage. When we are asked concerning the standing of a preacher it is time enough to speak, and even then we should speak with fear of God. It is, indeed, a fearful thing to speak reproachfully of an ambassador of Christ.

PEACE principles have triumphed again year ago matters appeared a little serious in the United States and England concerning the seals in Behring Sea. For a month or more large dailies were full of war articles. A better judgment of the two countries prevailed, and they agreed to arbitrate their differences. This was done and the decision made a few days ago. Thus an important international question has been settled and a bloody war averted. We trust to see the day when all will in this manner settle their differences. The nations of Europe should agree to settle their differences, they could at once disarm, standing armies and return to their homes, families millions of soldiers who are no more than a burden to taxpayers.

LET the missionary question receive attention at all of our District Meetings. It is a matter of too great importance to leave to the close of the meeting, when the time is too limited to give it the attention it justifies. There is not a District in the land that does not have within her bounds a number of isolated and new points where the Gospel should be made known to the people. It is our purpose to place their very best available missionaries in these points. These things of arranging for missionaries should be placed in the field as early as possible. This thing of arranging for missionaries is not a matter of merely fill appointments at these points, but of missionary labor, nor is it likely to be done by building up churches. Men are needed who will earnestly engage in missionary efforts at neglected points, and cling to them as to a rock until churches can be built up and placed in a working condition. Here is a line of work for our District Meetings worthy of the most serious and prayerful consideration.



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In the New Testament times it was plain "Pe-ter," "James," "John" and "Bro. Paul," but now a minister thinks he is nothing without "Rev.," "D. D.," "LL. D.," or something of the kind attached to his name. Some of the unscriptural "Revs." would adorn (?) the names of some of our ministers in the MESSENGER, now and then, did we not apply the blue pencil occasionally.

DURING the summer, while ministers were giving more attention to secular pursuits than the preaching of the Gospel, Satan kept his agents busy sowing tares among the wheat. It is now going to require an unusual amount of labor and skill to keep the tares from killing out the wheat in some localities. We already hear of congregations where Satan has done serious damages in this respect, and it therefore becometh the ambassadors of the cross to double their diligence in the interest of the kingdom and the salvation of souls.

We are glad to learn that our short editorial a few weeks ago, about "Minutes Enough," has been favorably received. We trust it will receive due consideration by all the District Meetings soon to assemble. These meetings should learn to depend more upon their own efforts and not so much upon the Annual Meeting. Our Annual Conference has expressed its mind on most questions with sufficient clearness to enable any congregation or District Meeting to arrive at a very satisfactory conclusion on any ordinary question that is likely to come up. We should also learn not to depend too much upon the Minutes, but appeal more to the Gospel. The object of our Minutes is to unify our people on their understanding of the Scriptures, and this has been very successfully done. If we wisely profit by what we already have, it is probable that we need place very few more decisions on our Minute Book. Our understanding of the Scriptures is such as to afford very little ground for misunderstandings if we only exercise proper wisdom and becoming Christian charity. Then, if queries must go to the Annual Meeting, see that they go there in good shape, even if they have to be deferred a year or more for that purpose.

THE Locating Committee has decided that the next Annual Meeting is to be held at Meyersdale, Somerset Co., Pa., on the Baltimore and Ohio Railroad. This insures favorable railroad privileges and good accommodations. Meyersdale is a place of about 3,000 population, in the midst of a large settlement of open-hearted Brethren, who know how to dispense the genuine Pennsylvania hospitality. This will make the fifth Annual Meeting for Somerset County since 1841, the last having been held in Meyersdale in 1873. Meyersdale for some years figured rather prominently in our periodical literature. It was here that the *Christian Family Companion*, under the editorial management of H. R. Holsinger and J. W. Beer, both of whom are now located in California, saw its most flourishing period. The paper finally fell into the hands of the lamented Eld. James Quinter, and its name was changed to *The Primitive Christian*. Later it was moved to Huntingdon and consolidated with the *Pilgrim*. Since then the location has not been so conspicuously before our people, but the Annual Meeting of 1894 will once more bring the place prominently before our Brotherhood and awaken a flood of memories. Somerset County has also played a very prominent part in the history of the Brethren in the West, and furnished material whose influence is felt in nearly every Western State. The Meeting in that County, with such railroad favors as the B. & O. has been accustomed to giving, means a large representation from the West.

Now and then we receive communications severely criticising this or that movement or work in the Brotherhood. It is the simplest thing in the world to find fault and point out defects. He who does so may have his mission, but it is certainly not a creditable one. We much prefer hearing from those who can tell us how to remedy defects and avoid evil consequences. Instead of trying to pull down or discourage movements, set on foot only after careful and prayerful consideration, let something better be proposed. He who exercises his mind in contriving ways and means better than those now in existence will find a corresponding improvement in his own mind and conduct.

#### OUR SCHOOLS.

IN all parts of our Brotherhood are parents preparing to send their sons and daughters off to some educational institution. Many of these parents are poor, and most of them are quite limited in education themselves; nevertheless they feel a deep interest in their children and a great concern for the coming generations, and desire to do their part in preparing their children for the stern realities of a busy life. To do this many sacrifices must be made, especially by the poor. Hundreds of our readers would be astonished if they only knew the sacrifices being made upon the part of both parents and children in the interest of education. Instances come to our notice where sisters work by the week to earn money to help a brother through school. Then, on the other hand, brothers save their earnings in order to aid an earnest sister to complete her education. Scores are aided by generous-hearted people who say nothing to others of their commendable liberalities. All these things speak well for the present generation, and we have reason to believe that the good fruits may be seen in coming generations.

In the education of our children we should not look to mind culture alone. The soul as well as the mind is in need of special training, and children should be sent to those schools where due attention is given to both. For this reason our people should patronize our own schools. Those who send their sons and daughters to other institutions of learning are making a sad mistake. The saving of a few dollars may result in the loss of the soul. While our schools may not always be the means of leading those who attend them to Christ, the tendency is nevertheless in that direction. It is wise for parents to keep their children under the influence of our church as long as possible. By so doing they help them to imbibe doctrine that may lead them to Christ sooner or later. Those who send their children to other schools expose them to influences that must necessarily lead them away from the church, and be the means of them ultimately uniting with other churches. So we urge parents who send their children from home to complete their education to select one of the Brethren's schools.

Besides, we ought to help build up our own educational institutions. We need schools, and the age is here when our people will have them. We therefore should patronize them, giving them our support, influence and counsel. If there is connected with any of our institutions of learning that which is not becoming the people of God, let us assist the managers in getting rid of it. This we can do to better advantage by giving the schools our support in connection with our advice.

J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

No. 54.—Mount Sinai.

ON the peninsula upon which the children of Israel wandered so many weary years, there are three groups or ranges of mountains. In the northwest is a group of which Mount Serbal is the highest peak. In the southeast is the group about the peak of Urum Schomer, and in the east is a central cluster in which Mount Oatharine towers above all the rest. In this group is Mount Sinai, one of the most remarkable mountains, not only in the whole peninsula, but one among the most remarkable in the world. It rises to a height of seven thousand three hundred and three feet above the sea level, and is high enough to present an imposing appearance from the plain below. The range is known as the Sinaitic Mountains, taking its name from its most noted peak.

We are now in one of the noted and interesting localities of the world. It was from "the throne of the Mount of God" that Jehovah spoke to Moses and promulgated the wisest and purest code of laws ever given to man. The Ten Commandments are in themselves a miracle, and they establish the divine call of Moses, and place him far above all ancient and modern lawgivers. The law proclaimed amid the clouds, the thunderings, and the lightnings of Sinai, has found its way into the codes of all the civilized and enlightened nations of the earth. That law, given more than three thousand years ago, still holds an important place and wields a wonderful influence in the world to-day. No wonder the mountain is a noted one, and that it has been said that Mount Sinai looks like "a huge altar" of incense. There it stands in solemn silence and solitary grandeur, surrounded by death and desolation, and reflecting the terrible majesty and holiness of God. In ascending Jebel Musa\* and Ras Sufsafeh,† where Moses communed with the Infinite Jehovah as no other mortal ever did, I was overwhelmed with this idea. Such a sight of terrific grandeur and awful majesty I never saw before, nor expect to see again in this world.‡

It was also here that God spoke to Moses from the midst of the burning bush and made known to him his purpose concerning Israel, and that he, the shepherd and the great scholar, had been selected to lead the people out of the Egyptian bondage. And from this place the future leader and lawgiver set out on his great mission, which was to terminate so successfully in the end. It was here, after the Israelites had been divided by the hand of the Lord through his servant Moses, that the people, having been corrupted by their long intercourse with an idolatrous nation, lapsed into the same sin. And how natural it was for them, that in their idol worship they should select the Egyptian god Apis, and have Aaron make for them a golden calf. They had seen the worship of the calf at Memphis and Heliopolis, and they now selected it. It was to this mountain that the prophet Elijah fled from the threats of Jezebel after the slaughter of the priests on Mount Carmel, and it is to be noted that after the giving of the law, the Old Testament refers but once to Mount Sinai, and that one time is in connection with the prophet's flight.

The mountain consists of two peaks, Jebel Musa, or "Mount of Moses," and Ras Sufsafeh, or

\*Mount of Moses.

†A peak adjoining Mount of Moses.

‡"Through Bible Lands," Page 172.



"Peak of the Willow." Schaff says, "The former is the traditional, the latter, as I take it, is the real spot of the giving of the law; but both together must be included in the 'Mount of God,' and the scene of the giving of the law." "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19: 16-18

Like many other localities mentioned in the Bible, Mount Sinai, or rather the place from which the law was proclaimed, has been the subject of considerable controversy. This grew out of the fact that the Justinian monks, when they first went to Sinai, without investigation decided that Jebel Musa was the place, and hence gave it the name of the Mount of Moses. This tradition was generally accepted until travelers began to examine the surroundings carefully, and it was found that this peak did not meet the Scriptural requirements, and that in its sister peak, Ras Sufsafef, all the conditions were found. The Bible conditions as to the mountain from which the law was given are as follows:

1. There must have been a great plain at the foot of the mountain where the people could assemble to hear the law, from which they could see the cloud, the smoke and the lightnings. Ex. 19: 16.
2. They must have been near enough so that they could hear the voice of the trumpet which, when they heard, caused all the people to tremble.
3. The plain must have come up to the foot of the mountain, for the Lord commanded Moses to "set bounds unto the people," so that they should not go "up into the mount, or touch the border of it."

These conditions are exactly met in the Peak of Sinai, known as Ras Sufsafef. At the foot of the mountain is the great plain, er Rahah, which contains two million square yards, and is so large that the whole camp of Israel could find room upon it. Dean Stanley, Schaff, Robinson, and others, clearly identify this as the point from which the law was given.

Robinson says: "While the monks were engaged in lighting tapers and burning incense, we determined to scale the almost inaccessible peak of Sufsafef before us, in order to look out upon the plain, and judge for ourselves as to the adaptedness of this part of the Mount, to the circumstances of the Scriptural history. The cliff rises some five hundred feet above the basin; and the distance to the summit is more than half a mile. We first attempted to climb the side in a direct course, but found the rock so smooth and precipitous that after some falls and more exposures, we were obliged to give it up, and clamber upwards along a steep ravine by a more northern and circuitous course.

"The extreme difficulty and even danger of the ascent was well rewarded by the prospect that now opened before us. The whole plain el Rahah lay spread out beneath our feet, with the adjacent wadys and mountains. Our conviction was

strengthened that here or on some of the adjacent cliffs, was the spot where the Lord 'descended in fire,' and proclaimed the law; here lay the plain where the whole congregation might be assembled; here was the mount that might be approached and touched, if not forbidden; and here the mountain brow, where alone the lightnings and the thick cloud could be seen, and the thunders of the voice of the tramp be heard when the Lord 'came down in the sight of all the people on Mount Sinai.' We gave ourselves up to the impressions of the awful scene, and read with a feeling that will never be forgotten, the sublime account of the transaction, and the commandments there promulgated in the original words as recorded by the great Hebrew legislator." Ex. 19: 9-25; 20: 1-21.\*

Dean Stanley says of the same place, "I am sure if the monks of Justinian had fixed the traditional scene on the Ras Sufsafef, no one would, for an instant, have doubted that this could be the only spot."

Schaff, in referring to this matter, says, "I fully satisfied my mind that Ras Sufsafef is the platform from which the law was proclaimed. Here all the conditions required by the Scripture narrative are combined."

"A calculation made by Captain Palmer, from actual measurements taken on the spot, proves that the space extending from the base of the mountain to the water-shed or crest of the plain, is large enough to have accommodated the entire host of the Israelites, estimated at two million souls, with an allowance of about one square yard for each individual."† Bartlett, after surveying the district carefully, was forced to the conclusion that this was the great pulpit from which the law was given, and did not hesitate a single moment to add his vote "to that of Robinson, Stanley, Palmer, Holland, and the whole Ordinance Survey."

It is interesting to know that there is a locality at Mount Sinai that meets all the Scriptural requirements, and that all questions as to the place are settled beyond any reasonable doubt.

Dr. Bartlett gives the following account of his approach and visit to Mount Sinai: "Meanwhile we were toiling up the rough and rocky pass of a huge mountain gorge, flanked by somber, weather-beaten cliffs of dark red, occasionally seamed with colors, and near a thousand feet high. The pass, though much longer, was scarcely more difficult than parts of that the day before from Hebron to Solaf. Our sheik pressed us repeatedly to dismount, apparently under the pretext of insecurity, but we declined. We wished to test the security of the pass. One of our camels lay down twice with his rider, and required vigorous measure, and uttered a deal of growling, before he would get up and go on. We did not wonder that the loaded portion of the camels was sent around seven hours farther. The encumbered portion of the Israelites could hardly have climbed this pass, although their leader might. In two places I observed Sinaitic inscriptions. When we halted to lunch, at the top of the steepest part of the pass, and close by the source of the little brook, we turned over a stone and found a scorpion of goodly size, but now motionless with cold.

"From this place the ascent was much more gradual, though constant, till in another half

hour Jebel Musa (the Mount of Moses) sight at some distance to our left. After a few minutes more of ups and downs, with a stream rushing vigorously down in T'lah. We soon crossed one source of issued from a palm tree on our left, and another source running down from the our right. We still continued ascending smooth slopes, till, three-quarters of an hour we stood on the water-shed and looked long, broad plain of er Rahah (the Plain assembly), upon the mountain rising at the other end, — the 'mountain that touched.' The first thought was, What a mirable place for a great encampment in this respect what a contrast to any plain immediate neighborhood of Serbal! Here a distant peak to our right, could be residence formerly built by Abbas Pasha, on the left of the Mount of Moses, Convent of St. Catharine; and on the right mountain, the gardens of the former convent, St. Mary, St. Peter, and St. Paul. The valley was smooth; and, with the scanty desert herbs, now entirely bare, at a different season, Mr. Holland writes has seen it a vast green, with blades springing up in every direction over it."

"In the clear desert air the mountain close at hand; but it took half an hour water-shed to reach the foot of Ras Suf northern peak, and ten minutes more Wady ed Deir (the 'Valley of the Convent') where we passed the 'Hill of Aaron' on the right. We observed that the convent gardens were washed, and a considerable part of the high ruined, by torrents that had descended the mountain, prostrated the walls, and away the trees. We passed a little stream running down the valley, and in a few drew up at the convent walls, having twenty-three hundred feet from our encampment. Two or three of the monks stood on a terrace of the convent, watching our approach, and with scarcely a minute's delay, we through the little iron gate over the remaining snowdrift, wound our way through a narrow passages, into a small, open courtyard, mounted a rude wooden stairway to the room. Here we were ceremoniously received, refreshed with some kind of conserves, and quantities, araki (which we did not care for) and more execrable French than often find a lot of man to hear. As our tents had no room we were to spend the night here, and we found very comfortable rooms of fair size, with divans and cushions around the sides in one corner, a table, and a rude washstand. Afterward found good reason to suppose these rooms had more occupants than appeared to the eye.

"From the door of our room, which opened out of a long gallery, we overlooked the pile of buildings which forms the interior of the convent, among which are a church, a mosque in fraternal proximity. The church dates back as far as the time of the Crusades, but claims Helena as the builder of it. The mosque is declared to have been a votive offering, which saved the convent when the Saracens made a general destruction of such establishments. The enclosing wall of the convent, forty or fifty feet high, were built by Justinian when the empire was losing its

\* "Biblical Researches," Pages 157, 158.

† "Desert of the Exodus," Vol. I, Page 117.



(Moses) came in. After eight-  
 days, we reached  
 down into Wady  
 force of it, which  
 effi, and we saw  
 on the rocks on  
 sending a wide,  
 of an hour more,  
 looked down the  
 the Plain of As-  
 being sharply at  
 that could be  
 s, What an ad-  
 vantage; and in  
 any place in the  
 all High up, on  
 could be seen the  
 s Pasha; before  
 Moses, was the  
 the right of the  
 mer convents of

The surface of  
 the exception of  
 bare, although  
 writes, 'that he  
 blades of grass  
 ver it.'  
 mountain seemed  
 hour from the  
 as Sufsafeh, its  
 more to enter  
 the Convent'),  
 on' on the left.  
 dens were badly  
 t of them well  
 descended from  
 alls, and swept  
 little stream now  
 a few minutes  
 having ascended  
 our encampment.  
 on a flat roof  
 g our approach,  
 day, we entered  
 the remnant of a  
 ough a series of  
 open court, then  
 to the steward's  
 sly received and  
 nserve in small  
 t care to drink),  
 often falls to the  
 had not arrived,  
 and were shown  
 r size, provided  
 the sides, a bed  
 washstand. We  
 o suppose that  
 than first ap-

which opened  
 ed the irregular  
 ne interior part  
 e a church and  
 y. The Greek  
 ne of Justinian,  
 r of one tower.  
 been a precau-  
 nvent at a time  
 destruction of  
 ng walls of the  
 were begun by  
 ising its hold on

the East, and completed by Napoleon's general,  
 Kleber. But the monastery was founded far ear-  
 lier than Justinian. In the fourth century the  
 region of Sinai was full of hermits; Eusebius re-  
 fers to them early in the third century; and it is  
 probable that the Egyptian and Syrian persecu-  
 tions of the second century compelled them to  
 find here a refuge. The place has venerable as-  
 sociations." \*

The persecuted Christians fled to this mountain  
 as Elijah fled from the threatenings of Jezebel,  
 and carried with them many of their sacred  
 books; this accounts for the fact that in the con-  
 vent have been found a number of exceedingly  
 interesting manuscripts. But none of these ex-  
 ceed in interest the copy of the New Testament  
 by Tischendorf. It is a remarkable coincidence  
 that on the same mountain where the law was  
 given to Moses, was preserved the most perfect  
 manuscript copy of the Gospel now known to  
 exist.

It was on May 12, 1844, that Tischendorf left  
 Cairo for Mount Sinai. Crossing the desert by  
 the usual route, he reached the sacred mountain  
 twelve days later, and was cordially received and  
 entertained by the monks of the convent. While  
 searching in the library he discovered in the cor-  
 ner of the room a box used for rubbish. In this  
 box he noticed some parchment leaves, and his  
 practiced eye at once saw that the writing was in  
 the Old Greek capitals, known as uncials, and  
 that it was a part of the Old Testament written at  
 a very early period. It proved to be a part of the  
 now famous copy of the Scriptures, the oldest  
 now known to exist, but at that time he was able  
 to find only a few leaves of the parchment. Ten  
 years later he made another trip to Sinai, but  
 failed to discover the coveted treasure. Finally,  
 in 1859, fifteen years after his first trip, Tischen-  
 dorf succeeded in gaining from the Russian Gov-  
 ernment financial aid and moral support, which  
 enabled him to visit Sinai again. He reached the  
 place Jan. 31, 1859, and began his search for the  
 missing leaves; but he searched in vain, until the  
 afternoon of Feb. 4, when the steward of the con-  
 vent called his attention to a manuscript which  
 he had laid away. To the great joy of the Ger-  
 man scholar it proved to be the missing manu-  
 script, an entire copy of the New Testament, and  
 a part of the old. His long, patient search had  
 been amply rewarded. The discovery has made  
 his name famous. After many perplexities and  
 difficulties he was enabled to make a copy of the  
 manuscript, and finally succeeded in placing the  
 original in the library at St. Petersburg, Russia,  
 where it still remains. We now have photo-  
 graphic copies of the original.

This valuable manuscript contains twenty-six  
 books of the Old Testament, all of the New, and  
 the Epistle of Barnabas, with a part of the Epis-  
 tle of Hermas. It is justly regarded by scholars  
 as the most important manuscript copy of the  
 New Testament now known to exist. Tischen-  
 dorf rendered valuable service to Christianity by  
 his valuable discovery, and his persistent efforts  
 to secure this copy of the Scriptures. His  
 name will be associated with the New Testament  
 until the end shall come.

Dr. Schaff visited Tischendorf sometime after  
 his discovery and says: "He was got the happiest  
 theologian I ever knew. He never got over the  
 intense satisfaction of the discovery which would

\* From Egypt to Palestine," Pages 261-264.

immortalize a man of far less learning and merit  
 than Tischendorf. His indomitable perseverance  
 in the search and subsequent publication of the  
 manuscripts in these forms is almost without par-  
 allel in the history of literature. He lived long  
 enough\* to utilize this and all other important  
 sources of the text in the critical apparatus of the  
 eighth edition of his large Greek Testament."

D. L. M.

#### WATER FROM THE JORDAN.

ONE would hardly think that people in this en-  
 lightened country could be so superstitious as to  
 attribute supernatural healing virtues to the mere  
 element water, just because it happens to come  
 from the sacred stream in which the Savior was  
 baptized. But such is the case, as shown by the  
 following, clipped from the *Chicago Evening*  
*Journal*:

"Seven barrels of Jordan water have been re-  
 ceived at the custom house. They are consigned  
 to H. H. Goss, proprietor of a Holy Land exhibit  
 here, and it is his intention to distribute the sa-  
 cred waters gratis. Dr. S. Merrill, the United  
 States Consul at Jerusalem, who made the ship-  
 ment, vouches for the genuineness of the importa-  
 tion, which he says was taken out of the river at  
 the spot where, tradition says, the Savior was  
 baptized. Healing virtues are attributed to this  
 water by many persons. Collector Clark has not  
 yet decided what duties must be paid upon the  
 importation, and meanwhile it lies in the apprais-  
 er's warehouse."

BRETHREN from Kansas have called attention  
 to the omission, in the Minutes of last Annual  
 Meeting, of the call by Northeastern Kansas, for  
 Annual Meeting of '94. The omission was unin-  
 tentional, and by this notice it will be understood  
 that the call by Northeastern Kansas has not  
 been withdrawn.

J. G. R.

#### CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a  
 good meeting, send a report of it, so that others may rejoice with you.  
 In writing give name of church, County and State. Be brief. Notes of  
 Travel should be as short as possible. Land Advertisements are not so-  
 licited for this Department. We have an advertising page, and, if nec-  
 essary, will issue supplements.

#### Echoes from the Highway.

SATURDAY, July 29, I went to South Bend, Ind.,  
 and attended the harvest meeting, and also the  
 missionary meeting with the Brethren of the St.  
 Joseph congregation, at the Wenger meeting-  
 house. In the evening I was taken by Bro. Isaac  
 Early to the South Bend congregation. I attend-  
 ed the Sunday school next day, and two meetings,  
 and returned to South Bend next day. After  
 that I visited some old acquaintances in the  
 Portage Prairie congregation.

Aug. 2 I went to Mexico, Ind. At this point  
 there is a large arm of the church. Their new  
 meetinghouse is one of the most commodious and  
 substantial in the Brotherhood. I was told that  
 five hundred communicants could be seated at the  
 tables. There is a full basement under the  
 house, where is placed the furnace for heating  
 the house, and where the tables for ordinary  
 meals are arranged. I visited the Old Folks'  
 Home, and the Orphans' Home, two finely ar-  
 ranged buildings, put up and donated to the  
 church by Bro. Levi Miller. What a noble work  
 is here set on foot, and the energy and zeal, mani-  
 fested by the members in charge, bespeaks for it  
 success. Bro. Frank Fisher, with his wife, is the

Superintendent in charge, evidently the right  
 brother and sister in the right place. I wish all  
 brethren and sisters who read this and have one  
 spark of love for orphan children, who are cast out  
 on the cold charities of the world, would send and  
 get a sample copy of their paper, "The Orphan,"  
 and then add their mite to its support, and to the  
 cause in general. Such works of charity ought  
 to enlist the support of the General Brotherhood!

While I was there, I preached the funeral of one  
 of the inmates of the Home. Homes conducted  
 as this one are a grand blessing to the church,  
 and evidence the fact that in matters of charity  
 the church is superior to all other organizations  
 on the face of the globe. The beauty of it is, the  
 sin of secret infamy casts no dark shadow over it.  
 After a short series of meetings with the dear,  
 noble-hearted members of the church at Mexico,  
 I returned to Chicago. J. S. FLORY.

From Muscatine, Iowa.

Our home is located opposite Muscatine, al-  
 most five miles distant. During last winter and  
 this spring we were deprived of the happy privi-  
 lege of attending meeting owing to extreme high  
 water.

The future is quite promising. Any chancing  
 to pass this way will be welcomed among us. We  
 enjoyed a pleasant visit from Bro. Keller, wife  
 and two daughters, of Tipton, Iowa, formerly of  
 Hope, Kans. Bro. Keller and Eld. J. Zuck, each  
 in turn, have an appointment once every month,  
 ten miles from us. For two years I was the only  
 young member. I am glad to say there are sev-  
 eral now, though I never grew weary of meeting  
 with the older members. The MESSENGER is  
 highly appreciated, especially among isolated  
 ones.

I often heard it said that our people are very  
 sociable. Let us continue to be charitable, re-  
 maining interested in the welfare of others. In-  
 vite them to meeting, feasts and to our homes;  
 encourage and aid the ministry. Our feast is  
 held thirty miles away. I had the pleasure of  
 seeing a school-mate become one of us. Some  
 may say they are isolated. That will never ex-  
 cuse us. It pays to become Christians, following  
 the example God gave, though all may not be  
 sunshine, knowing that in each life some days  
 may be dark and dreary. But it will pay in the  
 end. STELLA M. GIBBS.

Aug. 8.

#### A Visit to Our Colored Members.

WIFE and I, sister Krider, and brethren Landon  
 West, B. F. Honeyman, John Rinehart and John  
 Dohner, left Dayton, at 4 P. M., for Washington  
 C. H., to attend the love-feast of our colored mem-  
 bers, to be held there in the city hall Sunday  
 evening, Aug. 6. We arrived in time for evening  
 services in the hall, where we met a little band of  
 faithful workers. There were sixteen present,  
 (colored). Among the number were Eld. Har-  
 vey Carter, from Frankfort, Ohio, and brethren  
 James and Charles May, both of Circleville,  
 Ohio, who are also ministers, and some of the  
 citizens of that place.

In my weakness I tried to tell them the story  
 of the cross from Rom. 1: 14-16. There was the  
 best of interest and encouragement from the  
 members with their "God bless you," "Preach  
 it, brother, preach it."

Thirteen of us went home with sister Hoosier  
 of that city, where we were kindly cared for dur-  
 ing the night. On Sunday morning at 10 A. M.  
 elders Carter and West addressed the people  
 from the words, "They honor me with their lips,  
 but their hearts are far from me." At 3 P. M.

\* Tischendorf died in 1874.



the subject of faith was ably handled by B. F. Honeyman.

At 7 o'clock we met again for examination services, followed by the Communion. Twenty-three members communed. The hall was pretty well filled, mostly by colored friends. We had the best of attention. These dear members did all they could to make us feel at home, and to see their zeal and earnestness will put new life in any of us. At the close of the meeting different ones spoke of their determination to join in with us in the near future.

This closed our meetings with them, and we felt that the Spirit of the Lord was with us. Regardless of race or color, we had a feast indeed. They felt greatly rejoiced for our meeting with them. They will have another feast at Frankfort this fall.

We arrived home next day. Praise God for his blessings!

JOHN H. BRUMBAUGH.

From the LaPorte Church, Ind.

WE held our harvest meeting last Saturday, Aug. 12. None were present from abroad, but we had a good time all the same. The forenoon service was a praise meeting, in which the goodness and benevolence of Almighty God was remembered in songs and prayers and the preached Word. In the afternoon was missionary service, in which the different departments were remembered in contributions.

On the next day the morning service was children's meeting, when the work of sister Alice Boone, in Chicago, was presented to the little ones, and an opportunity given to contribute their mites. This they did with a hearty good-will, as far as able and prepared, resulting in a collection of nearly two dollars. How their hearts seem to gladden with the thought of giving for such a noble work!

Preaching followed, and then all returned home with thankful hearts to think over the good work engaged in for nearly two days.

THURSTON MILLER.

From Ladoga, Ind.

I wish to acknowledge the receipt of the many encouraging letters I have received from different parts of the Brotherhood, as I cannot answer each one separately. I am at my home in Ladoga, Ind., again, after an absence of six weeks. Those six weeks were spent in Anderson, Ind., where I was engaged in the mission and tract work.

Anderson, as all other large places, is a great center for evil. Still, the work there is very encouraging, and with faithful laborers who will "work together with God" (Mark 16: 17, 20), Anderson will also be made a great center for good in the near future. Some have already chosen that good part which cannot be taken away from them. Others told me they were almost ready, and expected to join in with us soon. In my visits from house to house many were deeply impressed, asked for an interest in our prayers, and begged me to call again.

We had regular services every Wednesday night during the time I was there; also Sunday school every Sunday at 4 P. M. The services were well attended. We also had preaching every second and fourth Sundays.

The work there is growing, and I hope that in time to come we shall have a prosperous church there, as several have already offered great inducements if we will build where they desire us to. Many thanks to all the dear brethren and sisters in Anderson and other places, for the kindness shown me during my illness last week.

Thank the Lord also for what he has done for me, soul and body. Thank him for me, I cannot thank him enough.

ELIZA J. MCGAUGHEY.

From the Ridge Church, Highland Co, Ohio.

THERE are a few faithful ones here yet who are trying to do the will of the Master. Some have gone to the glory land, some moved away, and some will go back to serve Satan. We have a good Sunday school, and I am glad that some of our friends outside of the church, although they hardly ever come themselves, have interest enough to send their children to the house of God.

Sunday, Aug. 13, we had a harvest meeting, at which there was quite a large congregation. Bro. Allen Ockerman, of Lexington church, this county, did the preaching. It was a day long to be remembered by many. We feel that the cause was strengthened very much. Bro. Ockerman preached a sermon to the children in the forenoon after Sunday school. The people then enjoyed a basket dinner in the shade of the trees. We then had a song service at 2 o'clock, and a harvest sermon at 3 o'clock from the words, "It is more blessed to give than to receive."

At the close of the meeting we repaired to the water side where Bro. Ockerman baptized two young sisters. Three dollars and twelve cents was contributed for the India Mission.

Our quarterly council meeting is next Saturday at 10 o'clock, at which time arrangements will be made for a love-feast.

ALBERT P. REED.

From the Rome Church, Ohio.

"God reigns," and the good cause at Rome "still lives." Recently the members of this congregation were made to rejoice when one more precious soul came out on the Lord's side. This makes three that we have received into the church by Christian baptism this summer, two reclaimed, and two received by letter.

Aug. 12, at 10:30 A. M. a fair congregation assembled for harvest meeting at the Oak Grove house. Bro. Loose and wife, and sister Miller, from Green Spring church, made us glad with their presence. Eld. Loose zealously declared unto us the truth of the Gospel "which is able to make us wise unto salvation." They remained with us till Sunday afternoon. At the close of our harvest meeting, an opportunity was extended to contribute a thank-offering to the Lord, and \$25.72 was received and apportioned to the several mission works of the church. God ever holds us in memory and so richly bestows his blessings upon us, withholding nothing that is for our good. Oh, how thankful we should be and contribute "as the Lord hath prospered us," for the furtherance of his cause on earth!

MAGGIE A. DICKEY.

Alvada, Ohio, Aug. 14.

A Deacon's Advice to a Young Minister.

KEEP straight forward. There is danger on either side. The church has made you a leader on the straight and narrow way; thereby your responsibilities are greatly increased. The way is plain, although the enemy of souls throws many hindrances in the way to impede the progress of the humble traveler. But there is a railing on either side.

Bro. A and Bro. B start on this narrow way and travel together very well for a time. Of course both look down upon the broad way (as all travelers do). As they travel along they discuss different topics along different sections of the road. They come to the "Plainness of Dress" section, and there A notices that B is very neat in

dress. B sees that A is very careless. B is too proud, which is wrong. B is too slovenly, which is wrong.

A complains of B's worldliness, for own lack of cleanliness and his tobacco rubbing against one rail. B greatly resents his brother's failures, forgetting his own faults in worldly amusements. He is railing against the other rail.

Meanwhile Bro. C, who started on the same road as A or B, but who kept steadily turning to either extreme, passes the spiritual journey. Let A and B follow the middle course, or there is danger of one of them railing on one side, the other over on the other side, and both landing on the road below. KEEP STRAIGHT FORWARD.

From Kidder, Mo.

THE Hamilton church met in quarterly meeting Aug. 12. The business that came before the meeting was transacted in the spirit of love. J. E. Ellenberger was with us in the forenoon, and everything was reported in love and unity. Two new members were received into the church by letter.

Bro. Henry Etter will represent us in the next meeting. We decided to hold a service the latter part of September, also in connection with it. Due notice was given. We desire the prayers of God's children. We may ever be found in the path of duty.

LIZZIE

Aug. 16.

From Goshen, Ind.

THERE has been much rejoicing in Goshen, Ind. saints. Aug. 5 Bro. J. G. Royer came for a harvest meeting and preached for us. He was here three nights and held forth the Word with power. Four young ladies had consented to be baptized, but were not quite ready. Bro. Royer returned on the Sunday following, at our request he came forward for admission. He is a Sunday school worker. May he ever have the best blessing rest upon our Sunday school. Word preached!

Aug. 9 I started with the "tent" for a revival in Goshen, Mich. I pitched the tent one mile east of Edwardsburgh, in Bro. Royer's orchard. Owing to the busy season the attendance was small, but the interest was great. A young man has made application for baptism. Some others are seriously considering it.

Aug. 14 I returned home to see a sister. I found sister Miller's health declining. She soon regains her health I will leave the mission field.

Aug. 14.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news to a weary heart."

District Meeting.—The District Meeting for the Northern Indiana will be held in the Rockwell church, five miles southeast of Goshen, Elkhart Co., Oct. 5, 1893, to begin at 9 A. M.—J. G. Royer, Secy.

Galesburg, Kans.—To-day, Aug. 12, of the Necanic church met in quarterly meeting. Three letters of membership were read, and members moving out of the local church. It was decided to hold a love feast on the 18 and 19. We kindly invite members of other churches, and especially ministers, to be with us. It was also decided to have a series of meetings, commencing on the 25th, and ending on the 31st. The feast.—Mary Kester.



District Meeting of Northern Iowa.—The District Meeting of Northern Iowa, Minnesota and South Dakota will be held in the Spring Creek church, Chickasaw County, Iowa, Monday, Oct. 2, 1893, at 9 A. M.—*Wm. G. Cook.*

Information Wanted.—If any of the Brethren or friends can give me the address of William B. Imbler, it will oblige me very much. The last I heard from him he was in Kirksville, Mo. His business is brush and broom maker. — *David Peebler, Tallman, Linn Co., Oregon.*

Osborn, Kans.—Notice to the churches of Northwestern Kansas and Colorado: When money is sent to the District Treasurer for mission work, please have your secretary or treasurer state for what mission the money is intended, whether for the home, district or foreign. — *Philip Landis, Aug. 15.*

Olathe, Kans. — Eld. John Wise, of Conway Springs, Kansas, preached the dedicatory sermon of the new meeting-house Aug. 13 to a large congregation. He is also preaching a series of doctrinal sermons this week. Bro. S. B. Katherman, of Lawrence, led the song service. — *Albert Sharp, Gardner, Kans., Aug. 14.*

Fredericksburgh, Iowa.—There will be a love-feast held in the Spring Creek church, Chickasaw Co., Iowa, Sept. 30, 1893. Meetings will begin Friday evening, Sept. 29. The meeting is in connection with District Meeting, which will be at the same place Oct. 2, and also a Ministerial Meeting Oct. 3.—*H. Gillam, Aug. 17.*

Falling Spring Church, Pa.—I wrote you sometime ago that our Communion meeting at the Hade church, Franklin Co., Pa., would be held Oct. 21 and 22; but as it conflicts with our neighboring congregations, through some misunderstanding, we have changed it from Oct. 21 and 22 to Oct. 28 and 29.—*Wm. C. Koontz, Aug. 7.*

Chippewa Valley Church, Wis.—Rejoice with us. Yesterday at our regular appointment two, a husband and wife, were received into the church by confession and baptism. May they ever prove faithful, that others, seeing their good works, may be convinced that there is a reality in religion! Others are counting the cost.—*Katie Joyce, Red Cedar, Wis., Aug. 7.*

Johnstown, Pa.—The Annual Meeting Locating Committee met to-day and located the Annual Meeting for 1894 at Meyersdale, Somerset County, Pa. The Committee will meet again with the church at Meyersdale, as per resolution conferring powers on locating committee to meet with the church to appoint committee of arrangements. The committee will meet there Sept. 5.—*Joseph Holsopple, Aug. 15.*

Lyons, Kans.—Our quarterly council convened Saturday, Aug. 5. Considerable business came before the meeting, but all was disposed of pleasantly, and, we trust, to the building up of the cause and the glorifying of God's holy name. Bro. Jonathan Brubaker, wife and daughter, were with us. Their presence and assistance we appreciated very much. Our love-feast will be held Sept. 16.—*S. J. Drescher.*

Greenwood Church, Mo.—The Greenwood church, Texas Co., Mo., met in regular quarterly council Aug. 5. Everything passed off pleasantly. Two brethren were advanced to the second degree of the ministry, and one brother was called to fill the deacon's office. May they all prove faithful in their several callings, and the Lord will be with them and sustain them in their work! We decided to hold our fall love-feast Oct. 21. A cordial invitation is extended to all who wish to be with us. We decided to hold a harvest meeting Aug. 12.—*J. J. Traxel, Grab, Mo.*

Campbell, Mich.—Our quarterly council was held Aug. 12 at the west house. We expect to hold two series of meetings the coming fall and winter. Our harvest meeting will be held Aug. 19. We certainly ought to feel thankful to the Lord for the many blessings received. Our fall Communion will be held at the east house Oct 7, at 10 A. M.—*David B. Mote, Aug. 17.*

Pigeon River Church, Ind.—Saturday, Aug. 5, the members of this church, met in quarterly council, to transact business of the Master's house. Everything passed off pleasantly and seemingly satisfactorily to all present. We decided to hold our love-feast Oct. 21, commencing at 2 P. M. A hearty invitation is extended to all who wish to be with us, and especially to the ministering brethren.—*Jesse W. Fast, Aug. 13.*

Warsaw, Ind. — The Washington congregation held a harvest or thanksgiving meeting Aug. 13. Bro. Lemuel Hillery delivered an able discourse at 10:30, from 1 Tim. 6: 17, dwelling upon the words, "The Lord giveth us richly all things to enjoy." The sin of making an improper use of God's gifts and lavishing them upon our person was forcibly pressed in his remarks. At 2 P. M. he again spoke, using as a subject, "Harvest." At the conclusion of his remarks a collection was taken for the missionary cause, which amounted to \$6.25. We believe the spirit of the meeting was such as to receive the approbation of God, and that good seed was sown which will germinate.—*N. B. Heeter, Aug. 15.*

Notice.—The District Meeting of Northeastern Ohio will be held Oct. 5, 1893, in the Jonathan Creek congregation, at Zions town. Those coming by way of Newark will take the B. and O. Railroad, and stop off at Thornport. Trains arrive at 9 A. M. and 2:40 P. M. Those coming by way of Zanesville will take the O. S. & H., and stop off at Glenford. Trains arrive at 8:10 A. M. and 3:57 P. M. All will be met the day previous to the meeting at the above-named stations. The programme for the day after the District Meeting is not yet decided upon. All should arrange to remain.—*Quincy Leckrone, Zions town, Ohio, Aug. 9, 1893.*

Conductor, Kans.—July 28 I started by private conveyance to West Plains to visit the few scattered members in Meade County and hold a few meetings. On reaching the above place, we found the house to be occupied. The members and self started the next day to Arkalon, a distance of about fourteen and a half miles. There I preached at 11 A. M., and baptized one dear sister. We had services again in the evening and next day we went to West Plains, where we had services again that evening. People are very anxious for meetings. When will the time come that all these places can be filled with preaching? Many places have to go unheeded for the want of time.—*Z. Henricks, Aug. 3.*

Shade Creek Church, Pa.—The Shade Creek congregation, Somerset County, Pennsylvania, met in quarterly council July 4, 1893. Among the business transacted was an election held for two ministers and two deacons. Owing to a tie vote, there were three brethren installed into the office of minister: brethren Daniel D. Shaffer, James F. Ream and Joseph Shaffer. For deacons Norman S. Berkey and Jacob Fox were the choice. They were duly installed into office. These brethren are faithful workers, and we hope they may become useful to the church in their official calling. It was also decided to hold several series of meetings this fall and winter. A love-feast was appointed for Oct. 22, to be held in the Berkey meetinghouse, and a Ministerial Meeting to be held in November.—*Daniel Holsopple, Aug. 8.*

Denver, Colo.—After an absence of two months, upon our return we are thankful to God to find our own family, as well as all the members of the Denver mission, in the usual enjoyment of health. The mission is apparently moving along successfully. One was received by letter at our last council, at which time and place Bro. A. M. Bair was elected to the office of deacon. Since then, in our absence, one has been received by baptism, and one more by letter at our last regular meeting, when our elder assured us that a brother has promised to come and labor awhile for the mission. May his labors be crowned with success!—*H. H. Winger, Aug. 14.*

Spencerburgh, Mo.—My dear mother crossed over the river of death last Wednesday, Aug. 9, and, oh, it is lonely now without her dear presence; but I still thank God for many blessings, and I take this method of answering the loved ones of like faith, thanking them for their kind letters and loving words of encouragement. Many thanks, dear sister, for those tracts from Turney, Mo., and for your prayers for my mother. She listened with so much pleasure to the reading of the letters I received while she was able to know and realize all that passed. My husband arrived here last Monday, from Reese, Kans., and we expect to return there shortly if the Lord wills.—*Nellie J. Worrell, Aug. 14.*

Cameron, Mo.—We have again made arrangements for preaching in the M. E. church of this city of 4,000 people. We intend having meetings every two weeks at 3 P. M., the church not being occupied at that time. If we can work up an interest we will have an evening meeting on the evening of our regular meeting day; also a love-feast sometime in October, and a series of meetings at the same time. We could make use of some tracts on doctrine if some one would be kind enough to send them. The work is principally resting upon one individual, and he is in limited circumstances; hence not able to bear much expense. Pray the good Lord for the prosperity of the cause!—*J. B. Sell.*

Viriden, Ill.—The Pleasant Hill church convened in council Aug. 12. The business acted upon was pleasantly disposed of with harmony prevailing. There were three members received by letter and two letters given. Three delegates were chosen to next District Meeting.—*Callen Gibson, J. H. Brubaker and D. O. Vaniman.* A Communion was appointed for Nov. 17, at 4 P. M., and a series of meetings is contemplated. Eld. M. J. McClure presided at our council and remained with us yesterday and gave us one of his usual practical and instructive sermons. The Sunday school continues with unabated interest, also our appointments for preaching, both at the church and in Girard.—*James Wirt, Aug. 14.*

Bijou Hills, S. Dak.—The little band of believers, composing the Bijou Hills church, is patiently working and waiting, hoping that the time will soon come when we may be able to build a house to worship the Lord in. The drought seems destined to damage our corn. Wheat and oats are nearly harvested and in stack. Prospects are good for an average yield. The quality is good. Potatoes are fair, but late corn and potatoes need rain. Heat for some time has exceeded former years. We expect Eld. J. W. Trostle, of the Kingsley church, Iowa, to begin a series of meetings for us Oct. 14, 1893. We hope to enjoy a revival and have some additions to the church. Health, physical and spiritual, is reasonably good. May the Lord's cause prosper! The prayers of the church are desired. Since writing the other side a good rain came, also cool weather.—*W. G. Cook, Aug. 8.*

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Ladoga, Ind.—The Racoon Creek church met in quarterly council on Saturday, Aug. 12. We had a very pleasant meeting and appointed a harvest meeting for Sept. 2 in the Mt. Pleasant church-house; also a series of meetings by Bro. George W. Oripa, of Cerro Gordo, Ill., about Sept. 24. Our love-feast will be held Oct. 12. All are invited.—*Ella Miller.*

Baugo Church, Ind.—The brethren and sisters of the above-named church were made to rejoice July 2, by one more dear sister coming out on the Lord's side again. Aug. 6 one more sister was made willing to join in with the children of God. We trust there are more who will soon join our number. Oh how glad we feel to see our friends turn away from sin, to serve our blessed Master!—*H. M. Schwalm, Aug. 13.*

Jerico, Mo.—Our quarterly council-meeting was held July 22. Considerable business came before the meeting, but all passed off very pleasantly. Bro. John Mays was ordained to the eldership, and Bro. Henry Tingley was advanced to the second degree. May the Lord help those brethren to prove faithful and be a bright and shining light to the church! The time for our love-feast was appointed for Oct. 12 and 13, at 10 A. M., at Bro. Henry Tingley's, two miles north of Jericho. Our Sunday school is progressing nicely, with the writer as Superintendent. I have no other brother to assist me in Sunday school.—*Samuel Duncan, Aug. 6.*

Current Creek, Colo.—We are having meetings every two weeks. We take our dinners, and meet at a log school house where we have two services, one at 11:30 A. M., and one at 2:30 P. M. Some are much interested. Those who were never known to attend or take interest in religious services before, now attend and assist. Last Sunday we could not seat the audience, most of whom came from five to ten miles. One dear old lady and daughter drove ten miles in a cart, taking a shovel along to make the road passable. One family came fifteen miles. One person came eighteen miles, and another thirty-five. The people are very hospitable and kind.—*N. D. Underhill, Aug. 8.*

Elrick, Iowa.—Bro. Abraham Wolf, from Libertyville, Jefferson Co., Iowa, came to our place July 29, and preached three soul-cheering sermons. They were encouraging words to the brethren and sisters, and a warning to the sinners, to flee the wrath to come. Bro. Abraham shuns not to declare the whole counsel of God. We know good impressions were made. May the good seed, that is sown in the hearts of the people soon accomplish that for which it was sent. As we are isolated, we do not have preaching very often. If any passing would stop at our place, we would be truly thankful. We live on the Iowa Central Railroad. Any one wishing to stop, will be met at any time, by notifying Thomas E. Hannan, Elrick, Iowa.—*Rebecca E. Hannan, Elrick, Louisa Co., Iowa, Aug. 7.*

### Mutrimonial.

"What therefore God hath joined together, let not man put asunder."

WEBER—JOHNSON.—At the residence of John M. Baker in Leavenworth, Ill., Aug. 6, 1893, Mr. Thomas Weber, and sister Lizzie Johnson, both of Ipava, Ill.

KATIE M. BAKER.

FRANTZ—KING.—At the bride's residence, July 30, 1893, by Abednego Miller, Eld. Jacob L. Frantz and sister Susan King, both of Logan church, Ohio.

JOHN R. SNYDER.

RENNER—EHRET.—At the residence of the undersigned, Aug. 5, 1893, George A. Renner, of St. Joseph County, and Sophia E. Ehret, of Elkhart County, Ind.

H. M. SCHWALM.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

MILLER.—Near Lowland Farm, Washington Co., Pa., June 30, 1893, of inflammation of the brain, James Quinter Miller, son of Bro. John Miller (deceased), aged 40 years, 11 months and 18 days. Funeral service by Rev. Fry. Interment at Lone Pine cemetery, Pa. E. A. E. MILLER.

YOST.—In the Fairview church, Tippecanoe County, Ind., Aug. 2, 1893, Bro. William H. Yost, aged 67 years, 3 months and 21 days. He leaves a wife and six children. Funeral services at his late home, Aug. 4, by elders Isaac Billhimer and Solomon Bilkenstaff, from Prov. 12: 28.

JOHN E. METZGER.

LYBROOK.—In the Howard church, Ind., Aug. 4, 1893, Bro. David Lybrook, aged 59 years, 10 months and 2 days. He was born in Union County, Ind. About eighteen years ago he moved with his family to Howard County, and the same year united with the church, and shortly after was chosen to serve in the capacity of deacon, in which he faithfully served until death. Not only did he labor for the prosperity of the church, but for the good of the community at large. Though his sufferings were great, he bore them patiently. He called for the elders and was anointed. Funeral services by Bro. D. P. Shively, assisted by the Brethren, from Heb. 11: 16. DANIEL BOCK.

WHEELER.—At Sumner Avenue, Washington, Pa., of diphtheria, July 27, 1893, Charlie Wheeler, eldest son of Mrs. Daniel Wheeler (who was killed last summer by falling from trestle near Sistersville, Pa.), aged 10 years and 7 months. Services held at Pigeon Creek church, at the grave, by Rev. Templeton of the First United Presbyterian church, assisted by the writer.

STEFFY.—At East Nimshtillen, Stark County, Ohio, Aug. 5, 1893, Mary Steffy. She was born in Lancaster County, Pa., Feb. 5, 1827, and moved with her parents to Ohio when she was young. She was never married. Funeral services from Amos 4: 12, by Eld. Noah Longenecker and C. F. Eshie.

HARRIS.—Near Bellefontaine, Ohio, Aug. 12, 1893, Mrs. Martha Harris, aged 71 years, 7 months and 17 days. Deceased was born in Philadelphia, Pa., and moved to Champaign County, Ohio, with her parents at an early day. She united with the Baptist church when fourteen years old and remained a consistent member until called away. Funeral services by Mr. Carey V. Northrup of the First Baptist church, Bellefontaine, from Deut. 33: 17.

JOHN R. SNYDER.

RHODES.—At Mooreland, Ind., Aug. 7, 1893, of lung trouble, Bro. John Rhodes. He was born in Lancaster County, Pa., Aug. 23, 1823, and moved with his parents to Henry County, Ind., 1833. He was married to Susan Replogle Aug. 16, 1845. Their union was blessed with four sons and five daughters. Eight children survive him. He was a member of the German Baptist Brethren church for thirty-eight years, serving as deacon about thirty-six years. He was faithful to his calling. In council he was good, because he was not hasty. He was afflicted with lung trouble for nearly eight weeks. He selected his own text, which was the 23rd Psalm. We miss him in the church. I. B. WIXE.

HOOVER.—At East Nimshtillen, Stark County, Ohio, July 25, 1893, Bro. John Hoover, aged 88 years, 1 month and 24 days. He was married to Elizabeth Flora in 1832. To them were born four sons and four daughters. One son and one daughter preceded him to the spirit world. Funeral services by Eld. Noah Longenecker and C. F. Eshie.

KURTZ.—In Wayne County, Ohio, March 21, 1893, sister Catharine Kurtz (nee Harshman), aged 87 years, 6 months and 27 days. She was born in Fayette County, Pa. She was married three times, the first to Henry Miller, second to Frederick Biddel, and the last time to Jonathan Kurtz. She survived her last husband a little over four years. By the first and second husbands she had seven children and survived them all but one. She was a member of the church over fifty years. Funeral services by F. B. Wimer on the words, "Set thine house in order; for thou shalt die, and not live." ADAM KURTZ.

DOLLMAN.—In the Baugo church, St. Joseph Co., Ind., July 15, 1893, Bro. Joel Dollman, aged 72 years and 23 days. Funeral services by Eld. John Metzler and the writer.

H. M. SCHWALM.

SOMMER.—In the Tuscarawas church, Ohio, Aug. 5, 1893, Maria Richard G. Sommer. She was born in Switzerland, March 9, 1810, emigrated to America in 1827 and was married to Elias Gerben in 1833. To this union were born six children—four sons and two daughters. Her husband died in 1859. She married Henry Sommer in 1877. After his death she lived with her son David until her death. Funeral occasion improved by the writer and friend Sionecker of the Amish church. REUBEN SHROYER.

DEAL.—In the Pipe Creek church, Miami Co., July 29, 1893, Bro. Samuel Deal, aged 75 years, 26 days. Funeral services by elders D. P. S. Bowser.

WHEELER.—At same place, Aug. 5, 1893, John Wheeler, second son of Mrs. Daniel Wheeler. Funeral services held at the grave by the writer in cemetery on Sunday, Aug. 6. N. B.

MILLER.—Near Topsall, Washington Co., 1893, Permelia Miller, wife of George Miller, and some months. Funeral services held at the grave by Mr. Lahman of the Baptist church, assisted by the writer. She was the daughter of Egge, deceased, and sister Hannah Egge, who, though almost 81 years old. A husband, sons and two daughters are left to mourn their loss. N. B.

JOHNSON.—At Napier, W. Va., Aug. 5, 1893, morbus, sister Pheby Johnson. She united with Baptist Brethren church some ten or eleven years. Leaves two daughters and many friends. H. S.

LEBOLD.—In the Tuscarawas church, Ohio, Ray Willis Lebold, son of sister Mary Lebold, and 29 days. Funeral occasion improved by S. Sommer. REUBEN SHROYER.

CORY.—In the Solomon's Creek church, Ohio, 1893, of heart failure, without a moment's warning, Cory, wife of Bro. Lincoln Cory, aged 30 years and 10 days. Sister Cory retired in her usual manner about eleven o'clock her husband, hearing her peculiar noise, called her. Receiving no reply he entered her room and tried to awaken her, but in vain. In moments she was dead. She was a faithful wife, and a devoted mother. She left six little children, the oldest about ten years old, a kind husband and a faithful minister. Funeral by L. Hillery and the writer. W.

SUNDAY.—In the bounds of the Mexico church, Aug. 9, 1893, friend Susan Virginia Sunday (nee) aged 20 years and 28 days. The deceased called and wished to be received into the church, near gone. She leaves a kind husband, William Fisher and George Balsebaugh, of the Brethren. Text, "Man that is born of woman and full of trouble." M.

CROUSE.—In the North Perry church, near Ford, Pa., Aug. 4, 1893, of heart disease and Sarah M., wife of Bro. Samuel Crouse, aged 20 months and 27 days. Funeral by Bro. Isaac Crouse. M.

SANGER.—In the Chestnut Grove church, W. Va., July 29, 1893, sister Susan Sanger, aged 20 years. She was a consistent member of the Brethren church. Services at the grave by S. W. Riner.

CROUSE.—In the same congregation, July 29, 1893, William Crouse, son of G. W. Crouse, aged 20 years. He leaves a wife and five small children. He was a consistent member of the Brethren church for nearly seven years. W. Riner.

### The Gospel Messenger.

Is the recognized organ of the German Baptist or Old Order Brethren church, and advocates the form of doctrine taught in the New Testament for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance, Regeneration of the heart and mind, baptism in water for remission of sins unto the reception of the Holy Ghost, and the means of adoption into the household of God, are the only way to salvation.

It also maintains that Feet-washing, as taught in the New Testament, and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and observed by the apostles and the early Christians, is a sacred ordinance, and should be taken in connection with the Communion, should be taken in the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Peace, should be observed in the church.

That War and Retaliation are contrary to the apostolic principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-Resistance, as taught in the New Testament, should be observed in the church.

That the Scriptural duty of Anointing the Sick with oil, as taught in the New Testament, should be observed in the church.

It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to the world.

In short, it is a vindicator of all that Christ and His apostles taught, and aims, amid the conflicting theories of modern Christendom, to point out ground that all must faithfully save.

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One year (52 times).....70

No advertisement accepted for less than 100

Sept. 23, at 10 A. M., Sabatha church, Nemaha Co., Kans.

Sept. 23, at 4 P. M., State Center church, Iowa.

Sept. 23, Maple Grove church, Norton Co., Kans.

Sept. 23, at 11 A. M., English River church, Keokuk Co., Iowa.

Sept. 23, at 10 A. M., Nevada church, Vernon Co., Mo.

Sept. 23, at 2 P. M., Coal Creek church, Ill. Will have one week's meeting before the feast, commencing Sept. 16.

Sept. 23 and 24, at the Maple Spring church, German Settlement congregation, Elgin, W. Va.

Sept. 23, at 10 A. M., Sand Ridge meetinghouse, Sugar Ridge church, Ohio.

Sept. 24, at 4 P. M., Sipsview meetinghouse, Queensborough church, Somerset Co., Pa.

Sept. 26, Camp Creek church, Ind.

Sept. 26, at 10 A. M., Bear Creek congregation, Portland, Ind.

Sept. 27, at 4 P. M., Bremen church, Marshall Co., Ind.

Sept. 27, at 10 A. M., Lick Creek church, 1 mile south-west of Bryan, Ohio.

Sept. 27 and 28, at 1 P. M., Rock Creek church, Whiteside Co., Ill.

Sept. 28, at 2 P. M., Santa Fe church, Ind., 6 miles south of Peru, Ind.

Sept. 28, at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.

Sept. 28, at 2 P. M., in the Santa Fe church, Miami Co., Ind.

Sept. 28, South Bend church, Ind.

Sept. 29, at 10 A. M., Upper Fall Creek church, Ind.

Sept. 29 and 30, at 3 P. M., Libertyville church, Jefferson Co., Iowa.

Sept. 29, at 10 A. M., Killbuck church, Ind.

Sept. 29, Wade's Branch, Miami Co., Kans. Series of meetings commencing Sept. 23.

Sept. 29, at 10 A. M., Grangeville, Newton Co., Mo.

Sept. 30, Spring Creek church, Iowa.

Sept. 30, St. Joseph, Mo.

Sept. 30, at 5 P. M., La Porte church, La Porte, Ind.

Sept. 30, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 2, at 3 P. M., Owl Creek church, at Ankenytown, King Co., Ohio.

Oct. 6, at 10 A. M., Sugar Creek, Whitley Co., Ind.

Oct. 7 and 8, at 4 P. M., Greene church, Greene, Iowa.

Oct. 7, at 10 A. M., Washington Creek church, Douglas Co., Kans.

Oct. 7, at 3 P. M., in the New Hope church, Cherokee, Kans.

Oct. 7, at 11 A. M., Brooklyn church, Iowa.

Oct. 11 and 12, at 2 P. M., Shannon, Ill. Meetings one week previous.

Oct. 12 and 13, at 10 A. M., at Henry Tingley's, 5 miles north of Jera, Mo.

Oct. 14, at 5 P. M., Logan church, Logan Co., Ohio, 7 1/2 miles west of Bellefontaine.

Oct. 14, at 10 A. M., Pigeon Creek, Woodford Co., Ill.

Oct. 14, Pokagon church, Cass Co., Mich.

Oct. 14 and 15, at 10 A. M., Pine Creek, Ill.

Oct. 14 and 15, at 2 P. M., Verdigris church, Lyon Co., Kans., at J. M. Quakenbush's.

Oct. 14 and 15, at 4 P. M., Bethel church, Sawyer, Pratt Co., Kans.

Oct. 14 and 15, at 10 A. M., Saginaw church, Mich.

Oct. 14 and 15, at 10 A. M., Woodland church, Astoria, Fulton Co., Ill.

Oct. 17, at 2 P. M., Portage church, 8 miles northwest of South Bend, Ind.

Oct. 18, at 5 P. M., Sugar Ridge church, Ohio.

Oct. 18, Deer Water, Mo.

Oct. 19, at 10 A. M., Donnell's Creek church, Ohio, 7 miles northwest of Springfield.

Oct. 20, at 10 A. M., in the Four Mile congregation, at White Water house, near Connersville, Ind.

Oct. 19 and 20, Dallas church, Iowa.

Oct. 19 and 20, at 2 P. M., Hill Valley church, Aughwick congregation, Iowa.

Oct. 20, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 20, at 2 P. M., Union church, Marshall Co., Ind., five miles west of Plymouth.

Oct. 20 and 21, at 2 P. M., Free Spring church, in the Lost Creek church, Juniata Co., Pa.

Oct. 20, at 11 A. M., South Beatrice church, Neb.

Oct. 21, at 5 P. M., Berrien church, 4 miles northwest of Buchanan, Mich.

Oct. 21 and 22, at 10:30 A. M., Seneca church, Ohio, 1 1/2 miles north of Bloomville.

Oct. 21, at 4 P. M., Lower Stillwater church, Montgomery Co., Ohio.

Oct. 21, at 10 A. M., West Branch, Ogle Co., Ill.

Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.

Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.

Oct. 21, Mill Creek church, Rockingham Co., Va.

Oct. 21, at 11 A. M., St. Vrain church, Longmont, Colo.

Oct. 21, at 2 P. M., Pleasant Valley, Elkhart Co., Ind.

Oct. 21, at 3:30 P. M., Covina, Cal.

Oct. 21, at 10 A. M., Fredonia church, Wilson Co., Kans.

Oct. 21, at 10 A. M., Landessville, Grant Co., Ind.

Oct. 21, at Bethel church, Neb.

Oct. 21, Greenwood church, Mo.

Oct. 21, at 4 P. M., in the Log Creek congregation, Oak Grove meetinghouse, Polk, Mo.

Oct. 21, at 4 P. M., Monticello, Ind.

Oct. 21 and 22, at 10 A. M., South Morrill church, Brown Co., Kans.

Oct. 25, Brick church, 5 miles northeast of Nappanee, Ind.

Oct. 25, at 2 P. M., Bachelor Run church, Flory, Ind.

Oct. 26, at 5 P. M., Roaring Springs, Pa.

Oct. 26, at 2 P. M., Arcadia church, Hamilton Co., Ind.

Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Mo.

Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.

Oct. 28, County Line church, Pa.

Oct. 28, at 2 P. M., County Line church, Allen Co., Ohio.

Oct. 28, at 3 P. M., Monitor church, McPherson Co., Kans.

Oct. 28, at 2 P. M., Nettie Creek church, Hagerstown, Ind.

Oct. 28 and 29, at 4 P. M., Independence, Kans.

Oct. 28 and 29, at 10 A. M., Vermilion church, Kans.

Oct. 28, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 28 and 29, Hade church, Franklin Co., Pa.

Nov. 17, at 4 P. M., Pleasant Hill, Ill.

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N. B. CHRISTNER.

Aug. 5, 1893, of cholera united with the German eleven years ago. She is.

H. S. CLAYPOOL.

church, Ohio, July 22, 1893, Lebold, aged 10 months proved by the writer, REUBEN SHROYER.

church, Ind., Aug. 5, moment's warning, Sella 40 years, 10 months her usual good health, caring her making a pe- reply he took hold of in. In a very few mo- tiful sister, a noble six little children, the band and many friends.

W. R. DEETER.

Mexico church, Ind., Sunday (see Crumacker) ased called for the eld church, but she was too d. Funeral services by gh, of the Old Order woman, is of few day.

DORA KINZIE.

church, near East Water- cease and dropay, sister use, aged 59 years, 10 Isaac Book.

MARY ROHRER.

church, Fayette Co., Sanger, aged about 18 of the Brethren church.

on, June 6, 1893, Bro. use, aged 36 years. He n. He has belonged to years. Services by S. JAS. RINER.

Tract Work

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Come Let Us Reason Together,

The Atoning Blood of Christ,

Intemperance,

Plain Dressing,

Which is the Right Church,

House We Live In (Swedish),

House We Live In (Danish),

The Light House,

Close Communion Examined,

Modern Skepticism,

House We Live In (German),

The Prayer-Covering,

The Lord's Supper,

The Bible Service of Feet-Washing,

Communion,

Are Christians Allowed to Swear?

CLASS E.

Why Am I Not a Christian?

Christ and War,

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Announcements.

LOVE-FEASTS.

Sept. 2, at 2 P. M. Little Traverse church, Michigan.

Sept. 8 to 10, one mile east of Nashville, Iowa.

Sept. 15, near Talent, Jackson Co., Oregon.

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Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

Royal Baking Powder Co.,  
106 Wall St., N. Y.

## Announcements.

### LOVE-FEASTS.

Sept. 9, at 3 P. M., Mylon County church, Pleasantville, Iowa.  
Sept. 16, at 2 P. M., Beaver Creek, Rockingham Co., Va.  
Sept. 16, 18th church, Jamaica, N. Y.  
Sept. 21 and 22, at 2 P. M., Cottonwood church, 3½ miles northeast of Dunlap, Kans.  
Sept. 21, at 2:30 P. M., Cedar Grove, Va.  
Sept. 24, at 4 P. M., Walnut Grove, one mile from Johnston, Pa.  
Oct. 13, Hurricane Creek church, Bond Co., Ill. Series of meetings immediately after.  
Oct. 14 and 15, at 10 A. M., Portage church, Ohio.  
Oct. 14, at 10 A. M., Valley church, Hawkins Co., Tenn.  
Oct. 14, 4½ miles southeast of Battle Creek, Iowa. Series of meetings one week previous.  
Oct. 21, at 2 P. M., Kingston church, Kingman Co., Kans.  
Oct. 21 and 22, Wely churchhouse, 2 miles from Edgemont, Md.  
Oct. 21 and 22, at 2 P. M., Ames church, Ames, Iowa.  
Oct. 21, at 10 A. M., Black River church, Chatham, Medina Co., Ohio.  
Oct. 22, at 4 P. M., Horner church, 5 miles from Johnston, Pa.  
Oct. 28, at 2 P. M., Lower Deer Creek church, Ind.  
Oct. 24, at 10 A. M., Mineral Creek church, 14 miles south of Warrensburg, Johnson Co., Mo.

## Farm for Sale!

A farm of 165 acres of well-improved land, located 1½ miles from Columblana, Ohio, and adjoining Zion Hill (Brethren's) church, will be sold in one or two tracts to suit purchaser. Good buildings, rich soil, plenty of fruit, etc. Write for particulars to **ELMER HARROLD**, Executor, Columblana, Ohio. 3415.

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28th Huntingdon, Pa.

**Ante-Nicene Christian Library**.—A collection of all the works of the Fathers of the Christian Church prior to the Council of Nice. Edited by Rev. Alexander Roberts, D. D., and James Donaldson, LL. D. Twenty-four vols. 8 vo. Per vol., \$3.00. Homiletics and Pastoral Theology.—By W. G. T. Shedd. Cloth, \$2.50.

**Key to the Knowledge and Use of the Holy Bible.**—By J. H. Blunt. Cloth, 16 mo, 75 cents.

## Reliable Remedies.

Dr. Kilmer's sure Headache Cure and Cough Medicine are kept in stock and sold by brethren J. A. Brubaker & Co., Mt. Morris, Ill., Sol. Dierdorf, Franklin Grove, Ill., and A. S. Goughnour, Waterloo, Iowa. We would ask the brethren to try these remedies, as they are some of the best medicines made.

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CELEBRATED

Blood Cleanser or Panacea

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The word **PANACEA** (Panna-see-a) means universal remedy, a medicine for the constitution. If **FAHRNEY'S BLOOD CLEANSER** were a specific for a particular class of diseases, it would have a specific name, such as Pain Killer, Quick Relief, etc. Some write and say, "I have looked all through your pamphlet, and find no disease described to suit my case." No, we suppose not; you would hardly expect to have us publish a book and say everything which could be said in regard to diseases curable by this medicine alone. Whatever may all you (unless you have consumption or fever), try the **PANACEA**, and you will be astonished at the result. You will never be the worse for trying a bottle or two.

### RECENT TESTIMONIALS.

The following is what the people are saying to-day concerning Fahrney's Celebrated Blood Cleanser or Panacea.

These are but a few of the many letters that lie before us. Notice the dates:

Would not do without it for \$500.00.

{ **HARTFORD CITY, IND.**  
April 14, 1893.

**CAMERER & BRO.**

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C. L. GRONES.

Used it for over Thirty Years.

{ **POTTSTOWN, PA.**  
April 17, 1893.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., September 5, 1893.

No. 35.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 1,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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### NOTES AND OBSERVATIONS.

OUR last was written at Beatrice, Nebr., from which place we went to the home of Eld. Uriah Shick, at Holmesville. We spent a night and day in his home very pleasantly. Bro. Shick is pleasantly located and makes his guests feel at home. He and sister Shick have traveled much over the Western country, but have now settled down in what seems to be a goodly land. At the time we were there, however, things looked rather discouraging; the corn was withering and dying, as it was generally in Gage County, Nebraska. More recently good showers have come, but too late for the corn. Some of it may develop a little better, but in a general way the corn crop will be a failure. There will be no want, however, in this country, as there is an abundance of old corn and wheat, and no one is feeling especially discouraged in consequence of the drought.

The present condition of finances is rather discouraging, and is a topic much discussed. Our Brethren have not had very much reason to complain. A few have lost pretty heavily in the bank failures in Beatrice. This teaches the un-

certainty of earthly riches and the importance of getting more in the bank that never fails.

While in this community we also visited the homes of brethren Thomas Graham and James Oullen. It was a genuine pleasure to visit in the homes of these brethren. We find here, as we do everywhere among our brethren, hospitality and brotherly kindness.

On Tuesday, Aug. 15, a number of the VanDyke family assembled at the home of Bro. William Miller. A part of the day was spent in singing, Scripture reading and prayer. It was indeed an enjoyable occasion. From there we returned to Sabetha, Kans., and since then have been at the home of father Vandyke.

### THE REUNION.

For three or more years it has been in the mind of the VanDyke family that at some time during the year 1893 they would all meet at home, and Aug. 25 was the day set for this meeting. On Thursday evening previous a large part of the family were already assembled and by a little after noon on Friday every member of the family was present; also all the sons-in-law but two, and all the daughters but one. Bro. William Miller, of Holmesville, Nebr., could not be present on account of sickness, which also kept away two of his children. Bro. J. P. Harehberger, of Booth, Kans., and his daughter could not be present. There are in the family fifteen children, all living. The oldest is forty and the youngest sixteen. The entire number present, including the sons-in-law and grandchildren, was thirty-seven.

The program of the day was about as follows: First, in the morning a season of worship. The first meal was at nine o'clock. The table was set under a long tent by the side of the house, in the yard, and every member of the entire family was seated at the same time. Then followed a song of praise and a blessing asked upon the food and the family. The table was bountifully spread (though not extravagantly) with the good things of life, and all partook of them with a relish such as they had not, perhaps, experienced for years, as they were eating from father's and mother's table and food prepared by mother's own hand. After all were through eating, an hour or more was spent in social talks, in which expression was given to the joy of meeting and of the prospects for life and, above all, for the life to come. Some touching little talks were given and some strong exhortations to a better life. In short, it was an interesting and profitable occasion.

The next service was a love-feast in the evening. Every member of the family is a member of the Brethren church, as well as all the sons-in-law, and all the grandchildren who are old enough to know their duty, and it was therefore thought that the evening could not be spent more pleasantly and profitably than in a family Communion service. It was conducted as we do our love-feast

service, and although none but the family were present, we have been at some public Communion where there were not more at the table. It was a most enjoyable occasion, and we all received strength to carry out the vows we made to live faithful, having in view the meeting as a family in our Father's kingdom.

At this writing, Aug. 26, some are leaving for their homes. The farewells are sad, but the prospect of meeting "beyond the river" is bright. A little while yet amid the gloom of earth, and then dawns the brighter day.

J. D. B.

### EDITORIAL JOTTINGS.

In this age of possibilities and conveniences, almost every one has taken a journey, either long or short, somewhere. The most simple definition we can give to the word *journey*, is to go away from home, to go abroad. This definition will do for the most indefinite as well as the most definite,—the long and the short. Abraham said we were all sojourners, because we have started somewhere and are going somewhere—and in these two thousand years of our journeying, we have made in life.

In all journeys there are several special and distinct things to do. The first is, an object in view. This is the seed thought that antedates all of our goings. In other words, it is the moving cause. We move because we are persuaded that it is not best to stand still. We see a better prospective condition ahead—a sufficient cause to go away from the now to the beyond or the somewhere else. Abraham left the land of Ur because he believed he was called to a better country. And for the same reason he sojourned from place to place. Israel left Egypt because a better land was promised—and so the "better" was the object he had in view. So it is with all our journeys in life. The "better" is the object in view.

Then follows the decision which is the result of a careful weighing between the now and the then. If the object is sufficient, the decision is made. If not, a suspension or an abandonment follows. But when the decision is once made, then a preparation follows. This is sometimes proportionate and sometimes relative and at other times inadequate. But every one knows, who had the experience, that it constitutes a very important part of all of life's journeys. Of course, the object in view, the attending circumstances and the general character of the person have much to do as to the bulk of the preparation. To many it means weeks and months of preliminaries. The work or business must be arranged just so. The wardrobe must be greatly enlarged,—trunks and Saratogas must be bought. Lunch-baskets and provisions must be provided and a hundred and one other things not to be named. It makes one of the important events of a lifetime. Indeed it

(Concluded on page 561.)



## ESSAYS

"Ready to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

## MY MOTHER'S HANDS.

[Suggested by Mollie C. Miller.]

Such beautiful, beautiful hands!  
They're neither white nor small,  
And you, I know, would scarcely think  
That they were fair at all.  
I've looked on hands whose form and hue  
A sculptor's dream might be,  
Yet are these aged, wrinkled hands,  
More beautiful to me.

Such beautiful, beautiful hands!  
Though heart were weary and sad,  
These patient hands kept tolling on  
That children might be glad.  
I almost weep, as looking back  
To childhood's distant day,  
I think how these hands rested not  
When mine were at their play.

Such beautiful, beautiful hands!  
They're growing feeble now;  
For time and pain have left their work  
On hand, and heart, and brow.  
Alas! alas! the wearing time,  
And the sad, sad day to me,  
When 'neath the daisies, out of sight,  
These hands will folded be.

But O, beyond this shadowy damp,  
Where all is bright and fair,  
I know full well these dear old hands  
Will palms of victory bear;  
Where crystal streams, thro' endless years,  
Flow over golden sands,  
And where the old grow young again,  
I'll clasp my mother's hands.

## AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

## Feet-Washing.

BY S. Z. SHARP.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—John 13: 14.

## Part Three.—A Church Ordinance.

THE proofs of this being a church ordinance are the same as those that decide other ceremonies to be church ordinances.

1. *The time and place.* Feet-washing was instituted at the same time (or night) and at the same place the Supper and Communion were instituted, and in close connection with them. "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat." Matt. 26: 17; Mark 14: 12; Luke 22: 7, 8. "And when the hour was come, he sat down, and the twelve apostles with him." Luke 22: 14; Matt. 26: 20; Mark 14: 17. "And supper being ended, (or served) the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." John 13: 2; Luke 22: 3. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13: 4, 5.

The time must have been the beginning of the fourteenth day of Nisan. All the evangelists who mention this matter are agreed as to the day, calling it "the first day of unleavened bread," or "when they sacrificed the passover." The law of Moses is very explicit in regard to the time, making it the fourteenth day of Abib, called also

Nisan. Ex. 12: 3-6; 13: 4. Remembering, that the Jews reckoned their days from sunset to sunset, this feet-washing and supper took place after the close of the thirteenth day, in the evening, after sunset and when the fourteenth day had just begun.

That the feet-washing and supper took place in Jerusalem is confirmed by the testimony of Matt. 26: 18; Mark 14: 14; Luke 22: 9. That the passover had to take place in Jerusalem, was fixed by law. Deut. 16: 5, 6.

That the feet-washing was connected with the supper and the Communion in a series of services may be seen in the following order of events:

(1) "When evening was come he sat down with the twelve." Matt. 26: 20; Mark 14: 17; Luke 22: 14. (2) "He riseth from supper." (3) "He laid aside his garments." (4) "He took a towel and girded himself." (5) "He poureth water into a basin." (6) "He began to wash his disciples' feet." (7) "And to wipe them with the towel wherewith he was girded." (8) When he had finished, he said, "An example have I given you, that ye should do as I have done to you." John 13: 2-17. (9) After sitting down again and conversing with his disciples, he mentioned his betrayal. (10) The disciples inquired who it was that should betray him. (11) Jesus pointed out the betrayer by giving a sop to Judas Iscariot, who then went out. (12) Then spoke Jesus of his suffering as they continued to eat the supper which Jesus called "this passover." (13) As they were eating, Jesus took bread and blessed and brake it: and he gave to the disciples and said, "Take, eat, this is my body; this do in remembrance of me." (14) "And he took a cup and gave thanks and gave to them saying, Drink all ye of it."

From the above it is plainly seen that the feet-washing is so closely connected with the supper that it cannot be separated. The supper was prepared when Jesus and his disciples sat down to it, or he could not have risen from supper to wash feet.

The supper, then, is connected with the Communion, for "as they were eating (the supper) he took bread and blessed it." "What therefore God has joined together let not man put asunder." If the Communion was instituted in the church and for the church, then so was the supper which is linked to the Communion, and was prepared and eaten by the command and under the direction of the Savior. The feet-washing was linked in the same way to the supper and performed by the Savior at the same place in the same night and for the same disciples who received the Communion.

2. *An Obligation.* "Ye also ought to wash one another's feet." The word "ought," derived from the word "owe," implies duty, or obligation. This fact we never heard denied. Since it becomes a duty or obligation for the followers of Christ to wash one another's feet, there must be a time and place when and where it should be done. Custom does not require it as a work of hospitality in this age. To minister to those who can not help themselves is already covered by other commands of Christ; neither would the washing of the helpless by those that are well answer the command in its reciprocal meaning.

It has been clearly shown above that the act of the Savior was a sacred one, and the command requires us to do as he did; then we, too, must perform this for a sacred purpose. Then, can any one show any better place for a sacred ordinance than in the church, or a better time than in connection with the supper; just as the Savior instituted it?

3. *A preparation for the Communion.* Lange, in his commentary, says: "As a symbolical exam-

ple it cannot be a sacrament; it may well be, however, the introduction to a sacrament, the Lord's Supper. This is demonstrated by the fact that Christ by his feet-washing and feast, separated Judas from the Communion, the disciples without the employment of compulsion and also instructed the disciples as to their spiritual standing and proved them with a view to purifying, and arming them. But the symbol of the mystical ordinance is at the same time expressive of an ethical example of the two fundamental sites of Christian sanctification: (1) We be ready to have our feet washed by the Lord in the name of the Lord—to accept reproof, correction from them. (2) We be ready, as circumstances may require, to perform this service of love in all humility to our brethren. (3) The washing of feet, to be a sacrament, must have been preceded by a baptism of the entire body, i. e., baptismal grace and the sanctification and moral actualization of baptismal generation. (4) The Lord desires a reciprocal feet-washing of all the faithful, not a communion of inferiors by superiors."

We need not be surprised that men of learning have decided in favor of this ordinance, since nothing can be said against it without dishonoring the Lord Jesus himself.

4. *It was required in the apostolic Church.* Among the conditions necessary to admission to support by the church were: "That they be strangers, that she have washed their feet." 1 Tim. 5: 10. The lodging of strangers required that water be given to them to wash their feet on entering the house; this could not be substituted for the command "wash one another's feet." That was for the saints. This shows that feet-washing among the saints was practiced from the year A. D. 63, about which time the language implies that it was well understood and needed no explanation. Paul, that it was not a promiscuous washing of "the saints' feet."

A still more weighty argument is the fact that this ordinance in John 13, which was about A. D. 90. A careful study of John 13 shows that he wrote what was necessary mentioned and had been omitted by the evangelists. He gives only enough evidence to enable the reader to follow the thread of the Gospel. He mentions nothing of the bread and wine of the Communion, which had been amply described to the other disciples, but gives the farewell of the Savior to the disciples with great detail and selects such matter as was omitted by the evangelists, and yet necessary to give a complete Gospel. He gives a very full and detailed description of feet-washing as a part of the Gospel. In addition to the Gospels already written, feet-washing gone out of existence, there have been no need of any description of the feet-washing the Savior performed it. A mere mention that he had washed his disciples' feet with them with a general and abstract truth that would have been necessary. The place would not need to be mentioned as that it was done at the same time and place as the Supper and Communion were instituted.

We must, therefore, conclude that feet-washing was an ordinance in the church near the beginning of the first century after Christ, and that the clear and complete description, ending with a command and a promise, is undeniable proof that it was intended to be observed by the church as Christ, just as the Supper and Communion are to be observed.

McPherson, Kans.



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## NOW AND THEN.

BY A. FLORY.

Our first reformers did not fully restore primitive Christianity. They mainly protested against the corruptions of the Roman church. It was mainly the things which they had added to the Gospel of Christ that these reformers labored to correct. Where the Church of Rome failed to fill the measure these reformers also failed to supply. This Alexander Mack and others did later on. Why they did not fully reform, we have never been able to understand. Nevertheless they restored some of the peculiarities of the primitive church. They were a plain people. They discarded the foolish and vain fashions of the world as well as all manner of worldly amusements and church raffling.

How is it to-day? Were they permitted to enter some of the modern churches, no doubt they would be shocked and exclaim, "It has happened unto them according to the true proverb: The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Pet. 2: 22.

How is it with our people? May we not be treading on the heels of those fashionable churches? While we have all the ordinances, we are suffering too much of the world to come into the church. Some of our members are hardly a step behind the modern belle. At the present rate it will not be many years until members cannot be distinguished from the world. If our brethren and sisters, who went to their reward a century ago, could see all the vanities tolerated by some of our churches to-day, they no doubt would conclude that the salt had lost its savor.

A marked change has been made within the last quarter of a century. Pride and fashion have greatly increased. We are living in an age in which it is extremely hard to control our young members. The inducements offered by the world to draw them away from the narrow path are many. Entertainments of various kinds are common everywhere. Many are held by the popular churches; some of them are very amusing, and our young members are induced to attend them. This they should not do, but should abandon the world with all its allurements. They can do this if they will heed the words of Jesus where he says, "Watch ye and pray, lest ye enter into temptation." Mark 14: 38. But if they fail to do so, and depend upon their own strength, they will most assuredly fail. The adversary, of course, will tell them that these entertainments are harmless, and have never harmed any one. The apostle says "we should abstain from all appearance of evil." 1 Thess. 5: 22.

Those entertainments are always accompanied with more or less worldly display, and sometimes with theatrical performances and other evils. It matters not how many prayers may be offered at such places. Prayers are right when the practice is right, but when they are offered for the success of those entertainments they are wrong. The Sacred Record says, "Whosoever will be the friend of the world is the enemy of God." James 4: 4.

Friedens, Va.

## THY KINGDOM COME!

BY JENNIE E. CALHOUN.

"May thy kingdom's peace  
Come unto us; for we, unless it come,  
With all our striving thither tend in vain."

"A KINGDOM is a country governed by a single individual called a king or queen." This ruler may have entire control, and if so the government is styled an absolute monarchy; but if the

power be not wholly in the hands of the one who rules, and the people have some voice in the government, it is a limited monarchy. Of earthly monarchies, without doubt, the limited is the better. This is because no earthly ruler is infallible; and by the aid of other men, chosen by and from the people, the king is assisted in doing the right, and restrained from doing the great evils of which so many despots are guilty. Were it possible to procure one perfect man as king, and if the people would obediently follow his counsels, an absolute monarchy would be a perfect government.

The requisites of a good king, as given in God's Word are: God-like nobility of purpose and manner; maturity of thought,—or, rather, of mind as well as of body; wisdom in all things; sincerity, truthfulness, temperance, justice, mercy, hatred of wickedness, energy in punishing evil. All of these attributes, combined in one individual, would give a perfect king. These, and more, are found in the Godhead, therefore God's kingdom is a perfect one. This Ruler brings to his subjects peace, joy, righteousness.

In praying for God's kingdom to come, we pray that the time may be hastened when all impurity of thought and deed, all intemperance, all untruthfulness, all injustice, all cruelty, and everything evil shall be banished from the earth. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

When this rule shall extend over all the earth, we know not, for "ye know not the day, neither the hour when the Son of man cometh." Before the extension of this kingdom, the earth shall be purged with fire and become a new earth. "New heavens and a new earth, wherein dwelleth righteousness."

To John was given the blessedness of a sight of the capital of the kingdom of God. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Turn to the twenty-second chapter of Revelation and read the glorious description there given of that most magnificent of cities, the new Jerusalem. The first part of the chapter is devoted chiefly to enumerating the blessings which will come to the faithful when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. None of us can comprehend this wonderful picture. To each individual the glimpse given is different. It is only when our own characters have been builded up that we can begin to understand the Apocalypse, and to most it will be a sealed book until "the mists have rolled away."

Few, if any, of us who are now alive will likely be living when the whole earth shall have turned to God and Satan shall lie bound, while God reigns supreme over all worlds and all peoples. But it is our duty, and should be our desire, to hasten this time by prayer, by liberally giving to help on the spread of the Gospel, by living pure lives, and by giving ourselves up wholly to God's use. When we have done all this, we shall be found not far from the kingdom.

"Let me keep on, abiding and unfearing  
Thy will always,  
Through a long century's ripening fruition  
Or a short day's;  
Thou canst not come too soon; and I can wait  
If thou come late."

There is another way in which God's kingdom will come to each one who seeks; not with clouds and angels, as Christ will take possession of this earthly kingdom, but with a still small voice the

Spirit will enter into our hearts. Then is the kingdom of God within you."

When the kingdom of God is within us, we will be filled with righteousness. Taking apart the word righteousness we find it to mean "full of right doing." We cannot have God's kingdom within us and continue in wrong-doing. Christ taught this when he said, "By their fruits ye shall know them." Every kingdom has its exports and imports. When the kingdom of God has taken possession of us there will continually be going out from us good deeds, beautiful thoughts, cheering influences, and helpful words; while our natures will only receive the pure, the good, and altogether lovely from others with whom we come in contact.

After righteousness has taken full control of our lives, then comes to us "a peace that passeth all understanding." No matter in what state or condition in life we have been placed, all around our souls will be a calm such as the disciples experienced when Christ rebuked the winds and the waves that night of long ago on the Sea of Galilee. It was of this Christ spoke when he said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"When peace like a river attendeth our ways," a peace that not all earth's tumults can shake, a great joy comes gently stealing into our hearts and renders our whole being radiant. 'Tis to a Christian only that comes true, abounding pleasure. It is to those who have sought that the promise is made. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

You have often heard that the temple of God is a square man, meaning that the man who is to be upright and honest in all his dealings. This saying applies very aptly to the Christian. When we give ourselves up wholly to God, we are as clay in the hands of the potter. We are moulded and fashioned on the plan of the New Jerusalem. Having the kingdom of God within us, are we not a part of that great city? There is no body but that may be separated into its several parts, each part of which contains some or all of the peculiarities of the whole. So with the Christian. The whole church is the bride of Christ, the New Jerusalem; but each individual member forms a part of the whole and must be like it in part if not in entirety. Having our lives and characters moulded on this plan, now that we have become a part of the structure, we must first of all be "four square." Our characters will be builded with twelve foundations. The first foundation is of jasper, an emblem of suffering. How long, Lord, how long! many cry in bitterness while this is being laid. Then the Master Builder, slowly and patiently, brings us to the second foundation, of sapphire; that is, truth and calm. We would be left here, but the building is not yet done. The third foundation is chalcedony, white and glistening, emblematic of personal purity. The next foundation is the emerald, typical of hope. Then comes the fifth foundation, one of the stones that we, in our human weakness and blindness, would leave out if we could; the striped sardonyx, which has become so through meltings under fervent heat, great pressure and action of water. It is thus typical of tenderness, pain, and purifying, and is the life-story of all. The sixth foundation is the sardius, a stone of blood-red color, emblematic of intense love, which is always accompanied with great anguish. Very few get farther built than this and few so far, until the mandate is heard, "Come up higher." But there we believe the formation continues until the stone is ready for the build-



ing. We have the remaining foundations thus given:—The seventh foundation, a chrysolite, a golden green, hope, but something more,—a hope of glory; this is followed by beryl, a sea-blue. Have you ever read of the great calm that always is deep down in the sea? This is the calm now built up in that soul,—a heavenly calm that cannot be affected by the greatest of earthly storms. The ninth foundation is a topaz,—a yellow stone bright with the sun's rays, and typical of a rapturous glory. And now comes the foundation of chrysoprasus, a stone in which are blended flame and blue, like a sky at a glorious sunrise, and, like that, betokens joy and peace, with storms all past.

Lastly come the jacinth and the amethyst, typical of things ineffable, glorious beyond mention. Are we ready for all this? If so, let us give ourselves into the hands of the Builder and "thy kingdom will come" at once to us. "Amen, so let it be!"

Everett, Pa.

### THE DUTY OF MINISTERS TO THE CHURCH.

BY D. F. MOOMAW.

In Three Parts.—Part One.

1. WHEN called to this important position, to accept the appointment as the action of the church, being the voice of the Lord

2. The necessary preparation for this important work in theory and practice.

3. The advantage of doing our duty, and the fearful responsibility of not doing it.

For our first lesson we look to the apostolic commission, Matt. 28: 19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy soever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

In doing this the minister must make up his mind to make the necessary sacrifice, deny himself, take up the cross, and follow Christ to the extent necessary to do his part in concert with his co-laborers, "according to the measure of grace given unto him in the gift of Christ." Eph. 4: 7.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain," 2 Cor. 6: 1; for we will have to give an account of our stewardship, according to the measure of talents with which we are endowed, whether five, two or one.

He must "preach the Word in season and out of season." What is meant by preaching the Word? First, Christ and him crucified. He is represented to us as the Word, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us (and we beheld his glory the glory as of the only begotten of the Father) full of grace and truth." John 1.

In what sense was he the Word of God? We answer, Because he was the representative of the will of God. He, finishing the object of his mission, goes to the Father, sends the other Comforter to guide them into all truth, and bring to our remembrance all things that he had said to his disciples. Through their inspiration we now have the New Testament, which to us now is the Word, the representative of the will of God, the rule of our faith and practice, and is given to us in our own language, so as to come within the range of our intelligent minds, "is not of any private interpretation, came not by the will of man, but by holy men of God, who spake as they were moved by the Holy Ghost."

So in preaching the Word, it is not our province to apply it in speculative form, apart from the plain meaning of the inspired text, unless we assume that we are inspired. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Therefore, if we will "compare spiritual things with spiritual, we will not need inspiration to enable us to understand what is truth in such things as commands, ordinances and doctrines, for they must be literally understood unless we would purposely seek to misunderstand them.

Of course the mere letter, without the Spirit, would bring death to the hearer; but the Spirit, through the Gospel, gives life and salvation to those that believe and obey it, thereby "purifying their souls in obeying the truth, through the Spirit," "being born again by the Word of God, which liveth and abideth forever."

To say that the letter, as here expressed in connection with the Spirit, through which the Spirit operates, doth kill, is one of the most daring misrepresentations that the devil has ever uttered, and the very thing to encourage his allies to ignore and spurn the doctrine of the cross of self-denial, and non-conformity to the sinful pleasures and practices of the world.

Thus it behooves the minister to go and say to those within the limits of his diocese, "Come, for all things are now ready." And passing by those with their foolish excuses, he must not be discouraged, but go out immediately and bring in the poor, the maimed, the halt, and the blind,—these especially should have our attention, and with them the chances are generally better for success. But yet the work is not done; he must go on, and bring them to come in, not by violence, as our language would indicate; but as the German Bible has it, "nithige sie zu kommen," "earnestly entreat them to come in," "that my house may be filled." Knowing the terror of the Law, we persuade them to come in.

The next thing to do is to care for the flock, to teach them, not only to believe, but to observe all things commanded in the Inspired Volume, all Scriptural doctrine and ordinances; teach them to abstain from all appearance of evil, to come out from among the world, touch not, taste not the unclean thing.

We may learn a lesson from the history of the apostle Peter, in his self-confidence of his fidelity to the Master saying that "though all men should be offended because of him, yet he would not be offended." And so Jesus, when he had met with his disciples the third time after he had risen, and had dined with them, remembering that Peter, after saying that he would be faithful to him, had three times denied him, asked him three times whether he loved him, and commanded him to feed his lambs and to feed his sheep. The lesson that we get in this is to teach us not to be too self-important, but to have humble dependence upon our divine Master.

We care for the flock by measuring out to them the Bread of Life and Water of Life, in public and in private, by precept and example, in public, by "preaching the Word," "not shunning to declare the whole counsel of God; presenting a picture of the church, as instituted by Christ, and practiced by inspired men of God, compared with modern Christianity, impressing them with the importance of being careful in their devotional exercises, and in their personal deportment in all the relations of life, and in all their associations, that those with whom they may in any way be associated, "may take knowledge of them, that

they have been with Jesus." The line is clearly drawn, and by searching the Scriptures we not fail to see which side we are on.

### GOD OUR DEFENSE.

BY MATTIE A. LEAR.

"Be thou my strong habitation, whereunto I may continually resort."—Psa. 71: 3.

If we knew under what circumstances what the state of mind of the writer was, we should find that the sentiments were penned by him, we perhaps, better understand his thoughts, as he himself expresses it, had known his sore troubles. The particular trouble that he seems to allude in the above Psalm, was that which assailed him in his advanced years. He speaks of his being old and gray. Perhaps we cannot determine of which trouble he speaks. Some have thought that David was suffering from the rebellion of his son Absalom. If this be so, we can well imagine the scene.

Behold him! venerable in years, the youth that had often heroically sustained himself, damped with the chillness of age; his motherly friend and counsellor, the sage Abiathar, with the conspirators. The people (who had been so strong for him) had once said of them that "whatsoever the king pleased all the people" are now estranged from him. He himself is forced from his own home, fleeing from place to place, an exile in a foreign country, pursued by the most relentless and that enemy a son whom the outrage had tenderly reared, and for whom he still cherished the warmest affection. Oh, how must have been lacerated, and his aged bow with grief, still more poignant than death. Now yielding this bitter, bitter fruit! shame in his family, and unutterable agony to himself. Oh, what a bitter thing is sin! or later the reaping time will come to sow to the flesh.

But however sore the trial, however low the anguish that falls to the lot of the child of God, he cannot be wholly desolate or comfortless. The apostle expresses it, "As chastened, not killed; as sorrowful, yet always rejoicing." Times God is his refuge, his strong hold. He sometimes wounds his children, but he will heal them. He chasteneth his children, but they may not be condemned with the world.

The remembrance of his sin made David humble and penitent. On this point though he knew that the stroke was from God, and that the punishment was just, yet to his source would he look for succor, for comfort. He knew that faithful were the wounds of his Friend. The punishments that were inflicted by God did not shake his confidence in him; they were designed to be curative in their effect.

What condition could be more pitiable than that of a man without house or shelter? But the God can never be in this condition. The Father for which David prayed is always accessible to him. To this sweet refuge he may retire in the cares, the tumult, the coldness, and of the harsh, unkind and unjust treatment of the world. Here the burdened soul can unbosom itself. Here it may pour out its complaints to the ears of him who hath been touched with the feeling of our infirmities. But for this this sweet resting-place, the blood-washed soul would sink in its conflict with the world and wicked world.

The thought of home is present in the words of the Psalmist, a word which at once calls up our sweet memories. God is the home



saint. In the world all is darkness and dreariness, but in him all is repose, comfort, and happiness.

But not only the idea of protection is found in our text, but security, "Be thou my strong habitation." In time of peace, or in time of calm and sunshine, a very frail shelter is sufficient; but when menaced with evil from whatever source, from armed forces, from violent storms, or from savage beasts, a strong protection is needed. Such a protection God is to them that put their trust in him. He is "a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Oh, how sweet is a feeling of perfect safety, of perfect security, how different from the feeling of unrest, of fearful forebodings which ever haunt the worldly minded. This sweet peace may be ours, will be ours, if we live up to our privileges. "Come unto me," says the dear Savior, "all ye that labor and are heavy laden, and I will give you rest." Again, the promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

And this refuge is ever ready, is ever accessible,— "whereunto I may continually resort" "God is our refuge and strength, a very present help in trouble." "Happy," indeed, "is that people whose God is the Lord." "The Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." What promises! How exceedingly great and precious! What, indeed, has the Christian to fear! Nothing but sin. Perfect love casteth out all fear, for fear hath torment. Nothing to fear, nothing to dread; but a perfect repose, a perfect trust in the promises of our Heavenly Father, a joy unspeakable and full of glory, a foretaste of the glory that is yet to be revealed.

But how many are slighting these mercies! How many, in spite of the rich provisions that have been made for them, still grovel in darkness without Christ, "being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." It is this that saddens us, for we read, "How shall we escape, if we neglect so great salvation?" Oh, that those who are out of Christ would seek him, would accept of his mercies so freely offered, so dearly purchased! Oh the deceitfulness of sin! Knowing the terror of the Lord, we would persuade you, we would plead with you to accept of the great salvation.

#### MATERNAL INFLUENCE.

SELECTED BY J. D. BEAR.

THE mother of John Newton, a pious woman of the south of England, died when he was but seven years old, leaving him only the memory of her religious teaching and goodness. At an early age he became a dissipated sailor. The memory of his mother brought him to himself and started a stream of incalculable influence. Through him Claudius Birchman was converted, who went as missionary to India. He wrote "The Star in the East," which made Adoniram Judson a missionary to India. Newton was also the means of converting Thomas Scott, the Commentator. Through his influence Cowper was rescued from despondency and his harp tuned to the key of religion. His influence upon the career of Wilberforce is asserted, and the abolition of the slave trade was also one of its remote results. Wilberforce wrote "A Practical View of Christianity," a useful book, the instrumentality of converting Leigh Richmond, the author of "The Dairyman's Daughter," which has saved thousands. Back of all this stands the faithful mother of John Newton.

#### EDITORIAL JOTTINGS.

(Concluded from first page.)

takes a much longer time to make the preparation than it does to make the journey, throwing the time of stay in. Others put on their best suit, pick up their "gripsack" and start off with as little ceremony as if going out to do a day's work. Blessed are they who are ready when the time for starting comes.

This, of course, is the next thing to do, after the preparation is made, be it great or small. And do you know that this is not always an easy thing to do? It proves to be a kind of summation, and when the inventory is taken there are found many missing links—breaks in the chain—and like the foolish virgins,—it is too late. Did you ever see any one in this kind of a predicament? Or to make it a little more practical, did you ever find yourself there? A number of instructions have not been given to those who remain, the umbrella has been forgotten, the lunch-basket has been left behind,—and be sure to keep the door shut or see that the gate is securely latched. O, dear, what preparation,—not half ready and how hard to start,—so much to be left behind. How gladly we would take everything along,—farm, business and all,—if we could. But we cannot, and start we must,—prepared or unprepared.

We are just now thinking of another journey that we must all take, — a thousand times more important. And yet how many of us are willing to make the start on the "gripsack" style! At least, we put off the preparation to the very last moment.

Then, the journey,—what a wonderful experience it is! Did you ever take a back seat in a railroad coach, and try to take in some of the experiences of the average traveler? The journeys of Abraham and Jacob were eventful ones and that of Israel was momentous,—and are not some of ours similar? Our own experience, in connection with the observations of others, has taught us some very practical things. A journey affords excellent opportunities for gathering the seeds of others' sowing, and also admonishes us as to the seeds we sow for others to gather.

But the end of the journey! What shall it be? Do we always wisely consider this question? The preparation may be ample, the decision timely and the journey pleasant, but if the object is not a sufficient one the end will be disappointing. This will be especially true in regard to our journey through life. If the object we have in view is not a worthy one, how terribly disappointing will the end be! Traveler, what of the end? From whence to where? Where will the landing be?

These were some of our thoughts as we were speeding on our way toward Hagerstown, Md. To us it was a link in the great journey of life, and as we form a part in the great brotherhood of man, our experiences may not be unprofitable to others. It always seems to us that life is an open book, and all we have to do in reading it, is to turn over the leaves, open our eyes and see. He that would learn, must read and think.

But what of our journey to Hagerstown? After a very pleasant ride of about six hours we were landed safely at the depot and met, very unexpectedly, by Bro. S. N. McCann, who conducted us to the home of Bro. D. Emmert. After supper, as Sam Jones lectured in the city, it was proposed that we all go to hear him—and we went.

His subject was "Manhood and Money." But this bit of information will give you but a faint idea, if any at all, of the lecture. We shall not attempt to tell you what he said, and if we should, we don't know whether or not you would be benefited. It is well said, "There is but one Sam Jones," and it is a question with many whether that is not just one too many. However, we shall not pass an opinion on this, as he is certainly a wonderful man in his way. He has a style of his own and says fearlessly and independently what he pleases. Against the modern sins of society, wine parties, card playing and dancing, he dealt heavy blows with ungloried hands. And had a Dunkard or any other minister of less reputation said what he said, half the congregation would have gone out and the other half bessed anathemas into his ears. At both the clergy and the professor he hurled some most scathing charges. And yet, strange to say, it was all largely accepted good-humoredly. But after it was over the criticisms were various and many. Just how much good was done, of course we don't know. But we do know the ugliness of sin was rubbed in on the world-loving professing Christians without stint. And as the sins of modern religionists were so effectually uncovered and exposed we are inclined to believe that good must come out of it.

During our stay here, we are visiting a number of the homes of the Brethren, and our associations are pleasant indeed.

To-day we made a visit to Edgemont, the greatest peach belt, perhaps, in the country,—and the State. Edgemont Stover, the peach king of the State, passed over the Western Maryland Road we saw everywhere stretches of peach orchards almost as far as the eye would carry, and we are told that the crop is a large one. Bro. Stover estimates his own crop at twenty thousand bushels, and had it not been for the prevailing drought it would have been much larger. The crop in the vicinity is simply wonderful. The earlier varieties are now ripening but, because of the abundant yield, the prices are so low that canning is being resorted to. Five large canneries have been started in the belt. Bro. Stover has one of a thousand bushels a day. A large amount of the fruit is also being evaporated.

We had the pleasure of a free pass through his orchard, where the large, ripe, red and yellow cheeked peaches hung in tempting bountifulness, and we need not tell what we did. In all things we are to give thanks, and we did thank our good Lord that he was pleased to cause to grow in the world, and on trees so convenient to gather from, such appetizing and luscious fruit,—pleasing to the eye and good to the taste. After a day spent among kind friends and bending peach trees, we returned to Hagerstown, and to the home of our host, Bro. Emmert, highly pleased with what we saw, heard and tasted. Notwithstanding the continued drought that has been holding over our land we have very much to be thankful for, because we are being highly blessed.

FAITH is never perfected by a morbid introspection, but by "looking away unto Jesus, the author and finisher of our faith." To get our eyes off self and on Him; that is the simple secret of increase of faith.—Arthur T. Pierson.

"BETTER to be despised for too anxious apprehensions, than ruined by too confident a security."







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But who shall decide what God's purpose is? Who shall tell just what God wants if he is not able to know himself? My brethren and sisters might have sent in Almanacs for '93 by the dozen, but that would never have answered the purpose I had in view.

Just so it will be with us if we undertake to answer God's call in our own way. It is not the amount of service he is after, but the kind and quality.

"But," says one, "does it not all depend on the motive, after all?" Very true, indeed, but can the motive be pure and true before God, if we presume to say that God does not mean all that he says to us through his Word? My brethren and sisters certainly had pure motives in their efforts to supply my needs, but they acted with reference to a source that is fallible, while we must look to God, if we are to be his true children, as an absolutely infallible source.

Now let us notice class C. Many belong to that class. I feel quite sure Bro. — knows a seven from a nine, and it is evident to me that when he first read my notice in the GOSPEL MESSENGER he was impressed with the same thought as those of class B; and this seems to have been so firmly set in his mind that by the time he came to answer the call he had forgotten all about the '73. But, mark you, he didn't fail to remember the other—the '93. Why? Because this is what he wanted to do. This is not without its significance. Do we not always believe the very thing we want to believe? At least it will cripple all belief in a different direction. Just think for a moment of the great number of Scriptural quotations, so claimed, that you have heard from people who seem to think they are too well informed on the Bible to be mistaken. Only a short time ago I met one of this class who told me considerable in regard to the "seventh heaven" spoken of in the Bible." Of course she "couldn't turn to it just then," but she "knew it was there." And the world seems full of people who are able to quote with *verbatim* precision, "Every generation grows weaker and wiser," and, "The time will come when men shall not be able to tell summer from winter, only by the falling of the leaves."

How very strange it is that so many would have God saying so much that he never *did* say, and those things that he has said, they either lose sight and knowledge of altogether, or else try to make them mean something else.

Now the question comes to us: Did God ever say one thing and mean another? Does he say seven and mean nine? Do we not all have the very same copy to follow? Is the trouble in the copy, or is it among those who claim to do the tracing? What excuse shall we offer to God in the judgment for our failure to believe and accept the Gospel call? Will we come up there and say, "Yes, Lord, I know you told us certain things in the Gospel, but then I always thought that something else would do just as well, if not better. Moreover our minister always taught that it was 'just as you believe.'"

Let us stand on the safe ground of God's Word. When he says seven he never means nine.

But there are many who don't believe this. Still they desire to place themselves on safe (?) ground and have therefore contrived a little testing machine of their own. Some of you, no doubt, have often heard of this very convenient device—this way of *proving* (?) that God may say one thing and mean another. Let me cite you to one instance of this kind:

A certain professor was considering the Gospel call in reference to feet-washing, as recorded in John 13. He read it all right, but he felt that perhaps the Lord did not intend that this part of his Word should be obeyed, so he resolved to ap-

ply the test. Said he, "I sought the Lord in earnest prayer and asked him to tell me in some unmistakable way whether or not it was necessary for Christians to observe this command, and while I was still praying the answer came, 'not necessary.'"

Strange way, was it not, of settling such a matter? Just think of it! A professor of religion reading a plain command of the Lord Jesus Christ, and not only a command but the example itself by the Master, and then praying to God to know whether he should believe him! "Lord, do tell me now whether you mean what you say!" Not willing to trust God in his Word, but willing to trust to something,—be it imaginary or real, it matters not,—something that contradicted the Word! Too bad! O, how many are there who are doing the same thing!

I do not refer simply to the matter of feet-washing. There are many, very many duties just as plainly and emphatically taught in the Word of God, and are equally ignored by professors of religion. They seem to think that God just placed those things in the Bible to fill up, or talk about.

The world'y-minded professor admits that God says, "Love not the world," but it does not mean that exactly. The prayerless professor knows that the Word says, "Pray everywhere," and, "Pray without ceasing," but that must mean something else. Surely God never meant anything like that.

The Christian professor who can draw the sword and take the life of his fellow-mortals on the field of battle sees no harm in it, in fact, it is his duty,—notwithstanding God has plainly said, "Love your enemies," and "The weapons of our warfare are not carnal." The rich man sees danger in his riches, though our princes observe his eyes the positive declaration, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." He tries to comfort himself with the reflection that that expression, by no means, means as it reads. The person who makes his temporal affairs the main end and aim of his life, and treats his Christian profession as though it were only a matter of small importance, does not think that Jesus meant what he said when he commanded his disciples to "seek first the kingdom of God, and his righteousness, and all these things shall be added unto you." It seems to suit his belief better to turn that rule the other way.

The anti-missionary Christian (?) does not think that Christ intended that his followers were to obey him when he says, "Go ye into all the world and preach the Gospel to every creature." The anti-immersionist thinks that although Jesus "went up straightway out of the water," that does not signify that he was actually in the water, but perhaps "at, or near by." The unforgiving person thinks it a hard saying of Christ, and is hardly to be taken as it stands, when he says, "I say not unto thee, Until seven times: but Until seventy times seven."

Now where are we to go to find the only true remedy for this terrible state of affairs? Is there not an infallible test? "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16 Will God's Spirit ever contradict or disagree with his eternal Word of Truth? By this rule, and this only, must we be governed, if we would avoid all mistakes, all doubts, all risks. Beware all unbelief from the heart and get full of the love and spirit of Christ, and we will have no trouble in the application of this infallible test, and we will always be ready to exclaim, "Let God be true, but every man a liar." Rom. 8: 4.

Thanks to all those who responded to the notice referred to above.

Washington, D. C.

# WHAT HE LIKED IN HER.

HE was just the nicest sort of a fellow, just the kind that you and I love, as I love my brother or somebody else's brother. He was full of ideas, and honestly liked, as only a thoroughly nice fellow can, a girl friend of his sister's. This sister was a bit curious, for the girl her brother liked was not particularly good-looking nor particularly talented; so she said, "Tom, what do you see in her?"

Tom stopped a minute, and then he said very slowly, "What do I see in her? Well, first of all, she has a pleasing presence, and yet it is not one that is arrogantly so, or that makes me feel anything but welcome. Then she speaks good English, she never talks scandal, she has a low, sweet voice, and she is always ready to give a helping hand, metaphorically, to the people who are embarrassed, or who don't know just what to do when they are out. She is always neatly and properly dressed, but I have never seen her wear anything flashy, and I don't think she would ever look at a cotton back pink satin with a view of wearing it any more than she would at a brass brooch.

"She always makes me feel that it would be a hard struggle for me to get her love, but when I do get it, it will be worth having. She is never effusive, but always polite. And then what I like about her best of all, and what I see in her that is best, is that she is mother's girl. The first thought in that household is to give pleasure to mother. Her first idea is to have some of mother's. As such mother can join and I never yet have known of any frolic or game or any joyful time in which she didn't first make all the arrangements about her mother and afterwards about herself. I see usefulness, dignity, consideration, and a loving heart in her, and that's why I want her for my own."—Christian Evangelist.

## THE INFIDEL'S CREED.

THE infidel's creed is a very short one. It contains just three words; "I don't believe!" And this is all negative. It is easily lived up to. The infidel, having nothing to affirm, has nothing to defend. "Don't ask me to join your church. I don't believe. Don't ask me for money with which to send the Gospel abroad, for I don't believe. Don't ask me to help build churches, hospitals, or asylums, for I don't believe. Don't ask me to help circulate the Bible or religious literature, or to build mission schools, for I don't believe!" But, friend, what is your mission here? What great object have you in view? "Well, I wish to enjoy myself; so I eat and drink to satiation. I don't believe in any hereafter and therefore have no fears of any hell." But since you believe in no future state, you have no hope, so in these you are equal to the brute creation. They fear no hell, nor hope for a heaven; they eat and drink.—Cumberland Presbyterian.

"A MISSIONARY (with his wife and baby) pushed a steamer in Africa where no white man had yet been. Food was needed for the men and firewood for the engines. The alarmed natives flocked to the shore to see the wonderful boat. The missionary made signs of peace, but the natives appeared angry, suspicious, and partly afraid. The missionary, knowing their dangerous condition, took his baby in his arms and showed it to his enemies, who now understood he meant them no harm. Surely a little child led them."



# The Gospel Messenger,

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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If the yoke of Christ is not easy, it is because your neck is too stiff.

BRO. W. R. DEETER, of Indiana, is expected to

ANY one can speak kindly about his friends, but it takes a Christian to say a kind word in behalf of an enemy.

If your love-feast announcement is not among the standing notices, all you have to do is to send it to us and it will be sure to appear.

FIFTEEN recently united with the church at Plattburgh, Mo.; so writes Bro. C. H. Brown, whose card came just a little too late for this issue.

We exceedingly regret to learn that Bro. A. H. Puterbaugh, of Indiana, is in quite poor health. He thinks some of spending the coming winter in Texas.

BRO. I. D. PARKER, of Ashland, Ohio, has located in Elkhart, Ind., and will devote his energies to building up the cause in that city and vicinity.

Do not neglect to often visit and cheer the aged, the poor, and the sick. It is as much the duty of Christians to abound in good works of this character as it is to keep the ordinances once delivered unto the saints.

FROM private sources we learn that the District Meeting for Northern Missouri passed off very pleasantly, nearly all the session being devoted to missionary work. This is commendable, and it is to be hoped that the same spirit may characterize the work of other district conferences.

THE man who places all the big potatoes on top in order to get the best market price is doing just what Satan wants him to do. Some of our readers may think this a very little thing to mention in a paper like the MESSENGER. When they meet it at the judgment it will seem like a mountain to them. They will then wish they had put the little potatoes on top.

BRO. JOHN METZGER, of Lordsburg, Cal., seems to be enjoying his sojourn in that State. He writes us very encouragingly, and says that he is quite well.

BRO. SAMUEL MURRAY was quite sick last week. He called for the elders and was anointed. At this writing he is much better, and is likely to be around soon again.

IN a letter received last week, one dollar was found, but not a line of writing telling whom it was from, or for what purpose it was sent. The same mail contained a report of a series of meetings in Pennsylvania, but the writer fails to give his name. These things are of almost weekly occurrence.

SOME men have not even one dollar to spare for missions or charity, but when it comes to purchasing a horse and buggy for a rather fast son, they can easily write a check for \$150 and not think much about it. It is all right to be kind to the boys, but he who thus neglects the poor and other causes is running a fearful risk.

TUESDAY, Oct. 3, is the time for the next quarterly meeting of the General Missionary Committee. Some very important business will come before the Board, and it is their desire that they be remembered in the prayers of all of God's people, and that he may direct the work to his praise and the good of the cause. Any business intended to come before the Committee should be in the hands of the Secretary, Galen B. Royer, not later than Sept. 20.

REPORTS from the churches are now more plentiful, and fill to overflowing the department of our paper. We are glad to see this, for we like good news and plenty of it, but we must urge our correspondents to exercise great brevity in their reports, so as to enable us to get as much news in each issue as possible. In all cases short reports will be given the preference. Long communications must wait till we have room to spare. In former years we have permitted the Correspondence to trespass on the Essay Department. We shall labor to avoid this in the future.

HERE is a paragraph from the pen of Daniel Soumer, of the *Oecographic Review*, that will hit somebody at a tender place: "We occasionally hear of a preacher who is under censure because he don't pay his fellow-men what he owes. His censurers generally consist of men and women who don't pay what they owe to God and Christ. Those censurers seem to think that for a preacher to cheat his fellow-men is a grievous offense, and here they are right; but they seem to think that for them to cheat God and Christ by withholding what they ought to give is all right, and here they are grievously wrong."

THOSE who expect to be saved just because they keep the Gospel ordinances, live what may be considered good moral Christian lives, and at the same time willfully neglect to visit the sick, feed the hungry, clothe the naked, and do good to others generally, may retain their membership in the church unchallenged, but they will miss heaven just as sure as the New Testament is brought on the witness stand to testify concerning pure and undefiled religion. There is not a question named in the Scriptures more thoroughly settled than this. For proof read carefully the scene of the judgment so vividly described by the Savior in Matt. 25: 31-46. He who doubts this and does not prepare for the test that is sure to come is running a fearful risk.

Too late for insertion elsewhere in this issue we received the following from Bro. G. Nevinger, of Southern Illinois: "Inasmuch as some of the church reports to District No. 1 of the Southern District of Illinois have lacked terseness, we suggest that those reports examine the formula of Church Reports, in District Meeting Report of 1892."

BRO. W. B. SELL, of Genda Springs, with a number of others, expects to open Cherokee Strip soon after it is opened, for the purpose of taking claims. For this he cannot now respond to some calls for protracted meetings. We hope our brethren succeed in securing a good location, and means of planting a church in the Territory.

If the fashion-plates of Paris were inserted in the New Testament, and the people were required to conform to them, there would be going up from the churches all over the world such as the world has never heard. But they can spend their time, money, and conforming to the demands of Madam Fashion without one iota of complaint. This shows they love best.

SOME time ago a brother in Denmark much sickness in his family, and one of his children died. He found it necessary to apply to the church for help, and received from the fund sufficient to support himself and family during their affliction, but when they all recovered he went to work, earned money, and returned amount received from the church. Have you anything in America to excel this?

HUNDREDS of people are much more concerned about the Lord's work than about their own. They wonder why the Lord does this, does that, and why he does not do other things. The Lord may well ask them why they do not do this, that and the other things that willfully neglecting. People who so greatly concern themselves about the Lord's part and neglect their own work.

LAST season several congregations arranged a course of instruction and training in vocal music that proved most satisfactory. We need upon all the congregations in the Brethren's Church the importance of giving this matter more attention than it has heretofore received. If we expect to keep instrumental music out of churches it is quite essential that we do all power to cultivate vocal music. A competent instructor should be employed who will give necessary instructions and training in sacred music, and teach our people and their children out of our own books. About the most other books we need not be especially concerned but that in the Brethren's Hymn Book is of many importance.

AN earnest seeker after the truth will know whether he can love the Lord his God with all his heart, with all his soul, and with all his mind, and yet voluntarily neglect to engage in foot-washing as spoken of in John 13. Jesus ties this question when he says: "If ye love me, keep my commandments." John 14: 15. It makes it still stronger in verse 23: "If ye love me, he will keep my words." If this is strong enough read the next verse: "He that loveth me not keepeth not my sayings." Jesus ties it, for concerning foot-washing he says: "I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." John 13: 14. A man who loves the Lord most assuredly do what the Lord says he "ought" to do.



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THE man who is constantly running down his own church, his minister and everything that is done by his church is likely in the wrong church. He ought to be in a church that he can stand up for. He is no credit to the church where he is, and the sooner he finds it out the better. If the church is not what it ought to be let him help bring it up to a higher standard, but for the Lord's sake do not spend time telling others of the defects of the church, her ministry and her work. It is far better to speak of the good qualities, and let Satan and his agents talk of the defects, for that is their business, if they have any business. It is sinful for professors to do the very thing that Satan glories in.

THE conscience is that part of the mind which decides upon the lawfulness or unlawfulness of actions. No one desires to violate the dictates of his own conscience. But the conscience is a creature of education. It is what we strive to make it. Paul exercised himself, or made an effort, to have a "conscience void of offense towards God and man." Acts 24: 16. Or, as the Syriac version has it, "a pure conscience before God, and before men." By being pure it was rendered blameless. But the apostle found it necessary to cultivate his conscience in order to keep it in that condition. It is as necessary to cultivate and carefully guard the conscience as any other faculty or part of the human mind. The man who possesses a pure conscience,—one that can be depended upon,—makes few mistakes in life.

In our Brotherhood are hundreds of ministers who do very little preaching, while there are thousands of places calling for the Gospel. In some congregations are a number of ministers, and only a few appointments. True, they may take their turns, so that each one may preach occasionally, but this is not a wise way of utilizing the forces placed at our disposal. It is certainly some one's duty to find work for all these ministers, and most assuredly each one ought to have work in this age of great wickedness. What is the use of electing a man to the ministry if we do not intend him to preach? Jesus never intended that his chosen ambassadors should be kept idle. It is not necessary for these ministers to move into other localities to find good openings for preaching. They can find plenty of places within their easy reach. Who can solve this problem in a practical way, so as to point out work for every minister entrusted with the preaching of the Word, and suggest a way to induce them to enter upon the work?

THE simple fact that two or more ministers in the same congregation may not happen to get along all right together should not, in all cases, be considered as proof that they are not Christians and can be of no real service to the Lord. Paul and Barnabas were both good Christian preachers, and yet on one occasion "the contention was so sharp between them, that they parted asunder one from another." Acts 15: 39. Each one went on preaching the Gospel and the Lord blessed both of them. But when two ministers carry their contentions so far as to divide the church and almost break up, or entirely ruin it, as is sometimes the case, thinking people have good reasons for seriously doubting either their conversion or the purity of their motives. If two ministers find that they cannot get along harmoniously together, then, for the sake of the church, and for the good of their own souls, let them seek other separate fields where they may possibly do some good, or at least not be the means of ruining the church. The Lord in his wisdom may sometimes be able to utilize some men who can not get along with one another.

WHAT the editor of the *Christian Advocate* says to its readers in these critical times we can well repeat with emphasis: "These are times that try men's souls. In all parts of the country there is an unparalleled depression, and the end is not yet. Thousands of speculative enterprises have gone to the wall, and many legitimate forms of business have greatly suffered. We beg all our friends to keep cool heads and stout hearts. The Lord reigns. Above all the roaring floods he is enthroned, and he will care for his own. One word of caution: No man is poor who keeps his integrity. Let the worst come,—failure, poverty, hardship,—there must be no sacrifice of truth and honesty. The temptation to resort to doubtful expedients will be great; but it must be resisted at all hazards. Let us be clean, upright, down-right Christians; and all will be well."

#### WISDOM.

In the exercise of wisdom, upon the part of Christians, care should be taken to avoid that which is wholly worldly in its character and tendency. We should rather seek the wisdom that is from above, which, James says, "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." 3: 17.

Wisdom must not be confounded with knowledge. Knowledge may direct what to do, and what not to do, but wisdom directs how to do things to the best advantage. Knowledge is acquired by study, but wisdom is a gift from God, and may be cultivated by proper exercise. To acquire knowledge Timothy was told, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. But concerning wisdom James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." 1: 5. Men who will diligently study the Scriptures for knowledge, then earnestly pray God for wisdom to direct them how to use that knowledge, will most assuredly be blessed in their deeds. But those who will make no effort to acquire knowledge, and never supplicate the throne of grace for wisdom, cannot, and ought not, to expect to make life a success.

One need not be learned in order to be wise, though learning is wisdom's most useful servant. Paul says, "Knowledge puffeth up." This is true only when it is not directed by wisdom. He who would be learned must spend many years at hard study, but if he desires wisdom he must linger much at the throne of grace, and exercise his wisdom on every available occasion. The wisdom thus acquired possesses all the characteristics named by James as quoted above. This is the wisdom recommended by the Savior when he charged his apostles to "be as wise as serpents, and as harmless as doves." A wisdom that is pure, peaceable, gentle, easily entreated, full of mercy and good fruits, without partiality and hypocrisy is a gift that may well be coveted by any Christian. One who possesses this wisdom, accompanied with all necessary knowledge, is a power for good in any age. It is a wisdom that injures no one, and yet it is seeking to overthrow evil of every grade and character.

This is the wisdom that characterized the apostles in their ministerial efforts. They were commissioned to preach the Gospel among all the nations of the earth. To do this effectually re-

quired knowledge, wisdom and much suffering. Wherever they traveled and preached they were known to be as inoffensive as sheep, and yet the learned and those in authority dreaded them as they would an invading army. They had sat at the feet of Jesus, and studied under the influence of the Spirit until they understood the principles of the new covenant most thoroughly. To this knowledge was added the wisdom that is from above. They made wisdom an object of prayer, and became so skilled in their efforts of reaching the people that they made kings and devils tremble, and caused others to fear that they were turning the world upside down. Some of them were not polished in education, and yet they could handle the Sword of the Spirit with the dexterity of a tried veteran from the angelic ranks.

These pioneer ambassadors of the cross displayed rare wisdom in their manner of spreading the Gospel. Instead of spending their time in little hamlets, where only the common people would appreciate their efforts, they sought the great centres of commerce, where they planted churches that proved a power in disseminating Christianity to adjacent, as well as far distant, regions. They possessed wisdom enough to know that much could be accomplished by first planting churches in the great centres of commerce.

They further showed their wisdom by reducing to writing, in the Greek language,—the language of literature,—the life and teachings of their Master, as well as their own teaching under the influences of the Spirit. These documents they handed over to the churches. Copies were multiplied and read in the hearing of the people in all parts of the world. Thus the apostles, and other early writers, became book-makers and were the means of knowledge becoming more general. As we follow up the work of these primitive Christians we find that they early availed themselves of every lawful means of advancing the cause of Christ. They encouraged knowledge, liberty, and all that goes to make people righteous, happy, and useful. They soon became the leaders of thought throughout the civilized world. The scores of books they have transmitted to posterity are monuments of their wisdom, knowledge and industry. Without the writings left by the apostles and other early Christians who succeeded them, the first centuries of the Christian era would seem as obscure to us as the dark ages of Papal Rome.

We are then led to contemplate the commendable wisdom exercised by these early preachers of the cross. Such considerations should prompt us to carefully look into our own efforts in these days of unprecedented opportunities, and see whether we are not falling much farther behind the world in wisdom than the Savior ever contemplated we should. Were he to appear among us in person would he not most assuredly rebuke us for our inexcusable negligency in this respect? It is not sufficient for us to plead that we are keeping the ordinances as they were delivered unto us; we must employ all the wisdom, as well as the knowledge and means at our command, to keep the claims and superior advantages of the Christian religion prominently before the world. On this line we fear that we are falling far below the mark, and it becomes our duty to pray and labor for more of that zeal and consecration characteristic of the first proclaimers of the Gospel.

J. H. M.



## WHEN WAS THE PASSOVER EATEN?

I see a criticism on page 501 GOSPEL MESSENGER, current volume, where you claim the editor of the *Christian Standard* is taking our part, but is mistaken about the last supper Christ ate being the Jewish passover. Will you please show by the Gospel, that it was the Lord's passover, not the Jewish passover, that it was not the legal time for the passover when Christ sent his disciples to prepare the passover and that it was the first day of unleavened bread? Matt. 26: 17; Mark 14: 12; Luke 22.

I think Christ was right when he said, "Go and prepare us the passover." The disciples did as Jesus told them and made ready the passover. And in the evening, Jesus came with the twelve and took his seat at the table and said, "With desire I have desired to eat this passover before I suffer, for I shall not eat of it any more till it is fulfilled in the kingdom of God."

You say, "The Jews ate the passover the next night." We have no Gospel for that, neither is there any Gospel to show that the Lord's passover was called the Jewish passover. You say, "The Lord's Supper took place on Thursday night." So it did—and Jesus called that Supper the passover, and the Gospel says that day was the first day of unleavened bread, the 14th day of Abib or Nisan. The next day, the 15th day, Christ was crucified, Pilate released a prisoner on that day. This custom had to be carried out, so he released Barabbas and condemned Jesus to be crucified. It was an atonement day. Num. 28: 22.

When John says, "Now before the feast of the passover," he does not say, "Now before the passover," but before the *feast* of the passover. You know the passover had to be offered on the evening of the fourteenth day. The time at which Jesus sent his disciples is given by the three first evangelists as being on the first day of unleavened bread, the fourteenth day of Abib. The German Bible reads, "And the Jews went not into the judgment hall lest they be defiled but that they might eat easter"—*southern Ostern essen mächten*. They were not allowed to be defiled during the seven following feast days. A defilement would disqualify them to celebrate the seven days of unleavened bread.

Supposing the Jews had a passover the next night, it was quite wrong, for Thursday was the first day of unleavened bread, as the Gospel shows. Again, the Jews had no passover according to history. They made it obligatory upon every member to eat as much of the lamb as would be the size of an olive. Then they could eat of the flesh of the peace offering. There were also sweet cakes and four different cups connected with the meal that they called passover. It is not best to refer to the Jews or popular Sunday-school books to reason away the language of our blessed Redeemer.

In short, I am willing to open a discussion with any competent person to show that the bread Christ used was unleavened, though my opponent saith Christ was crucified on the first day of unleavened bread. We had better stick to the Gospel. It says it was on the first day of unleavened bread when Christ sent his disciples to prepare the passover, and the disciples said they did as Jesus said they should, and prepared the passover.

ELD. MARTIN NEHER.

## REMARKS.

A CONTROVERSY on this subject is not necessary. Our people are quite well united in their views, holding that the Lord's Supper was instituted on the evening before the legal passover, only a few holding the contrary view. In the following remarks we shall speak only on the question of time. In the editorial, clipped from the *Christian Standard*, which we published in No. 32, it was clearly shown that Jesus did not wash the feet of his disciples at the Bethany supper, six days before the passover, but that the washing took place on the same evening that the Lord's Supper was instituted. This is an important point in our favor. But here we meet another question. Eld. Neher, agreeing with the editor of the *Standard*, maintains that Jesus instituted the Lord's Supper on the evening that the legal passover was eaten by the Jews. We know that the Supper was instituted on Thursday evening, therefore, if the passover was eaten on the same evening, that would have been on Thursday evening too, but Mr. W. B. Johnson, a leading commentator among the Disciples, the same church to which the editor of the *Standard* belongs, claims to have given this matter special attention, and he maintains that in the year in which Jesus was

crucified, the legal passover fell on Friday evening, April 7, A. D. 30.

So far as we know, all late writers of critical ability hold that Jesus was crucified in the year 30, and scholars who have carefully computed the time, tell us that Friday, April 7, was the time for the legal passover of that year. With this conclusion agree the writers of the New Testament, as we shall now show. Bear in mind, however, that a day with the Jews commenced at six o'clock in the evening and ended the next evening at six, at the going down of the sun.

It was on Thursday evening, just about at the going down of the sun, which would be the beginning of the fourteenth day of Nisan, or the first day of unleavened bread, that the disciples came to Jesus and said, "Where wilt thou that we prepare for thee to eat the passover?" "And the disciples did as Jesus commanded them; and they made ready the passover." Matt. 26: 17, 19. Luke says it was "the day of unleavened bread, when the passover must be killed." Luke 22: 7. Remember that the day did not end until the next evening, hence it could well be said that it was the day on which "the passover must be killed." It was killed on that very day, that is, about twenty-one hours after Jesus told his disciples to prepare the passover.

After receiving their instructions concerning the preparation of the passover, the two disciples went to the proper parties and contracted for a lamb to be delivered, as the custom was, at the upper room which they had engaged. This done, they arranged for supper and later Jesus came with the other ten. At this supper Jesus instituted feet-washing, the Lord's Supper and the Communion. All of this was on the fourteenth day of Nisan, the day of unleavened bread, or the day on which the passover must be killed. When the services were completed, Jesus went to the garden where he was arrested, was tried the next morning, and nailed to the cross at nine o'clock. At three in the afternoon he expired. This was still on the fourteenth day. At three o'clock the priest commenced killing the passover lambs at the temple. They were then eaten that evening, after night, which would place the eating on the fifteenth day of the month. All of this agrees with what is said about the Jews refusing to enter "the judgment hall, lest they should be defiled; but that they might eat the passover." John 18: 28. In the old Syriac version we have this rendering: "Lest they should defile themselves before they had eaten the passover." What the German says of "Easter" must be understood as meaning the passover. The position we hold also agrees with what John previously says concerning the washing of the disciples' feet being "before the feast of the passover," John 19: 1, and also with the chronology which places the legal time of the passover on Friday, April 7, A. D. 30. It also harmonizes with all that is said in Matthew, Mark and Luke on this very difficult question. We have examined the subject from every reasonable standpoint known to critics and commentators, and see no other way of harmonizing all the facts. We might say much concerning other points in Bro. Neher's letter, but as we meant to explain but one point, and do not write to either encourage or invite controversy, we think this will suffice to show that the position held by our brethren is correct, and in harmony with all the evidences and facts yet brought forward.

J. H. M.

## BAPTISM OF FIRE.

Under the head of "Four Baptisms" you say that tam of fire is for the punishment of the wicked at the end of the world. If the people were baptized with John's and also with the Holy Ghost, were they not Christlike being thus baptized? How, then, could they be baptized with fire, if that has reference to punishment?

J. E. HOLLAND.

ONLY the wicked are to be baptized with the end of the world. The righteous—baptized with water and the Holy Ghost—escape future punishment, hence are not baptized with fire. The wicked could do as to baptize with water. The baptism of fire, Jesus would afterwards baptize with the Holy Ghost, the undeserving he would baptize with fire. The baptizing with the Holy Ghost takes place on the Day of Pentecost. The baptism with fire will take place when the wicked are cast into hell. We only need to read Acts 1: 6 to learn that the baptism of fire did not occur on the Day of Pentecost. Here Jesus says, "Ye are baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." No reference is here made to fire baptism. The baptism of persons who were baptized with John's baptism and the baptism of the Spirit, were assuredly Christians, and if they lived faithfully, would escape the baptism of fire at the punishment of the wicked. The righteous at the judgment shall be gathered into the garner of the Lord, but the wicked, as chaff, shall be burned with unquenchable fire. Matt. 3: 12. The wicked with unquenchable fire is meant by the baptism of fire.

## WHAT FORM OF BAPTISM?

When Mr. Talmage baptized that man in the river, what form of baptism did he use?

J. H. M.

A FULL account of the baptismal scene is found in Mr. Talmage's paper, the *Christian Standard*. We quote the following from the March 19, 1890: "Dr. Talmage then prayed, invoking the Divine presence and blessing. Opening his Bible, he then read the third chapter of Matthew the account of the baptism of Jesus. The customary questions were asked, and satisfactory answers were given. Dr. Talmage then read his sermon in Matt. 28: 19, 20, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' etc. Looking the candidate square in the face, Dr. Talmage said: 'In this baptism, which is repeated three times to let God pass dry-shod, in which Naaman plunged seven times for healing from dire disease, and in which Elijah ascended in a chariot of fire, and in which Christ was baptized, and for ages has been the symbol of the division between earth and heaven, I baptize thee, taking the candidate by the hand, he led him to the water. Reaching the sufficient depth, he immersed him three separate times, repeating the usual formula: 'In the name of the Father, the Son, and of the Holy Ghost,' after which he pronounced the benediction. At the close of the ceremony Dr. Talmage said: 'As the baptism was observed under the direction of no denomination of Christians, and no church could be responsible for it, I felt it my duty to report what I did to the church of Christ.'"

A full account of the baptism and the circumstances may be found in the *Standard* Almanac for 1893. We still have a few



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E. HOLLINGER.

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hand which we can send by mail for five cents per copy. It might do good to distribute them in localities where people are interested on the subject of baptism.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Sketch of our Western Visit.

We left Mt. Morris July 24 for Warrensburg, Mo. According to previous arrangements, we met Bro. Edmund Forney at Polo. After a delay of one hour at Mendota, we took the C. B. & Q. road to Galesburg; from there we went to St. Louis on the R. I. & St. L. road, where we arrived the next morning. At 9 A. M. we left St. Louis on the Missouri Pacific for Warrensburg, where we arrived about 5 P. M., and where we were met by Bro. E. Eby and many brethren of the Warrensburg church, who kindly cared for us through the night.

On the morning of July 26, at 9 o'clock we met with the Warrensburg church in council, to enter into an investigation of their troubles; for we always know there is more or less trouble in a church to which a committee is sent from Annual Meeting. Though the investigation was somewhat difficult and embarrassing, yet, on the whole, it passed off very pleasantly, there being very little done or said but what manifested a brotherly and Christian spirit. It is very commendable to see those who belong to the same family show a spirit of love and forbearance, though they may have their differences.

After an investigation of nearly two days we made out our report to the best of our judgment, which, to our great satisfaction, was unanimously accepted. Those who were found in fault made satisfactory acknowledgments. How thankful we ought to be that, though we may make mistakes and wound the feelings of our brethren and sisters by the way, the Lord has promised to forgive if we are willing to confess our faults to him and one another.

On the morning of July 28 we met with the Centre View church, Mo., to try to adjust some things which were troubling them, which, to a certain extent, grew out of the troubles in their sister church. We spent two days with them also. Although there was not the spirit shown in the beginning that ought to exist between brethren and sisters of the family of God, it grew better in the course of our investigations, and closed with the best of feelings. Our report here was also accepted without a dissenting voice; and a most excellent spirit manifested at the close, many making acknowledgments of whom there was nothing special required by the committee, thus showing a willingness for reconciliation. We bespeak a pleasant future for the Warrensburg and Centre View churches, if they now make an effort to carry out the report of the committee.

After the council closed we returned to Warrensburg with Bro. Daniel Mohler. Brethren Eby and Forney remained over Sunday at Centre View.

On Sunday morning Bro. Daniel took me to the Brethren's meetinghouse where the council was, to their regular meeting. After meeting quite a number of us went to Fertile Springs, where the ordinance of baptism was administered to three sisters. We then called to memory the

pleasant associations of the Annual Meeting of 1890.

In the afternoon we, with some other brethren, had a pleasant visit with Bro. S. S. Mohler, who has been laboring under the hand of affliction for some time; but we are glad to say is improving some of late. He was at the council about all the time, and was, apparently, none the worse for it.

In the evening Bro. Weaver took me to the schoolhouse, near Bro. D. Mohler's, where we tried again to preach to a very attentive audience. We went home with and were kindly cared for until Monday noon by Bro. Christian Blocher and family.

I left Warrensburg Monday evening, met Bro. E. Forney at Centre View (Bro. Eby had started home in the morning), stopped off at Holden, remained over night with sister Sally Slifer (cousin to my wife), and took the train for Kansas City. Here Bro. Forney and I parted. He took the train for home, and I the train for Nickerson, Reno Co., Kans., where I was met by a kind friend who took me four miles to my son's.

On Saturday evening, Sunday and Sunday evening, Aug. 5 and 6, we met with the Brethren at the Salem meetinghouse for public worship. We had very pleasant, and, we hope, profitable meetings. We had attended a funeral on the previous Friday at the same place.

On Tuesday, Aug. 8, we left Nickerson for Ramona and arrived at Bro. Jacob Shirk's in time for dinner. He kindly loaned me his horse and cart to go about fifteen miles to Bro. J. D. Troschle's, where we remained until Wednesday afternoon and had a very pleasant visit with Bro. Troschle and family.

In the afternoon he took me to Bro. Daniel Hollinger's, formerly of Cumberland Valley, Pa., who is now laboring under the infirmity of old age, and is almost entirely blind. We had a season of worship by his request before we left, and fondly hope, if no more permitted to meet on earth, we may meet where we can "see and know even as we are known."

We returned to Ramona in the evening, spent the night with brother and cousin Joseph Strickler, part of the next day at Bro. Shirk's, and learned of other dear brethren in town and country that we would have liked to see had we given ourself more time. We left Ramona Thursday evening, Aug. 10, for McPherson, on our return to Reno County.

We stopped with brother and sister M. Reber the first night, and called up pleasant occurrences of former acquaintance. We remained in McPherson until Monday morning, visited and called with many others, whose kind entertainment and hospitality we enjoyed. We met with them in public worship Sunday morning and evening, we trust, to the edification of all. On Monday, the 14th, we returned to Reno County, where we are now awaiting the coming of some of our children from Nebraska, who expect to reach here Friday, the 18th.

It may be of interest to some to have an account of the weather, crops, etc. We first discovered the effects of a drouth in Southern, Illinois. Towards St. Louis we saw a good deal of corn that was very much damaged, and could not possibly make much. After leaving St. Louis we found the same state of things until we got a good ways into the State of Missouri. In the neighborhood of Warrensburg and Centre View, the small grain was quite short; but the prospect was good for corn. As far as I have been in this State the wheat and oats are short, and much of the corn is beyond recovery. Some are cutting it off for feed. The corn seems to be suffering most around McPherson. They have had some good showers since I am here, and last night they had a good

rain, which, I think, will be quite a help to that which is not too far gone, and will also be a great advantage to their pastures and broom-corn, of which there is a good deal raised.

D. E. PRICE.

Nickerson, Kans.

From Egion, W. Va.

JULY 30 we met at the Maple Spring church for children's meeting. Brethren Tobias, Aaron and Jonas Fike preached for us. We all had an enjoyable meeting. How nice it is to see those dear little lambs go and take the front seats! How their eyes sparkled when the brethren asked them questions!

Aug. 6 Bro. Moses Fike preached for us at 10:30 A. M. At 3 P. M. Bro. Jonas Fike preached the funeral of an infant at Carmel, W. Va., in the Lutheran church.

According to previous arrangements, Saturday, Aug. 12, brethren Daniel B. Arnold and George S. Arnold, of Burlington, W. Va., met with the members of the German Settlement congregation at the Maple Spring church and proceeded to elect and ordain two brethren to the full ministry. The lot fell on brethren Jonas and Tobias Fike. After this a choice was held for two ministers, the lot falling on brethren John A. Arnold and John S. Fike, who were deacons in the church; so a call was made for two deacons, the lot falling on brethren Adolphus R. Fike and Albert S. Arnold. The four brethren were duly installed with marked solemnity. They are all prominent young brethren. May they all be workers for Christ! That closed the work of the day.

At night Bro. D. B. Arnold preached for us from John 17: 5. O, how pleasant it was to sit under the sound of his fatherly voice and listen to his kind admonitions!

Aug. 18 elders D. B. Arnold, S. A. Fike and Tobias Fike went to Terra Alta to attend to some church work in that arm of the church, and Bro. George S. Arnold preached for us at Maple Spring from 2 Pet. 1: 20, 21. He gave us many new thoughts. At 3 P. M. Bro. George preached at Brookside from 2 Pet. 1: 1 9. We had a very enjoyable time while the brethren were with us. In the presence of the Lord there is joy, and at the right hand of God are pleasures forevermore.

RACHEL WEIMER.

Aug. 14.

From Quinter, Kans.

SINCE my last report the following amounts have been received:

Pleasant Hill church, Virden, Ill., \$13; Frederick City church, Md., \$4; El River church, Kosciusko Co., Ind., \$3; Betty Wine, Newington, Kans., \$2; Bethel church, Saltpetre Cave, Va., \$1.25; total amount since last report, \$23.25; total amount to date, \$148; balance needed for church debt, \$142.

Thanks to the kind donors. We cannot express our deep sense of humble gratefulness for the hearty response to our much-needed call.

JOSEPH F. BELL.

Quinter, Kans., Aug. 14.

Reflecting Christ.

THIS was the subject at the Brethren's social meeting last night. So many good thoughts were presented that I am minded to set them as jewels in a crown before the reader. Words fitly spoken being as apples of gold in pictures of silver are worthy of more extended thought.

The tenor of the remarks ran something like this: We can not in our lives give out more than we have. First, then, we must have Christ with-



in, and the more we have of him the more we can reflect him to others. Spots on a mirror hinder the sun's reflection, so if we are in any way spotted by the world, we cannot give an undimmed, radiant expression of Christian character to others or to a dark, benighted world.

Undertaking to make a display of one of the Christian graces, and make a hobby of it, while others are ignored, is not wise, because the want of a full expression of all the Christian graces tends to destroy even what little light we may try to send out.

As in our secular business, strict, earnest effort is essential to success, so in our Christian work and undertakings.

The polished stones and surfaces make the best reflectors, so the character that has been freed by the operations of God's Spirit, from the rough ways of sin, best reflects the light, and with more intensity of power to please the onlooker.

Diamond cuts diamond and is used to give a polish, so God's Word or Spirit is the power to polish and fit us for Christian reflection.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." Psa. 144.

We should so reflect Christ in our lives that when death comes our light may continue to shine on down the ages—"dead, yet he speaketh."

Bright surfaces allowed to get rusty, become useless. How fitting that remark to nominal professors who started well, were a power for good, then became contaminated with self-will, carelessness, and indifference. They are of no use any longer, to church or community, but cast aside as so much rusty iron—real castaways on the scrap-heap of dead and shinerusted souls.

The idea was brought out that some lights seem to glow and burn all right away from home, but at home they do not get out from under the bushel. That is to say, in the family or in the home community, no one was the better for their being professed Christians. What a stab this idea is at those who fuss and scold at home, quarrel with neighbors, and do just about as the world does in their daily lives at home.

How best to reflect the light of Christ in our lives? is a subject of momentous importance. May each of us take it home to our own hearts!

J. S. FLORY.

Chicago, Ill.

From Cherry Grove, Ill.

BRO. FLORY, of California, and Bro. Delp of Yellow Creek, were at our harvest meeting. Such meetings will always be remembered by the church. Having such a bountiful harvest, we feel now to thank God and take courage, looking forward to the Great Harvest to come.

One dear young brother, son of Bro. E. Finifrock, was baptized at this meeting on Sunday. Many witnesses for Jesus came out to the water side.

Bro. E. Finifrock can surely now rejoice in having six out of seven children in the church. It shows what great care our brother had for his children. Home comforts, daily family prayer, the Sunday school, the prayers of a devoted mother and father are wonderful means to bring our children to love the Lord and join in with the people of God.

JAS. H. LARKINS.

A Baptismal Scene.

I WAS holding services in the tabernacle (or tent) near Edwardsburg, Mich. on the evening of Aug. 17. After meeting a young man came forward and demanded baptism. Like the jailer, he

would not wait until morning or a more convenient time. The moon had set; the stars, however, were twinkling in all their beauty. The people, both old and young, repaired to a lake one-half mile away. We had lanterns to light us to the crystal waters. After singing two stanzas of "Shall We Meet beyond the River," then bowing silently among the shady trees, and imploring the blessings of God upon us, the applicant and I walked out to a proper depth and there I baptized him, the crowd on the shore remaining as silent as death. I never beheld a scene of the kind so quiet and with more admiration.

After we came to the shore the brother (a single man) turned to the crowd and gave a short talk. He had been baptized by single immersion, but that did not satisfy his aching heart. His speech ran thus: "I want to say something." I told him to speak on. And then he said: "I was baptized once, but not by a trine action." Pointing to his breast he continued: "There was an aching heart, but now I feel free and happy. I could hardly wait until I could get down into the water and obey my Master. Oh, how happy I am!"

Many that were not members came forward and listened to a sermon preached by a young convert, that will make impressions not soon to be forgotten.

J. H. MILLER.

Goshen, Ind., Aug 18

Change of Location.

WE have moved from Ashland, Ohio, to Elkhart, Ind., purposing to give our time to the work of the ministry. Our correspondents will please address us at this place.

The work in the city and vicinity will demand our greater part of our time the coming fall and winter, and the many churches and individuals who have solicited our help in evangelistic work within that time will favor us by securing other help. This notice will not affect any arrangements or promises already made with several churches, if we can avoid it.

Brethren living elsewhere, having friends in the city or vicinity in whom they desire us to take a special interest, will please write us, giving name, place of residence and religious surroundings; also write these friends, inviting them to attend our meetings at the Brethren church in South Elkhart. Services every Lord's Day evening at seven o'clock, and each alternate Sabbath at 10:30 A. M., commencing Aug. 20.

Ministers and friends having occasion to visit the city will be welcome in our homes and church services. Place of residence after Sept. 1, corner of Seventh St. and Garfield Avenue.

I. D. PARKER.

Elkhart, Ind.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Williamsport, Pa.—On Aug. 11 our dear brother, J. M. Mohler, of Lewistown, Pa., came to our city and preached eleven sermons for us. Two dear souls were added to the church by baptism. We hope that much good will be accomplished in our city through the efforts of our brother.—Susan Porter, Aug. 23.

Wade, Kans.—At the last council of the Wade's Branch church, it was decided to hold a Communion meeting Sept. 29, beginning at four P. M., and to have a series of meetings to commence Sept. 28 and continue after the love-feast, the meetings to be conducted by Bro. Archie Van Dyke, of Sabetha, Kans. The day after our council two were baptized. The Lord be praised!—G. M. Lauver, Aug. 21.

Tub, Somerset Co., Pa.—The Maple Glen at Savage, Somerset Co., Pa., has arranged preaching on Saturday evening, Sept. 9, of the day, the 10th, at 10 A. M., Sunday evening, every evening thereafter till the feast, which be held the 16th, at 2 P. M.—J. N. Davis.

Lower Deer Creek Church, Ind.—We have added our Communion, the Lord willing, for at 2 P. M. The usual invitation is given Isaac E. Branson is looked for. There was a series of meetings at the same place, commencing Dec. 9.—S. H. Bechtelheimer.

Franklin Grove, Ill.—The church at this place moving along quietly. We have regular services each Sunday, besides the out-look after. We have two Sunday schools, we believe are doing good work for the year. Several have been added to the church during the summer, one recently, a little girl but years of age. We pray that others may have her example!—D. B. Senger.

Nashua, Chickasaw Co., Iowa.—We will, if willing, hold our feast at Bro. John Hurst's place, one mile east and two miles south of Nashua, beginning Friday evening, Sept. 8, and continuing Sept. 10. Our brethren and sisters are fully invited to meet with us. Those desiring to be with us will please drop a line to A. P. Sommers, Nashua, and we will try to have our trains arrive at Nashua from the south at noon, from the north about five in the evening. A. P. Sommers.

Union Church, Ind.—Our harvest meeting Saturday, Aug. 19, was well attended, and was enjoyed by all. Bro. Lemuel Hillery, of New Paris, was with us. The meeting opened at 10 o'clock after hearing an able discourse we adjourned for dinner. In the afternoon, Bro. Hillery preached a missionary sermon; after which a collection was taken for the General and Home Missionary Society. In the forenoon we met for public prayer and singing; after which Bro. Hillery preached a sermon on "Woman's Rights in the Church." For the subject we were all richly instructed. We have had a feast to the soul, and trust that another "harvest time" comes, we may expect the same blessing. Those churches that have had a harvest meeting have yet to learn the enjoyment derived therefrom. May God bless the good work! We have a good Sunday school and the Young Disciple is always a welcome visitor to the little folks.—Laura Appelman, mouth, Ind., Aug. 21.

Pine Grove, Pa.—Our harvest meeting Aug. 12. Bro. H. E. Light preached for us, and preached again in the evening and twice the next day. After meeting on Sunday evening we went forward and said he was willing to go and would be ready to be baptized the Monday morning we went to the place where he was to baptize, and instead of one there were two. We were very happy we felt to see sinners come on the Lord's side. May the Lord keep them until death, is my prayer. To-day Bro. Longenecker went home from his mission to Fremont and Tower City. We had the pleasure of accompanying him to one of the places and had a very good and interesting time. We went about seven miles through the mountains. Only three members live in the place, but they intend to hold a love-feast time in October. Remember this little thing to your prayers, and also the brethren who are to preach. It takes more sacrifice to go to the world to preach than it does to go home.—Sallie A. Haldeman.



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Notice.—The District Meeting of the Southern District of Illinois will be held Oct. 24, in the Lamotte church, Crawford County, Ill. Notice of railroad accommodations will be given in ample time for the meeting.—*Jacob Swinger, Hutsonville, Ill.*

Isabel, Ore.—The members of the Mohawk Valley congregation, in council assembled, have decided to meet at the house of Bro. A. J. Workman, near Mabel, in Lane County, Oct. 21, at 4 P. M., to celebrate the suffering and death of our Redeemer. A general invitation is extended. Aug. 13 three dear ones, a father and mother and their oldest son, made "the good confession" and were added to our number by baptism. All glory to Jesus.—*Jacob Bahr, Aug. 17.*

Wabash, Ind.—Last night the fence and shingle factory of Bro. Lushen Varner took fire and burned to the ground, with all its contents, besides the greater portion of the material stacked on the ground outside; also a new set of harness, and a new wagon that stood close by, loaded with wood. Bro. Varner was considered one among our very best citizens; a hard working and honest man. His loss is estimated at twenty-five hundred dollars; insurance, one thousand dollars.—*C. C. Arnold, Aug. 24.*

Barry Pike, Ill.—The Shady Creek church met in council Aug. 12. Bro. Wm. R. Lierly, of Liberty, was present and presided at the meeting. We have appointed our love-feast for Sept. 30. Bro. Lierly has promised to assist us. Is there any other minister who will come and aid us in the good work? Some of us spent time and money trying to get some minister to locate among us. Several applied, and we thought we had secured one, who was to have been here in June, but to our sorrow he changed his mind.—*Eliza Mickey.*

Bourbon, Ind.—Bro. Dan. Wysong, of Nappanee, Ind., came to us and preached a harvest sermon Aug. 13, at 10:30 A. M., after which a collection of \$20.10 was received for mission work. Then, at 2:30 P. M., we listened to another sermon by Bro. Wysong. It was to be a talk to the children, but it was applicable to all present. We had a collection for the children's mission which amounted to \$1.42. May the Lord bless Bro. Wysong for the work he is doing! Oh, that every church in the great Brotherhood would aid in the mission work!—*J. E. Joseph, Aug. 22.*

Birmingham, Iowa.—The Pleasant Hill church, the east branch of the Libertyville church, met in quarterly council. Among the business transacted was the electing of a delegate to District Meeting, a solicitor for missionary work, and the writer for church correspondent. We also voted to have a series of meetings in the near future, to be conducted by Eld. S. M. Goughenour and the home ministers. At our regular meeting next day there were present six young members that had been received in the church while attending school at Mt. Morris.—*Lizzie Rodabaugh, Aug. 24.*

Edna Mills, Ind.—The Middle Fork church, Clinton Co., Ind., held a harvest meeting in the Pleasant View meetinghouse, Aug. 20. The attendance was large and the interest good. Eld. Isaac Billheimer preached at 11 A. M. We had song services, led by Bro. Wm. H. Metzger, at 1:30 P. M., preaching at 3 P. M. by brethren S. Blickenstaff, of this church, W. Stong and J. Vetter, of the North Fork congregation. After this a collection was taken for Missionary and Tract Work, which resulted in \$11.84. Quite a number of brethren and sisters from adjoining congregations were present and assisted in making our meeting interesting. Come again, brethren.—*John E. Metzger, Aug. 20.*

Gebharts, Pa.—We arrived home Aug. 11 and found all well. Eight were baptized in the series of meetings I held in Bro. Joseph Trostle's district. I feel to thank the dear Brethren for the kindness shown us in the West. If the Lord will, I expect to devote my whole time to the preaching of the Gospel this winter. All that desire my services in holding series of meetings will please let me know at their convenience, for my time is precious and calls are coming in. Then I shall know what arrangements to make.—*H. A. Stahl, Aug. 14.*

Beaver Creek, Va.—Friday, Aug. 4, quite a crowd of the members met at the Beaver Creek church, Rockingham Co., Va., for the purpose of ordaining an assistant elder. The voice of the church was taken, by the elders sent here by District Meeting, and resulted in electing your correspondent to that responsible position. We feel our unworthiness, and ask the prayers of the Brotherhood in our behalf. The ordination and installation were conducted by elders Levi Wenger and Daniel Miller, from Augusta County. They gave us some good, practical preaching the next day at our harvest meeting; also on Sunday at our regular preaching. On Friday, at the church meeting, three were received by baptism.—*G. W. Wine, Ottobine, Va., Aug. 14.*

Jerico, Mo.—The Cedar County church met in quarterly council July 21. All business was disposed of pleasantly; the best of brotherly love prevailed. We are few in number, but, thanks be to God, we have the promise, if faithful, that he will be with us. Bro. John R. Mays was ordained elder. Bro. Tingley was advanced to the second degree in the ministry. Bro. Mays is well qualified for the call, and we pray the Lord to enable him and his estimable wife, to fill their station with humbleness and fidelity. Eld. Holderman and Eld. Harvey preached us some soul-cheering sermons. There were no additions to the church, but we hope, through the grace of our loving Master, there was good seed sown.—*Cora L. Fowler, July 23.*

Mohican Church, Ashland Co., Ohio.—Sunday, Aug. 13, the church held a harvest meeting which was largely attended. Several ministers from adjoining churches were with us and did some good talking about the abundance of golden grain the Lord has blessed us with. At the close of the meeting a collection for missionary purposes was held, amounting to \$12.60. May God help us all to use the abundant crops to his honor and glory! On Saturday, Aug. 19, the church met in regular quarterly council. On account of the busy season quite a number of members was not present. The business passed off pleasantly with but little difficulty. We decided to hold a love-feast Oct. 21, with a protracted meeting in connection, if proper arrangements can be made.—*L. C. Hastler, Lattasburgh, Ohio.*

Darksville, W. Va.—Bro. D. F. Stouffer, of Benavola, Md., came to this place Aug. 5. The Missionary Board of Western Maryland has this end of the Berkley congregation under their charge, and are doing a grand work. Six have been added to the church and there is one more applicant for baptism; others are near the kingdom. Bro. Stouffer preached on Sunday morning in the Methodist church at Stover to an attentive audience, and in the afternoon in Darksville to a crowded house; at which time there were three buried with Christ in baptism, to walk in newness of life. There can be a good work done here if the proper efforts are put forth. About five hundred people witnessed the baptism. Bro. Stouffer has the oversight of the Berkley congregation.—*J. O. Butlerbaugh, Aug. 16.*

Harbor Springs, Mich.—The Brethren of the Little Traverse church met in quarterly council July 29. All business was disposed of in the spirit of love. The church decided to have a love-feast Sept. 2, at the home of Bro. D. S. Kniesely. Services will commence at 3 P. M. The G. R. & I. R. R. will give an excursion at cheap rates Aug. 29. We extend a cordial invitation to all; especially do we desire ministerial aid. There will be a conveyance at the train to take those who come to the place of meeting.—*L. B. Wilcox, Aug. 14.*

Billstone, Md.—The Little Cove church, met on Saturday, Aug. 5, at 2 P. M. We met to hold our harvest meeting. Bro. David Clapper, from Everett, did the preaching for us. He gave us three able discourses. He held forth the Word with power and in purity. The brethren and sisters were much encouraged and built up in their Christian course, and sinners were warned to flee from their sins. We regret that Bro. David Clapper's stay was so short. We hope he will come again, as he made many good and lasting impressions upon our people.—*Jacob S. Keller, Aug. 14.*

State Center Church, Iowa.—The State Center church met in council yesterday. We decided to have our love-feast Sept. 23. The church also considered the propriety of the State Center church being transferred to one of the neighboring churches. It was decided to continue awhile yet with its present organization, but to make an effort to sell our large meetinghouse (36 by 80) with its furniture. This action was deemed necessary on account of a continued removing of members to other parts, until it begins to look as though there would soon be no organization at State Center.—*S. Beeghly.*

Pleasant View Church, Phillips Co., Kans.—We are still laboring for the master's cause. This church has received two by letter and four by baptism since our last report. Saturday, Aug. 19, the church met in council. Our elder, Bro. P. B. Porter, from Jewell County, was present. He remained with us over Sunday and preached two sermons for us. We hope the Gospel truth presented will be the means of doing much good, as he certainly warned us all of our Christian duties. The church decided to hold a love-feast at the home of the writer on Saturday, Sept. 9. A general invitation is extended to members of adjoining congregations to be with us. Bro. William Drury and wife, on their return from Arizona, are stopping and visiting relatives and friends here. Their visit is appreciated by all, and we welcome all such members to come and help us in the Master's cause.—*J. W. Jarboe, Republican City, Nebr., Aug. 22.*

Plevna, Ind.—On the evening of July 8 Bro. W. S. Toney came to the Plevna church, where he preached three excellent sermons. — Saturday evening, Sunday and Sunday evening. A brother and sister came out to walk in newness of life, and were taken to the river where the proper ordinance was administered. Brethren Blickenstaff and Moss came to us occasionally and preach. Their labor here is greatly appreciated. At our last church meeting it was decided to hold our Communion Sept. 30, at 2 P. M., and also to have a series of meetings at Plevna church before the Communion, to be conducted by Bro. J. C. Murray, of Nappanee, Ind. The meetings will begin on the evening of Sept. 2. We will have another series of meetings a little later on, at the Greentown church, conducted by Bro. Geo. L. Studebaker. Much interest is taken here in our Sunday school. The average attendance for the last quarter was about one hundred. The Lord be praised for his goodness!—*A. J. Lantz, Aug. 21.*



**Notice.**—The Brethren of the Greene church, Greene, Iowa, expect the Lord willing, to hold a series of meetings, to commence immediately after the love-feast, which is to be held Oct. 7. The meetings will be conducted by Bro. Wm. H. Albright.—*D. Eikenberry.*

**Purcell, Kans.**—Our love-feast will be held Sept. 16, at 2 P. M., in the Wolf River church, Brown Co., Kans. Persons coming on the Grand Island R. R. will be met at Lens, Kans., on the evening before the feast, and those coming on the Rock Island R. R. will be met at Purcell, Kans., on the morning of Sept. 16.—*M. P. Boley, Aug. 21.*

**Dawson, Ohio.**—We, the members of the Loramies church, Ohio, met Aug. 1 in quarterly council. We appointed our love-feast for Oct. 26, at 3 P. M., with a series of meetings in connection, to begin Oct. 19. We hope we may have an ingathering of souls. May we have the prayers of God's children in our behalf!—*Jonathan Hoover, Aug. 21.*

**Red Oak Ridge Congregation, W. Va.**—Bro. George Hutchison made us a visit Aug. 12 and 13. We had church council in the forenoon of the 12th. He preached two sermons and baptized four—one a little girl eleven years old. The Brethren are building a meetinghouse here, and have it up, covered and floored.—*Cynthia J. Kahle, Aug. 17.*

**Gollins, Mo.**—Aug. 19 the brethren and the sisters of the Osceola church met in council. Brotherly love prevailed and all business was disposed of to the satisfaction of all present. It was decided to hold a love-feast Oct. 21, at the Oak Grove church. Brethren and sisters of adjoining churches will be welcomed, and especially the ministering brethren.—*May Tracy, Aug. 22.*

**Logan Church, Ohio.**—We met in special council Aug. 12 to arrange for our love-feast, which will be held Oct. 14, beginning at 5 P. M. An invitation is extended to the brethren and sisters, especially the ministering brethren, to be with us. Bro. Henry Longauecker, of North Star, Ohio, dropped in on us Sunday, Aug. 13, and gave us a very instructive sermon Sunday night.—*John R. Snyder, Aug. 14.*

**Unionville, Iowa.**—I am now here in the Fair View church, Iowa, according to previous arrangements, holding forth the Word of Life as best I can, with good interest and fair congregations. This church has met with discouragements and reverses. About one year ago, Bro. Hawn, one of their ministers, departed this life. Since then Eld. D. Zook moved to other parts, and Eld. M. Replogle is confined to his bed; so it leaves the whole burden of the preaching and the care of the church on young Bro. Whisler, who was elected to that position a little over one year ago. They need the prayers and sympathies of the church.—*Jos. Holder, Aug. 21.*

**Westphalia, Kans.**—The Antioch church of Coffey County, Kansas, met in church council Aug. 12, preparatory to their love-feast, which will be held at the home of Bro. Downing Sept. 13 and 14. The members were all found in love and union, and everything passed off pleasantly. Among other things they decided to order a number of Hymnals, and Hymn Books, and make an effort to improve their singing. They decided to call Bro. J. M. Miller, of Scott Valley, to instruct them in music. This is commendable. Our churches would advance the cause of Christ by improving their singing. Three more have been added to the Antioch church by baptism since my last report. Brethren, especially ministers, don't forget to attend the feast.—*Chas. M. Yearout, Aug. 21.*

**St. Joseph, Mo.**—Bro. W. C. Hipes has been holding a series of meetings here, but, owing to the warm weather, the attendance was small. Eld. O. H. Brown, of Mound City, was present at our council-meeting, Tuesday, Aug. 8, and held two meetings after. Three young souls were added to our number, which now is twenty-seven. Bro. Andrew Hutchison, of McPherson, while on his way to Ray County, Mo., stopped here Friday evening and preached for us, for which we are very thankful. If any of the brethren will stop and preach for us while passing through or near, it will be a great benefit to us; if any will do so, let them drop me a card, and there will be some one at the depot to meet them. Our love-feast announcement is with the others, and any wishing to attend will please send us notice by mail, and there will be some one at the Union Depot to meet them. We pray that the Lord will bless this little branch here, that it may flourish and multiply!—*G. H. Lutz, August 12.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**CROSS-BOWMAN.**—At the residence of the bride's parents, McLouth, Kans., Aug. 13, 1893, by the undersigned, J. O. Cross and Minnie Bowman. *DAVID KIMBLE.*

**CORWIN-TETER.**—At the home of the bride's parents, Carlisle, Nebr., Aug. 15, 1893, Mr. George Corwin and sister Katie Teter. *E. S. ROTHROCK.*

**SHROYER-FLICKINGER.**—At the residence of the bride's parents, Huntington County, Ind., Aug. 17, 1893, Mr. Harry V. Shroyer and Miss Lizzie Flickinger. *DORSEY HODGGEN.*

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**DILLMAN.**—At Grails, Ohio, July 26, 1893, Catharine Dillman, youngest daughter of Henry and Mary Eikenberry, aged 51 years, 3 months and 3 days. She was married to Daniel Dillman June 28, 1863. This union was blessed with no children, but their home long ago became a refuge for the poor and unfortunate ones. She and her husband united with the church May 29, 1878. She had a bright Christian experience and died as she lived.—In sight of heaven. Her disease was progressive paralysis, from which she suffered greatly for more than three months. Funeral services conducted by Eld. Jacob Garber and the writer at Wheatville, July 28. She was anointed a few weeks before her death. *A. G. CROSSWHITE.*

**ZIMERS.**—In the Springfield church, near Wawaka, Ind., May 20, 1893, Bro. Adam Zimers, son of Bro. Flora and sister Zimers, aged 25 years and 4 days. He united with the church about nine years ago. The departed leaves an aged father and mother and six sisters to mourn their loss. Services by the writer in the home church. *J. H. CRUME.*

**NEAL.**—In the Middle District church, Miami Co., Ohio, Aug. 13, 1893, sister Matilda Neal, aged 59 years, 8 months and 25 days. Funeral services by Bro. D. S. Filbrum, assisted by O. P. Furnas, of the Christian church, from Rom. 8: 1. *D. C. HENDRICKSON.*

**SHERK.**—In the Waterloo church, Iowa, Aug. 7, 1893, sister Julia Ann Sherk, wife of Bro. Geo. Sherk, aged 49 years, 2 months and 19 days. She was the mother of eight children, two of whom preceded her to the spirit world. She united with the Brethren church in 1881 and lived a faithful and devoted member until death. Funeral sermon from 1 Thess. 4: 13-18 by Eld. Jacob Murray. *LIZZIE A. WITTER.*

**WAGONER.**—At Guide Rock, Nebr., July 23, 1893, Edith Gertrude Wagoner, aged 12 years, 7 months and 18 days. Aug. 6 the writer preached the funeral from these words, "If I be bereaved of my children, I am bereaved." Gen. 43: 14. The words are very applicable to the mother of the little girl, since she has lost three little ones within eighteen months, and two more some years ago. One lonely little boy of seven years is left. This father and mother deserve the prayers of all Christians. *J. E. YOUNG.*

**CLINE.**—In the Beaver Creek congregation, Rockingham, Va., Aug. 7, 1893, Peter Cline, aged 61 years, 9 months and 18 days. Funeral by J. W. Click and the writer from Psal. 90: 12. Interment in the Beaver Creek cemetery. *G. W. WINZ.*

**GRILLS.**—At his home in the Parsons church, L. Kans., Aug. 1, 1893, friend Henry S. Grills, aged 77 months and 17 days. He moved with his parents to County, Ind., at the age of thirteen years. In 1840 he was married to Sarah Ann Roberts. Unto them were born nine children, four of whom died in infancy, his wife departed this life. In 1864 he was married to Kinsey; unto them were born seven children, one died in infancy. He leaves a wife and ten children moved with his family to Michigan in 1868, and Kansas. Funeral services by the writer from Matt. 23: 37. *M. O. H.*

**THOMAS.**—At Peebles, Ohio, in the Marble congregation, Adams Co., July 27, 1893, Nancy Jar, aged 32 years, 5 months and 2 days. She joined the Baptist church at the age of fifteen and lived faithful and the church until death found her ready and the Savior's call. Funeral services at the Louisville church by the writer from Rev. 21: 25.

**WILLIAMS.**—In the Ridge church, Highland, July 27, 1893, Bro. John Williams. Funeral services by Taggart, of the M. E. church, as our ministers had previously engaged for other funerals.

**FRUMP.**—In the same congregation, June 28, fungus growth of the lower jaw, sister Susanna F. of James Frump. Funeral services by the writer at Ridge church. *ALBERT*

**SCHIDLER.**—At her home in Yellow Creek, 12, 1893, sister Sadie Schidler, aged 26 years, 11 months and 25 days. In the early part of the year she contracted dread disease, consumption, were seen, and developed until about one month before her death when she died. About two weeks before her death she manifested to be received into the church. She and her husband were baptized and arose to walk in newness of life. She leaves a husband, brother and sisters, to mourn. Funeral services took place at the Georgetown m. by Bro. Jacob Delp. The remains were interred in town cemetery. *LEWIS E. K.*

**MEISKY.**—Near Lone Tree, Iowa, Aug. 15, Christiana Meisky, aged 66 years and 22 days. Faithful member of the Brethren church for about 40 years. She leaves a husband and eight children. *J. C.*

**CLINE.**—In Winterset, Iowa, July 1, 1893, C. Wm. R. Cline, in the sixty-third year of his age, a wife and two sons.

**STEMEN.**—Near New Virginia, Iowa, July 18, 1893, sister Lucretia Stemen, wife of Bro. Stemen, who is left with seven children, one a weeks old. Funeral services Aug. 6 at South River. *M.*

**LEHMAN.**—In the Garrison congregation, Iowa, Aug. 9, 1893, sister Sally Margaret Arnold, B. Lehman, aged 54 years, 7 months and 6 days, the mother of eleven children. She leaves a husband and eight children. Funeral services by Eld. Stephen assisted by W. H. Long. *E. H. S.*

### The Gospel Messenger

It is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament as a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of practice, and maintains that Faith toward God, Repentance, Regeneration of the heart and mind, baptism by Trinitarian immersion, and the reception of the Holy Ghost on of hands, are the means of adoption into the household of church militant.

It also maintains that Feet-washing, as taught in John 13: 1-17, and the command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as observed by the apostles and the early Christians, is a full communion with the Communion, should be taken in the evening of the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, upon the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to the ends of the earth.

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M. MYERS.

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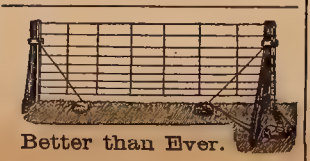
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**LOVE-FEASTS.**

- Sept. 8 to 10, one mile east of Nashville, Iowa.
- Sept. 9, at 3 P. M., Marion County church, Pleasantville, Iowa.
- Sept. 9, near Talent, Jackson Co., Oregon.
- Sept. 9 and 10, at 2 P. M., Pleasant View church, Phillips Co., Kans., at the home of Bro. J. W. Jarboe.
- Sept. 15, at 4 P. M., Blue Creek church, seven miles east of Ceylon, Ind.
- Sept. 16, Fairview church, Mo.
- Sept. 16, at 2 P. M., Kansas Center church, three miles east of Lyons, Rice Co., Kans.
- Sept. 16, at 2 P. M., Beaver Creek, Rockingham Co., Va.
- Sept. 16, at 2 P. M., Rock Creek church, Iowa.
- Sept. 16, at 3 P. M., Rock Run church, Iowa.
- Sept. 16, Grenola church, Elk Co., Kans.
- Sept. 16 and 17, North Solomon church, Smith Co., Kans.
- Sept. 16, at 2 P. M., Maple Glen, Somerset Co., Pa.
- Sept. 16, at 11 A. M., Oak Grove church, Johnson Co., Iowa.
- Sept. 16 and 17, at 3 P. M., Alleghany congregation, Grant Co., W. Va.
- Sept. 16 and 17, at 3 P. M., Fairview church, Garrett Co., Md.
- Sept. 16, at 2 P. M., Hill church, Ind.
- Sept. 16 and 17, at 2 P. M., Scott Valley church, 3 miles north, and 1 1/2 miles west of Westphalia, Kans.
- Sept. 21, at 10 A. M., North Manchester church, Ind.
- Sept. 22, at 2 P. M., Antioch church, Andrews, Huntington Co., Ind.
- Sept. 22, at 2 P. M., Milmine church, Platt Co., Ill.
- Sept. 22, at 3 P. M., Franklin church, Decatur Co., Iowa.
- Sept. 22, at 2 P. M., Kewanee church, Ind.
- Sept. 22, at 3 P. M., Monroe church, near Redrie, Iowa.
- Sept. 22, at 4 P. M., Tippecanoe church, Kosciusko Co., Ind.
- Sept. 23, at 5 P. M., Mount Pleasant meeting-house, Canton church, Stark Co., Ohio.
- Sept. 23, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.
- Sept. 23 and 24, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
- Sept. 23, Round Mountain church, Ark.
- Sept. 23, Avery, Mo.
- Sept. 23, at 2 P. M., Summit church, Somerset Co., Pa.
- Sept. 23 and 24, at 10 A. M., Sunfield church, Eaton Co., Mich.
- Sept. 23, Camp Creek church, McDonough Co., Ill., 7 miles south of Colchester.
- Sept. 23, at 2 P. M., Blue Ridge church, Platt Co., Ill.
- Sept. 23, at 2 P. M., at the Oasis meetinghouse, 3 miles east of Summitville, Ind.
- Sept. 23, at 11:30 P. M., Sam's Creek, Md.
- Sept. 23, at 2 P. M., Poudre Valley church, Colo.
- Sept. 23 and 24, at 10 A. M., Belleville church, Republic Co., Kans.
- Sept. 23 and 24, at 2 P. M., Walnut Valley church, 3 1/2 miles southwest of Heizer, Kans.
- Sept. 23 and 24, at 10 A. M., Eight Mile church, at Markle, Huntington Co., Ind.
- Sept. 23 and 24, at 2 P. M., Cottonwood church, 3 1/2 miles northeast of Danlap, Kans.
- Sept. 23 and 24, at 10 A. M., Sabatha church, Nemaha Co., Kans.
- Sept. 23, Maple Grove church, Kans.
- Sept. 23, at 4 P. M., State Center church, Iowa.
- Sept. 23, Maple Grove church, Norton Co., Kans.
- Sept. 23, at 1 P. M., English River church, Kokook Co., Iowa.
- Sept. 23, at 10 A. M., Nevada church, Vernon Co., Mo.
- Sept. 23 and 24, Coal Creek church, Ill. Will have one week's meeting before the feast, commencing Sept. 16.
- Sept. 23 and 24, at the Maple Spring church, German Settlement congregation, Elgin, W. Va.
- Sept. 23, at 10 A. M., Sand Ridge meetinghouse, Sugar Ridge church, Ohio.
- Sept. 24, at 4 P. M., Sipesville meetinghouse, Quenamahong church, Somerset Co., Pa.
- Sept. 24, at 2 P. M., Cedar Grove, Va.
- Sept. 24, at 4 P. M., Walnut Grove, one mile from Johnston, Pa.
- Sept. 26, Camp Creek church, Ind.
- Sept. 27, at 10 A. M., Bear Creek congregation, Portland, Ind.
- Sept. 27, at 4 P. M., Bremen church, Marshall Co., Ind.
- Sept. 27, at 10 A. M., Lick Creek church, 1 mile southwest of Bryan, Ohio.
- Sept. 27 and 28, at 2 P. M., Rock Creek church, Whiteside Co., Ill.
- Sept. 28, at 2 P. M., Santa Fe church, Ind., 6 miles south of Peru, Ind.
- Sept. 28, at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.
- Sept. 28, at 2 P. M., in the Santa Fe church, Miami Co., Ind.
- Sept. 28, South Bend church, Ind.
- Sept. 29, at 10 A. M., Upper Fall Creek church, Ind.

- Sept. 29 and 30, at 3 P. M., Libertyville church, Jefferson Co., Iowa.
- Sept. 29, at 10 A. M., Killbuck church, Ind.
- Sept. 29, Wade's Branch, Miami Co., Kans. Series of meetings commencing Sept. 23.
- Sept. 29, at 10 A. M., Grangeville, Newton Co., Mo.
- Sept. 30, Spring Creek church, Iowa.
- Sept. 30, St. Joseph, Mo.
- Sept. 30, at 5 P. M., La Porte church, La Porte, Ind.
- Sept. 30, at 2 P. M., Walnut Level church, Wells Co., Ind.
- Oct. 2, at 2 P. M., Owl Creek church, at Ankenytown, Knox Co., Ohio.
- Oct. 6, at 10 A. M., Sugar Creek, Whitley Co., Ind.
- Oct. 7 and 8, at 4 P. M., Greene church, Greene, Iowa.
- Oct. 7, at 10 A. M., Washington Creek church, Douglas Co., Kans.
- Oct. 7, at 3 P. M., in the New Hope church, Cherokee Co., Kans.
- Oct. 7, at 11 A. M., Brooklyn church, Iowa.
- Oct. 11 and 12, at 1 P. M., Shannon, Ill. Meetings one week previous.
- Oct. 12 and 13, at 10 A. M., at Henry Tingley's, 2 miles north of Jerico, Mo.
- Oct. 13, Hurricane Creek church, Bond Co., Ill. Series of meetings immediately after.
- Oct. 14, at 5 P. M., Logan church, Logan Co., Ohio, 7 1/2 miles west of Bellefontaine.
- Oct. 14, at 10 A. M., Green Spring district, Seneca Co., Ohio.
- Oct. 14, at 4 P. M., Pleasant Grove church, Douglas Co., Kans.
- Oct. 14, at 10 A. M., Wichita, Kans.
- Oct. 14 and 15, at 10 A. M., Portage church, Ohio.
- Oct. 14, at 10 A. M., Valley church, Hawkins Co., Tenn.
- Oct. 14, 4 1/2 miles southeast of Battle Creek, Iowa. Series of meetings one week previous.
- Oct. 14, at 10 A. M., Pligen Creek, Woodford Co., Ill.
- Oct. 14, Pokagon church, Cass Co., Mich.
- Oct. 14 and 15, at 10 A. M., Pine Creek, Ill.
- Oct. 14 and 15, Verdigris church, Lyon Co., Kans., at J. M. Quakenbush's.
- Oct. 14 and 15, at 4 P. M., Bethel church, Sawyer, Pratt Co., Kans.
- Oct. 14 and 15, at 10 A. M., Saginaw church, Mich.
- Oct. 14 and 15, at 10 A. M., Woodland church, Astoria, Fulton Co., Ill.
- Oct. 17, at 4 P. M., Portage church, 8 miles northwest of South Bend, Ind.
- Oct. 18, at 5 P. M., Sugar Ridge church, Ohio.
- Oct. 18, Deep Water, Mo.
- Oct. 19, at 5 P. M., Bonnell's Creek church, Ohio, 7 miles northwest of Springfield.
- Oct. 19, at 10:30 A. M., in the Four Mile congregation, at White Water house, near Connersville, Ind.
- Oct. 19 and 20, Dallas Center, Iowa.
- Oct. 19 and 20, at 2 P. M., Hill Valley church, Aughwick congregation, Pa.
- Oct. 20, at 10 A. M., Buck Creek church, Henry Co., Ind.
- Oct. 20, at 4 P. M., Union church, Marshall Co., Ind., five miles west of Plymouth.
- Oct. 20 and 21, Sugar Creek, Ill.
- Oct. 20 and 21, at 2 P. M., at the home of Bro. J. M. Quakenbush, Lost Creek church, Juniata Co., Pa.
- Oct. 20, at 11 A. M., South Des Moines church, Neb.
- Oct. 21, at 5 P. M., Berrien church, 4 miles northwest of Hudson, Mich.
- Oct. 21 and 22, at 10:30 A. M., Seneca church, Ohio, 1 1/2 miles north of Bloomville.
- Oct. 21, at 4 P. M., Lower Stillwater church, Montgomery Co., Ohio.
- Oct. 21, at 10 A. M., West Branch, Ogle Co., Ill.
- Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.
- Oct. 21, at 3 P. M., Clear Creek congregation, Huntington Co., Ind.
- Oct. 21, Mill Creek church, Rockingham Co., Va.
- Oct. 21, at 11 A. M., St. Vrain church, Longmont, Colo.
- Oct. 21, at 4 P. M., Pleasant Valley, Elkhart Co., Ind.
- Oct. 21, at 3:30 P. M., Covina, Cal.
- Oct. 21, at 2 P. M., Fredonia church, Wilson Co., Kans.
- Oct. 21, at 10 A. M., Landeville, Grant Co., Ind.
- Oct. 21, at Bethel church, Neb.
- Oct. 21, Greenwood church, Mo.
- Oct. 21, at 4 P. M., in the Log Creek congregation, Oak Grove meetinghouse, Folsom, Mo.
- Oct. 21, at 10 A. M., Monticello, Ind.
- Oct. 21 and 22, at 10 A. M., South Morrill church, Brown Co., Kans.
- Oct. 21 and 22, at 2 P. M., Dorrance church, Dorrance, Kans.
- Oct. 24, at 10 A. M., Mineral Creek church, 14 miles south of Warrensburg, Johnson Co., Mo.
- Oct. 21, at 10 A. M., in the Osceola congregation at the Oak Grove meetinghouse, St. Clair Co., Mo.
- Oct. 21, at 2 P. M., Kingman church, Kingman Co., Kans.
- Oct. 21 and 22, Welty churchhouse, 2 miles from Edgemont, Md.
- Oct. 21 and 22, at 2 P. M., Ames church, Ames, Iowa.
- Oct. 21, at 10 A. M., Black River church, Chatham, Medina Co., Ohio.
- Oct. 22, at 4 P. M., Horner church, 5 miles from Johnston, Pa.
- Oct. 25, Brick church, 5 miles northeast of Nappanee, Ind.
- Oct. 25, at 2 P. M., Bachelor Run church, Flory, Ind.
- Oct. 26, at 2 P. M., Roaring Springs, Pa.
- Oct. 26, at 2 P. M., Arcadia church, Hamilton Co., Ind.
- Oct. 27, at 4 P. M., Macapin Creek church, Montgomery Co., Ill.
- Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.
- Oct. 28, County Line church, Pa.
- Oct. 28, at 2 P. M., County Line church, Allen Co., Ohio.
- Oct. 28, at 3 P. M., Monitor church, McPherson Co., Kans.
- Oct. 28, at 10 A. M., Nettie Creek church, Hagerstown, Ind.
- Oct. 28 and 29, at 2 P. M., Independence, Kans.
- Oct. 28 and 29, at 10 A. M., Vermilion church, Kans.
- Oct. 28, at 2 P. M., Middle Fork church, Clinton Co., Ind.
- Oct. 28, at 4 P. M., Yellow Creek church, Bedford Co., Pa.
- Oct. 28, at 2 P. M., Lower Deer Creek church, Ind.
- Oct. 28 and 29, at 4 P. M., Franklin church, Pa.
- Nov. 17, at 4 P. M., Pleasant Hill, Ill.



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## Announcements.

### LOVE-FEASTS.

- Sept. 16, Wyman Valley church, at No. 3 schoolhouse, near Edgewood, Clayton Co., Iowa.  
Sept. 20, at 10 A. M., Spring River church, at C. Holderman's, 9 miles northeast of Carthage, Mo.  
Sept. 22 and 23, at 2 P. M., Rock River congregation, Franklin Grove, Ill.  
Sept. 23, at 4 P. M., Huntington church, Ind.  
Sept. 23, at 4 P. M., South Waterloo church, Iowa.  
Sept. 23, at 4 P. M., Cedar County church, Cedar Co., Iowa, west of Tipton.  
Sept. 23, Cedar church, 3 miles north of Mt. Jackson, Va.  
Sept. 23 and 24, at 9 P. M., Kingsley church, Plymouth Co., Iowa, at the new churchhouse, 1 mile north and 4½ miles west of Kingsley.  
Sept. 23 and 24, Grundy County church, Howard Co., Ind.  
Sept. 30, at 4 P. M., St. Joseph Valley, 3 miles north of South Bend, Ind.  
Oct. 6, Black River church, VanBuren Co., Mich.  
Oct. 7, at 4 P. M., Lamotte church, Crawford Co., Ill.  
Oct. 13, at 10 A. M., Eel River church, Kosciusko Co., Ind.  
Oct. 13 and 14, at 11 A. M., South Keokuk church, Iowa.  
Oct. 14, Hyndman, Bedford Co., Pa.  
Oct. 14, at 2 P. M., in the Ridge church, near Elmville, Highland Co., Ohio.  
Oct. 20, at 4 P. M., Walnut church, Marshall Co., Ind.  
Oct. 20, at 4 P. M., Kaskaskia church, Fayette Co., Ill., 10 miles southwest of Beecher City.  
Oct. 21, at 2 P. M., Newton congregation, Harvey Co., Kansas, 5 miles southwest of Newton.  
Oct. 27, at 4 P. M., Woodbury, Bedford Co., Pa.  
Oct. 28 and 29, at 10 A. M., Fairview church, Wyandot Co., Ohio. A series of meetings the week before.  
Oct. 31, at 2 P. M., Buffalo Valley church, Union Co., Pa.

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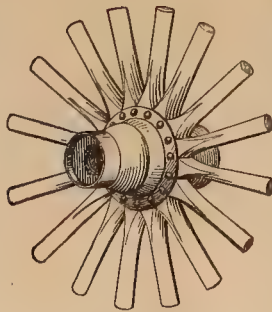
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., September 12, 1893.

No. 36.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern Office, Etc. &c.  
Huntingdon, Pa.

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### EDITORIAL JOTTINGS.

(Continued from Last Week)

AFTER our return from Edgemont, the greatest peach belt in the State, and Bro. Stover, the originator of peach growing in that part of the country, we returned to Bro. Emmer's, where we made our home during our visit. The next day we made a number of calls in the neighborhood. The Brethren here are pleasantly located, on good farms, and though the corn, in some cases, will be partly a failure, yet they are by no means short of the necessities and even comforts of life, their wheat, oats and grass crops being abundant. As we noticed the full barns and orchards and the general abundance all around, we were made to feel that our eastern people know but little about what real "hard times" mean. The common blessings of life to them have been so uniform and abundant that they have had but little real experience in this special line. Indeed, our Brethren here enjoy a goodly inheritance as far as homes and lands go, and we hope they are proportionately grateful to the Giver for it. The churches, as far as we could learn, are in a healthy condition and the good work is moving along, though slowly, yet surely.

On Sunday we attended the services in town, Sunday school and two church services. They

have a good meetinghouse here, but the location is not what they desire it should be, and they have a move on foot to change, which, we hope, they will be able to do. The location of churches in towns and cities is a very important consideration, and should be carefully looked at before the decision is made, as it has much to do with the after-prosperity of the work. In this case, as in many others, the cheapest is not the best.

On Monday morning we took the train for home, and the trip was a pleasant one, as the good Father was already sending forth the clouds bearing the precious showers of rain that commenced falling early in the evening, and most bountifully watered the parched orchards and fields of corn and grass. Trust and wait, and at the right time the Lord will send his blessings down.

### RELIGION,—WHAT IS IT?

It has been said that the greatest thing in the world is love. We would like to place beside this, *The best thing in the world is religion.* And yet the estimates placed upon it are as various as the shapes of the leaves on our trees. Among the many ideas held we name a few,—a profession, a calling, a vocation, a feeling, a form, a passport, and a goal. Which it may be, or these in part, distinctively, it is none of them. To tell exactly what religion is to men and women would be a very difficult thing to do, as it is to us as individuals largely what we make it.

If we were asked what religion is good for, we might answer on general terms, To make men and women happy. And this it does, all who receive it in the sense intended by its great Author. As a profession, it is a good thing, if the profession is made practical. But to profess without doing is of no use to ourselves or to others. To profess to be a mechanic will not build houses, neither will professing to be a Christian bring peace to the professor or do good to the world. It is the doing that brings the desired results.

Others feel that they have been called, and rest their peace and salvation on the call. They have been chosen, but know not what for. Neither do they care, as they are satisfied with the call and are quite willing to wait for the work—preferring that it should never come. Young Samuel's answer was, "Here, Lord," what shall I do? But their answer: "We are here, Lord, all right," forgetting, or not caring to know that the Master has said: "Go, work in my vineyard."

Then there are those who look at religion as a vocation or trade by which man earns a livelihood. They use it the same as a mechanic, a physician, or a teacher. And if it fails to be profitable it is dropped as being disappointing and unworthy of consideration. In a large number of cases or subjects in the ministry, take the pay out of it and how many would be left in the calling? The Apostle Paul did not look at it in this way. And fearing that some might think he did he says to his hearers: "I seek not yours, but you." It was not their goods or money that he was after, but the salvation of their souls. And yet it was just as apparent to him that the ox that treaded out the corn should not be muzzled. While he ad-

ministered to them the bread that should give life to the soul it was meet that they should administer to him the bread that would sustain the body. It is truly a vocation, but one that is high and holy, and one that looks beyond the mere supplying of worldly goods.

Then we have those who hold religion as a mere matter of feeling. The only evidence they have to give for the hope that is within is that they feel that they are saved. A feeling is a very indefinite thing, and there are many ways by which it may be produced. Undefined and unfounded it is very unsatisfactory, as well as unsafe. Our feeling should be founded on well-defined and evident canes. The evidence and the nature of the cause should produce the feeling. Effects follow causes and when the causes are well defined we are sure that the effects will follow. We ought to know that we have religion because we have complied with the conditions on which it is promised. This gives us a foundation on which we can stand with assurance, and produces a feeling that is satisfying. But we have no right to claim and enjoy this feeling of security until the terms that have been appointed to produce it have been complied with. To claim peace with God on a mere feeling, without knowing what has produced it, is extremely dangerous and is leading thousands astray.

Then we have those who think religion a form, and that to have this form defined and accepted insures salvation. This, too, is a dangerous delusion, as form without the substance is as sounding brass and a tinkling cymbal. It is deceptive and misleading, and to make it the standard is not only unsatisfying but extremely dangerous. It may be a component part, but cannot be the whole, because, of itself, there can be no virtue in it. Such things are only the attendants of a living, practical being and doing that produce the intended fruits—good works. A non-producing religion is no religion at all, a disappointing deadness in all of its openings. When disconnected from the living substance it is worse than deadness—it is a sham that promises life and gives only rottenness and ashes. A thousand times better to possess the substance without the form than the form without the substance. The form may develop and make practical the real religion of Christ, but to use it to garb a dead soul is to mock God and deceive those who are looking for the pearl of great price.

Then we have those who feel and know that a change to another life is inevitable, and that some kind of a preparation is necessary to enter the new life. They want something as an introduction or a passport. They seem to think that religion or church membership can be made to answer this purpose best, and, having obtained this, they can lay it aside or put it in their pockets until the change comes. Religion is to such people what a diploma is to the student, only they expect to get it at the beginning of the work instead of at the end. The mistake is made by believing religion to be a thing that we get instead of a doing. A religious life insures a very safe

(Concluded on page 565.)



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE MASTER CALLS FOR YOU.

[Selected by Dora W. Noffsinger.]

HARK, the voice of Jesus crying,—  
 "Who will go and work to-day?  
 Fields are white and harvest waiting!  
 Who will bear the sheaves away?"

Loud and strong the Master calleth,  
 Rich reward he offers thee;  
 Who will answer, gladly saying,  
 "Here am I; send me, send me!"

If you cannot cross the ocean,  
 And the heathen lands explore,  
 You can find the heathen nearer,—  
 You can help them at your door.

If you cannot give your thousands,  
 You can give the widow's mite;  
 And the least you do for Jesus  
 Will be precious in his sight.

If you cannot speak like angels,—  
 If you cannot preach like Paul,—  
 You can tell the love of Jesus;  
 You can say he died for all.

If you cannot rouse the wicked  
 With the judgment's dread alarms  
 You can lead the little children  
 To the Savior's waiting arms.

If you cannot be the watchman  
 Standing high on Zion's wall,  
 Pointing out the path to heaven,  
 Offering life and peace to all;

With your prayers and with your bounties  
 You can do what heaven demands  
 You can be like faithful Aaron,  
 Holding up the prophet's hands.

If among the older people  
 You may not be apt to teach,  
 "Feed my lambs," said Christ, our Shepherd,  
 "Place the food within their reach;"

And it may be that the children  
 You have led with trembling hand  
 Will be found among your jewels  
 When you reach the better land.

Let none hear you idly saying,  
 "There is nothing I can do,"  
 While the souls of men are dying,  
 And the Master calls for you.

Take the task he gives you gladly;  
 Let his work your pleasure be;  
 Answer quickly when he calleth,  
 "Here am I; send me, send me!"

Union City, Ind.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### "The Christian Family."

BY H. B. BRUMBAUGH.

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband,"—1 Cor. 7:3.  
 "Honor thy father and mother; which is the first commandment with promise,"—Eph. 6:2.

#### In Five Parts.—Part One.

THE Christian family is the only true ideal of the place we call home on earth. Take away our Christians and everything that is sacred and dear in the home goes with it. Without this it could not be said:

"Home, the spot on earth supremely blest  
 A dearer, sweeter spot than all the rest."

It is a generally accepted truth that a well-ordered home is the most precious thing that the world possesses. It is the foundation on which de-

pend the morality, prosperity, and Christianity of nations. Without pure Christian homes, no nation can be prosperous and blest, as they are the source from which emanates all that is lovely and pure. And as they are so important in their results, our great desire and object should be that such homes be kept inviolate and be perpetuated. To do this, our first thought must be directed to how such homes are made.

Christian homes do not come by chance, neither do they grow as do the trees on our hills and mountains, or as the grass in the fields. But they are, in a very special and definite sense, made. And in doing it, our own personalities and possibilities are brought under contribution. They are the outgrowth of our personalities and individualities. As we make them, so they are, both to us and to those who are, in any way, influenced and molded by them. And have we ever thought of the shapings and moldings that are going out from the homes of our land and nation? The home is the most wonderful and the oldest institution that the world has, and through it the nations have been born and molded. Christian homes have produced Christian nations. And these have been marred and deluged with crime and misery only as the light of the Gospel of love and beauty was driven from them. To keep inviolate the blessedness of our Christian homes, we must necessarily go to the fountain head, which is found in the marriage relation.

To keep Israel from sin and idolatry, this relation was always referred to. "Thou shalt not take wives for thy sons from among the heathen, nor give thy daughters in marriage to them" was the repeated command of the Lord to Israel. Family purity was the object; and when we lose sight of this power, for the preservation of the purity of our homes, we open the door to a power that will soon produce its natural and legitimate results.

The relation is a holy one and has upon it the seal of God's approbation, in that he said: "It is not good for man to be alone." And he made for him a woman that was to be a good for him. Sin, in a measure, destroyed the power of this good. But in the "promise" it was partly restored. And from that time on the mating was made a matter of choice for the highest good of the parties. And upon the wisdom of this choice depended the purity of the institution and the families. This proof is made wonderfully evident in Bible history; so much so that he that runneth may read. Therefore it is a relation that should be entered into carefully, seriously and with reference to the results and responsibilities that necessarily follow.

There is no other relation in life, save that of religion, that demands so much study, consideration and divine direction. And there is no other subject pertaining to life and its enjoyments, present and future, that it will pay so well to carefully examine. A lack of this careful consideration has been the cause of two-thirds or more of all the ills that have grown out of the marriage relation.

It is right here that parents often make a very grievous mistake in the direction in which they advise and encourage their children in the selection of suitable companions for life. A consecrated husband and a consecrated wife are the essentials to a Christian family; and the encouragement of parents ought always to be in this direction. And the same is true in regard to the young man or woman in contemplating this very important relation,—not wealth and worldly position, but moral and religious character. Don't be controlled by that blind love that is governed by the feelings rather than the judgment. True and genuine love accepts and falls in with only

that which is pure and lovable. The is based on a reasonable basis, and in it we should be governed by our reason, our feelings, which make claims without

We notice, first, that a proper attention to a proper choice. Children marry, and all are children who do enough intelligence and discretion to fully understand the responsibilities and the relation.

2. A discrimination must be made between love that grows out of the sexual passion that which emanates from intellectual and physical fitness. The one is made attractively embellishing the physical, while the other its attractions in the developing and maturing of the soul. The first soon fades and produces leaving disappointment and loss in while the attractions of the soul are eternal; want that which endures and is made by the purging fires that come with the life. Marriage is a contract for life, yet, unity, and unless, in the choosing, elements will tend to the growing and perpetuation of the relationship. If the relationship is not necessarily be disappointing and tory.

Huntingdon, Pa.

### THE DUTY OF MINISTERS TO THE CHURCH

BY B. F. MOOMAW.

#### In Three Parts.—Part Two.

THE preachers are to be on the safe side, no way drifting in with the current of Christianity. We are to be careful and by our example warn others of the very popular liberal ideas of the present which are designed to wipe out denominations and flow together into the broad way, so hard to resist; our material humankind being so much inclined to be like other

The only remedy is to "contend earnestly for the faith once delivered to the saints." compromises, no concessions to other but be careful to build up the beautiful monument,—faith, the all-important main the basement; then give all diligence this virtue, which means courage, manly womanhood, to resist the Satanic influence which we are surrounded, to allure us as the "strait gate and the narrow way."

"To virtue knowledge;" Scriptural knowledge to enable us to properly regulate our "and to knowledge temperance," by meant total abstinence from all things unnecessary, superfluous or criminal, attention in such things as are needed as themselves innocent.

"And to temperance patience." This is especially when visited by adverse probabilities, misfortunes, losses, afflictions and ailments. "The Lord gave, and the Lord taken away; blessed be the name of the Lord." Even in cases when we are maltreated by low-beings we must exercise patience, and good appliance of grace we can do it must, "for in our patience possess we our

"And to patience godliness." This is a beautiful design, to be like our Father in heaven. The likeness and disposition of the more or less transmitted to the child; so are born of God he is our Father, and his and spirit are transmitted to his children as their Christian character is developed and more, they become more and more and finally "when he shall appear, we shall in all things be like him, for we shall see



The institution and in considering reason, and not without reason. Every age is essentially different should not who do not have vision to know and duties of

made between the usual passions and actual and spiritual. Attractive by artificial the other has and beautifying and passes away, as in its track, are eternal. You are made brighter with the issues of life, yea, for eternal, elements that perpetuating of happiness, the relation and unsatisfac-

## THE CHURCH.

Two.

safe side and in current of modern careful ourselves, of the danger of the present day, denominational road way, which human nature other people.

and earnestly for ints." Make no other practices, beautiful Christian ant material for gence to add to e, manhood and e influences, by e us away from ay."

natural knowledge, ate our courage, " by which is things that are nal, and moder- ended and are in

" This means these providences, s and bereave- the Lord hath e of the Lord." ated by our fel- do it; and we e our souls." This is a grand, Father in heav- of the father is d; so when we and his character children. And developed more more like him, we shall then shall see him as

he is," "will then be perfect as he is perfect." What a blessed thought!

"And to godliness brotherly kindness." Loving God is loving our brother, and loving our brother insures brotherly kindness. We are safe in the hands of such in any position in which they may be placed.

"And to brotherly kindness charity." This, now, is the finishing touch, the most beautiful design. The rest are all left behind,—faith is superseded by knowledge, hope by the fruition of its realization, and charity is ours still,—translated to the mansions of the blessed, to be ours throughout eternity.

By these lessons the lambs and the sheep are fed, and we are good shepherds. If one should go astray we leave the ninety and nine, we look after the one that has gone astray; finding it, we rejoice that it may be safe in the fold.

The minister should be faithful in attending meetings, always on time, and visiting the members; treating them kindly, entirely impartial; and especially should our conversation be upon spiritual subjects. I have often been made to feel sorry that, even on the Lord's Day, we, with the members, have met at some good brother's house and partaken of a sumptuous repast, gathered around the family circle and engaged in worldly conversation, if not in foolish jesting, which is so strongly remonstrated against by the Inspired Volume. These things ought not so to be. Let us all try to improve on this line.

And, besides all this, it sometimes becomes the duty of the ministers to reprove, to rebuke, and to exhort, but this should be done with all long-suffering, and that according to the doctrine of the Inspired Volume; that means in moderation. "If any be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness, considering yourself lest ye also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ," "for if a man think himself something when he is nothing, he deceiveth himself." Thus it is in some instances that men, put into certain positions, "come to think more highly of themselves than they ought to think" and assume prerogatives not their own. They become tyrannical and pass judgment without mercy, when they themselves are under grave charges, and assume the power to avoid an investigation. When these things exist the cause of the Master suffers greatly. There is no enjoyment in church associations, and it leads to disaster and ruin, the members seeking homes elsewhere.

While ministers have their ardent and responsible duties to perform, and should be respected and encouraged by the members, yet it is only their prerogative to work in concert with the church, and not to lord it over God's heritage. If all will work together as we should, success would follow our efforts everywhere, because, as a church, we have the truth, and truth is mighty, and must prevail; and the identity of the church would be preserved and it would be proved that God is with it. My sympathy for the church that I love is impressively expressed by the apostle Peter, 2 Pet. 1: 13, 14, as follows, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle." And it would give me pleasure to know that after my departure these things would be held in remembrance.

"Time carries away and separates travelers upon the earth more promptly than the wind separates travelers upon the ocean. They also make signs of adieu from afar—good voyage—the common port is eternity."

## THE CHURCH AND THE RELATIONSHIP IT BEARS TO THE HEAVENLY FAMILY.

BY CHARLES M. YEABROUT.

### Part Three.

THE church is God's house, God's dwelling-place on earth. The Father, Son, and Holy Spirit are each interested in the church and its spiritual work. "For we are laborers together with God. Ye are God's husbandry, ye are God's building." 1 Cor. 3: 9; 2 Cor. 6: 1. Paul, after speaking of the qualifications of church officers, says, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15. "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 5, 6.

The saints of the Most High are the material of which this house is built. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2: 19, 22; Heb. 12: 22, 23.

It is a spiritual house. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2: 5; Isa. 61: 6; Mal. 1: 11. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17, Solomon's Temple, in which God was worshipped, was defiled; after which God refused to accept of the offerings of the worshipers, and the temple was destroyed. The temples of God must be holy and undefiled, otherwise God will not dwell in them or accept of their offerings.

The children of God must "present their bodies as living sacrifices, holy, acceptable unto God." Rom. 12: 1. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6: 19. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 16, 18; Isa. 52: 11, 12.

God dwells with those who do his will. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3: 17-19.

The angels also minister to the people of God. They are our guardians, and invisible compan-

ions along this pilgrim journey. "The angel of the Lord encampeth about them that fear him, and delivereth them." Psa. 34: 7; 2 Kings 6: 16. He maketh his angels ministering spirits. "Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 7, 14; Matt. 18: 10; Dan. 3: 28; 6: 22; Acts 12: 7, 8. The entire heavenly family is interested in the church, and desires and labors for its purity and consecration to God.

The church is very closely related to God, and precious in his sight,—being "heirs, sons and daughters of God, and joint heirs, brothers and sisters of Jesus Christ," purchased with his precious blood. Rom. 8: 17; Gal. 4: 7. They are heirs to an eternal inheritance: having been "brought again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1: 3-5. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3: 21, 23; 2 Cor. 4: 15.

When we invite people to come to Christ, we invite them to come to the church, for Christ dwells with, or in, the church, and nowhere else on earth.

It is just as easy to raise corn or wheat on the public road or highway, where the traveling public would continually tread it under foot, as it is to live a Christian outside of the church, popular preaching to the contrary notwithstanding.

While all who belong to the church may not be Christians, yet all Christians belong to the church. No person can be a child of God without being a member of his family, and no one can be a member of his family without belonging to it, being identified with it.

The family of God is composed of natural members and adopted members; the former includes the angels, infants, and the innocent, who never wandered away from God or transgressed his law; the latter includes the accountable part of the human family who are initiated into the family of God by the new birth,—coming under the decrees of God, in being "conformed to the image of his Son." Rom. 8: 29. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1: 5, 6, 10.

Christ will remain with the church while passing through this vale of tears,—this wilderness, wherein she is a stranger and pilgrim. "I am with you always, even unto the end of the world." Matt. 28: 20. The church, or children of God, shall be clothed with glorified bodies, Philpp. 3: 21, and reign with Christ one thousand years on earth in a state of perfect peace and happiness: the gates of Hades cannot hold them, but will prevail against the wicked, and hold them in their confines a thousand years, after the church has been caught up to meet the Lord at his coming, and shall forever be with him and enjoy his sweet presence. All the combined forces of darkness cannot prevail against, or overthrow the church; it is God's workmanship, it is God's building; it will stand through time, it will stand through eternity,—"The gates of Hades shall not prevail against it." Jesus hath said it.

Westphalia, Kans., June 25.



## CHRIST'S SECOND COMING.

BY A. W. VANIMAN.

AMONG some people there is at the present time considerable anxiety concerning the second coming of Christ. In a late number of a certain paper it is announced in bold head lines that Christ is to come in the year 1899½. No possibility for a mistake, etc.

Some who read or hear of such matters are inclined to become alarmed. The report of the uprising of the Catholics, the present financial depression, the prospective war in Siam are in the minds of some the signs of the times, and forbode disaster and the beginning of the end. They forget that all these are simply repetitions of what have occurred time and again in the past. The alarm about the Catholics occurs every few years in some localities, and has as far back as I can remember.

Financial depressions come occasionally, as any experienced thinking person knows. There have been many wars and rumors of wars during all the past years. Persons who allow themselves to become somewhat uneasy on this subject are under the impression that it is the Lord's design that the faithful shall be watching for his coming in some very special manner. In Matt. 25: 13 Jesus says, "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 24: 36 and 42 and Luke 12: 40 contain the same idea. 1 Thess. 5: 2 says, "The day of the Lord cometh as a thief in the night."

We notice in these Scriptures that the time of the second coming of Christ is unknown, and he who believes that any one can locate the time thereby acknowledges his lack of faith in Christ's words.

Jesus said again, Matt. 24: 6, "Ye shall hear of wars and rumors of wars: see that ye be not troubled." Mark 13: 7, 8 and Luke 21: 9 are the same in substance. When we allow ourselves to worry over what some are pleased to call the signs of the times we are again distrusting Christ, for he tells us not to be troubled about these things.

Ever since Christ left the earth and ascended to the Father, the subject of his second coming has been agitated more or less. Many persons have been very positive that they had determined from Daniel's prophecy when Christ would come. Many now living know of such cases. They also know that the effects were anything but good upon those who accepted these statements. Some would quit work and give away their property. It still has the same tendency, and the more one becomes engrossed with the subject, the more of such results are seen, although it may not always take the form above referred to.

A short time ago, while attending a missionary meeting, I was talking with a young man who was expecting to go to the foreign mission field. In speaking about certain preparations that it would be advisable to make, he remarked that "it would be well to wait and make such preparations if we knew the Lord would tarry." He had become so filled with the idea that the coming of the Lord was nigh at hand that he thought it better to rush into the work without due preparation, simply for fear Christ might soon come.

When persons become filled with this idea it is very likely to cause them to drop the Lord's work proper, to a certain extent, and spend much time in thinking and talking on this line. Christ says, Matt. 24: 45-47, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord

when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." Here the one commended and promoted is the one who is found at his work when his lord comes.

Suppose a father should go away from home, giving his three sons their work to perform during his absence, also telling them to watch and be ready to open the gate and take care of the team when he returned. Would that father commend those sons if they would leave their work several hours before his return and spend the time in watching for him and discussing the probabilities of his coming at this hour or the next? Nay, verily. When he came in sight he would expect to see them at their work, but ready to leave it upon his arrival. Thus in the Lord's work. When Jesus is ready to come he will appear in the clouds and every eye shall see him; but the servant who is found faithfully doing his Lord's work is the one who will receive the reward. I would not say that the coming of the Lord may not be near, for I do not know, neither does any one else; but should it be so, it can do no possible good for us to fret and worry about it, and talk in such a manner as to similarly affect others. When we are inclined to do this, let us remember that the boy who most dreads the examination at school is the one who is least prepared for it. If we are engaged in the Lord's work and ready for his coming we have nothing to fear. May we all be ready to meet him, whether we be in the grave or are living when he comes!

McPherson, Kans.

## GOING TO CHURCH.

BY A. HUTCHISON.

Is it not a fact that we are more indifferent about church going than we are about anything else to which we give our attention here? We seem to think that it makes but little difference whether we are on time or not, when we go to church. May we not lose a blessing in not attending church service promptly? When we wish to take a trip by rail, it matters not whether the voyage is to be long or short, we make no allowance for the train to be late, we are on hand at the time stated by the schedule. And if we should happen to be late, we expect to be left.

Now, why should we expect Jesus to be less prompt than railroad men? But perhaps you are ready to say, There is no time set for the Lord to pass, as there is for the train. But let us remember that the time is definitely set for the church service. And Jesus has said, "Where two or three are gathered together in my name, there am I in the midst of them." Suppose the hour set for church is eleven A. M., and you are not there till eleven thirty,—what right have you to claim that Jesus will wait on your indifference? How can he be in the midst, if we are not there? This is a matter about which we cannot afford to be indifferent. We would do well to imitate old Simon, who was on hand, ready and waiting.

When we, by common consent, set a time to meet for worship, let us all feel that it is our duty to be there promptly, to fill our place and receive our blessing. It would seem reasonable to suppose that Jesus proposes to meet with us at the time we have set to meet for worship. And we ought to think how much we lose by not being on hand promptly. We ought to make our calculations so as to be there on time.

It may be that some sister will think, when she reads this, the writer never had the trial of washing and dressing several children before the time to go to church,—and it is true. But I have seen a few husbands and fathers who would as-

sist their wives to get the children ready for church. And in such cases they count on time. There are a good many who promptness in attending church is practiced:

1. We ought to be anxious to be at the meeting, because Jesus has promised to be with his people, and every one who claims to be his will surely love to be there on time.

2. Each member ought to feel such an interest in the welfare and encouragement of the church minister as to be there to cheer him in his work.

He needs your help; perhaps he had a hard day during the week as you did, and is just as tired as you are. You should be at the hour of song service and sing some soul-stirring hymns, and then one of you should read a fervent petition publicly, and every one should breathe a sincere prayer in silence for the success of the Lord's work, remembering your own part especially. By this time he will be so full of the spirit of praise that his presence will be done with ease, and each member will be glad to pay to work for the Lord. O, how the church could be helped in this way, and every one would be made to feel that he or she could not be away from church, or to be late, arriving at the place of meeting!

3. We should be prompt in our attendance at church, and earnest in our work at home, because others who are not church members will be influenced by us. If we are content about attending the place of worship in cold and formal in our devotions when we are there, the outsider will say there is something wrong with our religion. Now, we cannot afford to

Lastly, we cannot afford to "neglect" the church, for it is the place where we are to be "built up" together, as the apostle says, "as the body of Christ" (is it our manner?). We cannot be indifferent about being on time, for if we will grow lean and feeble if we do not attend church. We cannot afford to be careless in our devotional efforts, because some poor souls are lost by our unfaithfulness along this line. It can be no good reason why we should not be prompt in our spiritual interest our first attention to church, when it might seem somewhat of a waste of time to go to church, are necessary. We are all here, say, "Well, I believe I will not go to church today. It is just a little too hot." We had nice, cool days all the time, so we go to church and feel good. That is nice, but then how about the corn, and the vegetables? These all need the sun. Let us all go to church on time!

## OUR PATTERN.

BY J. S. FLORY.

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for whatever he doeth, these also doeth the Son likewise."

THE apprentice only knows the things he has learned of his master workman, and so it is with the Son of God. He did the things in his life he learned of his Father,—his instructor. What a grand example he has given us from this wonderful text! The Christ, was "called Wonderful, The mighty God, The everlasting Father, The Prince of Peace," yet in his life he gave us a fact clearly expressing the counter-  
fact.

Constantly looking to a pattern, he reproduced the same in his life. Just as the Christian beholding the Son,—we have a pattern of life. That vision is our Master's



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look at it, we try to imitate it in every particular. If we undertake to improve upon the copy we only shade it, and thus obstruct the divine rays of light.

Is it enough, however, to simply follow the copy and become an expert in keeping the ordinances or commands with mechanical skill? Verily, nay; we want to copy after the Lord in spiritual things. We want to see him as he is in the inner court, we want to see eye to eye with him in the deep things of God. We want to have springing up in us the wells of salvation. We want our heart to come in contact with his heart, "yea, Lord, a copy of thine."

We are not questioning whether you are "born again." That may be all true, but are you growing, are you filling out in the mold, is every fibre of your soul vibrating to the "Christ within"? Are your hands nimble and active to work for Christ, are your feet being shod with shoes to travel the pilgrim's path, does your eye seek to be single to the glory of God? Your tongue, is it patterned to be like your Master's, to talk of things holy and heavenly?

Oa, the moral beauty of our pattern, "the chiefest among ten thousand, the one altogether lovely." Out of moral beauty we get moral power—strength to overcome the great lion who seeketh us to destroy.

Another look at our copy. Oh, the depths of love, and our hearts so full of hatred and selfishness! He so humble and we so proud and haughty! We must bend to the task, trace the lines, though it must be done through tears of penitence and under the exorcising pains of remorse. We must learn to imitate, or we can never pass as worthy scholars.

Holiness,—yes, it is in the line of our copy. We try, but our own pollutions dim our best efforts. The great mystery is solved,—"his blood avails for me." The crimson flood is upon us, we walk in the light as he is in the light, we have fellowship with saints, "the blood of Christ cleanses us from all sin." With our hand in his, our heart in touch with his, our life an emanation from him, now we can make our life a copy of his. Only this and nothing more.

We must arise to a higher plane of Christian character. Neither can we or those about us be saved unless we get beyond the call, "Come unto me." Having heeded the call we must go on, the yoke is to be borne, the rugged steep of tribulation we must scale. We are not safe until we reach solid ground and cling to the "Rock that is higher than I." It takes an abiding faith, a genuine repentance, and a zeal worthy a Christian hero to stem the storm and current of opposition. It is easy floating with the current, but it takes a bending to the oars to make headway up stream.

It is an easy matter to get enrolled in a class, but it takes perseverance to get to the head. This is true in all pursuits of life, and especially true in the Christian life. Oh, for a more earnest effort, all along the line, for a nearer imitation of our divine pattern in all of his noble characteristics!

Lordsburg, Cal.

# "IN LABORS MORE ABUNDANT."

BY C. H. BALSBAUGH.

PAUL was a beautiful egotist, always the least and always the greatest. "The chief of sinners," "less than the least of all saints," and yet again and again offering himself as a model of saintliness for the imitation of others. 1 Cor. 15: 9, 10; 1 Cor. 11: 1; 1 Thess. 2: 10, 12; 1 Cor. 4: 16, 17. A sanctified consciousness makes us sublimely

forgetful of self, and yet bold with the glory of meekness and the holy impulse of God's own love burning in our hearts, Christ's crazy disciples, so pronounced by the world, are the light of the nations and the salt of humanity.

Your spirit-indited, soul-gladdening letter has lifted my whole being into an anthem of thanksgiving. I am glad you have caught the true idea of Jude 3. Not contending for doctrine, but for the vital hold we have on him in whom are the resources of the Infinite Jehovah. Doctrine can no more save us than food can strengthen us so long as it remains in our mouth. Truth helps nobody until it is incorporated into our very personality. God's eternal truth, spoken by prophets and apostles, would never transform us into Christians, if faith could not assimilate the life of the very person in whom all truth is embodied.

To live the very life Jesus lived on earth and now lives in heaven, drawn moment by moment out of his fullness by faith,—this is religion. This is better than all verbal argument in your noble, self-denying evangelistic work. Logic has its office; but the life of God showing itself in all our looks and words and ways, is God's most potent method of winning souls to a saving knowledge of Himself. "Let the word of Christ dwell in you richly in all wisdom" Col. 3: 16 And let the Holy Ghost be the ultimate interpreter. Matt. 10: 20

The blindest infidel cannot fail to distinguish between nature and the supernatural in the beautiful and fascinating superiority of the Christian life. Jesus appealed to His life in corroboration of His words. John 14: 10, 11. When your logic fails, let your life have all the force of a divine reality. I was deeply impressed by your statement of the result of your late sermon in the synagogue of Satan. Windows crowded by outside scoffers, with but five inside, three of whom rose for prayers at the close of meeting. Verily, the golden state has an abundance of the devil's bullion, and a surplus of his coin.

When your heart sinks, and you feel like yielding the field to the undisputed sway of devilism and infidelity, grace yourself with 1 Cor. 6: 9, 10, 11. The cesspools of California are no worse than the slums of Corinth. Please connect Rom. 15: 4 and Acts 18: 9, 10, and receive fresh inspiration for "the work of an evangelist"

You have been misinformed as to my views relative to the ordinances. Paul and James were antipodal in their epistles, but not contradictory. It takes two hemispheres to make a circle. Some people seem to think that they have seen and comprehended the utmost boundaries of truth, and that beyond their ken God has no unfathomed mysteries. I am only an abecedarian, and accept new revelations as fast as God vouchsafes them, and my mind is ready for them. To the stereotyped thinker this may seem like unwarrantable addition to accepted truth, but it is only an evolution of "the old, old story."

Emmanuel has unfoldings and radiations which no Moses, nor David, nor Daniel, nor John, nor Paul, has ever imagined. Paul was caught up to the third heaven, and "heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12: 1-4 It "passeth knowledge." Eph. 3: 19. Let those who think they have touched the circumference of the divine incarnation at all points peruse 1 Cor. 8: 2 and Philpp. 3: 12

The objective in religion has its Godgiven place and function. But nothing that God has given us to do can occupy the same position in the economy of salvation as the blood of Christ, and our faith in it. If you study and master this single paragraph, you will know the mind of God as to the relative value of the ordinances. Ex-

ternal, visible works are as necessary for the expression of the indwelling Christ as a tangible human body was necessary for the expression of divinity through Christ. Salvation does not inhere in ordinances, but in Christ only; by faith we apprehend Him, and by works we demonstrate the reality of our faith.

The stronger our faith, the larger will be our realization of the fullness of the Godhead in Jesus Christ. Col. 2: 9, 10. And the more absolute His control of our whole being, the more abundant will be our works. Eph. 3: 17. Life and manifestation will be in equilibrium. I no more depreciate the symbolical side of the Gospel than I do the humanity of Jesus. But both are effects and media, not causes. Christ assumed our nature to give us the clearest possible representation of the divine love, and at the same time absorb all our ill-desert in His expiatory righteousness. The ordinances symbolize all these sublime realities, and our personal experiences of them.

In all your labors and trials let Acts 20: 24 and 1 Cor. 10: 13 be as your two hands laying hold on the very heart of Emmanuel. And let the wonderful prayer of Col. 1: 9, 10, 11 sing itself unceasingly in your soul, and utter itself in your life. The best of us have barely faith enough to be saved. 1 Pet. 4: 18 We have no more than tasted the plenitude and sweetness and glory of Eph. 3: 16-19, and Philpp. 4: 19. I believe in a great Christ, and in a great faith, a great salvation, a great destiny, great works,—all worthy of God. Rom. 8: 18 and 2 Cor. 4: 17 will compensate a millionfold for all the martyrdoms of earth. The Gates of Pearl are symbols of God's holiness, on the outside the cross, on the inside the crown, all centering in Him who is the present rapture of 1 Pet. 1: 8.

Union Deposit, Pa.

## CHRISTIAN GIVING.

BY EMILY R. STIFLER.

I HAVE just read sister Leah Replogle's selected article in GOSPEL MESSENGER No. 31, page 487, "Giving while in Debt." The thought came to me forcibly, Are we not always indebted to the Lord? We can never repay the debt we owe him. It is not always money that pays our debts. A kind word, a smile to the distressed, is giving to the Lord. "Do the little things for Jesus' sake" was found written on the fly-leaf of my dear niece's Bible at her death. I have a missionary box into which I drop a certain amount every Sabbath morning. Sometimes I have to wait for it, but it does not miss one week. Help the Lord's cause.

Holidaysburg, Pa.

## RELIGION,—WHAT IS IT?

(Concluded from first page.)

passport to the better kingdom, but it is only by doing till the end that the crown is promised.

Only one more thought, and we are done. The garb-religion. To make our religion a cloak, or to think that it can consist in a garb worn on the outside is as misleading as all the other notions named. To have the complete man in Christ Jesus we must get away from the idea that the outside makes the inside—but conversely. In religion we have the new creature, and this new creature garbs itself as it grows, as naturally as wool grows on the sheep's back. A regenerated heart regenerates the man all over. Pure religion and undefiled is being good and doing good. This is the best of all standards, and when we get away from this we place ourselves on dangerous grounds.



## Missionary and Tract Work Departments.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### NOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - McPherson, Kansas.  
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.  
GLEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, - - - Dayton, Ohio.

☛ All donations intended for Missionary Work should be sent to GLEN B. ROYER, Mt. Morris, Ill.

☛ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☛ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☛ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☛ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

It is said that in ten years the number of Christians in Bengal increased from 122,000 to 189,000.

"If you were as good as your Book, you would conquer India for Christ in five years," remarked a Brahmin to a missionary. That is a good doctrine for this country too.

THE Church in the United States grows in numbers and wealth. Its property has increased 21 per cent in forty years. In 1850 it amounted to \$87,000,000; in 1890 it had reached \$631,000,000. To this is to be added the immense properties of Christian institutions, such as hospitals, colleges, publishing houses, and the like. If the increase in true holiness was in proportion, we would have reason for being thankful indeed.

THE Methodist Episcopal church, according to the General Minutes for 1892, has an aggregate membership of 2,442,627, indicating an increase during the year of nearly 63,000. There was a net increase in the number of churches of 501, the total being 23,896, valued at \$102,145,000, upon which there is an indebtedness of a little over \$9,000,000. While the Methodists are to be commended for their zeal, this debt is hardly in keeping with the Scripture which declares, "Owe no man anything but love." Rom. 13: 8.

A WRITER in the *Treasury* has this not very complimentary thing to say about Catholics in this country: "The Roman Church in this country is in a desperate state of moral corruption, and its worship is the grossest idolatry. Its priesthood is largely composed of men who, under shadows of different degrees, have been obliged to flee from Italy and Spain, and whose only aim is to keep the people in ignorance and superstition while they rob them of their worldly goods. Masses, baptisms, funeral services and marriages must be paid for, and without money it is useless to ask these priests for anything. Preaching is very little practiced in the churches, because to teach the people to recite the rosary, burn candles and worship images, and to frighten them with fables about purgatory, is quite sufficient for the purposes of the Roman Church, since these means are all that is necessary to keep up the commerce of baptisms and masses."

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ill may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender fatherhood; of the deep, peaceful sense of the Infant: One ever near, a refuge and a strength.—Archdeacon Farrar.

THE New York *Sun* says that, according to the last census in rough figures, the denominations of the country stand thus: "Roman Catholic, about 7,000,000; Methodist, 5,000,000; Baptist, 4,000,000; Presbyterian, 1,300,000; Lutheran, 1,250,000; the rest of the Protestant communions counted together, about 3,000,000." When we consider that the Catholics report all baptized from infancy up, we are led to conclude that there is not so much danger of the Catholics declaring war just yet. There are over fourteen million Protestants and less than seven million Catholics.

THOSE who enter upon missionary duties in foreign lands should not expect too much in the start. In Tahiti, after fourteen years of effort, there was not a convert; but now there are 850,000 Christians in Western Polynesia. After ten years Judson had but eighteen, but such has been the rate of increase that one new church has been established for every three weeks. Work was first commenced in China in 1842. Now there are 50,000 converts. In Fiji the Wesleyans commenced in 1835, but in 1885 there were 1,300 churches, with 104,000 habitual attendants on public worship.

### SAVE ME, OR I PERISH.

BY CORA E. KELTNER.

WHEN Peter stepped over the side of the ship to go to Jesus upon the water, he walked well enough while he kept his eyes on the Master; but the moment he looked at the wild waves he began to sink; and if he had not had faith enough left to cry, "Lord, save me," he would have sunk to rise no more.

Many try to walk on the waves of a worldly life. They step forth very cautiously at first, not meaning to go far into danger. But they give way gradually to mirth and pleasure, to pride and selfishness. They go further and further from the safeguard of prayer and watchfulness, the Bible and the sanctuary, Christian company and Christian influences, and all the while are sinking deeper and deeper in the treacherous waves of the sea below them. They become more worldly, more absorbed in the things that can never satisfy the soul.

By and by the hand of affliction is laid upon them and they see there is no hope of their recovery. Fear comes upon them; they are sinking, they cry for help, for they see they are in danger of being overtaken by a night that is the blackness of darkness. Yet even then, after giving all their days to the world and worldly pleasures, if they will only cry as Peter did, "Lord, save me, or I perish," they may find the hand of Jesus near and strong.

Oh, I have often thought how many of us, young in years and the service of the church, have need to offer the prayer once offered by the sinking disciple, "Lord, save me from sinking." Save me from sinking in this sea of worldliness. Save me from disowning Christ and denying the Rock of my salvation. Save me from living a stranger to peace and pardon, and from sinking at last in the deep waters of death and destruction.

*Yellow Creek, Ill.*

## THE CRUCIFIXION AND RESURRECTION.

BY N. D. UNDERHILL.

THERE was once a perfect Sovereign,  
Who ruled his subjects all by love:  
His gentle care,—constant mothering,  
Was tender as the sweetest dove.  
His motto was "to bless:"  
His habit, cheerfulness:  
His manner, sweet caress,  
While o'er earth's children hovering.

But the sons of Va'n Proud-purse Plen  
Hated him with bitterest scorn:  
So, moved with malice, anger, envy,  
They made him wear a crown of thorns  
They spat in his dear face,  
Heaped upon him disgrace,  
And gave him gall to taste,—  
Oh, his sorrows were many!

Not content with such persecution,  
They must nail him to a cruel cross;  
And stabbed his side; no retribution,  
For such an awful, dreadful loss.

A lover's blood was shed:  
He bowed his aching head,—  
Our Lord and King was dead.  
His subjects' lives seemed full of dread.

Heart-sick, at last, with empty wishing,  
At sight of the dear Savior's tomb,  
His brethren thought they'd go a fishing,  
Thus to dispel the awful gloom.

His sisters could but crave  
A sight of Jesus' grave,  
And long to be his slave:  
But they found the body missing.

Ah! The place all around was shaken:  
The soldiers were benumbed with fear,  
Mary asked where the Lord was taken,  
Of an angel who stood quite near.

Hark! A familiar voice,  
Makes their poor hearts rejoice:  
'Tis the King of their choice;  
Oh grave! From death could he wake!

Assurance sublime! 'Tis the Savior!  
He bids them to "go, tell the news,"—  
But watch their ecstatic behavior:  
They would kiss the dust from his shoes.

They caress his dear feet,  
And pierce hands, so sweet;  
Their rapture is complete,  
As he bestows divine favor.

They haste to dissemble all sadness,—  
The Savior's glad message they bring:  
'Tis received as a sign of madness.

To the truth, these women still cling,  
The Redeemer is here,  
Our sad hearts to cheer:  
He tells us not to fear.

Oh, let us receive him with gladness.

### MISSIONS PAPERS.

BY W. B. STOVER.

### IX.—The Promise of Missions.

TURN to the last chapter and the last verse of the Gospel according to Matthew. Here is a sermon of our blessed Redeemer before he ascended into heaven. Notice the design of it. It is a great sermon, but definite outline. We have, to begin with, a regular introduction. The introduction partakes of the nature of the sermon, but is paratopic to it. It tells why he afterwards with such earnestness, and so authoritatively, Christ gives the disciples a fuller idea of his mission than they yet have had. The introduction settles the question of power only for this world, but for the other also. Then follows the body of that sermon. "Go." This is often spoken of as our "missionary orders." Who are to go? Those to whom the words are addressed. "Ye" are to go. The disciples, the followers of their Master, the brethren, the redeemed ones in his church are to go.



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adds where they are to go,—“into all the world.” Now, this cannot mean that all should go to the foreign field, any more than it means that all should not go. If all should go to the foreign field, then the home field would be neglected, the going would not be to all the world, and the import of the language would be misconstrued.

Let us divide the world into two parts, home and not home. The not-home field is much the larger. It would be quite unfortunate if the home field were neglected; but, if size of field has anything to do with it, it would be very much worse to neglect the not-home field. But there is not likely ever to be any trouble arising because all will want to go. The difficulty is rather that all do not want to go.

“Therefore” recalls to the hearer’s mind the great thought of the introduction, all power belongs to Jesus. *Second*, “Preach.” Mark says, “Preach the gospel to every creature.” The Revised Version has it, “Disciple all nations.” Matthew says, “Teach all nations.” At any rate, taking all together, the idea is to prepare for entrance into the church, which follows, or, to evangelize. First they are to go. *Second* they are to preach. While there is much attention given to divine things, the divine order of things must not be overlooked. Some may favor the establishing of day schools first, after entering the mission field, others may want the hospital, and indeed some missionary societies are working more or less on one or the other of these methods now, but the divine arrangement is not so. The first work in the field is to preach, preach everywhere, preach the Gospel.

*Third*, “Baptize.” And who are to be baptized? “Them,” the people who have been preached to. The people who have been evangelized. The people who have been made willing to become his disciples. There is no probation here. Baptism follows straightway, according to the outline of that sermon.

How are they to be baptized? “Into the name of the Father, and of the Son, and of the Holy Ghost.” We will cling close to the text and say plainly that these words require baptism by trine immersion.

*Fourth*, “Teach. Now comes the developing process. Now comes the growth in grace. Now comes the learning of the ways and customs of the people of God. “Teaching them to observe all things whatsoever I have commanded you.” Now all of these things were to be taught. Evidently baptism was not to be delayed long enough to instruct concerning everything else beforehand.

The body of the sermon being ended, we have the conclusion. That conclusion is worth more than a whole world. “Lo, I am with you alway.” Emphasis is added, “even unto the end of the world.” He is now, not will be with us. This is the blessed promise. “Lo, I am with you alway.” The promise concludes the sermon, and is given on four conditions. No one, nor two of the conditions can lay claim to the full promise. “Faith and works go hand in hand.” “Faith without works is dead.” If we do not meet the conditions, we may have abundant faith, but no fulfillment of promise.

Sometimes we say of others that even though they (1) go to all the world, and (2) preach to all nations, and (3) baptize people of all classes (by some invented method), and (4) teach them many things concerning the kingdom of heaven; even though they do all this, yet they can not claim this promise, because of non-compliance with this law of baptism. Beloved brethren and sisters in the Lord, the solemn fact is this, we have been omitting the entire first condition, and this promise can not be ours. We have the

promise of John 13: 17, “Happy are ye if ye do these things,” and our people are generally happy. We have the promise of Mark 16: 16, “He that believeth and is baptized shall be saved,” and we are heirs to eternal life. We have the promise of 1 Thess. 4: 11, 12, “Study to be quiet, and to do your own business, and to work with your own hands, . . . that ye may have lack of nothing,” and as a general thing we have plenty of this world’s goods. We have the promise of Eph. 6: 2, 3, “Honor thy father and mother, . . .” and it is usually well with us, and we “live long upon the earth.” But Christ’s “lo, I am with you alway” does not reach us. It may some day, but it does not now. Our joy must come from other promises than this, for this great and excellent promise of missions is not yet ours to claim.

“IT WAS IN THINE HEART.”

BY ELIZABETH H. DELP.

“And the Lord said unto David my father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart.”—1 Kings 8: 18.

KING DAVID could only dream and plan, he could not build the temple. He said, “I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.” The oracle, the altar beautifully carved in knops and inlaid with fretted gold, the cherubim within the oracle, the traceried windows—like a vision, he sees them all. And then the presence of the Lord, overshadowing all with a glory; he exclaims, “Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.”

God was pleased when it was in the heart of David to build this temple, but yet he said, “Thy son, he shall build the house of the Lord.” Then David, with true humility, resigned this great work into the hands of another, and for seven years they were building the house of the Lord. It was a marvel of magnificence and was called Solomon’s Temple, not David’s Temple, though he had designed it.

It requires Christian grace to give up our cherished plans and hopes into the hands of another, to retire into obscurity while others take our plans, and do the work that was in our hearts to do. Then we live the Christian life. Christ has said, “Whosoever will lose his life for my sake shall find it.” When the Spirit of God dwells within us, we lose sight of self and rejoice in the work completed by another. It takes a long time for us to learn that it is not the amount we give to God which is of value in his eyes, but it is our appreciation of him, that love for him which leads us to place our will and all we have and are at his service. We need to realize that we are nothing; but often the thought in our heart is, “Let me build a temple,” and the Lord leads us aside to teach us the lesson, that “I am crucified with Christ; I live, yet not I, but Christ liveth in me.” We aspire to build temples, we are ever willing to project plans for a great future, while so often we grow weary of the little burdens, discomforts and cares of ordinary home life. And yet our daily duties, done in the right spirit, fit and perfect us for the service the Lord may have in view for us. Some one after us may build the temple. We shall not lose our reward for doing “our duty in that state wherein it has pleased God to call us.”

A mosaic is composed of infinitely small pieces of stone or glass, worthless in themselves. The true artist places them in order, and we admire the beautiful design, shaded and tinted with exquisite care. And so it is with us,—we are feeble, inefficient, can do only little deeds. But the great Artist of heaven takes us in our littleness

and places us where he would have us; so we become a part of God’s great mosaic. The dreamer, the thinker, the actor, all have their part to fill, and the tiniest piece left out will mar the design. “It was in thine heart” to become a brilliant, flashing centre in this mosaic, and you find yourself dull, unnoticed, in an obscure corner. You are the better for that aspiration. Now learn to say, “Thy will be done upon earth.”

Mainland, Pa.

MISSION FLASH LIGHTS.

BY J. R. SNYDER.

“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works?” Prov. 24: 11, 12.

Mr. Edward P. Thwing, the missionary to China, of whom mention was made some weeks ago by Bro. Balsbaugh, died recently at his place of duty in Canton, China. By his death the mission cause loses an ardent supporter and a devoted worker.

“In heathen lands there is only one ordained missionary to each three hundred and twenty thousand souls; including lay workers, one to every one hundred and sixty-five thousand souls; and, including native helpers, one to each twenty-five thousand, and there is only one Christian to each fifteen hundred persons.” “How shall they believe in him of whom they have not heard!” Africa at present presents one of the most inviting fields for missionary work. It is practically open everywhere, and those who are willing to undergo toil, privation and dangers for Christ’s cause, will win a precious jewel in the crown of glory. It is scarcely a fortnight’s journey from New York.

In the Soudan, stretching from the Atlantic to the Red Sea, between the eighth and sixteenth parallels of north latitude there is a population of sixty million to eighty million, mostly Moslems and almost untouched by missionary effort.—*The Reaper*.

We are glad to note the very material increase in our missionary collections, but still there is plenty of room for increase. We should raise at least fifty thousand dollars annually for mission work. This would not be more than one cent per week for each member.

The Methodist Episcopal church has set out to raise one million, three hundred and fifty thousand dollars for foreign mission use, and from present indications they will do it.

The women of America pay more for artificial flowers for their hats and bonnets a great deal, than the whole church of God gives for missions. The men of America spend more in a year for tobacco than the whole church has spent in eighteen centuries to spread the Gospel. The devil spends as much every forty-eight hours for whiskey as the whole church spends for missions in a year. The extra buttons which the ladies put on their kid gloves would double the missionary contributions of the world. The theatres of New York alone receive more money in a single winter than all the missionary treasures of the world.—*A. B. Simpson*.

These are facts which should give us no little thought.



# The Gospel Messenger,

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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OUR readers will find much encouraging church news in this issue.

THE man who cares nothing for the souls of others places very little value on his own soul.

"I CAN forgive, but will not forget," comes from the lips, not from the heart, unless it be an unconverted heart.

THERE were 173 standing love-feast announcements in last issue. A number are added to the list this week.

BRO. I. J. ROSENBERGER is booked for a series of meetings at Mt. Carroll, Ill., to commence Saturday, the 9th.

BIG dinners for company and little donations for the spread of the Gospel may satisfy the appetite, but does not save many souls.

THE rich man, mentioned in Luke 16, made his way through this world on "flowery beds of ease," but he landed where flowers never grow.

ANY ordinary person has enough ability to make life a grand success, but the great lack is stability. For this he should earnestly pray and labor.

SEVERAL lengthy communications, and a few short ones, must be held over till next week. Of course we give preference to short reports of meetings.

BRO. C. H. BROWN closed his meetings in the Smith Fork church, Mo., with twenty-six additions by confession and baptism. Two were also reclaimed.

BRO. B. F. MOOMAW, of Roanoke Co., Va., writes us that forty ministers were present at their recent ministerial meeting, and that the gathering was a very pleasant affair.

YOU show us a preacher who is jealous of another because of greater talent or influence, and we will show you a preacher who is devoid of the grace of God in his heart. The grace of God and jealousy do not dwell in the same heart.

ARRANGEMENTS are being made for several love-feasts in Wisconsin this fall, and a number of persons have made application for membership. The outlook seems encouraging.

BRO. J. H. PETERSON writes us that the meetings held near Blummet's Creek, North Carolina, closed with forty-five additions,—nine reclaimed, the remainder by confession and baptism.

WOE to them that are asleep in Zion. They may for the present find sleep sweet, but when the Master comes to claim his own he shall say to the belated ones, "Depart, I never knew you."

ALL requests for correction of ministerial list in the "Brethren's Almanac" must reach us on or before September 16, as we shall then be obliged to close the list and go to press with the publication.

A MAN who undertakes to preach on an important subject without having investigated it, need not tell the people so; they can tell that by the preaching. The better way is to do your best and let the people form their own opinion.

THE many reports we have published about successful meetings during the past summer will lead at least some of our people to realize that it is not necessary to wait until the middle of the winter for a suitable time to hold a protracted meeting.

IN his dream Jacob saw angels ascending and descending on the ladder, reaching from earth to heaven, but he saw not one standing still. Those in this life who are standing still may possibly be in the road, but they are not on the ladder that reaches to heaven.

THE best evangelist is not the one who gets the most people to unite with the church. Members of the church often need working over just as well as sinners need to be converted. The man who can help both saint and sinner is the one churches need most.

BRO. AMOS B. PETERS, of Walkerton, Ind., and several other members, have concluded to emigrate to the Turtle Mountain Valley, North Dakota, where they think a goodly, well-watered land has been found. We have on the book an interesting letter from Bro. Peters, which will appear as soon as we can make room for it.

CONTRIBUTORS frequently accompany their articles with the request that the issue containing the article be mailed to certain persons named by them. Requests of this kind are never complied with. It is by no means practicable to do so. The better way is for them to wait till the article appears in print, and then order the paper sent as they desire, remitting us three cents for each copy thus ordered.

ONE of our readers is puzzled about the Lord's work. He thinks that if the Lord foreknows all things and is so merciful he surely would not permit cyclones to come and destroy little children, nor would he send famines and pestilences to destroy so many lives. It may be well for us to content ourselves with the thought that the Lord, who made the world and all things therein, knows much more about running the world than we do. For reasons unknown to us these calamities come and go. Our duty is to fear God, keep his commandments, do the best we can to escape the evils in the world, and then trust the Lord for the rest. The contented and consecrated Christian feels thankful that he is permitted to live in a world as good as this. He also comforts himself with the thought that, when life does end here, he is entitled to a home in a far better world.

BRO. C. G. LINT, of Meyersdale, Pa., closed a series of meetings in Garrett Md., with twenty-one additions. This is proof of what may be done with proper during the summer season.

SOME of the Washington City papers very interesting account of the baptism performed by Bro. E. W. Stoner, who a ago baptized an elderly lady near the place as the Navy Yard Bridge. Bro. Lyon encouraged with the outlook of work in the

BRO. D. M. MILLER, of Milledgeville, ranged to commence meetings at Knapp this week. He will spend about two holding meetings in various parts of the tend a number of feasts and do such church as may be found necessary. He is accompanied by his wife.

BRO. J. S. BRUBAKER, of Ridgeway, decided to locate at Merced, Cal., where no members at present, and labor to a church in that section. He will be aided by several other members. They are commended for settling where there is opening for doing good.

AT the Progressive National Conference recently held at Warsaw, Ind., two new resolutions of the editor of the *Evangelist* were unanimously approved: "The one prohibits the publication of appeals for aid except by authority of the district whence it comes; the other of the editor to exclude all matter disrespectful to the G. B. [German Baptist] Brethren or any Christian denomination." Very sensible indeed.

WE do not believe in fine meetinghouses more than we believe in fine clothing, fine furniture or fine buggies, but people who spend to build the very best of dwelling houses then have little or nothing to spare for a spacious and neat meetinghouse think a great more of their personal interests than the the Lord's cause. Our meetinghouses be plain, but neat and comfortable, especially localities where there is an abundance of

UPON the part of some of our brethren a tendency to make it appear that only can be depended upon to defend and maintain principles of the church. They also show lack of confidence in the young members seem to distrust them on every hand. very unfortunate for both the aged and the as distrust and the want of confidence on one hand is sure to produce a similar confidence on the other. The New Testament knows no "old brethren" and "young brethren." of the one body, the faithful, the saints, nothing is said of the two classes in the. Those who try to make this very dangerous impression should remember that they were young and earnest, and felt much pain they were mistrusted by those who thought the church was going to ruin after their death, they now bear in mind that the Lord reigns, and will take care of the church's future as he has done in the past. Do trust the young and show the want of confidence in them. They need your encouragement and confidence, but they have no use for your and doubts. For eighteen hundred years has been raising up young people to take the church, and he will continue to do so after we are dead and even forgotten. faith in God, do your duty, and the Lord care of the rest.



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**EDITORIAL WANDERINGS IN THE OLD WORLD.**

No. 55.—From Egypt to Palestine.

THE time for leaving Suez came none too soon after we had completed our work at that place, and we left without the slightest degree of reluctance. Aside from the great historical associations connected with the locality the place is without interest to the traveler. Turning away from the Red Sea we set our faces toward Palestine and the City of Jerusalem. Nine years ago the writer visited and spent some time in the Holy Land, and now, under God's blessing, we are to return again to the "Land of Sacred Song and Story." We are again to go up to Jerusalem and walk about its streets and around its walls. We are to revisit the Garden of Gethsemane, the Mount of Olives and the Vale of Kidron. But let us not anticipate.

By railway from Suez to Ismailia, with a repetition of the unpleasant experience of a ride across the sands of the desert, and we are again on the Egyptian mail steamer, skimming over the waters of the Suez Canal for Port Said, from which place we are to set sail for Jaffa. On the Canal we meet and pass many large steamers, either going to or returning from India, China, or Australia. These show the importance of this great water way to the commerce of the world. Our photographars presents a scene that may be witnessed almost any day on the Canal. At Port Said we rest a day and then board the Austrian Lloyd steamer Achilles and we are soon steaming away from the land of the Pharaohs to the Land of Promise. Looking back from the deck of our steamer we see the coast line grow dimmer and dimmer, as the shades of evening come down upon us, and then sink away; and so we lose sight of Egypt, perhaps forever, and bid farewell to the

"Land of the Palm-tree and Pyramid,  
 Land of Sweet Waters from a Mystic Urn."

Turning away from Egypt and her hidden mysteries of the past we ask, What of her future? The prophets denounced her, and we have seen that the words of the Lord have been literally fulfilled. She has become desolate, without a prince; but the future holds the promise of prosperity for her. The same prophet who proclaimed the judgments of the Lord against her, also told of a time when the Egyptians should return unto the Lord, and he would be gracious unto them and heal them.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt,  
 And a pillar at the border thereof to the Lord.  
 And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt:  
 For they shall cry unto the Lord because of the oppressors, And He shall send them a savior, and a great one, and He shall deliver them.  
 And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day;  
 And shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.  
 And the Lord shall smite Egypt: He shall smite and heal it:  
 And they shall return even to the Lord,  
 And he shall be entreated of them, and shall heal them.  
 In that day shall there be a highway out of Egypt to Assyria,  
 And the Assyrian shall come into Egypt, and the Egyptian into Assyria,  
 And the Egyptians shall serve with the Assyrians.  
 In that day shall Israel be the third with Egypt and with Assyria,  
 Even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying,

Blessed be Egypt My people,  
 And Assyria the work of My hands, and Israel Mine inheritance." \*

So we leave Egypt, not without a hope for her future.

It was very early on the Lord's Day morning, even before the dim twilight broke upon the eastern sky, when our ship cast anchor at Jaffa, the oldest seaport town in the world. The word harbor does not apply to this open roadstead. An indentation in the coast line, in the shape of a slightly-flattened semicircle, with a ledge of rocks a hundred yards from the shore, upon which many a good ship has been wrecked, is all there is of a harbor at Jaffa. Beyond the ledge of rocks, which is partly covered by water, is a sheltered spot accessible to small boats only. In the center of the semicircle rises a steep hill, the foot of which is washed by the waters of the sea. On this hill, rising citadel-like above its surroundings, is the City of Jaffa. The sea wall, against which the waves dash and break into spray and foam, forms part of the ancient wall of the city.

The sea at Jaffa is rarely calm and the large steamers seldom venture nearer than a half mile to the ledge of rocks before casting anchor. Very often, when the sea is rough and the waves run high, the ships are unable to land their passengers and are compelled to take them to Haifa or Beirut if going north, or to Port Said if on the southward way, much to the inconvenience of those who want to land. We had a rough passage from Port Said, and having had some experience in landing at Jaffa, entertained fears that we might not be able to go ashore; and our fears were not lessened by the rolling and pitching of the Achilles. The waves were running high, the surf was breaking on the ledge of rocks and it really looked as if we should have great difficulty in going ashore. We scanned the shore for some time, and at length saw several small rowboats pull away for the ship. The rowers worked hard and at times, when their boats went down into the trough of the sea, men and boats were entirely lost to view. In a few minutes the boats would again be seen on the crest of the waves and then disappear again. At length the boats reached the ship and the men climbed aboard.

Nine years ago when the writer and wife visited Palestine, we were fortunate to secure for our interpreter and dragoman Mr. Bernard Heilpern, and he proved in every way an efficient leader. Judge of our surprise when we saw among those who came aboard the Achilles our old dragoman. Our recognition was mutual, and we warmly embraced each other after the eastern custom. Mr. Heilpern, as we soon learned, has been promoted and now has entire charge of the tourist business at Jaffa. He well deserves his promotion. It seems to us that the years which have elapsed since we rode together nearly a month over the hills and valleys of Palestine have dealt gently with our friend and quondam dragoman. He is as full of energy and work as ever, and has introduced some system in landing passengers. The yelling and crowding of the Arabs has given place to a more orderly method of going ashore. He said, "The sea is very rough this morning, but I have a strong boat and sturdy boatmen and I will take you ashore in safety." And he made good his word. But it all looks dangerous enough, climbing down the ladder on the side of the ship, then waiting until the little boat rises on the crest

\*Isaiah 19: 19-25.

of a wave and then jumping in. Finally the passengers, some twenty in number, are all on board and our boatmen pull for the shore. As we near the rocks we are made fully aware of the dangers of the situation; but our boatmen are strong-armed, our little boat shoots through the surf and we reach the sheltered water and are soon landed. We thank the Lord that we are safely landed and that we have the privilege of revisiting the Holy Land.

And here we refer to a sad accident which occurred here only a few months ago. It illustrates the dangers of the landing and the quality of justice under the rule of the Sultan of Turkey. The chief boatman at Jaffa was a splendid specimen of the Arab race. He was a giant in strength, an expert swimmer, and had the courage and bravery born of his dangerous calling. Several years ago three ships were wrecked at Jaffa and a number of lives were lost. Suleiman swam to and from the wrecks a number of times, and each time saved a human life. For this gallant service he was made the recipient of valuable decorations and presents from the Russian, French and English governments. The attention thus shown him aroused the jealousy of the chief of the police system at Jaffa. Later Suleiman, by risking his life, was the means of saving a number of Americans from a shipwrecked boat, and in gratitude a handsome gold watch with a large sum of money was given to him. The jealous officer had the hardihood to demand that the watch should be turned over to him, but the brave Arab boatman refused to give up his rightful possessions. The officer indulged in threats, and at last his opportunity came.

Several months before we landed a ship cast anchor at Jaffa. The sea was rough, but Suleiman put off with his boat and crew to bring the passengers ashore. There were twenty-four who came down from the side of the ship and seated themselves in the ill-fated boat. Less than half that number reached the shore alive. In passing the ledge of rocks a great wave struck the boat and in an instant it was overturned and the passengers were struggling in the water. Again Suleiman saved a number of lives, but this availed him nothing. He was ordered to be arrested, but fled before the officer secured him. Then they laid hold on his father, bound him and cast him into prison. Hearing this, Suleiman at once returned and gave himself up, so that his aged father might be released. Charges were brought against him for running his boat on the rocks. He was tried and condemned to many years' (perhaps twenty) imprisonment. And to-day the brave Arab boatman is in prison and the jealous officer has revenge. Prominent officials of the English government are making efforts to secure his release, but up to this time their efforts have been entirely fruitless. We were informed that the jealous officer now wears Suleiman's watch. Such is the character of Mohammedan justice as administered in Jaffa.

After landing, we found comfortable quarters at the Jerusalem Hotel, where we stopped nine years ago. The proprietor, instead of numbering his rooms in the usual way, has named a dozen of them after the twelve tribes of Israel. The Elder and the writer slept within the borders of Dan during our stay at the old seaport town of Palestine.

Jaffa is one among the oldest cities of the world. It was a flourishing City when the cedars for Sol-



omon's Temple were landed here and carried over to Jerusalem, and when Jonah came hither, fleeing from the voice of God. It was a flourishing city when Peter dwelt with one Simon the tanner by the sea, from where he was called to preach the Gospel to the Gentiles; and it is still a flourishing city to-day. Its history is as old as the Bible, and is not without interest. An unknown poet has thus written of the ancient City of Jaffa:

"Oldest of cities! Sidon of the north,  
And Kirjath-arba of the rocky south,  
And Egypt's Zoan, cannot equal thee;  
Andromeda and Perseus, if the lay  
Of classic fable speak the truth, were here;  
Monarchs of Palestine, and kings of Tyre,  
And the brave Maccabees, have all been here;  
And Cestius with his Roman plunderers;  
And Saladin, and Baldwin, and the host  
Of fierce Crusaders from the British North,  
Once shook their swords above thee, and thy blood  
Flowed down like water to thine ancient sea."

Like Damascus and Jerusalem, Jaffa has been destroyed many times, and as many times it has been rebuilt and its trade and commerce regained. The ancient cities of Egypt and Mesopotamia have not only been destroyed, but many of them have been completely obliterated, so that their sites have been lost; others are known to us only by their massive and interesting ruins. In Palestine, however, we find it different. These ancient cities have been destroyed again and again, and again and again they have been rebuilt, and remain even unto this day with name and site unchanged. So Jaffa has survived the ravages of time and is now entering upon a period of prosperity unknown to the cities for centuries.

On our second visit to the Holy Land, we notice particularly the changes which have taken place and the improvements that have been made since we were here before. The first we notice is at the landing-place. Then passengers were either carried ashore from the small rowboats on the backs of the stalwart Arabs, or, if the tide was favorable, the boats were brought so close to the shore that by stepping on large, flat stones they were enabled to make the landing. Now a small but substantial stone pier has been constructed, with suitable steps, so that passengers may land from the small boats without inconvenience. This is a decided improvement, but one loses the novelty of a ride on the back of an Arab. But by far the greatest improvement, not only in Jaffa but in all the land of Palestine, is the completion of the first railway in the Holy Land, connecting the cities of Jaffa and Jerusalem.

We anticipate our journey up to Jerusalem in order to give an account of the inception and completion of this railway which, without doubt, is to play an important part in the future history of Palestine. In writing this sketch we wish, in a special manner, to acknowledge our indebtedness to Dr. Selah Merrill, United States Consul at Jerusalem, whom we met here nine years ago and now have the pleasure of meeting again. He was here during the building, completion and opening of the road, and gave us many facts relative to the history of the enterprise. He has also written an exceedingly interesting account of the Jaffa and Jerusalem Railway which has since been published in *Scribner's Magazine*. The article is illustrated with engravings, made from photographs, taken by the Doctor himself.

As early as 1850 the project of building a railroad between Jaffa and Jerusalem was seriously discussed, but it was not until 1860-63 that surveys and definite plans were made. After that

several routes were surveyed, and the question was more or less agitated. But it was not until 1889 that work actually began. The road was finally completed in August, 1892. The first through train from Jaffa reached the station at Jerusalem Aug. 27, at 10 o'clock in the forenoon. The road was formally opened to the public Sept. 27, 1892, a day that will long be remembered at Jerusalem.

The surveys for the road followed three different lines; the southern, or the one that was finally adopted; the middle, or the one following very closely the present wagon road between Jaffa and Jerusalem, and the northern, which, as Dr. Merrill says, was the line of the old Roman road from Jerusalem to Caesarea; it passed close by Mizpah, the home of the prophet Samuel; it crossed the battle field where Joshua routed the army of the five kings, Josh. 10; it went down the mountain by the pass Beth-horon, where, in A. D. 66, the Twelfth Legion, under Cestius, was cut to pieces by the infuriated Jews; it touched Lydda where "saints" then "dwelt,"\* a class that has long since disappeared from the country; and it was the road by which Paul went as prisoner. It was proposed to cross the plain in an easterly direction from Jaffa, climb the foothills to the pass of Beth-horon and thence approach Jerusalem. This route had historic interest and sentiment in its favor, and it was more than once surveyed. In 1874-75 French engineers surveyed and marked out the railway line along this route, and the scheme seemed so certain that individuals began to think of investments along that line, in anticipation of the road being built†. But the southern route was after all accepted, and Dr. Merrill gives this fragment of hitherto unwritten history in connection with the railway project in what he says Americans should take not merely a curious interest, but a bit of "honest pride."

"There was a man here named Charles Zimpel, a Prussian by birth, but a naturalized American citizen, who, in 1860 to 1863, surveyed the different routes carefully, and decided to lay down the line of the proposed road along what has been mentioned as the southern route. Mr. Zimpel was a man of excellent education, and of very versatile talents. In early life he had received a thorough military training. He was regularly graduated as a doctor of medicine and also of philosophy. He had a special liking for pharmaceutical studies, took a special interest in railroad engineering, and had withal a passionate love for the Holy Land. He was never married, he traveled extensively, and the year 1852 found him in Palestine examining, with enthusiasm, its many places of interest. In 1853 he published a book entitled *Neue örtliche topographische Beleuchtung der heiligen Weltstadt Jerusalem*. The next seven years he spent in the United States, devoting himself exclusively to the work of surveying and constructing railroads. He came thence to Jerusalem, having accumulated considerable means, and surveyed and mapped out the railroad as has been described. He spent a year in Constantinople trying to obtain a concession for building the road, but without success. He returned to Jerusalem and to the practice of medicine. About this time it was noticed that he had become somewhat eccentric, and as an experimenting pharmacist he discovered some won-

derful remedies which he called Jerusalem Life Extract, in self had great faith. He had also about the hundred and forty and of St. John's Revelation, and his worthy to be numbered among the after he went to Italy, and died. Dr. Zimpel (simple as most people best) was at rest and his railroad practically forgotten.

"Thirty years after this Sunlight been in a land, made one of per and song by the presence of the M loved, other men entered into his in thirty months past, men back capitalists have come to Palestine the northern and middle routes, built a railroad following minutely plan. The only variations are at t near Jaffa and the other near R the flat land, where the change matter of convenience. Dr. Z made the road eighty kilometres in the road as built is eighty-six and metres. The significance of havi best route may be emphasized mind when it is stated that two-th is on the plain, and one-third in which must be climbed in order to lem, two thousand feet above the l

"What has been said is but a b fee tribute to the memory of this gotten man, and if full justice wer one to whom, as in this case, hon due, stronger and much more fitt have been chosen."

The road was finally built by a ny with French capital, and it is that Palestine is indebted for its fi road. The difficulties to be overc and great. About everything us truction and equipment of the ro iron bridges, spikes, cars and engi shipped to Jaffa on steamers and When we consider the difficul passengers, the magnitude of this wor Laborers to work in stone and in had to be brought from Switzerl It was found that while the nativ work in the loose soil and sand of it came to working in stone, tunn away the mountain, and building were entirely worthless.

It is a matter of interest to Am the engines used on the road wer by the Baldwin Locomotive Wor phia, Pa. The steam whistle, as i echoes on the Plain of Sharon, among the hills of Judæa, had a h

The wages paid the laborers wh bed seem quite inadequate to us: thirty cents per day was paid fo plain, while the more skilled wo bored in the mountains received cents to one dollar per day, and own food. In our own country these starvation wages; but we learned the lesson of economy, t that has become a part of the life in many parts of Europe and the

Two years and a half it requir fifty-three miles of railroad betw and the capital of Palestine. Th far from two million dollars, and i the stockholders will not grow ric

\*Acts 9: 32.

†Dr. Selah Merrill, *Scribner's Magazine*, March, 1893.

\*Dr. Selah Merrill, *Scribner's Magazine*.



called Sunlight Pills, in which he himself had also much to say and four thousand and his hope of being among them. Not long after he died at San Remo. People think him at the railroad scheme was

Sunlight-Pill man had of perpetual sunshine of the Master whom he to his labors. With- backed by French Palestine and, rejecting routes, have actually minutely Dr. Zimpel's are at two points, one near Ramleh, both on change was simply a Dr. Zimpel's survey metres in length, while six and one-half kilo- of having chosen the sized in the reader's two-thirds of this road rd in the mountains, order to reach Jerusa- the level of the sea. ut a brief and imper- of this well-nigh force- was to be done to e, honor is so justly e fitting words should

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required to build the Between the seaport e. The cost was not e and in our judgment ow rich from the divi- agazine, March, 1893.

dends. Four dollars will buy a first class round-trip ticket from Jerusalem to Jaffa, good for two days, but the tourist who lands at the seaport must pay four dollars for a ticket to the Holy City. During the entire summer, say from May until November, no tourists land at Jaffa and the road will have no use for its engines and cars.

The effect of this line of railway, in many respects the most important in the world, upon the future of Palestine, who can tell? It will doubtless revolutionize the entire country. Already the English, not to be outdone by the French, are building a road from Haifa, a port at the foot of Mt. Carmel, across the country to Nazareth and the Sea of Galilee, with Damascus as the final objective point. This may, and doubtless will, be the beginning of a new era of prosperity for the Holy Land, and in it all there may be the hand of God who rules the destinies of men and nations. The ruler of Turkey, who so long refused a concession to build the railway, at last consented, and this is only another evidence that the semibarbarism of the Mohammedan religion must in the end give way to Christian civilization. The Jaffa and Jerusalem Railway is a great object lesson to the natives, and it is doubtless the beginning of the end of Moslem rule in Syria. England and France are always ready to look after the interests of their own people, and since English and French capital is building railways in Palestine, neither of these nations would hesitate, in case of war, to claim a protectorate over the country, just as England has done with Egypt. Then, too, the burden of prophecy rests upon Palestine; in God's own good time it will be fulfilled, and the desolation of Canaan will be turned into prosperity. The Lord uses nations to bring about results, and he may use France and England now as he used Darius and Alexander the Great to accomplish his purposes so many centuries ago.

D. L. M.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Sad and Fatal Accident.

Aug. 19 Bro. L. M. Devibiss and wife were visiting with their son Joseph in Panora. In the afternoon they started for their home, at the residence of their son-in-law, Bro. Milton Derry, two and one-half miles north of Panora.

It being quite warm, sister Devibiss raised an umbrella, which caused the horse to become frightened. She was thrown out backward, and Bro. Devibiss was thrown on his face and shoulder. He was picked up unconscious, but soon rallied and his injuries, though severe, were found to be not dangerous. Sister Devibiss, being quite heavy (weighing about two hundred and fifty pounds), and rather helpless, was severely hurt internally. Though conscious for some time, and suffering intensely, she soon became unconscious and died the next evening at six o'clock.

Her maiden name was Ara Burall. She was born in Frederick County, Md., Sept. 14, 1826. She was married to Luther M. Devibiss Sept. 15, 1846. In early life they united with the M. E. church. About thirty years ago they became acquainted with the Brethren church and soon made it the church of their choice. About twenty years ago they moved from Maryland to Fulton County, Ill., and four or five years after to Guthrie County, Iowa, where they have lived ever since. From the time she united with the church sister Devil-

biss has been a faithful and consistent member, and lived to see all her children in the church, with one exception.

For the last two or three years she has been in very delicate health. About two years ago she requested to be anointed, and then expressed her complete resignation to the will of God. She gradually improved, and for some months before her death was comparatively well. While thus well she selected Rev. 21:4, as her funeral text, also hymn No. 793, "A Sweetest Solemn Thought," which were used at her funeral. The services were conducted by Bro. J. W. Diehl, assisted by other brethren. Her age was 66 years, 11 months and 6 days. The bereaved family, and especially our aged brother, deserve the sympathies of all in their loss, which is her eternal gain.

J. D. HAUGHTLIN.

### Lone Star Notes.

Aug. 8, I, in company with my family, started for the Pleasant Valley church, Clay Co., Texas, to attend the Ministerial, District and love-feast meetings, arriving on the 9th. Bro. J. O. Brubaker preached at night from Heb. 4:9-11, followed by Bro. G. W. Landis.

The Ministerial Meeting was organized on the 10th at 10 A. M., after the usual devotional exercises, by electing Eld. A. W. Austin, Moderator; Bro. J. O. Brubaker, Reading Clerk, and W. H. Leaman, Writing Clerk. The topics were discussed in regular order:

1. What is the best system of arranging a subject for a discourse?
2. How can we best encourage both old and young members to work in the church?
3. How can we best induce our members to a better Christian deportment before and after services?

QUERY BOX.—What are unbecoming ways, sayings and gestures of ministers, and who are the proper persons to correct them. The subjects were well discussed by the ministering brethren.

Committee on topics for next meeting, which will be held the day before next District Meeting, brethren J. O. Brubaker, W. H. Leaman and Abe Molsbee. Bro. W. H. Leaman preached at night from Jer. 6: 16.

Friday morning the District Meeting was organized by electing H. Brubaker, Moderator; Abe Molsbee, Reading Clerk, and W. H. Leaman, Writing Clerk. Several papers were presented and disposed of in the fear of the Lord. A petition goes to Annual Meeting, asking the Brotherhood to purchase the GOSPEL MESSENGER and all other publishing interests of the Brethren's Publishing Co.

The District mission work received considerable attention. It was decided to arrange for an evangelist to give his time to the work in the District. It was also agreed not to elect missionaries as heretofore, but to hold all ministers that possess the proper qualifications as subjects to do mission work. Eld. Henry Brubaker, of Nocona, Texas, was chosen Secretary and member of the District Mission Board. All communications in that line should be sent to him. He was also elected to represent the District on Standing Committee of 1894, with Eld. Abe Molsbee as alternate. Bro. K. Lennison preached at night.

Saturday morning we met again to finish up the District Meeting business, which was soon done; after which the meeting adjourned, to meet with the Mt. Hope church, Oklahoma, on the Friday before the second Sunday of August, 1894.

The Ministerial and District Meetings were very pleasant, and we hope profitable. Not having arrangements made for a regular missionary sermon, it was thought good to have short speech-

es, which was agreed to, and the brethren talked of the importance and magnitude of the work, the responsibility of all, and how each may do his part in the great work of saving souls. I think all felt it was good to be there, and went home enthused with the missionary spirit.

At 3 P. M. we met again, and were addressed by Bro. J. O. Brubaker, subject, "The Vine and Branches," John 15. At the close of the services, one young man came forward for baptism. After a short intermission we assembled again for examination services; after which forty-one members surrounded the tables of the Lord, Bro. W. H. Leaman officiating. The services were impressive, and I think many good impressions were made on the large crowd of spectators present, a large number of whom could not gain admittance into the house. Many were eagerly looking in at the windows and listening.

At 9:30 Sunday morning we again assembled, this time for a children's meeting. Short addresses were made by a number of the ministering brethren, in which they said many good things that would be productive of good if heeded. Even the older ones could learn good lessons. We had preaching again at 11 by Bro. G. W. Landis and K. Lennison; subject, "The Christian Graces," 1 Pet. 1.

It being made known that another one had fully decided to forsake sin and walk with the people of God, at 4 P. M. we went to the water-side, and two souls in the prime of manhood were buried in baptism and arose to walk in newness of life. The scene was witnessed by about three hundred bystanders, some of whom were made to weep. Many had never witnessed baptism before, as practiced by the Brethren. Some remarked that it was the practice of the Bible, while of course a few made slighting remarks. There is quite an interest awakened at this point. We had preaching again at night, by brethren A. W. Austin and W. H. Leaman. The line of thought was upon the vine and the best fruits.

This closed the meetings, the result of which will be fully realized only in eternity. I am suffering with a very severe cold, contracted while away. For three days I have been able to speak but very little above a whisper. A. J. WINE.

Nocona, Tex., Aug. 19.

### Some of the Happenings in Northern Indiana.

MANY of the churches in Northern Indiana had their love-feasts in the early part of the summer, and they were more largely attended by the members than ever before, indicating the healthful condition of the churches in this part of the Brotherhood. At some of the feasts, after all the available room was occupied by tables filled with communicants, many could not be accommodated. Since harvest we have had our harvest meetings with the same result.

Aug. 13 the Brethren at Gravelton had their harvest meeting, and their spacious house was filled to overflowing. Bro. Royer held forth the Word of Life to eager listeners. In the afternoon Bro. W. B. Stover and sister Alice Boone entertained the children for nearly an hour. At this meeting the mission work and sister Boone's work were substantially remembered. About \$30.00 was received.

Saturday, Aug. 19, Solomon's Creek church had a harvest meeting, at which a brother held forth the Word of Life to a large crowd of eager hearers; and as he pointed out some of the things that were not of the "Father's planting," his remarks hit a lawyer in such a way that he (the lawyer) did not feel good. But as Jesus did the same thing the preacher was in good company and has nothing to regret.



Aug. 20 we had our harvest meeting at Pleasant View chapel. When the crowd came together the house was entirely too small. We therefore had services in the house and in the grove at the same time, Bro. J. O. Murray preaching in the house and I. L. Berkey and N. B. Heeter in the grove.

In the afternoon the children were entertained by Bro. Wm. Bussard and sister Alice Boone. Sister Boone gave an outline of her work in Chicago that was quite interesting to all present. The different mission works among us were remembered, about \$24 being given. Thus ended a meeting that was apparently a success in every particular.

Since our last report two were baptized in the Bethel church. Our council meetings are pleasant.

W. R. DEETER.

#### Notes from Upper Twin, Ohio.

OUR quarterly council was held Aug. 3 at Sugar Hill. Considerable business was before the meeting and was disposed of satisfactorily to all, we trust. Our church seems to be enjoying much peace and union at present. Two Sunday schools are in active operation and will bring glorious results by and by.

We have made arrangements for three series of meetings—one by Eld. J. H. Miller, of Goshen, Ind., one by Eld. Jesse Statzman, of Pittsburg, Ohio, and the other by the writer, assisted by the brethren. Our love-feast was appointed for Oct. 19 and 20, at Sugar Hill, beginning at 10 A. M. R. R. station, West Alexandria, Ohio. A general invitation is extended.

Any minister who may be thinking of changing location, and not being fully decided about the place, might do well by corresponding with the undersigned.

A. G. CROSSWHITE.

Gratis, Ohio, Aug. 19.

From Melvin Hill, N. C.

WE are just at the close of another good meeting, held in the Mill Creek church, N. C., beginning Aug. 4 and closing Aug. 13. Bro. William Lawter, from Dimsdale, N. C., was with us and did excellent preaching. He has done much good among the people of this (Polk) county since coming here from the West nearly a year ago. We should be glad if more such men from the West and North would make the sacrifice and come down South and help spread the Gospel, which is so badly needed here.

As a result of our meetings there were twenty-seven who by their actions said they were tired of sin and were made willing to put on Christ by baptism. The meetings closed with an increased interest and we think there are many more who are "almost persuaded."

ETTA BRANSOOM.

Aug. 6.

From Geuda Springs, Kansas.

INASMUCH as I have seen no report of our harvest meeting, held at South Bend, near Eld. Har-rader's, from July 21 to 30, I feel like stating to the readers of the GOSPEL MESSENGER that we had a soul-reviving meeting. Eld. John Wise, from Conway Springs, was with us and did the preaching, which was very edifying and comforting.

During the meetings eight were received by baptism. On the night of July 30, we enjoyed a Communion season with the saints. Several members were present from the Grenola church, Elk Co., Kans. Their love-feast will be held Sept. 16. A good many of the members are contemplating attending. We think it promotes love to thus visit one another.

It is very dry here and the corn is a failure. Wheat was good. We ask an interest in the prayers of the Lord's children.

WM. B. SELL

From Anderson, Ind.

Aug. 12, the members of the Lower Fall Creek church met for council. Considerable work was before us, but all was done in brotherly love. The members agreed to build a church in Anderson. A liberal brother has offered to donate a lot and several hundred dollars if they build it in the north part of the city. Another man will donate a lot if they build the church in the north-east part of the City. Other lots can be had reasonably for that purpose, as the people seem anxious to have a Brethren church here. Why? is not a question in my mind since I have heard the minds of these people. They are getting tired and say, "There is no religion in these fashionable churches."

The Lord willing, we will have a series of meetings in this city the last of this month. Bro. J. Bennett Trout, of Ohio, is expected to conduct the meetings. The work here is growing in both interest and number. Two more young souls from the Sunday school accepted Christ last Saturday and were baptized. We now have over seventy regular scholars at Sunday school, and our Wednesday evening Bible readings are becoming more interesting and larger every week.

July 30 we had three soul-cheering sermons. At 10 A. M. Bro. L. W. Teeter preached from Heb. 12: 2. He held forth "The Author of our Christian Faith." We had Sunday school at 4 P. M., and at 5: 30 Bro. David Hoover preached in a nice grove in the city, from 1 Cor. 15, telling us what charity is, and how we might have it more abundantly. At 7: 30 Bro. Teeter spoke again.

If we had that many meetings every Sunday everywhere, there would not be much time for lounging around and visiting.

ELLA RAFFENSPERGER.

Aug. 16.

From the Union City Church, Ind.

THIS church has been enjoying some special seasons of refreshing from the Lord.

Aug. 12 Eld. D. Winklebleck came to us and preached four interesting, soul-edifying sermons. Sinners were warned of their dangerous condition and the believers encouraged and urged to steadfastness. Aug. 20, after our regular services, one was received by baptism.

Aug. 26 we held our special praise, or harvest, meeting. Bro. Henry Longanecker preached a very practical sermon, suited to the occasion. After the praise service one more was received into church fellowship by baptism. Bro. Henry remained and preached at night, also next day at our regular appointment. These visits by our brethren to us are much appreciated by our members.

Our Sunday-school work is progressing encouragingly. We use the Testament and are reading the Epistle to the Romans this year. What a vast store of rich things are brought before the minds of us all! The grandest Sunday-school literature in the world is found in the New Testament. A congregation of believers full of the Holy Ghost, and not of pride and the world, with the Bible in their hands, will run a successful, interesting Sunday school anywhere. Try it.

W. K. SIMMONS.

Aug. 29.

"We should never forget that home is the residence not merely of the body, but of the mind; and that the object of all ambition should be to be happy at home and to render home happy."

#### Notes from Our Correspondents

"As cold water to a thirsty soul, so is good news from afar."

Dayton, Ohio.—One was received by baptism, Aug. 26. His age was seventy years.—*bold, Aug. 28.*

Burr Oak, Kans.—The church at Burr Oak, was made to rejoice by one coming for baptism. May she ever prove faithful, shining light in the church.—*D. Aug. 6.*

Smith Fork, Mo.—This church just closed an interesting series of meetings, in which, with twenty-six additions, Brown, from Holt County, did the preaching.—*B. Shoemaker, Sept. 1.*

Kechi, Kans.—The Wichita church, recently council, decided to hold their meetinghouse near Kechi Oct. 10 at 10 o'clock. Services will continue.—*Peter Long, Aug. 21.*

Middle Creek Church, Iowa.—The church is still adding to the church such as since our last report three more were added in newness of life. "Bless the soul!"—*John Gable, New Sharon, Aug. 21.*

Bloomington, Mich.—The Black River church have decided to have a series of meetings about Oct. 1 and continue which will be held Oct. 6. Bro. has promised to be with us.—*A. B. 26.*

Napier, W. Va.—At our regular appointment our home congregation, Aug. 13, D. Boseley, did the preaching. At the sermon one sister applied for baptism and was baptized by our aged elder.—*pool, Aug. 26.*

Muenster, Tex.—There will be a love-feast at Williams Creek church, Cooke Co., Tex., 16, 1893. Any members coming from elsewhere will be met at Gainesville, or at notifying D. L. Kinzie, Muenster, Texas.—*A. W. Austin, Aug. 20.*

A Correction.—The District Meeting of the District of West Virginia will be held at Falls Mills, Braxton Co., on Friday, before the third Sunday in October, second Sunday. Read E. L. Locantore, W. Va., instead of E. L. Locantore.—*Aug. 30.*

Champion, Pa.—The Brethren of the Indian Creek church, Pa., have decided to commence a series of meetings at the Indian Creek church on Sept. 15. We shall continue over two Sundays. Our love-feast will be held Tuesday, the 26th, to commence the series. Bro. George S. Rairich is to preach.—*Emiah Foust, Aug. 28.*

Mound City, Mo.—Meetings commenced at Smith Fork church Aug. 11 and continued to the 28th. Many hearts were made glad. Sinners come in from the wilds of the wilderness. Praise his name who has blessed our labors. Praise his name who has given precious souls were buried in the arms of the church and God the glory.—*C. H. Brown, Aug. 28.*

Olathe Church, Kans.—Our quarterly meeting, Aug. 19. Considerable business was transacted before the meeting, but was transacted in meekness. Eld. John Wise was the guest of Eld. W. R. Daeter, of Indiana. A series of meetings in November will be held at the Olathe church.—*M.—Albert Sharp, Gardner, Kan.*



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r, Kans., Aug. 26.

Red Cloud, Nebr.—Eld. J. E. Young, of Beatrice, Nebr., was called here to preach the funeral of Edith G. Wagoner Aug. 6, at 11 A. M. The sermon was very much appreciated by all. In the evening he preached to a crowded house. We wish such evangelists could be kept in the field at all times. We would like very much to have brethren locate among us. Sometimes we become very much discouraged. We need more workers. We have a delightful climate and a good crop of corn.—*Sarah Mohler, Aug. 26.*

Newton, Kans.—The Newton church, Harvey Co., Kans., met in council Aug. 21. Business all passed off reasonably well. Four letters of membership were received and one letter granted to a member leaving for other parts. Our fall love-feast is set for Oct. 21 and 22, at 2 P. M. A general invitation is given to the congregations around us to be with us. If we can arrange, we will try to have a week's meeting previous to the love-feast. Our members are much scattered, hence cannot work to as good advantage as we otherwise might, or would desire.—*L. Andes, 410 East Second Street.*

Warsaw, Ind.—The Washington church held her quarterly council Aug. 26. Union and harmony prevailed. The outlook with us is still becoming more encouraging. We are sorry, however, that our brother, A. H. Puterbaugh, is still in poor health and that he expects to leave us soon to spend the winter in Texas. If this will be the means of restoring his health, we shall again rejoice on his return. May it be the will of God that he may be spared to yet lend us his much needed efforts, is our humble prayer. We decided to hold our Communion Oct. 20, at 4 P. M.—*N. B. Heeler, Aug. 28.*

Esterly, La.—From Aug. 20 to 27 I spent with the people at Lakeside, located at the west end and south side of Lake Arthur, which is six miles long and is the dividing line between Calcasieu and Cameron Parish. So far this is the only place we have preached in Cameron Parish. We had contemplated having some meetings at night during our stay, but the people were very busy in rice harvest, and other hindrances prevented this. On the 27th, after service, we had the pleasure of receiving a sister into fellowship with us—the first convert in Cameron Parish. Pray for us.—*S. A. Honberger.*

Round Mountain Church, Ark.—Aug. 12 I went to Jenson to hold a few meetings with the little band of members near there in Indian Territory. I found them still in the faith. I held three meetings for them and returned on the 14th. On the 24th I left home for a journey of about forty miles over the hills and mountains to the little band of members comprising the Boston Mountain church. On the way I stopped at Brentwood with Bro. Watts. He accompanied me from there. I held four meetings and returned on the 28th. The cry is everywhere for more preaching.—*Samuel Weimer, Wyman, Ark., Aug. 29.*

Berkeley Church, W. Va.—This church met in council Aug. 26. Considerable business came before the meeting, but all was disposed of with a Christian spirit. Not one word was said to mar the feelings of any one. Bro. Yountee presided. Our love-feast will be Sept. 23 and 24. Two more were received into the church by baptism Aug. 20 at Darkesville, and there is one applicant for baptism next Sunday. Others are counting the cost. We expect to hold a series of meetings at this point in the near future. Bro. D. F. Stouffer, of Benevola, Md., is to conduct the meetings.—*J. O. Buterbaugh, Darkesville, W. Va., Aug. 28.*

Shannon, Ill.—We, the Brethren of Shannon, were made to rejoice greatly yesterday at the return of one soul to the Lord. A young lady put on Christ by baptism and is now numbered with the children of God. May many more heed the gracious call! Let us pray for the conversion of our young people.—*D. Rowland, Aug. 28.*

Racine, Mo.—Sunday, Aug. 27, closed the series of meetings at this place. Bro. L. W. Dove preached twelve sermons while with us. The people gave excellent attention to the Word preached and the best of order prevailed throughout the meetings. Five more came out, made the good confession and were baptized. Their ages were from fourteen to about seventy years. Others said they would come soon. We expect, if agreeable to all the brethren interested and the Lord will, to organize here Sept. 16.—*I. L. Harader, Aug. 30.*

Mound City, Mo.—I left home Aug. 8 for St. Joseph, Mo., and met with the brethren and sisters of that place in council the same evening (being the elder in charge). The council passed off pleasantly. A love-feast was appointed for Sept. 30. We held meetings on the evenings of Aug. 9 and 10. Three were baptized on the 11th. On the 11th we went to Plattsburgh, Clinton Co., Mo., and commenced meetings the same evening. The meetings still continue. Fifteen have been baptized; others are near the kingdom. Two were reclaimed. The Lord be praised!—*C. H. Brown, Aug. 25.*

Chippewa Creek Church, Mich.—The members of the above-named church met in council Saturday, Aug. 26. All matter before the meeting was disposed of in a Christian spirit. For some time a heavy cloud hung over this church, but again we see it lifted and peace and harmony prevail. It is often said, "Every cloud has a silver lining," and truly we can say so here. Yesterday afternoon Bro. Fisher, an old brother who has been sick for some time, called for the elders and was anointed with oil in the name of the Lord. We expect to hold a Communion sometime this fall. The date will be given later. We extend a hearty welcome to all that can come.—*Wm. F. Johnson, Aug. 28.*

Lewistown, Pa.—Our Communion, held Aug. 18 and 19, proved to be a very pleasant and enjoyable one. The ministering brethren from abroad were Abram Myers, Andrew Bashore, W. J. Swigart, J. C. Swigart and Stoner. We held an election for two ministers. The lot fell on two promising young brethren, namely, W. M. Howe and J. Shellenbarger. We hope and pray they may prove faithful. The second day of the meeting they were duly installed. W. J. Swigart preached a most excellent sermon on the duties of the ministers and their companions. We think all have received good instructions and have been heartily admonished to press onward. One was received into the church by baptism.—*Sarah Spanogle, Aug. 25.*

Tipton, Iowa.—The Cedar County church met in council Aug. 26. The business of the meeting was disposed of in a Christian manner. Love and union seemed to prevail. This church has passed through some dark days, but we are glad to state that all looks encouraging now. The church realizes that "the harvest is great but the laborers are few," having more calls for preaching than the ministers can fill. Our territory is large and we would be glad to have some good, active minister join us in preaching the Gospel. We desire only such as are loyal to the General Brotherhood and will work in behalf of the church's best interests. Our love-feast will be held Sept. 23 and 24, commencing at 2 P. M. A cordial invitation to all.—*J. E. Keller, Aug. 28.*

Kingsley, Iowa.—The members of the Kingsley church met in quarterly council Aug. 26. All business brought before the meeting was disposed of pleasantly. We appointed our love-feast for Sept. 23 and 24, at our new church west of Kingsley. The dedication of the house will take place in connection with the meeting. We greatly desire to have a good representation of members and ministers from adjoining churches.—*Alber N. Nicodemus, Aug. 27.*

Roop, N. Dak.—Bro. E. B. Hoff, of McPherson, Kans., arrived here July 1, and preached eighteen sermons with power, and baptized two precious souls. Many more are counting the cost. Aug. 5 we held a love-feast at my house. Eleven communed. It certainly was a feast of love. I think this was the first love-feast of the Brethren ever held in North Dakota. We all wish Bro. Hoff could come again. We would be glad to have any ministering brethren come here at any time. Any one coming this way will please call and see us and our country.—*Joseph N. Roop, Aug. 28.*

Arkansas City, Kans.—Our harvest meeting, which was held in the Silver Creek church, is now in the past. Bro. John Wise, of Conway Springs, was with us. He delivered twelve soul-stirring sermons. He did not shun to declare the whole counsel of God. At the close of the meeting we held a love-feast. About forty-four communed. At this meeting eight came out on the Lord's side and were baptized. Since our meeting last February thirteen have united with the church, and one that had wandered away has returned. We have great reason to rejoice that sinners are coming home to God. Among the number that were baptized were two of our daughters and one son-in-law. Other loved ones, we believe, are near the kingdom. At this meeting we took up a collection for the India Mission.—*M. E. Anglemeyer, Aug. 21.*

Beaver Run Congregation, W. Va.—Bro. D. F. Stouffer, of Maryland, began a series of meetings here on Aug. 20 and continued eight days. A deep and growing interest was manifested in the meetings. As an immediate result, six made the good choice, and others gave assurance that they are near the kingdom and will come in soon. Bro. Stouffer manifested his zeal in the Master's cause and his deep concern for the welfare of souls by using every opportunity to tell the sweet story of Jesus. Three special services were held during these meetings, to the enjoyment of many—thanksgiving the 23rd, love-feast the 25th, and children's meeting the 27th. We regret the meetings had to be closed so soon, but hope the good work revived among us will, under God's blessing, be continued until many more enlist under the banner of King Emmanuel.—*Geo. S. Arnold, Burlington, W. Va., Aug. 28.*

Weyer's Cave, Va.—After the annual visit the members of this congregation met in council Aug. 19. The visiting brethren reported the members in peace, harmony and in the faith of the Gospel. A number of items were presented requesting admonishments. Several ministers from neighboring congregations were present to encourage us. Brethren Isaac Long and Henry Early gave us a few words of admonition in regard to the foolishness of fashion. One evil practice among the sisters is that of dressing their innocent children after the fashions of the world. The business passed off pleasantly. A number of brethren and sisters were received by letter, and three bright young men boldly stood up and promised to serve Satan no longer. After meeting, in the presence of many witnesses, they were received into the church by baptism. Our love-feast will be Oct. 28.—*D. M. Chick, Aug. 29.*



## Literary Notices.

"Amanda Smith's Own Story." The story of the Lord's dealings with Mrs. Amanda Smith, the colored evangelist, an autobiography. Meyer & Brother, Chicago.

This is the self history of a remarkable colored woman, born a slave, with little of the education of the schools, but of wide experience and observation. Her narrative does not exhibit the literary finish which comes of culture, but is perhaps the more attractive because it is told in her simple, natural, homespun way. This is not a work on theology, and we do not consider Mrs. Smith a safe guide on religious questions, but she is evidently devout, sincere, thoroughly in earnest, and so original in her methods as to exercise great power. Her experiences are varied and interesting. Her range of evangelical work extended from the slave quarters of her own race in Maryland to audiences of both races in the United States, and from thence to Great Britain, Europe, Africa and India. Of her labors in India Bishop Thorborn says: "During the seventeen years I have lived in Calcutta, I have known many famous strangers to visit the city, some of whom have attracted large audiences, but I have never known any one who could draw and hold so large an audience as Mrs. Smith." Again he says, comparing the visit of Moncure D. Conway: "A thousand Virginians of the Conway stripe might come and go for a thousand years without making India any better, but a thousand Amanda Smiths would revolutionize an empire." The work will be read with interest, not on account of its doctrine, but because of the earnestness of its author. It contains over 500 pages and sells for \$1.50.

The *Treasury of Religious Thought* for September is a very superior number in every department. The original and selected articles are of the first order, both in thought and style, and admirably adapted to the requirements of its readers. This magazine is easily abreast of all the monthlies of its class. Prof. D. Steele, of Philadelphia, takes the first place, and his post-alt, sermon, view of church and sketch of life make an honorable record for any man. Dr. Maclaren has a full sermon on "The Soul's Thirst and Satisfaction;" Dr. French an excellent one on "The Christian's Gain by Death," etc., etc. Other discussions are on "Romanism in Western Argentina;" "The Synagogue as it Existed in the Time of Christ;" "The Sabbath and the Home;" "Why am I a Church Member?" "True Prayer, with Light on the Sunday-school Lessons;" "Survey of Christian Progress;" "Current Religious Thought;" "Beautiful and Illustrative Thoughts." Editorials treat of "Exploded Theological Theories, Pastor Plus the People;" "Aggressive Work;" "Definite Teaching;" "Work and Rest;" "All Things to All Men." The whole number is overflowing with good things. Yearly subscription, \$2.50; clergy men, \$2; single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

FORTNEY-FRANK.—At residence of the writer, in Bowmansdale, Pa., Aug. 17, 1893, Mr. Harvey M. Fortney and Miss Annie Frank, both of Cumberland County, Pa.

DANIEL LANDIS.

GARMAN-HADLEY.—At Burr Oak, Kans., Aug. 20, 1893, by the undersigned, Mr. A. M. Garman and Miss Flora Hadley.

ELI RENNEN.

HERB-MILLER.—By the undersigned, at his residence in Newton, Kans., July 2, 1893, Mr. H. C. Herb and sister Mary M. Miller, both of Walton, Harvey Co., Kans.

L. ANDER.

ROSENBERGER-DELP.—At the residence of the bride's parents, Mainland, Pa., Aug. 15, 1893, by Eld. Henry Price, Dr. A. S. Rosenberger, of Covington, Ohio, and sister Lizzie Delp, of Mainland, Pa.

EMMA KULP.

REBERT-HELPER.—At the home of the bride's parents, near Plymouth, Ohio, Aug. 20, 1893, by Bro. William Dessenberg, Mr. E. H. Rebert, from near Harrisburg, Pa., and sister Mary M. Helfer.

ANNA BRINDLE.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

POWELL.—In Jasper County, Mo., June 29, 1893, William Powell, aged 73 years. He suffered greatly with pleurisy. He was a member of the Christian church for many years. Funeral services from 2 Tim. 4: 6, 7, 8, by the writer.

CHRISTIAN HOLDEMAN.

RINEHART.—In the Pipe Creek church, Ind., Aug. 19, 1893, sister Frances Isabel, wife of David W. Rinehart, aged 21 years and 9 months. Deceased leaves a husband and two small children. Funeral services at Onward, Ind., by Bro. Daniel P. Shively, assisted by Daniel Bowser and Jos. Shepherd, from Rev. 14: 12, 13.

W. B. DAILEY.

SAVAGE.—In the Markleysburgh church, Pa., Mary Jane Savage, aged 1 year and 17 days. Services by the writer.

BRANT.—In the same church, James Kimmel Brant, son of Bro. Frank and sister Mulvina Brant, aged 8 years and 11 months. Little James was driving the cows. He turned one cow out of the pasture and intended to let the other one remain. He had shut one bar and was stooped in the act of shutting another one when the cow in the pasture jumped on the bar already up, breaking it. One end struck James on the back of the head. He never spoke, and died the second day after. Services by the writer. JASPER BARNHOUSE.

RAMSDELL.—At her home in Franklin Grove, Ill., Aug. 16, 1893, sister Hattie A., wife of friend Perry R. Ramsdell, aged 32 years, 7 months and 4 days. She leaves a husband and three little children. The funeral occasion was improved by Bro. Levi Trostle from 1 Pet. 1: 3.

D. B. SENGGER.

CHRISTIAN.—In the Slate Creek congregation, near Guelph, Kans., Aug. 17, 1893, Alexander L., son of brother and sister Christian, aged 5 years, 10 months and 1 day. Funeral discourse by the writer from Matt. 18: 3.

W. B. SELL.

COPPOCK.—In Latty, Ohio, May 31, 1893, of heart disease, Elizabeth, daughter of William and sister Mary Coppock, aged 7 months and 23 days. Another bright form is now "over there," a jewel for the King. IDA F. MILLER.

SMITH.—Near East Berlin, Pa., May 24, 1893, George Smith, aged about 86 years. Interment at Holz Swamp church. Funeral services by Mr. Henry (Lutheran) and David H. Baker.

YOHE.—Near Roth's church, Pa., June 22, 1893, Infant child of Charles Yohe. Services by Moses Mummert and David H. Baker.

STERNER.—Near the same place, July 26, 1893, Nathan Sterner, aged 39 years, 10 months and 16 days. Funeral services by the above-named brethren.

HOOVER.—In Reading Township, Pa., Aug. 16, 1893, Jno. Hoover, aged 65 years, 4 months and 8 days. Interment in the Reformed cemetery at Abbotstown. Services by A. Spangler (Reformed) and David H. Baker.

MARY K. BAKER.

SHARPES.—At her home, near Harrisonburgh, Va., July 30, 1893, after many months of suffering from a complication of diseases, Wavie Etta, beloved and only child of Jacob and Eliza Sharpes, aged 1 year and 23 days.

A. R. ROWMAN.

SISSLER.—In the Burr Oak church, Jewell Co., Kans., Aug. 6, 1893, Florence Evaline, daughter of brother and sister Sissler, aged 2 months. Funeral services at the church by the undersigned.

ELI RENNEN.

STILLABOWER.—In the Spring River church, Jasper Co., Mo., Aug. 12, 1893, Gerlie May, daughter of Henry and Cornelia Stillabower, aged 9 years, 6 months and 19 days. This was the first one of the family to pass over the river of death. Father, mother and five smaller children remain. Funeral services by the writer at the Brethren's meeting-house, from Matt. 19: 13, 15.

CHRISTIAN HOLDEMAN.

FRIDAY.—In Iowa City, Iowa, Aug. 20, 1893, of cancerous tumor, sister Sarah, wife of Jacob Friday, aged 61 years, 3 months and 5 days. She was taken to Davenport for burial, where the funeral services were conducted in the presence of a large assembly, from Heb. 4: 9, 10. Sister Sarah was a member of the Brethren church over twenty years.

J. C. SEIBERT.

DeBERRY.—In the Sandy Creek church, Preston Co., W. Va., Aug. 12, 1893, sister Lucinda DeBerry, aged 63 years, 5 months and 8 days. She called us to her bedside and was anointed "with oil in the name of the Lord" about a month before her death. Her husband and youngest son preceded her several years. Funeral services by the writer.

JEREMIAH THOMAS.

KEIFER.—In the Woodbury church, Bedford Co., Pa., Aug. 18, 1893, sister Barbara Keifer, aged 81 years, 9 months and 12 days. Her maiden name was Burget. She was united in matrimony with Bro. Jacob Keifer, who served in the deacon's office about thirty-one years, and preceded her to the church above about eleven years. She was a devoted member of the church about fifty-five years. She was blessed with a good constitution and a strong mind, and retained much of her mental vigor to the last. She lived to see a long line of descendants following in the footsteps of her pious example, which brought to her much pleasure in her beautiful old age. Her disease was of a dropsical nature, and while she did not seem to suffer so intensely as some do, it was, no doubt, concealed by her wonderful fortitude and patience. The funeral services were conducted by Bro. J. B. Replogle and the writer from Psa. 112: 4.

JAS. A. SELL.

THOMAS.—In the same congregation, Aug. 15, 1893, sister Clarissa Thomas, aged 65 years, 4 months and 14 days. She was the mother of ten children; eight are still living; all are members of the church. Deceased was a faithful member of the church for forty years. Funeral services by the writer from Rev. 14: 13.

JEREMIAH THOMAS.

HANAWALT.—In Franklin County, Mo., Aug. 20, 1893, of heart failure and dropsy, Bro. Hanawalt, aged 51 years and 1 month. Our brother was born in Millin County, Pa., where he united with the Brethren church. He loved so well. Seventeen years ago he and thus became one of the earnest preachers. He leaves a wife, three sons and two daughters. Services by Eld. Harvey Eikenberry.

BRYAN.—At his home, near Redding, Iowa, Aug. 12, 1893, Bro. Jacob Bryan, aged 21 years and 9 days. He was a faithful member of the church some twenty years. He came from near Redding. There being no Brethren ministers near, he was preached by the M. E. minister of that place.

TAYLOR.—In the Conestoga church, Iowa, Aug. 19, 1893, sister Kate Taylor, wife of John Taylor, aged 38 years, 3 months and 22 days. She was taken with consumption in her death. Bro. Taylor is one of our ministers, which makes it harder for him to part with a panion, who ever stood by him to help him in every trying hour. The funeral took place Aug. 23 at the Blue Ball meetinghouse. Conducted by the home ministers from Rev. 14: 13.

SEFRIT.—In the Middle Creek church, Iowa, Aug. 26, 1893, of diphtheria, Ralph child of brother I. H. and sister Nannie Seffit, aged 3 years and 3 months. Funeral services by the writer.

ZOOK.—At my home in Fisher Township, Iowa, Margaret Zook, wife of John Zook, aged 63 years, 3 months and 19 days. Born in Montgomery County, Ohio, moved to Appanoose County, Iowa, and June 20, 1893; then came to Fremont Co. She was a member of the German Reformed church. About two years ago she was afflicted with paralysis. A few days before her death she was afflicted with flux, and two days before she died had a severe attack of paralysis. She bore all her sufferings with patience. ISAAC ZOOK.

FOGLE.—In the Pine Creek church, Indiana, Bro. Christian R. Fogle, aged 60 years, 8 months and 12 days. In 1859 he was married to Fannie Klopfer. They moved to St. Joseph County, Ind., where he died. Funeral services by the writer. Early and Jacob Hilderbrand. CLARA FOGLE.

HARSHMAN.—At Quincy, Franklin Co., Mo., Daniel B. Harshman, eldest son of father and mother, aged 25 years and 10 months. Sister Mary Ann Harshman, aged 25 years and 10 months. Funeral services by the writer and interment at Mt. Zion graveyard.

BOWSER.—In the Clair congregation, Mary Magdalena, daughter of friend Jacob Bowser, aged 9 months and 17 days. Funeral services by the writer.

## The Gospel Messenger.

It is the recognized organ of the German Baptist Brethren, and advocates the form of doctrine taught in the Bible, and pleads for a return to apostolic and primitive Christianity. It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, works, Regeneration of the heart and mind, baptism for remission of sins unto the reception of the Holy Spirit, and the means of adoption into the church militant.

It also maintains that Feet-washing, as taught in the Bible, and the command of Jesus, should be observed in the church. That the Lord's Supper, instituted by Christ, should be observed by the apostles and the early Christians, in connection with the Communion, should be taken in the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Peace, should be observed by the followers of Christ.

That War and Retaliation are contrary to the principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-Resistance, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with oil, as taught in the New Testament, should be observed by the followers of Christ.

It also advocates the church's duty to support the poor, thus giving to the Lord for the spread of the Gospel, and the conversion of sinners.

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The above principles of our Faith are set forth in our Brethren's Envelopes. Use them for your own souls. 40 cents per hundred.



County church, Iowa, Aug. 12, 1893. Bro. Henry W. Hanna, our beloved brother was united with the church 30 years ago he moved to Iowa, a pioneer worker here, and two daughters. Funeral services, W. H. Allen.

Redding, Ringgold Co., Iowa, Aug. 12, 1893. Bro. Bryan, aged 67 years, 4 months, died of the church near Cerro Gordo, Ill. Funeral services, W. H. Allen. Text, Rev. 22: 1. L. M. Kos.

Church, Lancaster Co., Pa., Aug. 12, 1893. Bro. Isaac Taylor, aged 67 years, 4 months, died of the church near Cerro Gordo, Ill. Funeral services, W. H. Allen. Text, Rev. 22: 1. L. M. Kos.

Rev. 13: 14. SALLIE PFAUTZ. Church, Mahaska Co., Iowa, Aug. 12, 1893. Bro. Ralph W. A. Seifert, aged 31 years, died of the church near Cerro Gordo, Ill. Funeral services, W. H. Allen. Text, Rev. 22: 1. L. M. Kos.

JOHN GABLE. Church, Fremont Co., Iowa, Aug. 12, 1893. Bro. Isaac Taylor, aged 67 years, 4 months, died of the church near Cerro Gordo, Ill. Funeral services, W. H. Allen. Text, Rev. 22: 1. L. M. Kos.

Church, Ind., Aug. 11, 1893. Bro. Isaac Taylor, aged 67 years, 4 months, died of the church near Cerro Gordo, Ill. Funeral services, W. H. Allen. Text, Rev. 22: 1. L. M. Kos.

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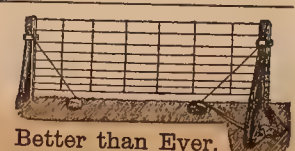
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## Announcements.

### LOVE-FEASTS.

Sept. 15, at 4 P. M., Blue Creek church, seven miles east of Ceylon, Ind.  
Sept. 16, Fairview church, Mo.  
Sept. 16, at 3 P. M., Kansas Center church, three miles east of Lyons, Rice Co., Kans.  
Sept. 16 and 17, at 2 P. M., Mesquite Creek, 4 miles southeast of Sidney, Shelby Co., Ohio.  
Sept. 16, at 2 P. M., Beaver Creek, Rockingham Co., Va.  
Sept. 16, Lincoln church, Jamaica, Nebr.  
Sept. 16, at 3 P. M., Rock Grove church, Iowa.  
Sept. 16, Grandin church, Elk Co., Kans.  
Sept. 16 and 17, North Solomon church, Smith Co., Kans.  
Sept. 16, at 2 P. M., Maple Glen, Sumner Co., Pa.  
Sept. 16, at 11 A. M., Oak Grove church, Johnson Co., Iowa.  
Sept. 16 and 17, at 3 P. M., Allegheny congregation, Grant Co., W. Va.  
Sept. 20 and 21, at 3 P. M., Fairview church, Garrett Co., Md.  
Sept. 20, at 2 P. M., Hill church, Ind.  
Sept. 20 and 21, at 2 P. M., Sett Vane church, 3 miles north, and 1 1/2 miles west of Westphalia, Kans.  
Sept. 21, at 10 A. M., North Manchester church, Ind.  
Sept. 21, at 3 P. M., Antioch church, Andrews, Huntington Co., Ind.  
Sept. 21, at 3 P. M., Milaine church, Decatur Co., Ill.  
Sept. 22, at 3 P. M., Franklin church, Pottawatomie Co., Iowa.  
Sept. 22, Yellow Creek church, Elkhardt Co., Ind.  
Sept. 22, at 4 P. M., Kewanna church, Ind.  
Sept. 22, at 3 P. M., Monroe church, near Fredric, Iowa.  
Sept. 22, at 4 P. M., Tippecanoe church, Kosciusko Co., Ind.  
Sept. 23, at 5 P. M., Mount Pleasant meeting house, Canton Co., Ohio.  
Sept. 23, at 10 A. M., North Poplar Ridge church, DeKalb Co., Ohio.  
Sept. 23 and 24, at 2 P. M., Arnold's Grove church, Carroll Co., Ill.  
Sept. 23, Round Mountain church, Ark.  
Sept. 23, Avery, Mo.  
Sept. 23, at 4 P. M., Summit church, Somerset Co., Pa.  
Sept. 23 and 24, at 10 A. M., Sunfield church, Eaton Co., Mich.  
Sept. 23, Camp Creek church, McDonough Co., Ill., 7 miles south of Colchester.  
Sept. 23, at 3 P. M., Blue Ridge church, Platt Co., Ill.  
Sept. 23, at 3 P. M., at the Oasis meetinghouse, 3 miles east of Summitville, Ind.  
Sept. 23, at 2 P. M., Sam's Creek, Md.  
Sept. 23, at 4 P. M., Powder Valley church, Colo.  
Sept. 23 and 24, at 10 A. M., Belleville church, Republic Co., Kans.  
Sept. 23 and 24, at 2 P. M., Walnut Valley church, 3 1/2 miles southwest of Heiter, Kans.  
Sept. 23 and 24, at 10 A. M., Eight Mile church, at Markle, Uniontown, Ind.  
Sept. 23 and 24, at 2 P. M., Cottonwood church, 3 1/2 miles northeast of Dunlap, Kans.  
Sept. 23 and 24, at 10 A. M., Sabetha church, Nemaha Co., Kans.  
Sept. 23, Maple Grove church, Kans.  
Sept. 23, at 4 P. M., State Center church, Iowa.  
Sept. 23, Maple Grove church, Norton Co., Kans.  
Sept. 23, at 11 A. M., English River church, Keokuk Co., Iowa.  
Sept. 23, at 2 P. M., Berkeley church, in the Van Cleaveville meetinghouse, W. Va.  
Sept. 23, at 10 A. M., Nevada church, Vernon Co., Mo.  
Sept. 23 and 24, Coal Creek church, Ill. Will have one week's meeting before the feast, commencing Sept. 16.  
Sept. 23 and 24, at the Maple Spring church, German Settlement congregation, Eggen, W. Va.  
Sept. 23, at 10 A. M., Sand Ridge meetinghouse, Sugar Ridge church, Ohio.  
Sept. 24, at 4 P. M., Sipsville meetinghouse, Queenston church, Somerset Co., Pa.  
Sept. 24, at 3 P. M., Cedar Grove, Va.  
Sept. 24, at 4 P. M., Walnut Grove, one mile from Johnston, Pa.  
Sept. 24, Camp Creek church, Ind.  
Sept. 25, at 10 A. M., Bear Creek congregation, Portland, Ind.  
Sept. 25, at 10 A. M., West Nimishillen church, Starke Co., Ohio, at Pleasant Valley house.  
Sept. 27, at 4 P. M., Bremen church, Marshall Co., Ind.  
Sept. 27, at 4 P. M., Lick Creek church, 1 mile south-west of Bryan, Ohio.  
Sept. 27 and 28, at 1 P. M., Rock Creek church, Whiteside Co., Ill.  
Sept. 28, at 2 P. M., Santa Fe church, Ind., 6 miles south of Peru, Ind.  
Sept. 28, at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.  
Sept. 28, at 2 P. M., in the Santa Fe church, Miami Co., Ind.  
Sept. 28, South Bend church, Ind.  
Sept. 29, at 10 A. M., Upper Fall Creek church, Ind.  
Sept. 29 and 30, at 3 P. M., Libertyville church, Jefferson Co., Ind.  
Sept. 29, at 10 A. M., Killbuck church, Ind.  
Sept. 29, Wade's Branch, Miami Co., Kans. Series of meetings commencing Sept. 23.  
Sept. 29, at 10 A. M., Grazeville, Newton Co., Mo.

Sept. 30, Spring Creek church, Iowa.  
Sept. 30, St. Joseph, Mo.  
Sept. 30, at 5 P. M., La Porte church, La Porte, Ind.  
Sept. 30, at 2 P. M., Walnut Level church, Wells Co., Ind.  
Oct. 1, at 3 P. M., Owl Creek church, at Ankenytown, Kansas Co., Ohio.  
Oct. 1, at 10 A. M., Sugar Creek, Whitley Co., Ind.  
Oct. 7 and 8, at 4 P. M., Greene church, Greene, Iowa.  
Oct. 7, at 4 P. M., Washington Creek church, Douglas Co., Kans.  
Oct. 7, at 3 P. M., in the New Hope church, Cherokee Co., Kans.  
Oct. 7, at 11 A. M., Brooklyn church, Iowa.  
Oct. 11 and 12, at 2 P. M., Shannon, Ill. Meetings on week previous.  
Oct. 12 and 13, at 10 A. M., at Henry Tingley's, 3 miles north of Jerico, Mo.  
Oct. 13, Hurricane Creek church, Bond Co., Ill. Series of meetings immediately after.  
Oct. 14, at 2 P. M., Logan church, Logan Co., Ohio, 7 1/2 miles west of Bellefontaine.  
Oct. 14, at 10 A. M., Green Spring district, Seneca Co., Ohio.  
Oct. 14, at 4 P. M., Pleasant Grove church, Douglas Co., Kans.  
Oct. 14, at 10 A. M., Wichita, Kans.  
Oct. 14 and 15, at 10 A. M., Portage church, Ohio.  
Oct. 14, at 10 A. M., Valley church, Hawkins Co., Tenn.  
Oct. 14, 1/2 miles southeast of Battle Creek, Iowa. Series of meetings one week previous.  
Oct. 14, at 10 A. M., Sugar Creek, Woodford Co., Ill.  
Oct. 14, Pokagon church, Cass Co., Mich.  
Oct. 14 and 15, at 10 A. M., Pine Creek, Ill.  
Oct. 14 and 15, Verdigris church, Lyon Co., Kans., at J. M. Quakenbush's.  
Oct. 14 and 15, at 4 P. M., Bethel church, Sawyer Co., Kans.  
Oct. 14 and 15, at 10 A. M., Root River church, Minn. Series of meetings to commence Oct. 5.  
Oct. 14 and 15, at 10 A. M., Saginaw church, Mich.  
Oct. 14 and 15, at 10 A. M., Woodland church, Astoria, Fulton Co., Ill.  
Oct. 17, at 4 P. M., Portage church, 8 miles northwest of St. Paul, Ind.  
Oct. 18, at 10 A. M., Sugar Ridge church, Ohio.  
Oct. 18, Deep Water, Mo.  
Oct. 18, at 10 A. M., Beaver Creek, Washington Co., Md., at Long Mead meetinghouse, 4 miles north of Hagerstown.  
Oct. 19, at 10 A. M., Donnell's Creek church, Ohio, 7 miles northwest of Springfield.  
Oct. 19, at 10:30 A. M., in the Four Mile congregation, at White Water house, near Connersville, Ind.  
Oct. 19 and 20, Dallas Center, Iowa.  
Oct. 19 and 20, at 2 P. M., Hill Valley church, Aughwick congregation, Pa.  
Oct. 19, at 10 A. M., Union City church, Randolph Co., Ind., 1 1/2 miles north of city.  
Oct. 20, at 10 A. M., Buck Creek church, Henry Co., Ind.  
Oct. 20, at 4 P. M., Union church, Marshall Co., Ind., five miles west of Plymouth.  
Oct. 20 and 21, Sugar Creek, Ill.  
Oct. 20 and 21, at 2 P. M., Free Spring house, in the Uniontown, Pa.  
Oct. 20, at 11 A. M., South Beatrice church, Nebr.  
Oct. 21, at 3 P. M., Berrien church, 4 miles northwest of Buchanan, Mich.  
Oct. 21 and 22, at 10:30 A. M., Seneca church, Ohio, 1 1/2 miles north of Hillsville.  
Oct. 21, at 4 P. M., Lower Stillwater church, Montgomery Co., Ohio.  
Oct. 21, at 10 A. M., West Branch, Ogle Co., Ill.  
Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.  
Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.  
Oct. 21, Mill Creek church, Rockingham Co., Va.  
Oct. 21, at 11 A. M., St. Vrain church, Longmont, Colo.  
Oct. 21, at 3 P. M., Pleasant Valley, Elkhardt Co., Ind.  
Oct. 21, at 3:30 P. M., Covina, Cal.  
Oct. 21, at 3 P. M., Fredonia church, Wilson Co., Kans.  
Oct. 21, at 10 A. M., Landessville, Grant Co., Ind.  
Oct. 21, at Bethel church, Nebr.  
Oct. 21, Greenwood church, Mo.  
Oct. 21, at 2 P. M., in the Log Creek congregation, Oak Grove meetinghouse, Polio, Mo.  
Oct. 21, at 4 P. M., Monticello, Ind.  
Oct. 21 and 22, at 10 A. M., South Merrill church, Brown Co., Kans.  
Oct. 21 and 22, at 2 P. M., Dorrance church, Dorrance, Kans.  
Oct. 24, at 10 A. M., Mineral Creek church, 14 miles south of Warrensburg, Johnson Co., Mo.  
Oct. 21, at 10 A. M., in the Oceola congregation, at Oak Grove meetinghouse, St. Clair Co., Mo.  
Oct. 21, at 2 P. M., Kingman church, Kingman Co., Kans.  
Oct. 21 and 22, Welty churchhouse, 3 miles from Edge-mont, Mo.  
Oct. 21 and 22, at 2 P. M., Ames church, Ames, Iowa.  
Oct. 21, at 10 A. M., Black River church, Chatham, Me-dina Co., Ohio.  
Oct. 22, at 4 P. M., Horner church, 5 miles from Johnston, Pa.  
Oct. 24 and 25, at 10 A. M., Shank meetinghouse, near Greencastle, Franklin Co., Pa.  
Oct. 25, Brick church, 5 miles northeast of Nappanee, Ind.  
Oct. 25, at 2 P. M., Bachelor Run church, Flory, Ind.  
Oct. 26, at 5 P. M., Roaring Springs, Pa.  
Oct. 26, at 2 P. M., Arcadia church, Hamilton Co., Ind.  
Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.  
Oct. 27, at 4 P. M., Pine Creek church, St. Joseph Co., Ind., 3 miles northwest of La Spring.  
Oct. 27, at 10 A. M., in the Sprague Creek church, Kosciusko Co., Ind.  
Oct. 28, County Line church, Pa.  
Oct. 28, at 2 P. M., County Line church, Allen Co., Ohio.  
Oct. 28, at 3 P. M., Monitor church, McPherson Co., Kans.  
Oct. 28, at 10 A. M., Nettie Creek church, Hagerstown, Ind.  
Oct. 28 and 29, at 4 P. M., Independence, Kans.  
Oct. 28 and 29, at 10 A. M., Vermilion church, Kans.  
Oct. 28, at 2 P. M., Middle Fork church, Clinton Co., Pa.  
Oct. 28, at 4 P. M., Yellow Creek Church, Bedford Co., Pa.  
Oct. 28, at 2 P. M., Lower Deer Creek church, Ind.  
Oct. 28 and 29, Hade church, Franklin Co., Pa.  
Nov. 17, at 4 P. M., Pleasant Hill, Ill.





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### Announcements.

#### LOVE-FEASTS.

- Sept. 16, Wyman Valley church, at No. 1 schoolhouse, near Edgewood, Clayton Co., Iowa.  
Sept. 16, at 4 P. M., Rock Creek, Tex.  
Sept. 20, at 10 A. M., Spring River church, at C. Holderman's, 9 miles northeast of Carthage, Mo.  
Sept. 22 and 23, at 2 P. M., Rock River congregation, Franklin Grove, Ill.  
Sept. 23, Lott Creek church, Miami Co., Ohio.  
Sept. 23, at 2 P. M., Hamilton church, Ind.  
Sept. 23, at 4 P. M., South Waterloo church, Iowa.  
Sept. 23, at 2 P. M., Cedar County church, Cedar Co., Iowa, west of Tipton.  
Sept. 23, Cedar church, 3 miles north of Mt. Jackson, Va.  
Sept. 23 and 24, at 2 P. M., Kingsley church, Plymouth Co., Iowa, at the new churchhouse, 1 mile north and 4 1/2 miles west of Kingsley.  
Sept. 23 and 24, Grundy County church, Iowa.  
Sept. 30, at 2 P. M., Greentown church, Howard Co., Ind.  
Sept. 30, at 4 P. M., St. Joseph Valley, 3 miles north of South Bend, Ind.  
Sept. 30, Blue River Valley church, at Jesse Keller's, one-fourth mile west of Otavia, Neb.  
Sept. 30 and Oct. 1, at 2 P. M., Waddam's Grove, Ill.  
Oct. 6, Black River church, Van Buren Co., Mich.  
Oct. 7, at 4 P. M., Lamotte church, Crawford Co., Ill.  
Oct. 12, at 4 P. M., Salem church, Starke Co., Ind., 2 1/2 miles west of Burr Oak.  
Oct. 13, at 10 A. M., El River church, Kosciusko Co., Ind.  
Oct. 13, at 10 A. M., Prairie Creek church, Ind.  
Oct. 13 and 14, at 11 A. M., South Keokuk church, Iowa.  
Oct. 14, Hyndman, Bedford Co., Pa.  
Oct. 14, at 2 P. M., in the ridge church, near Elmville, Highland Co., Ohio.  
Oct. 19, at 5 P. M., Chippewa church, Wayne Co., Ohio.  
Oct. 19, Wacanna congregation, Ray Co., Mo.  
Oct. 20, at 4 P. M., Walnut church, Marshall Co., Ind.  
Oct. 20, at 4 P. M., Kaskaskia church, Fayette Co., Ill., 10 miles southwest of Beecher City.  
Oct. 21, at 4 P. M., James Creek church, Huntington Co., Pa.  
Oct. 21, at 2 P. M., Mt. Hope church, Okla. Ter.  
Oct. 21, at 2 P. M., Newton congregation, Harvey Co., Kans., 5 miles southwest of Newton.  
Oct. 27, at 4 P. M., Woodbury, Bedford Co., Pa.  
Oct. 27, at 10 A. M., Panther Creek church, Woodford Co., Ill.  
Oct. 28 and 29, at 10 A. M., Fairview church, Wyandot Co., Ohio. A series of meetings the week before.  
Oct. 31, at 2 P. M., Buffalo Valley church, Union Co., Pa.  
Nov. 3, at 4 P. M., Forks of Creek (Snake Spring church), Bedford Co., Pa. A series of meetings to follow.

### Farm for Sale!

A farm of 165 acres of well-improved land, located 1 1/2 miles from Columbiana, Ohio, and adjoining Zion Hill (Brethren's) church, will be sold in one or two tracts to suit purchaser. Good buildings, rich soil, plenty of fruit, etc. Write for particulars to ELMER HARROLD, Executor, Columbiana, Ohio. 3445.

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A few copies of the last edition of the above work are still on hand. No better work for our ministers can be found than this work of our dear departed one. Price, \$1.25 per copy post-paid. Address this office.

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For the benefit of the many Brethren and friends who are going to Merced, Cal, will say, that the undersigned Agent of the Company will leave Chicago with a party for Merced, Cal, Sept. 19, at 10:40 P. M.; Clinton Iowa, 3:35 A. M., 20th; Omaha, Neb., 6:40 P. M., 20th; Kearney, Neb., 1:43 A. M., Sept. 21; arriving at Merced, Cal, the following Saturday evening.

We have made choice of the Great Central Route, Chicago & Northwestern, and Union Pacific from Chicago to Council Bluffs, and Ogden & Southern Pacific to Merced. The Passenger Rates will be as low as the lowest. Will have a Tourist Sleeper through without change. Will reserve your berths in the sleeper, by writing to Willet Williams, Cavetown, Md, till Sept. 10; Polo, Ill., till Sept. 19.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., September 12, 1893.

No. 37.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 54,  
Huntingdon, Pa.

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BRO. W. J. SWIGART tells us that the members of the Cross Roads, Woodbury, Pa., church, have organized a Young People's Prayer Meeting, and that the outlook is very encouraging. More work for the Master is the great need of our young people. No idlers are wanted in the Lord's vineyard.

DURING the late break in the drought we had three and a half inches of rainfall. And who can estimate what it was worth to the country? The Free Coinage Bill and the Metal Question sink into insignificance in comparison. If our mountains and hills were silver and gold they would be as nothing to a goodly fall of rain on the parched earth. It is during a continued drought that we learn, in a small way, to appreciate the value of some of the most common blessings of life.

DURING the late love-feast held at Lewistown, Pa., brethren William M. Howe and John Sheltenberger were called to the ministry. They are both young men of promise for the Lord, and no doubt will make active workers in the vineyard. Bro. Howe is a graduate of the Huntingdon Normal, and has been teaching in New Iberia, La., for the last several years. We hope he may now supplement his teaching the sciences with that of the "higher teaching,"—the Gospel,—as he expects to return to his former field of labor.

We have been informed that Bro. Lewis Keim, a Normal Junior, has been elected to the ministry in the Coventry church, Pa., during vacation. Bro. Keim was a close Bible student during his stay with us, and on his return he will, no doubt, continue this part of his education with renewed zeal.

BRO. D. B. SHOWALTER, before returning to his work in Louisiana, took to himself a wife in the person of sister Fannie Augst, of Lancaster County, Pa. They were both students of the Normal, and our best wishes go with them. May they so let their lights shine in the new Sunny South that those with whom they associate may take knowledge of them that they have been with Christ.

### ANSWERS TO QUERIES.

Or late we have not had time to give attention to the queries being sent us. The following are now before us:

1. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."—Mark 13: 34.

The man taking the journey represents Christ while here on earth. The journey, his leaving the world after having done his work and having established his house, his kingdom. His servants—his disciples, ministers and followers. The authority—to continue and take care of his work—his kingdom as he had established it, according to the directions left in his Word. The porter—the Holy Spirit as promised. "He will be with you always, even to the end of the world." This watching never ceases—in doing good, to encourage; and in doing wrong, to warn. The first thought may be that of fear and judgment,—severity—but not that. The watching is that of a loving guard. A wonderful charge has been given us. All around us are temptations and dangers. To help us and save us the porter is sent and is commanded to watch, guard, help, save. Will we hear the porter? On this depends our safety—our salvation.

2. "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."—John 10: 3.

In the days of Christ the shepherds brought the sheep to the temple and there placed them in folds with closed doors, so that even the shepherds could not open; but the porter, whose business it was to be there, held the keys and opened and closed at the shepherd's call.

To him,—then meant Christ, and afterwards his successors as shepherds. The fold,—the church or kingdom as established in the world. The porter,—as in the other case, the Holy Spirit. The shepherds continue to call on the sheep,—"I pray ye, in Christ's stead, be ye reconciled to God,"—and the porter opens the door. When the sheep are prepared by the porter,—the Holy Spirit—then it is that they hear the voice of the shepherd and follow into the field and into the fold. Unless the door of the fold and of the heart

is opened by the porter the sheep will do nothing following. Dear sinner, when the porter opens the door for you, hurry in; don't delay, or it may close again while you are yet without. Do not save one, while within don't refuse the shepherd's voice or you, too, may soon find yourself among those without, as the heathen and publican.

3. "For if we sin willfully after that we have received knowledge of the truth, there remaineth no more sacrifice for sin."—Heb. 10: 26.

There is a time after which our responsibility to God greatly increases. That time is "after have received a knowledge of the truth." Before this a willful sin may be pardoned because Christ is the sacrifice for the unborn sinner. Through the virtue of this sacrifice a man may be born anew—but only once, as Christ died once that every man might be once born. But should he die a second time there remaineth no more sacrifice for him and consequently, no more being born again. To sin wilfully and presumptuously is sin unto death. The best of men—all men—sin, but it is not done wilfully. A willful sin is one committed with pleasure, deliberately and presumptuously. The child of God does not do it this way, but through the weakness of the flesh and the temptations that daily beset him. Christ knows our infirmities and pleads for us, God pities and forgives. The danger is in allowing ourselves to be so frequently overcome by temptation that sin becomes common to us, which leads to indifference and then to desire, which ends in love for sin, and then we do it with pleasure and wilfully—hardness of heart, reprobate past feeling, dead beyond desire to live. May the good Lord save all of us from this condition!

### NOTES AND OBSERVATIONS.

OUR last notes were made hurriedly and were omitted to make some observations that have impressed us deeply. Among these is the western mission field. It is a large and open field, but we are sorry to learn that so few are entering it, and that, comparatively, little is being done. Some may inquire, "How much more is being done in the East?" Perhaps not any more, but really we do not have the same opportunities for work.

We know that the Mission Board of Middle Pennsylvania has had very few calls for preaching. We have sent ministers to a few points unsolicited, which, of course, is apostolical, as we do not learn that the apostles waited for calls. But in this western country there are calls for preaching. In the country, villages, towns and cities there are openings and even urgent calls for the preaching of the Gospel. Why do these calls, in so many places, go unheeded? We will note a few of what seem to us to be reasons.

1. Lack of ministerial support. There are some earnest and consecrated ministers in this western country, but they have families to support, and it keeps them working hard to do it. It is true the mission boards pay the expenses

(Continued on page 38.)

*A. Mason Testimony, 1893, 579*



## ESSAYS

"Ready to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

## A LEGEND OF OUR LADY.

[By Mary Elizabeth Blake in the Independent.]

As once the Blessed Lady  
Did walk across the land,  
The young St. John beside her  
Held close with tender hand,  
She sat her by the wayside  
To pause awhile, and rest  
In joy of that Most Fair One  
That lay upon her breast.  
Beside the dusty pathway  
Through harsh and stony ground,  
Where not a word of flower or bird  
Made glad with sight and sound,  
Sat down the Queen of Heaven,  
Its King upon her knee;  
Nor heeded she how desolate  
The lonely spot might be.  
Then John spake out—but softly,  
For that his heart was fond—  
"Wherefore wait here, thou Mother dear,  
When fields are bright beyond?"  
But she in holy silence,  
With gravely smiling lips,  
Did bend above her Star of Love  
And kiss his finger tips,  
Until the Babe awaking  
Did smile again, to see  
The sweetest face of all the earth  
That watched so patiently.  
And lo! as wide He opened  
Those eyes of love divine,  
'Gan bird to sing, and bloom to spring,  
And merry sun to shine,  
Till all the darksome morning,  
And all the dreary way,  
Grew sweet with heavenly music  
And fragrant as the May.  
Full gladly then our Lady  
The sturdy boy addressed:  
"And did ye think my little Son  
Wherever he might rest  
"Would lack for blithesome service  
From those His creatures dear,  
The happy wild flowers in the grass,  
The birds that carol clear?"  
"Nay! for the springs of glory  
Forever must they flow  
When for a space in any place  
Child Jesus rests below."  
Then homeward, softly crooning  
To Him upon her breast,  
She turned, with John beside her,  
To Nazareth the blest.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD  
AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

## "The Christian Family."

BY H. B. BRUMBAUGH.

"Let the husband render unto the wife due benevolence: and I likewise also the wife unto the husband."—1 Cor. 7:2.

"Honor thy father and mother, which is the first commandment with promise."—Eph. 6:2.

## In Five Parts.—Part Two.

3. A moral and spiritual congeniality and fitness must be understood and seriously taken into account by both parties before making the decision. A religious affinity is a matter of great importance, as there can be no complete union outside of a union in religious belief. A disunion in religion will not only be an impediment to real enjoyment between husband and wife, but the sad

results of such a union will be perpetuated in the children and in all after family relations. A perfect union is consummated only when the husband and wife become one in Christ Jesus.

We look upon this as the only basis upon which a real and happy union can be expected. There are no conditions in life in which we can hope to be exempt from the trials, disappointments and sorrows of life. To be sustained in these, there must be a common friend,—a friend to whom both can go with equal pleasure and assurance. That friend is Christ, the "burden bearer." And to him you want to go together. To do this you must be united in him. We feel that we cannot too strongly urge this thought upon your consideration, as upon it there is so much depending that will determine whether or not your family shall be a Christian family.

After all these things have been carefully and prayerfully taken into account, and everything seems clear and desirable, even then don't be in a hurry about consummating an engagement upon which your happiness for life and eternity so largely depends. Both parties can always afford to wait. True love is not blunted or unaged by time. It is one of the inexhaustible fountains that enlarge by use. If it is not of this kind the exhaust had better come before marriage than after. And these parties entering into a relation of this kind cannot learn to know each other too well. Mutual relationships call for this, and no one should be deprived of the benefits that may accrue from such information. The Scriptural admonition, "Sit down and count the cost," applies most admirably to this subject. To the contracting parties it may prove a gain or a loss. This should be known, that the gain may be realized or the loss averted. The enjoyments of a Christian home and the prospects of heaven are boons too precious to be bartered away without first considering the cost.

As we are all subject to err and make wrong decisions, a thought to be considered is, What is to be done in cases where mistakes have been made and where the parties feel that they are not intellectually, socially and religiously mated? These are seemingly bad cases, but they are cases that can be, and must be, righted. And the only way to do this is to determine to fill the obligations entered into, and learn to live for each other's good. In looking over the world and society as it exists, it is astonishing to see how men and women can adapt themselves to each other. When a man and woman determine to live together, and for each other's good, it is possible for them to do so. Were it not for this possibility we would have a world of matrimonial strife.

In every heart and soul there are grand and noble traits of character, either developed or undeveloped. When these newer developments of character are thrown together in such a way as to make life unpleasant, the only way is to even them up. This, in most cases, may be done. That which is uncomely or incongenial in a wife or husband, labor to develop into comeliness and congeniality. Labor together for each other's improvement and close eyes and ears, as much as possible, to the faults, and it will soon be found that every step made in this direction strengthens the bond and enhances the enjoyments. In this way the most unlikely and uncongenial cases have been so changed as to make living together not only endurable, but pleasant and desirable. Human development makes such things possible, and gives hope and assurance to the seemingly most hopeless cases, so that separation and divorce need not and should not be thought of. God has so arranged that our sins and blunders may be atoned for,—though sometimes at a heavy sacrifice.

Everything that is social, sacred, calls for the sanctity of the marriage. This can be perpetuated inviolate, fully fulfilling the obligations made into it. A right understanding of obligations and a determination to them out is the only safeguard of the church.

In the institution of marriage the relations to be watched and guarded are also duties to be observed and fulfilled. Duties grow out of the relation and are charged to make it pleasant and desirable. Relations of all kinds are compact for mutual good; and that this growth of the duties essential to the compact is formed, and that, too, by each party forming the compact. This is a feature in the marriage compact, for the mutual good. Each party are personal and specific. If the faithfully attended to they tend to the good of both. The husband can do wife that she cannot well do for him; wife can do things for the husband fitting to his possibilities. In this made the better and the adage of clinched, when he says that two are one.

## WHO IS MY NEIGHBOR?

BY NOAH LONGANECKER.

ACCORDING to the meaning of the word is "a person who lives near or abode is not far off." The term the following sense: "One entitled to, neighboring kindness; hence one race."—Webster.

All that Webster here gives is in Bible teaching. "Go, borrow thee of all thy neighbors." 2 Kings 4:1. It means all those who were her. Numbers of quotations might be given, but none will doubt the term. A self-justifying lawyer said: "Who is my neighbor?" Christ the illustration of the man who was a thief, and the merciful Samaritan is in unison with the second's definition, "one entitled to, neighboring kindness; hence one race."

Who is entitled to our—the Jew and help? The Jew would have said only." But not so Christ. The Jews were enemies. Any one of them even though an enemy, is entitled to thy, mercy and kindness, and so on. When the Samaritan came near to Jew he was neighbor to him, and to love him as himself. Those in the part of the earth, even though enemies near to us, have a claim upon our love as we should have on theirs.

"Have we not all one Father? God created us?" Hence the close relation that we all sustain to one another are so closely related one to the other his brother's keeper? Cain tried to kill his brother, but all to his sorrow. If the one who is near, then any and all are nigh us are our neighbors. So neighbors. And therefore we all our help, mercy, and love towards What a grand lesson Christ gave righteous Jewish lawyer! What to us all! "Go, and do thou likewise." 37.



al, sacred and divine marriage relation, and violate only by faith—made when entering of the marriage tion to faithfully live ard of the home and

riage there are not only d guarded, but there d and fulfilled. These on and must be dis- and desirable. Made ompacts entered into this good be realized ompact must be per- each member of the

This is an important pact. It is intended party has duties that If these duties are tend to the mutual can do things for the for herself, and the usband that are not In this way both are age of the wise man two are better than

IGHBOR?

NECKER.

y of the word a neigh- near one; one whose term is also used in entitled to, or exhibit- ence one of the human

es is in harmony with w these vessels abroad inge 4: 3. This cer- were living near to us might be given as ount this use of the yer asked the Savior, Christ explained by who fell among the amaritan. This illus- second part of Web- led to, or exhibiting, one of the human

the Jews—kindness have said, "The Jews The Jews and Samari- of the human race, entitled to our sympa- so are we to theirs. near to the wounded and therefore was to in the most distant h enemies, if brought n our love and mercy,

ther? Hath not one the close and intimate o one another. If we the other, is not each tried to evade this If the word signifies and all persons who ors. So are we their we all should extend toward one another. et gave to the self- What a noble lesson likewise." Luke 10:

Christ came near to us, and O, how neighborly he was to us! Like the good Samaritan, he came to us and poured the healing oil of salvation into our souls. What grace! what mercy! what love! "When we were enemies" he so loved us that "he died for our sins." "In due time Christ died for the ungodly." This neighbor question meets us as many other questions meet us. The church of Sardinia had a name that she was living, and yet she was dead. She was the church of Sardinia all the same. "Faith, if it hath not works, is dead, being alone." It is faith all the same. There is such a thing as loving in word and tongue, and yet not "in deed and in truth." It is *loving* all the same. So the neighbor question. The wounded man was near to the priest and Levite, and therefore was neighbor to them, as they also were to him. But the priest and Levite were only neighbors to the wounded man in *name*. But while the Samaritan was neighbor in *name*, he was also neighbor "in deed and in truth."

James presents the character of the neighbor in *name* as follows: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2: 15, 16.

There are many who contend that only those who do us good are our neighbors. They obtain this view from the following: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him." He was "*in deed and in truth*." But were not the priest and Levite near to the wounded man? Was not the wounded man entitled to their kindness and help? There can be but one answer to these questions. Then the priest and Levite were neighbors to the wounded man, but only in *name*. They failed to show their neighborly mercy and kindness. They did not even love in word and in tongue. Christ would not have us do as they did. The wounded man was a Jew. So were the priest and the Levite. They did not "love their neighbor as themselves."

Too many of us are like the priest and Levite. Let us illustrate: A wealthy farmer, whose cribs were filled with corn, was earnestly praying to God to feed the hungry and supply the wants of the needy. This was loving them in word and tongue. But his little son desired to love them in deed and in truth. Hear him: "Father, I wish I had your corner-rib." "Why, sonny?" "Then I would answer your prayer."

Again: A man's house and its contents were destroyed by fire. His neighbors—that is, those that lived near to him—all said, "How I pity the unfortunate man!" These all pitied him in word and in tongue, and were neighbors in *name*. But one of them took a \$10 bill and said, "I pity him \$10; how much do you pity him?" That man pitied him in deed and in truth. He was his neighbor in deed and in truth, like the Samaritan to the unfortunate Jew.

The wants and miseries of the human family are many. The major part are yet living in heathenism. All around us souls are famishing for the Bread of Life. They are near to us by the ties of nature. We all have one common Father. They are our neighbors. They are all entitled to our sympathy and help. As Christ said to the Jewish lawyer so he says to his people, "Go." Yes, "Go ye into all the world, and preach the gospel to every creature."

While many of us may not show our love and sympathy to a sinful world by word and tongue, yet we show it still less in deed and in truth. Remember, reader, you are your brother's keeper. Remember that "whoso hath this world's goods,

and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3: 17. This, and other like texts, will include spiritual as well as temporal good. We must do good to the souls as well as the bodies of all, and especially the souls, for we are first to seek the kingdom of God. We are to love our neighbor as ourselves.

#### TESTIMONY OF A CONVERTED MASON OF THE THIRTY-THIRD DEGREE.

[The following was selected from the *Christian Cyclops* and sent us for publication in the *Messenger*.—ED.]

I HAVE been asked to relate my experience. In the hope that it may strengthen the faith of some one, or lead some one out of the darkness into the light, I have consented to do so.

For a quarter of a century I was related to secret societies, and as Paul said that he was a Pharisee of the Pharisees, so I was a lodgeite of the lodgeites. I joined the Masons at Plymouth, Maine; was a member of Putnam Lodge of Cambridge, Mass.; was made a life member of the Cambridge Royal Arch Chapter of Cambridge, Knights Templar, and became a member of De Molay Commandery of Boston Lodge of Perfection. I was a thirty-third degree Mason, and stood high in the Odd-fellows' order. I purchased more than five thousand dollars' worth of diamonds and Masonic jewelry. I was sent on Masonic pilgrimages to New York, Baltimore, Washington, Richmond, Va., New Orleans, and elsewhere. I was introduced to General Garfield by the man who made him a Knight Templar in the Columbia Commandery.

You ask how an uneducated man could rise so high and so fast? I answer, Money paved the way.

And now let me tell you of my manner of life. I was a breeder and trainer of trotting horses, and, of course, I belonged to the military National Lancers. I had a farm in Maine, where I raised horses and had stallions in every New England State. I kept Medford rum and the best Kentucky whiskey in my home, and gave Sunday dinners, smoked the finest cigars, attended horse races, balls, theaters and frequented gambling dens to help on my business. And it prospered beyond my most sanguine expectations. The Masonic and Odd-fellows' banquets were my special delight. But I noticed that when a member became dissipated and was not able to pay his quarterly dues, they expelled him. I did not wish to be deprived of these banquets, and so I inquired how I could make myself secure for the future. They told me I could pay in so much money that the interest would pay my quarterly dues. This I did, and made myself a fixture, as I supposed.

My family physician was a brother Mason. I am fully persuaded that he destroyed the life of my unborn children. He led my wife astray. But my Masonic oath prevented me from informing on him. At last I was divorced from her and he married her. I found there was poison in the cup of pleasure.

Six years ago I found the Lord Jesus Christ. When he came into my heart, the world went out. When I surrendered my soul to Christ, as Savior and Lord, I found that an entire separation from my former ways was necessary. I sold my diamonds and jewelry, \* \* \* put up my horses at auction, emptied my wine and whiskey bottles, stopped smoking and chewing tobacco, and turned my back upon theatres, balls, gambling dens and saloons. When my former companions visited me on Sabbath, I told them that I was not the same man I was before; that I never visited or invited my friends to visit me on the Lord's day; and

then I told them of the Savior I had found. That disposed of the Sabbath visiting question very quickly. I settled here in Boston, and joined the Congregational church, and am educating my children, and testifying as to what the Lord has done for me wherever I have the opportunity.

But the question was still unanswered: What shall I do about my lodges? I attended two meetings after my conversion. But I felt out of place. It seemed to me that all my old friends had changed. Their conversation was shocking to my renewed nature. Their smoking and drinking was abominable. They asked me to attend their reunion. I told them that I thought it was wrong to dance. They said that I could go and witness the performance and not take part. But I told them that I could not even seem to approve by looking on, for that would be encouragement to men and women who are just as vile as I was before my conversion. So I became convinced that the lodge was not the place for a Christian. I consulted not with flesh and blood, but parted company with them at once. They told me that I could not get free from my Masonic oath. Well, I considered that matter and reasoned this way: A private individual may go through with the form of marrying a couple, but it is not a real marriage. It is only a mock marriage. So the lodge officers go through with the form of swearing the members. But they have no authority to administer the oath. It is only a mock performance, and no more binding than a mock wedding ceremony. More than that, a man has no right to swear to do wrong. The forty men who bound themselves by a great oath that they would not eat bread until they had killed Paul, had no right to bind themselves to commit murder. Their oath was not binding. It was wrong for them to take it, and it would have been a shocking crime to have carried it out. But a Mason swears to do wrong. In the first three degrees he swears to protect a Mason in preference to all others (murder and treason excepted, and they left to your own discretion). After the Royal Arch degree the oath is amended thus: "Murder and treason not excepted." A Mason may be as black as Satan in vice and crime; still my Masonic oath binds me to protect him, his wife, mother, daughters and sisters, in preference to the purest Christian and his wife, daughters, mother and sisters.

This is a great wrong. I had no right to take such an obligation; and I learned from Leviticus 5: 4, 5, that an oath taken to do what one did not understand is not binding.

Another thing led me to repudiate the lodge. Two men are Masons. One is a minister, and his life is pure and holy. Another is a distiller, a gambler, a dancer, a frequenter of the house of ill-fame. Both die, and both are buried with Masonic honors, and both are sent to the Mason's heaven. Can an institution be good that makes no distinction between vice and virtue, morality and immorality, right and wrong?

Still more, they make a great display of their benevolence; but they will not admit those who need assistance. Only the able and well-to-do are wanted. If any one gets poor and cannot pay, he is expelled. It costs from \$10 to \$125 to get into the Masonic lodge. And for every \$2,000,000 distributed they spend \$3,000,000. The fact is, it takes \$3 to disburse \$2. What missionary society would be tolerated in such use of funds? A missionary society that spends more than \$5,000 in disbursing \$100,000 is extravagant. The money of Masons is spent largely in grand temples, glittering regalia, banquets, balls, and social vices. And more still. The lodge takes the time and money of Christians that belong to God and the church. Last summer the G. A. R. had a reunion in Washington, D. C. The Boston Post left here



for Washington Sabbath morning. Several prominent men in different city congregations were absent from God's house that day, riding on the cars, listening to foul stories, and breathing tobacco smoke and inhaling the fumes of whiskey. A member of our congregation told me he was utterly disgusted with himself and that day's dissipation. The lodge makes this a common occurrence. This expense lessens the church's income.

Furthermore, their religion was from beneath, not from above. They had the Bible, but many verses and passages were left out. There are Mohammedans, pagans, Jews, and Christians in the lodge; and it is not good Masonry to mention the name of Christ in the lodge. Our chaplain, who read the mutilated Scriptures and our prayers, and repeated the burial service over the dead Masons, was a profligate, who made sport of the Scriptures when out of the lodge, and drank and gambled, and visited fast women. How could I attend a mock religious service conducted by such a man? And what kind of a religious service is it when Christ is left out? It is not the worship of God. It is the worship of Satan. "They sacrifice to devils, and not to God."

These facts stirred my soul and awakened my conscience. And I heard the voice of God saying to me: "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you."

Last, and worst of all, the lodge shields criminals. I know a man in this city who is worth \$6,000,000. He lives in a house costing \$2,000,000, finished inside and out with olive-wood from the Mount of Olives in Palestine. He drives a span of horses costing \$3,000. He is a member of the church and contributes to its work. But he is a distiller and lives on intimate relations with another man's wife and daughter. Why is he allowed to do this with impunity? He is a Mason of high degree, and the matter is hushed up. Why is justice defeated in the trial of Dr. Graves now in Denver, Colo.? He is a high degree Mason.

The Masons murdered Morgan in 1826. Then forty-five out of every fifty of the Masons left the order. In the words of John Quincy Adams, "Hundreds were proven to have been accessories to the Morgan murder-crime, before and after the fact." The number of breaches of the sixth and seventh commandments that are hidden from public view by the dark mantle of the lodge only the day of judgment will reveal. The lodge is the way to hell. The rule for the Christian is, "Touch not, taste not, handle not."

#### THE CHURCH AND THE RELATIONSHIP IT BEARS TO THE HEAVENLY FAMILY.

BY CHARLES M. YEABOUT.

##### Part Four.

CHRIST, in setting up and establishing the Church, gives specific rules for its government. And one of the fundamental principles laid down in the constitution brought from heaven by our Lord Jesus Christ is the non-combatant principles inaugurated and exemplified in the life of Christ.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." Isa. 9: 6, 7; Eph. 2: 14.

"Christ also suffered for us, leaving us an example, that ye should follow his steps: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2: 21, 23.

Jesus, upon a certain occasion, said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18: 36. While the kingdom or church of Christ is an everlasting kingdom and can never be subdued or overthrown, but will ultimately subdue, break in pieces, and cast down every element of opposition, yet she is not allowed, nor has any desire, to use the carnal weapons of blood and carnage. Her armor consists of "having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6: 14-17. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 3, 4, 5.

Love is the crowning element in the Christian warfare. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44; Luke 6: 27-29. We also are commanded to love the brethren. "This is my commandment, That ye love one another, as I have loved you." John 15: 12. "See that ye love one another with a pure heart fervently." 1 Peter 1: 22. We are to love our enemies, and do them good, as well as our friends, and we do not kill those we love. Hence there is no one for us to fight with carnal weapons, as they will not reach or affect the spiritual enemies of darkness.

Every one that enlists under the peaceable banner of the King of Righteousness, as a soldier of the cross, sheathes his sword, and learns the arts of war no more. The prophets, in looking forward to the setting up of Christ's peaceable kingdom, say, "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 4; Psa. 72: 3-7; 46: 9. "And I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely." Hosea 2: 18; Zach. 9: 10.

Those prophecies refer to every child of God that comes into the church of Christ; but their verification will be more fully realized in a future state of the church. The stone cut out of the mountain did not at once fill the earth, neither did it at once break in pieces and subdue all things in opposition to it, but in it the power of righteousness began to move through the earth, and will continue until the earth shall be restored to its Edenic state and the glory of the Lord cover the earth as the waters of the mighty deep.

War is antagonistic to the spirit of Christianity. Christ said to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26: 52. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Rev. 13: 10.

As stated in part two, the temple built by Solomon was typical of the church, and David was not allowed to build it because he was a man of war, and had shed human blood in war. Hence he was not permitted to build a structure that typified the peaceful kingdom of Christ. Hands

stained with human blood cannot build an able house to God.

The priests under the Levitical priesthood were exempt from war. They were to minister things, and make acceptable offerings. Under the Christian dispensation priests,—"And hath made us kings unto God and his Father" (Rev. 1: 6) shall reign on the earth." Rev. 5: 10. Hence the terms, "a kingdom of priests and a priesthood," "offering up spiritual sacrifices acceptable to God by Jesus Christ," forth the praises of him who hath called us out of darkness into his marvelous light." I was washed with human blood cannot offer acceptable service to God until they repent, and have their guilt washed away in the sin-atoning blood of God. All they that kill violate the law of God. "Do not kill." James 2: 8.

Again, those who kill their fellow-men are the lives of those for whom Christ died. They cannot be held guiltless in his sight. Their mission in the world is to save men, not to destroy them. Christ forcibly taught that his life and public ministry. And "not the Spirit of Christ, he is not of Christ." Rom. 8: 9. The members of Christ are partakers of his nature. 2 Peter 1: 4;

War is a promoter of hatred, variation, wrath, and strife, and the "they which do such things shall not inherit the kingdom of God." Gal. 5: 21. War is every and suffering to thousands of innocents and children, robbing them of father and mother. Its ravages are not confined to the participants in it, but its direful effects are wide, bringing untold misery to the world. War cannot be harmonized with the principles of the plan of salvation, which seeks to destroy and tear down, and build up; the other seeks to save and elevate the plane of existence, and is antagonistic in every form, a kingdom of peace and love.

Westphalia, Kansas.

#### THE DUTY OF MINISTERS TO THE PEOPLE.

BY B. F. MOOMAW.

##### In Three Parts.—Part Three.

In the second division of our subject we have considered the necessary preparation for this work, in theory and practice, and in the text 2 Tim. 2: 15-18: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase ungodliness. And their word will eat as a canker: of whom is Hymeneus and Philetus, concerning the truth have erred, saying that resurrection is past already; and overthrow the faith of some."

What shall we study to qualify for this important work, that we might rightly divide the word of truth? "Who then is that wise steward, whom the Lord shall appoint over his household, to give them their meat in due season?" Luke 12: 42. To do this shall require the study of the liberal arts and sciences, the liberal arts, grammar, rhetoric, logic, arithmetic, geometry, music, etc? There is no doubt in itself in studying these things; but it is essentially necessary for the work of the minister in rightly dividing the word of truth, to have the mind from the tendency to divert the mind from the meaning of the inspired text, as in the case of Hymeneus and Philetus.



September 19, 1893.

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Not build an acceptable priesthood were  
to minister in holy offerings to God.  
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Rev. 5: 10; 20: 26.  
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TO THE CHURCH.

Three. For this subject we outline for this important and take for our purpose to shew thyself ap- that needeth not to and the word of and vain bab- unto more un- will eat as doth a and Philetus; who d, saying that the and overthrow the allyfies themselves for ight rightly divide is that faithful and shall make master men their portion of 12: 42. Read also shall we study the al arts, which are metic, astronomy, is nothing wrong ngs; but it is not of work of the ministry of truth and has a from the primary as in the case of

"Scarcely anything has done more mischief within the church among those who retain a regard for the Scriptures than the manner of allegorizing away its plain doctrines and precepts and causing them to evaporate in some visionary, mystical notion." This some call spiritualizing, but it well answers the purpose of deceivers. It excites the wonder of the ignorant and the disgust of rational men, and takes off the ore from the substantial part of religion, to amuse himself with fancies, and increases the prejudice of the other against the truth of the Scriptures. Nothing can be so foolish or so evidently erroneous and it will subvert the faith of some professors of the Gospel, for of all the delusions ever invented, there is none more congenial to pride and lusts of man, or farther away from the truths of the Holy Scriptures, and it is boldly asserted by those who have gone out from among us that it is only a question of time, and the more extensive educational advantages that the mother church will practically be in line with them. If so, when will it stop? They progressing more and more, it is only a question of time when they will arrive at punicilions Antinomianism, faith alone, which means that all ordinances, all commands and prohibitions are unfit for our times."—Zinzendorf.

With all due respect for my educated brethren, permit me to say that this point needs to be guarded. Our time almost entirely occupied in literary pursuits, our phrenological organism enlarges in that direction and our mind is there, and the preaching is likely to be largely scientific and not so much for Jews. The masses like to hear it, and will compliment the speaker; but for me, I am as I once heard a good brother say, "The more of Jesus there is in a sermon, the better it is."

It is best, therefore, that when we preach we open the *Book* and preach to them Jesus, and that we study the Bible and human nature, which we can do by observation; then rightly divide the Word of Truth, and so practice it in our associations with the members and others that they may take knowledge of us that we have been with Jesus. We being what the world might call ignorant and unlearned, notwithstanding we are living epistles read and known of all men. In this way confidence will be inspired in all our associations, our work will be crowned with success and we be made to rejoice. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*" Psa. 126: 5, 6.

For the third and last division of our subject, the advantage of doing our duty and the fearful responsibility of not doing it, I need only to present a few passages of Scripture which make it so plain as to need no comment.

See the history of Jonah. Because he disregarded the command of God, to go and preach to the Ninevites, and fled in a ship for Tarshish, the waters were troubled and he was cast into the sea and swallowed by the whale. See Jonah 1.

S e Ezek 33: 1-9: " Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see

the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.'

We cannot be men pleasers and servants of Christ. The faithful watchman alone will deliver his own soul, and those who perish will have no one to blame but themselves. And we, who are ministers, should frequently meditate on these subjects, and state them to our hearers, that they may know on what ground we stand and on what principles we act, and they will perceive that we must be plain and faithful if we would "either save ourselves or those that hear us."

## NOTES AND OBSERVATIONS.

(Continued from first page)

and a little in addition to ministers who go to these mission points and hold a few meetings; but what does work of this kind amount to? It is of very little use. The apostles remained at the mission points long enough to establish churches, and when they left there were others to carry on the work. Now, how can ministers be expected to go to the mission points and remain six months or a year, or even over two years, as Paul did at Ephesus, without a support? This must be done to make the work a success, and applies as well to the East as to the West.

We cannot expect to build up churches at new points anywhere without persistent and continued effort. The history of the church in the past proves this. All of our present churches have been built up by ministers locating in certain localities and remaining and working there. This can be done yet in the country. Ministers can make their living by farming and preach the Gospel on Sunday yet, provided they are able to own a farm; but they cannot farm in the towns and cities.

It may be asked, Can they not get something to do in these places? Can they not go into business and earn their living and preach too? No, positively no. In the first place, not many of our ministers have the money to go into business. In the second place, in these days of sharp competition in all kinds of business, it requires a man to understand business well and to give it his undivided attention in order to be successful. Farming and doing business in towns and cities these days are very different things. Then, too, to find employment in these places is difficult. In short, as long as the preaching in towns and cities must be done by business men and day laborers, we need not look for success.

Another hindrance to our mission work is a lack of support. By this we do not mean ministerial support. Even though a minister should be supported, he cannot do much unless he has a place to work,—a church home. Wherever there is a prospect of doing a work, there a meetinghouse should be erected. These houses do not need to be large and costly edifices, but should be neat

and plain. Houses of this kind we are able to build, and we ought to be putting up dozens of them every year.

Another hindrance to our mission work is a lack of Christian influence. In reference to this matter we are wonderfully in earnest. Indeed, we feel that before we can expect to do much there must be a sort of renovation. The time was when our church had a reputation for honesty. Not long ago a brother told us he would like to work in a certain locality, but there were there a dozen or more of members whose reputation for honesty and veracity was so poor that he felt it would be useless. We give this only as an illustration. There are too many places where the cause is hindered and even killed just in this way. Then, too, in too many homes there is a looseness of Christian training that is working havoc in the church. Our young men and women are too loose in their Christian principles. We have what are called, revivals and then some of them come into the church. As far as the externals are concerned, they are in most instances all right, but the internal work is often sadly deficient, and then, when the home training and church training, too, is not what it ought to be, the spark of divine life is often lost. Many churches are losing their power in consequence of such a condition of affairs. It seems to us that there is need of work among the church people just now, more than anywhere else, at least the church needs shaking up before any great work in the way of enlarging her borders can be done. Perhaps the observations we have made,—and that have caused us to take this view of things,—are local, and that, after all, we are looking on the dark side. Oh, that it were so!

In our last we forgot to tell about a very pleasant little visit we made to Filley, Nebr. Her Dr. George Van Dyke lives. He moved here from Beatrice nearly a year ago, and has gained quite an extensive practice. Financially he is doing well, but the church advantages are not such as he and sister Van Dyke desire. They are anxious to be immediately associated with the church or at a place more favorable for Christian work. Sister Van Dyke has had a desire for years to enter the foreign mission field, and now has awakened that same desire in the heart of her husband. They are now both willing to give themselves to this work and are anxiously looking to the time when an opportunity will be afforded. We spent a few days at their home very pleasantly. It always gives us pleasure to come in contact with those who are willing to give themselves to the work of the Lord. As we were there on Sunday the Methodist minister kindly offered us his pulpit and we tried to preach to a large and attentive congregation. In the audience we noticed a number of our people and we afterwards learned that a dozen or more live near the town and that services are held occasionally in their houses.

Since the reunion we have, in company with father and mother Van Dyke, made a number of visits to the homes of brethren in this vicinity, which have been very pleasant to us. The Kreitzers, Hoopers, Beeghleys, Mishlers, Lichtys, Zugs, Sperliers and Yoders all live in this vicinity and we could write several columns about these kind people, but it might not be of much advantage to any one. We will leave here the 15th inst. for Mount Morris, where we expect to meet brother H. B. Brumbaugh. J. P. B.







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#### GENERAL MEETING.

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#### THE GIRLS THAT ARE WANTED.

Two girls that are wanted are good girls—

Good from the heart to the lips;  
Pure as the lily is white and pure,  
From its heart to its sweet leaf tips.

The girls that are wanted are home girls—

Girls that are mother's right hand,  
That fathers and brothers can trust to,  
And the little ones understand.

Girls that are fair on the hearthstone,

And pleasant when nobody sees;  
Kind and sweet to their own folks,  
Ready and anxious to please.

The girls that are wanted are wise girls,

That know what to do or to say;  
That drive with a smile or a soft word  
The wrath of the household away.

The girls that are wanted are girls of sense,

Whom fashion can never deceive;  
Who can follow whatever is pretty,  
And dare what is silly to leave.

The girls that are wanted are careful girls,

Who count what a thing will cost;  
Who use with a prudent, generous hand,  
But see that nothing is lost.

#### THE GOOD RESULTS OF THE INDIA MISSION MOVEMENT.

BY GALEN B. ROYER.

1. THE movement started the Brethren to think and read more about the poor heathen in their hopeless condition. A number had already been thinking in that direction and it gave them boldness to talk about missions. This awakened others, who had not been interested heretofore. I have attended a few Annual Meetings but I never heard as many inquiries about missions as I did at the last one. All sides of the question were discussed freely and in good spirit.

2. This discussion strengthened the Home Mission work; for some favored home work in preference to going so far away, and they would talk up their side of the question, and in trying to strengthen their position they would see greater reasons for home work, and become more interested in it.

3. It was the occasion of a goodly number of missionary sermons that otherwise would not have been preached. A number of letters containing money for the India Mission contained such expressions: "To-day I heard my first missionary sermon," "To-day was preached in our meetinghouse the first missionary sermon," and so on, indicating that mission interest had been awakened in new places. Now, these places were lying dormant because there was no new phase of mission work presented, and for some reason they had lost interest in the Home Missions.

4. It awakened our Sunday schools which had been doing practically nothing in missions. Last year among the contributions to the General Mission fund not twenty-five Sunday schools contributed. So far over one hundred and twenty-five have given to the India Mission fund, and all have not reported that expect to give. It is a good thing when our Sunday schools take hold of mission work, for the next generation of workers for the church are there.

5. So far it has increased the contributions for the year. On every hand is the cry of hard times and it would be no surprise if the receipts of the General Mission Fund would be on the decrease. Look at the figures a little. At the close of July, 1892, the total receipts were \$2551.73. At the close of July, 1893, they were, including the India Mission fund, \$5,352.58. The increase is \$2,800.85. The total receipts for the India Mission is \$3,112.09, showing a decrease in the General Mission funds of \$811.24. Though this shows a slight decrease in the General Fund it also shows that the India Mission has practically

not affected it. On the other hand, it is my opinion that, if it had not been for the India Mission movement, there would be about \$3,000.00 less in the treasury of the Lord to-day than there is.

But another thought. Did Annual Meetings really retard the India Mission movement by their action at her last meeting? I think not, and here are my reasons:

1. The work is a great one and needs all the support it can secure. The action of Annual Meetings has given it a hearty support on the one hand by endorsing the movement, and on the other by providing a confirmation by its own body of the ones to be sent. This latter provision will give opportunity for impressive missionary services, the influence of which will be felt in every corner of the Brotherhood.

2. Without wishing to reflect whatever on any of the applicants, there was not one but could spend with profit one year more among the Brethren in better preparation for the great work. It is a great strain to be thus isolated and tried, and the stronger the ones are who go the better for the work after they begin it.

3. There is need of a good foundation in this work. This year is making it to some extent at least. Judging from the contributions which are still coming in right along, the movement is not a sentiment but a conviction in the hearts of many. And the more hearts have this conviction, the better for the work ten years hence. Now it is being tried but so far it proves unwavering, and it is to be hoped that the year will only make the movement the stronger.

4. It was the best thing to be done at this time, for reasons which God knows better than any man. The action which resulted in deferring active operations for a year was not intended to retard the work, but to guard it. And while from one standpoint we may not upon the delay as disastrous, we cannot see all sides of the question as God sees them. "To those who love the Lord all things work together for good." It is our business to go ahead and push, yet trust and wait upon God. We might as well say that Bunyan's delay in his work of preaching while he was in prison was not for good and no doubt many of his admirers at that time said so. But to how many millions did he preach because of his delay! Missionaries to India and other lands have been greatly delayed even after they reached the field of labor, and they were puzzled to know why. But in time it all proved for the good of the cause. And so ten or twenty years from now, if no sooner, we may see that Providence in this one year's waiting which we now cannot see.

Our business to-day is to work and pray,—to do the duties lying around us faithfully, and God will, in his own good time, bring about his purposes and ends. May the Lord bless the cause and his people, is my prayer!

#### HOW TO HELP THE PRAYER MEETING.

BY A. O. CHAVENER.

Come early. Bring somebody with you. Kindle your own flame of devotion before you leave home. Take a fence seat. Sing, even if you don't know one note from another; you will feel better for having joined in singing, or every song of praise. Just be present to the amount of interest you take in the work, so much of an inspiration you are to others. Remember, prayerful, full of patience and determination.

Lead in prayer, if this part of the service be voluntary, and don't pray too long; prompt, short prayers are very helpful, while long ones seldom are. Just ask God for what you want, and really need,—nothing more, nothing less.

When an opportunity is given for testimony, speak early, say something, if it be only two words. Twenty short testimonies are better than two long ones. Don't wait until you think you are better able to give a word of encouragement; if you do, you will always be waiting. Act to-day, to-morrow may never come. So, in a manly, womanly way, say something,—it will help you, and may save a soul. Don't, in prayer or testimony, bewail the spiritual condition of the church, but be cheerful, and look just as pleasant as you can, for many are hardened and in need of cheer, and a depressing thought is the poorest kind of food at such a time.

Give the leader your prayers and sympathy all through the service. Make the stranger welcome. Wait long enough at the close to give a warm grasp to everyone,—not a cold formality that sends the blood a-chill through every vein, but mean it from your very soul. Talk up the meeting during the week. Put prayer into all your thoughts, and then put snap and zeal into the service itself, and it will be to you, no matter what direction it may take, a live, blessed prayer meeting.

#### MISSION RECEIPTS FOR AUGUST.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

#### GENERAL FUNDS.

S. J. Thompson, Mt. Morris, Ill., 25 cents; A. brother and sister, Mt. Morris, Ill., \$1; Sunday school, Mt. Morris, Ill., \$11.73; Tropico church, Cal., \$1.97; David Brallier, Greenville, Ia., \$2; Huntington church, Pa., \$16.40; Lorain church, Ohio, \$2.25; Owington church, Ohio, \$22.70; Upper Cumberland church, Pa., \$5.65; a sister, Philadelphia, Pa., \$10; St. Joseph church, Ind., \$6.17; Brown Ridge church, Va., \$3; Broad Run church, Nebr., \$12.85; a brother, Liverpool, Ill., \$1; Pine Creek church, Ind., \$3.70; Mrs. E. W. Wittenmeyer and children, Iowa, \$3; J. D. Hochstetler and wife, Remington, Ind., \$1; Lake church, Ind., \$6.81; Rock Run church, Ind., \$17.70; a brother and sister, Belvidere, Nebr., \$1; Mary Zook, Belvidere, Nebr., \$10; G. W. Fauller, Bellows, Idaho, 50 cents; S. E. District of Kansas, \$5.25; Elkhart church, Ind., \$7.50; R. Triemer, Goshen, Ind., \$10; Salem church, Ohio, \$23.26; Middle Fork church, Ind., \$7.61; Yellow River church, Ind., \$12; a sister, Eugene, Ind., \$1; Knob Creek church, Tenn., \$1.00; Lewistown church, Pa., \$7.40; Beaver Creek church, Md., \$2.85; Levi Strump and wife, Ligonier, Ind., \$10.

#### INDIA MISSION.

Johnstown Sunday school, Pa., \$4.66; Little Traverse church, Mich., \$6.25; a brother and sister, Spring Creek church, Ind., \$1; Etta Kingberry, Grenola, Kans., \$2; A. K. High and wife, East Coventry, Pa., \$5; Mary C. Cunningham, New London, Ind., 50 cents; Mary Emmert, Franklin Grove, Ill., \$5; Nina Lahman, 10 cents; Martha Wise, 10 cents; myself and Sunday school class of girls, \$2.06; Harvest Meeting at Blue Ridge church, Ohio, \$3.12; Knob Creek church, Tenn., \$2.90; Pine Glen church Sunday school, \$4.67; Sunday school at Olney, Mich., \$5; Salem church, Ohio, \$1.30; R. Triemer, Goshen, Ind., \$10; Silver Creek church, Kans., \$6.50; Wooster church, Ohio, \$4.55; a brother and sister, Mt. Morris, Ill., \$5; a sister, Mt. Morris, Ill., \$5; total, \$72.71.

#### SUMMARY.

General mission,.....	\$ 222 81
India mission,.....	72 71
Interest from endowment notes,....	23 33
Total,.....	\$ 323 85
Receipts for August, 1893,.....	250 47
Receipts for August, 1892,.....	323 85

Increase,.....	\$ 73 38
Total receipts for year 1892, (5 mos.)	\$ 2,801 20
Total receipts for year 1893, (5 mos.)	5,676 43

Increase,..... \$ 2,875 23  
GALEN B. ROYER, Secretary.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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ADVISORY COMMITTEE.

L. W. Teeter, Enoch Eby, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., . . . . . September 19, 1893.

BRO. GEO. L. STUDEBAKER reports one baptized in the Mississinewa church, Ind., Sept. 2.

BRO. M. M. SHEBRICK, of Lanark, has moved to Iowa. We have not learned where he may be addressed.

BRO. HUTCHISON writes us that he is having pleasant meetings at Conway Springs, Kans., where he expects to remain till Sept. 16.

BRO. D. E. PRICE returned from his western trip last week. He reports a pleasant visit among the members and friends, and says he enjoyed the best of health.

ON account of our press breaking down, this issue will reach most of its readers a few days after the usual time. The next issue is also likely to be a few days late.

THE chapel at Joliet, at which Bro. S. Yandt, of this place, has been conducting such interesting meetings every two weeks, was recently consumed by fire, thus closing, for a time, the meetings at that point.

WE were mistaken last week in stating that Bro. I. J. Rosenberger would hold a series of meetings at Mt. Carroll, this State. The meetings are now being held at Hickory Grove, about seven miles from Mt. Carroll.

BRO. PAUL WETZEL, of McPherson, Kans., is visiting old friends in Northern Illinois. He gave us a short call last week and also an instructive talk at our prayer meeting on Thursday evening. From here he went to Hickory Grove.

OUR council-meeting last Saturday passed off very pleasantly. All the business was completed in the forenoon. Our fall love-feast will be held in the Chapel in Mt. Morris, Oct. 25, commencing at 4 P. M. The church, by a unanimous vote, decided to encourage her elders and other officials in all lawful and earnest efforts to work pride out of the church, and contend more zealously for that plainness and simplicity that should characterize the true followers of Christ.

BRO. W. B. STOVER conducted a series of meetings in the Arnold's Grove (Ill.) congregation last week and closed with one addition. He is at Dayton, Ohio, this week with the intention of remaining several days, and will then go to Waynesborough, Pa.

WE learn from the *Vindicator* that the Old Order element will hold their next Annual Meeting in Kansas. The Progressives have decided to hold their next Annual Conference at Ashland, Ohio, while our Brethren, as is well known, will hold their Conference at Meyersdale, Pa.

WRITING of his work in Arkansas, Bro. Aaron Mow says: "The people are very attentive to our doctrine wherever we go, but they are discouragingly slow to act." This is characteristic of the people in the South. The truth must be kept constantly before them for years before they will accept it.

BRO. JOHN BARNEART, of Mansfield, Ill., writes us that after Oct. 1 he will be in a condition to give most of his time during the fall to such churches as may desire his services in a series of meetings. We trust his efforts in the field will result in the conversion of sinners and the edification of saints.

IN his communication in this issue Bro. O. G. Lint says he would not have sent in the report of his meeting in Garrett County, Md., had he not been urged to do so. We certainly respect our brother for his modesty, but we would enjoy a number of such reports from him. Our readers will be pleased to hear from him quite frequently.

THROUGH Bro. Enoch Eby, who writes by request of the Mission Board of Southwestern Kansas and Southern Colorado, we learn that the shortage in crops in the District named is likely to cause considerable suffering among the people in portions of Southwestern Kansas and Southern Colorado, and that something should be done immediately to aid the people to bridge over the approaching winter. Just now they are in need of seed, and it is important that the wheat be in the ground not later than the last of October. It is altogether probable that a call for aid will be made through the MESSENGER as soon as an organization can be effected in the West for receiving and distributing the funds that may be donated. The church at this place has already decided to take up a collection the 24th of the month so as to have it in readiness in case an organization is found necessary.

SPEAKING of his recent trip through California, S. J. Harrison, editor of the *Evangelist* (Progressive), has this very commendable and sensible thing to say in one of his late editorials:

Our next stop was at Pomona, an older town and in our opinion the most beautiful place in Southern California, outside of Los Angeles. We drove out to a friend, Mr. C. B. Olin, whom we met while on a visit to Lanark, Ill., a few years ago, where we were royally received and entertained for the few hours at our disposal. He is a good business man and has accumulated a nice fortune. He has met some of the "Dunkard people," and speaks very highly of them on account of their position on the liquor traffic. While he was complimenting them for this virtue, our mind was running over our membership with the question, "Are we as deserving as they?" It must be confessed that they are our superiors in the matter of abstinence from the use of tobacco. Originally it was the "progressive" part of the church that agitated these questions. Now, so far as our observation extends, we have fallen in the rear. Brethren who had quit the use of the noxious plant while in the old church, have again yielded to the "lust of the flesh." Oh, why do you do this, brethren? We have been assured by one who ought to know, that the church's tobacco bill is in excess of the total amount raised for mission purposes. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me and eat ye that which is good and let your soul delight itself in fatness." Isa. 55: 2.

Now is an excellent time to gather subscribers for the MESSENGER. At the late agents will have the privilege of meeting the members, and those who do not take paper should be solicited to subscribe for the year and receive the paper free from the end of the present year; that is, the MESSENGER will be sent from the names are received at this office until the end of 1895. With this inducement ought to gather in a large list of new subscribers. We hope every member, not already a subscriber, will be called on. Many do not take the paper for the simple reason that they are not to do so.

OUR Sunday-school *Quarterlies* for the quarter of this year are now ready for sale and should be ordered at once, so that they may be distributed the last Sunday of the month. With two exceptions the lessons are taken from the Epistolary writings. One lesson is from John upon the Isle of Patmos, while the other is from the Gospel of Matthew, which is the day before Christmas, relating the birth of Christ. These thirteen regular lessons for the quarter are, we think, a very instructive line of study and well deserve careful attention. Unfortunately many of the schools close with the third quarter, and do not open again until the following spring, thus missing some of the very best lessons of the year. We hope to see an improvement in this respect in fact there is a decided increase each year in the number of the schools that continue during the entire year.

WE again urge upon our churches the importance of using the unfermented juice of the grape at their Communion services. The principle of making and preserving it is so simple that there is no reason why it may not be kept constantly on hand for this purpose. Any one who knows how to make unfermented wine from ripe grapes that have been washed and dried from the stem. Cook the same as for jam, then strain well through a linen sack; the juice thus obtained, and can it the same way. It may be put in bottles or glass jars, and when put into bottles, they should be well corked and dipped into melted sealing wax, so as to be securely closed the mouth. Wine thus prepared will keep for years in an unfermented state in any land where grapes are so plentiful, and the process of preparing it so simple, there is no reason why the use of unfermented wine should not become general at all of our Communion services.

It is said that the people are learning a good lesson from the present financial depression—the necessity of living within their means. Thousands are being compelled to see how they can do without, and it would have been better had they realized this long ago. The wants of the people are few. If driven to it, they could subsist and even prosper on one-third what they now consume. Economy is worthy the attention of any Christian. The Lord, though able by his word to create great abundance, set a good example in the use of economy. After feeding the 5,000, he said that the fragments be gathered up that should go to waste. To save with a view to good is to be encouraged, but to scribble and hoard with a view of massing a fortune is dangerous, if not unchristian. While rich men themselves are not wrong, they nevertheless are to "fall into temptation and a snare, to many foolish and hurtful lusts, which men in destruction and perdition." Far more fortunate is the industrious Christian man contented with food and raiment. 1 Tim.



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THE Christian likes to have the notes picked out of his eye, but he desires it done by a man who does not have a beam in his eye. And by the way, most of the note pickers have beams in their eyes. They could prove themselves useful to humanity if they would turn their attention to pulling beams and leave the notes to those who can see better.

On the next page will be found Bro. Miller's notice of his forthcoming book, "Wanderings in Bible Lands." Having examined the proof sheets we unhesitatingly pronounce it the most interesting work on Bible Lands that we have yet read. The cuts alone will be worth the price of the book to most people, as many of them are from photographs, representing the actual appearance of the places represented. The book is being put in type at this office and when completed we shall have more to say about it.

THE Southern Presbyterians have established three churches in Greece and are forced to immerse all their converts. They tried sprinkling, but it created such a scandal that it came near breaking up the church. In Greece the people speak the Greek language, and to them the Greek word *baptizo*, the word in the Greek New Testament for baptism, means immersion and nothing else. The Presbyterian preachers do their preaching in Greek and when they come to baptism they cannot say sprinkle, for that word is not in the Greek for baptism. A little more experience among these Greeks may put a little apostolic knowledge into some of their minds.

THERE never was a better time for earnest and intelligent men to enter the mission field than right now. The world is becoming disgusted with creeds and sectarianism. On every hand are wanted men who come with an open Bible and are not ashamed to preach Jesus and him crucified. The preacher who understands the Bible, believes in its teachings with all his heart, and can tell the story of the Cross in an earnest and intelligent manner, can find a thousand fields awaiting him. He is needed in the United States, in Canada, and among the heathens in foreign fields. How many of our brethren are preparing themselves for these fields? They need not go far to find employment. There is plenty of work in easy reach if they will only lift up their "eyes, and look on the fields; for they are white already to harvest." John 4: 35. While we are praying the Lord to send more laborers into the harvest let us not forget to encourage those already set apart for that purpose.

THE new College building (Ladies' Dormitory) which is now completed, adds much to the appearance of the College campus, and will prove a great comfort to the lady students who are so fortunate as to secure rooms in it. The building is neat, commodious and substantial, and fills a long-felt want in the educational work at this place. The school opened last Wednesday with a number of students on hand which, adds considerably to the life and population of our town. We not only welcome these young men and young women, many of whom are members of the church, and most of them members' children, but the church here will do its utmost to administer to their spiritual wants and do all in its power to keep them from the evil of this world. While education may be made a power for good, there is danger of it also becoming a power for evil, hence the importance of carefully guarding every line of development. The five schools that open among us this month need the encouragement, patronage and prayers of the Brotherhood. We cannot expect our schools to prosper spiritually and other-

wise without our prayers and sympathies, as well as our support. Let us not forget to pray for our schools as well as every other lawful enterprise in which the people of God may engage.

#### PAY OR NO PAY.

At this time we fear there is danger of some of our ministers, in their zeal for money, going from one extreme to another. Hundreds of our aged ministers, who have gone to their reward, gloried in the fact that they gave to the world a free Gospel. Six days in the week they toiled with their hands to make an honest living, and devoted the Lord's Day to preaching the Word to eager listeners, who came from far and near to hear the simple story of the cross. By this simple preaching thousands were led to accept the terms of pardon. Some of the more earnest ones would leave their home on Saturday morning, ride all day to reach their places of meeting, and preach twice on Sunday, then return home on Monday. They never dreamed of taking pay for loss of time, and some of them actually refused to accept aid from any source. They gloried in a free Gospel, and died, feeling that they had practiced what they preached. Possibly some of them may have been too particular in this respect, but those were days that tried the purses of ministers as well as their hearts, and the test which they stood without a murmur, enabled them to reach the minds of a simple people that could have been approached in no other.

We may now have those among us who will not preach unless fully compensated for both time and expenses. They are willing to preach, but the pay must be forthcoming. With them it is "No pay no preach." This is the other extreme, and the worst of the two, and unless we are exceedingly careful, hundreds of our ministers may drift into it. We believe in a supported ministry wherever it becomes necessary for one to devote all of his time and energies to the work, but we deplore the thought, that a chosen ambassador of the cross should have so little regard for his high calling, as to require money to prompt him to such a noble work as preaching the Gospel. Every minister should feel as did Paul, "Woe is unto me, if I preach not the Gospel." 1 Cor. 9: 16. The sentiment of his soul should be, "Preach I will, pay or no pay." If he cannot preach much he can preach little. If he has not plenty of means to spare for the spread of the Gospel, he can spend a little at least. If he is too poor to devote any of the week days to the work of the ministry, he certainly can preach on Sunday. At any rate he can do something for the Lord, and learn to do that something well and earnest.

The minister who will not preach unless he gets pay for it, is the very one who is not entitled to a support. But the earnest and efficient ambassador, who feels the weight of souls hanging around his heart, and is doing his utmost to lead sinners to Christ, is the one who well deserves aid from his flock and ought to receive it. While we are earnestly laboring to encourage among our people the growing sentiment, having for its object the support of hundreds of efficient ministers, who should devote all their energies to work in fields where they are so much needed, we hope never to see the time when money will seem to be the chief concern of their efforts. They have a higher calling than the mere making of money, and it is their grand privilege to give the world a

free Gospel, and then instruct the members to freely give of their temporal bounties for the support of those who need and deserve it. J. H. M.

#### "WANDERINGS IN BIBLE LANDS."

MANY letters of inquiry have been received concerning the new book of travels upon which we have been engaged for some time. In answer to these letters the following announcements are made.

The work has now so far progressed towards completion that, unless unforeseen hindrances arise, the book will be ready for delivery about Jan. 1, 1894.

The letters published in the MESSENGER, descriptive of our journey to Rome and Egypt, have been carefully revised and large additions have been made to them, especially is this true of those written from Egypt.

The title of the book will be "Wanderings in Bible Lands." It will contain over six hundred pages, descriptive of the Christian antiquities of Rome, ancient and modern Egypt, the route of the Israelites to Mount Sinai and recent developments in Palestine. While the book is not to be a work on Christian evidences, yet one of the objects is to show that the Bible is true, and this is so strongly and clearly set forth in the light of recent discoveries in Bible Lands that it may be said to be a very important feature of the work.

It will contain about one hundred engravings, many of them full page illustrations of the Lands of the Bible. The most of the engravings are made from photographs. Among the illustrations will be twenty-four full-page photographs taken from real life. These will also form an interesting and instructive feature of the book. They illustrate life in Bible Lands as it is, and not as some one imagines it to be. Among the photographs are The Jews' Wailing Place in Jerusalem, A Street Scene in the Holy City, Mount of Olives and the Garden of Gethsemane, The Egyptian Water Carrier, A Group of Women with Water Jars, Our Nile Pilot, The House of Simon the Tanner, The Arch of Titus and the Golden Candelstick, Interior of the Catacombs and Scenes in the Buried City of Pompeii.

The book will be sold by agents to whom exclusive right of territory will be given. Experienced agents will find constant and profitable employment in the sale of the book, and are wanted in every part of the country.

Eld. W. R. Deeter, of Milford, Ind., will have control of, and appoint agents in his state for the sale of the book in all of the counties north of the north line of Park, Putnam, Hendricks, Marion, Hancock, Rush, Fayette and Union counties. Bro. W. C. Teeter, of Dayton, Ohio, will arrange for all the counties south of the north line of Darke, Shelby, Logan, Union, Delaware, Licking, Muskingum, Guernsey and Belmont counties in his state. Agents will please note this and if they want territory in the counties referred to, will address the brethren named.

With the exceptions here named all letters referring to the sale of the book must be addressed to Galen B. Royer, Mt. Morris, Ill. Those desiring agencies for the sale of the book with terms, etc., should write at once, as the territory, especially where there are churches, will be rapidly taken. Canvassing outfits with prospectus of the book will be ready for agents about Oct. 1.

D. L. M.



## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Lordsburg, Cal.

I WAS requested to come to Los Angeles Aug. 13 to preach at 11 A. M. We had a good meeting and very good attention. The congregation was not very large.

The Brethren in Los Angeles need a meeting-house of their own. They rented a hall. While I was preaching in a hall in the city of St. Louis, I soon learned that a hall was not a very good place for meeting. Some people would not attend meeting in a hall, on account of the wickedness and corruption going on in town halls. I am in favor of preaching in cities, but we should have our own houses to worship in, if possible. The weather is very pleasant here and the nights are cool and pleasant for sleeping. We are in our usual health, thank the Lord. General health is good. We have plenty of fruit of all kinds. Brethren, pray for us.

JOHN METZGER.

Aug. 25.

From Dry Creek Church, Iowa.

OUR quarterly council, held Aug. 28, was largely attended and all business was disposed of in a Christian manner. One brother who had wandered away was gladly received into full fellowship again. Two were received by letter, and one letter was granted an aged brother who will be greatly missed in all our services.

Two weeks ago a lady from Cedar Rapids was led down into the stream and baptized by Bro. S. C. Miller. Others are near the kingdom, and we pray that they will not procrastinate until time with them is almost gone.

Our fall love-feast is appointed for Oct. 28 and 29, a series of meetings to be held in connection. Bro. Dessenberg, from Ohio, is expected to do the preaching. We hope our brethren will make a note of this, and all that can please come and assist us in our efforts for good.

Our church is in union, and being thus united God will increase our number and bless every effort put forth for good. We are isolated from the main body of the church here, but we are doing what we can to enlarge the borders of Zion.

LIZZIE M. ROGERS.

Central City, Iowa, Aug. 29.

From the Field.

I STARTED for a ten days' preaching tour in the Oakland district, Garrett Co., Md. I commenced preaching on the evening of Aug. 19, and continued the meetings every evening until the 27th, preaching, in all, ten sermons, not including love-feast services, which were on the evening of Aug. 26. This is yet a new territory of church organization.

A sister, baptized in the Waterloo church, Iowa, by the name of Cross, wife of Bro. Thomas Cross, moved into the above-named county and place a dozen or so years ago. When one of their children died they called Bro. Thomas B. Digman to preach its funeral. After this they began to have regular preaching in the community and now number about ninety or one hundred members, with five ministers, F. B. Digman being elder, and six deacons. A more active and zealous membership is not soon to be found.

They also have a good, substantial church build-

ing. It is, however, getting too small for the congregation on love-feast occasions. The feast was well attended, a number being present from adjoining districts. The meetings during the week were well attended, many walking from three to six miles, and a number eight or ten miles. It is marvelous what people can do for Christ and the church when they are hungry or active, and how little when everything is convenient. Twenty-one were added by baptism during the meeting. Eleven were heads of families. Give God the praise.

I write the above by the urgent request of the members of said district. I enjoyed the meetings and associations very much. Thanks to all for kindness received. I arrived home on the evening of Aug. 28 and found all well as usual.

C. G. LINT.

A Letter from Denmark.

[The readers of the MESSENGER who are interested in the mission work of the church will read with pleasure the following letter from our brother in North Denmark. He himself is not able to write English, so he sent the letter to Bro. C. Hansen who translated it into English and then sent it to me to make whatever changes I thought best. In two places I had to guess at the meaning intended; however, though the letter may suffer from the translations, it shows a good spirit and a trust in the Lord. May our Father bless the work over in Europe!—GALLEN B. ROYER.]

To our dear Brethren and Sisters in America:—

I THANK you for all your goodness and love to us here in Europe. Our Lord reward you all with his rich blessings, both in this world and the one to come!

I think it possible that you might be interested in hearing from us through the GOSPEL MESSENGER, for it is a long time since you have heard from us at this place. First, I shall say I have hard labor at present. The Brethren are scattered in Thyland and Jylland, and I am alone in ministerial duties and must walk much to reach all the meetings. Our brother Poulsen, who is also an elder in this church, is suffering with lung trouble, and is not able to sing or preach. He labors as best he can for his family. Bro. Martin Johansen, a minister in the first degree, can not go much because he is bound down by contract to labor all his time and can not get away unless he hires a man in his place, and Bro. C. Hansen is so far away in Sjælland that he comes to us very seldom. Sunday is the best day for meetings. Now for all that I can say, glory to God, for most of our members are active and happy in Christ; but it is hard work here to make success in gaining accessions as quickly as other congregations do where old Adam (sin) has more freedom. We pray that our Lord may give us good, inspired ministers in our mission field, such as love the Lord and the salvation of sinners to that extent that they will serve the cause through suffering, if need be. We are glad in the hope that some of our dear Brethren in America shall visit us in the near future, and then they can learn our circumstances better. Possibly the Lord is willing to send our dear brother and sister Miller once more to give us good encouragement, advice and help.

I am glad to tell you that we had a good meeting in the "Brethren's Home" in Sindal, on Whitsunday, and three dear souls were baptized. In the evening we had a good love-feast. The church in Thyland is in a very good condition, although they have no minister at present. There was a young brother there in the first degree of the ministry, but he has emigrated to America. I go over and labor for them when I am needed. Once, while I was there, three were baptized and another time two, and now I have a call from one who wants to be baptized. May our Lord richly bless them all and keep them

faithful to the end, as well as all of prayer! One of our brethren in Thyland has a large family of children was tried by having a great deal of sickness in his family. Nearly all of his children were some infectious disease, and one died hard time he applied for and received so [presumably from the poor fund raised by Brethren in America.—G. B. R.], but all recovered and he returned to his work it all back again. That was a good sign.

Please pray for us, dear brethren, that we may be an honor to our Lord and a joy to all. With much love and greeting to all brethren and sisters, I am your least brother.

CHR. ESSEN.

Hjorring, Denmark, July, 1893.

From Goshen, Ind.

AUG. 27 one more was baptized at Goshen. My wife's health was failing so I closed the mission in Cass County, Mich., with but one convert. This county has only one minister, and is not strong enough physically to respond to the calls made, and there are but few laborers out. Edwardsburgh and the surrounding country had an organized church years ago, but the church is disorganized. All of this was caused by not having a faithful minister from the start. Christian district at Goshen had two ministers; both of them have since died, and some of the sheep are scattered.

The young man baptized while I was here was the last night of the tent meeting for Cass County, Mich., some forty or fifty miles from Petoskey. He wished to know if there were any members living in that county. He is a young man, dressed, Jacob Eddleman, Kalkaska, Mich. Another young married brother left here last night, and moved to Barry County, Mich. I was too anxious to know of the Brethren in that county. Brethren are scattering over the Peninsula. Michigan is a large State, and there is much room for mission work. There are many Macedonian cries, "Come over and coming to us."

"Hark the voice of Jesus crying  
'Who will go and work to-day  
Fields are white and harvest waiting  
Who will bear the sheaves away?  
Loud and strong the Master calleth,  
Rich reward he offers thee;  
Who will answer, gladly saying,  
'Here am I, send me, send me.'"

"If you cannot cross the ocean  
And the heathen land explore  
You can find the heathen nearer  
You can help them at your door.  
If you cannot give your thousands  
You can give the widow's mite  
And the least you do for Jesus  
Will be precious in his sight."

How my heart yearns for the thousand souls on the side of Christ!

While at the "tent," preaching, a sister from Allegan County, Mich., came to me and said, "We want you to come to us and preach. There are people there who never heard the Gospel from the Brethren." I referred her to the Missionary Society of Michigan.

I may have to disappoint some churches, on account of the illness of sister Miller, but the Lord directs, so we should submit.

J. H.

Sept. 1.

From the Brethren's Mission Field, Kjefting.

AGAIN I will write and tell you that I have been able to bless our work. July 21 two souls, husband and wife, were added.



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Kjeflinge, Sweden.

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church by baptism, we trust to walk in newness of life. At this place are good prospects for more coming in the near future. This husband was a soldier; he came to our meeting last winter and the Word of God entered his heart. We prayed with him. When he was to take the arms in his hands he could not do so. He said it was the devil's work, and he could not stay there. No man can serve two masters. The officers said he was ill, he must take a place in the sick room. Five weeks he remained in the sick room, not sick, however. But now he is here in Kjeflinge to work for the Lord. I think he will be a good workman. God bless him! I will give you notice from Linham, Wanneberga, and Lules. Aug. 5 we had a pleasant love-feast at 9 P. M. Fourteen members were seated around the tables of the Lord. O. P. OLIN.

#### Echoes from the Highway.

SATURDAY evening, Aug. 12, I commenced a series of meetings in the Brethren's meetinghouse in Chicago, which continued until the evening of the 17th. After meeting I went to the Union Depot, and at 11 o'clock at night started for Lanark, Ill., where I arrived next morning. I attended harvest meeting, and preaching at night. Next day I went to the Cherry Grove harvest meeting. At night we had meeting in Lanark, as also Sunday forenoon. In the evening I again preached at the Cherry Grove house. I was sorry my time was so limited I could not remain longer with the Brethren at those two points, as they so earnestly desired I should.

Monday I returned to Chicago, and Tuesday night started for California. At La Junta, Colo., wife met me Thursday morning. Saturday evening we arrived at home again. Many thanks to the Giver of all good for his kind care over us. We found church matters here progressing in an encouraging manner. Quite a number of members moved in during our absence, and some were added by baptism. J. S. FLORY.

Lordsburg, Cal.

#### Second District of Virginia Mission Notes.

A FEW weeks ago I met with the Brethren and friends at Montebello, Nelson Co. We met for worship several times in an old, unoccupied dwelling, once in nature's tabernacle, amid the chestnut trees. The congregations were good and the singing excellent. They are much in need of a house of worship, which is true of about a half dozen more points in this territory.

I have just returned from Hico, Amherst County. This, as Montebello, is a settlement on the Blue Ridge Mountains. They have the use of Hico schoolhouse. We had, in all, thirteen meetings. Bro. E. M. Powell preached twice. Bro. Powell was a member of the Baptist church thirteen years, and a zealous worker for them, which, no doubt, is advantageous to him now.

Bro. O. H. Wood was with us one day and gave good assistance. We are very hopeful of these two brethren, as they are working up to 2 Tim. 2: 15, and their field of labor is unlimited. As a result of the Hico meetings seven were baptized and one reclaimed. May the Lord comfort and keep them!

At a recent council-meeting Bro. A. T. Fisher was chosen to the deacon's office in the Barren Ridge congregation.

While Eld. Noah Fisher, of Indiana, is here resting he went out to the Mt. Vernon congregation and held a meeting of about two weeks with them. Immediate result, seven added by baptism. S. W. GARBER.

Fishersville, Va., Aug. 28.

#### Ministerial Meeting.

THE Ministerial Meeting of the First District of Virginia passed off pleasantly. Judging from the interest taken by the laity in the congregation where the meeting was held, as well as from the representation of the ministry from the District, it was a success.

Two of the leading purposes had in view by the committee were, first, to select such questions as seem most necessary, at the point where the meeting is held to confirm and establish the brethren and sisters in the faith of the Gospel as understood by the Brethren; and, secondly, to urge every minister to take some part in the work, however small at first.

The advantages, then, arising from engaging in such exercises are not only to establish the ministry in the faith, but to give the best reasons in defense of the doctrine. To this end a collection was held at this meeting for funds to print a programme for next meeting, and put in the hands of each minister. At foot of programme is a note urging every minister to study each subject carefully and deliberately, as if he were to lead off, thus being prepared for any remarks that may be necessary in general discussions. Thorough preparation on the part of all adds interest to the work. T. C. DENTON.

#### From the Lick Creek Church, Ind.

BRO. D. O. CAMPBELL, of Colfax, Ind., came among us Aug. 18 and preached for us each evening from the 19th to the 23rd, when Bro. J. C. Stoner, of Hutsonville, Ill., and Bro. P. H. Beery, of Greencastle, Ind., came to our help.

Bro. Beery did some excellent preaching. Bro. Stoner preached one sermon and officiated at our Communion on the 24th. This was a Communion indeed! Five members, besides the above named, came to visit and commune with us. Such visits to isolated churches are well worthy of imitation. Think of this and remember us in the future. Over one hundred were seated around the Lord's Table, the largest number that ever communed in our congregation. The order was excellent. The meetings were continued until the evening of the 27th. The attendance and order were good throughout the meeting. Seven precious souls were received by baptism on the last day of the meeting.

Instead of Sunday school on Sunday morning Bro. Campbell gave a talk to the little ones. His work during the week's meeting, and especially his last sermon on the subject, "Try the spirits," made impressions on many who, if they were not awakened to a sense of their duty, were at least aroused out of their slumber, but seemed to say,

"Go, spirit, go thy way,  
Some more convenient day  
On thee I'll call."

May they not put it off until "Too late, too late, will be the cry," is the prayer of God's chosen. Bro. John Mitchell was forwarded to the second degree of the ministry. We have now one bishop and three in the second degree. B. F. GOSHORN.

#### Our Visit.

AFTER an enjoyable communion season in the home church May 6 and 7, wife and I left home on a three months' visit; I for Annual Meeting, and she for Northern Illinois. We separated in Sterling, Ill. We had a good feast in connection with election and ordination of deacons. The cause seems prosperous at this place. We met our son, D. B., with whom wife lodged till my return from another profitable Conference, where

we were again reminded that we are passing away, both by the absence of former laborers at the Conference, and the feebleness of some present. But we are encouraged in the thought that there are still some well-established young brethren who, I think, will walk in the footsteps of our fathers and strive to keep the church pure and humble.

After returning from that memorable meeting, with increased responsibilities resting upon us, we joined our companion in visiting the most of the members of the Waddam's Grove district, Ill., our former battle ground for the church, where we lived thirty years. The camp is still alive with valiant soldiers, though changes have taken place by death and emigration; also the furrows are getting deeper on the cheeks of some who yet remain, whose hearts are bleeding because Zion does not blossom as the rose. Satan found his way into the beautiful Garden of Eden as well as on the rugged mountain where he aimed the first death blow at King Immanuel. The angel of the Lord encampeth round about them that fear him. The battle does not necessarily depend on numbers. Hold the fort! Reinforcements will come in due time. Twelve legions of angels are ready. Open your eyes and see the mountain lined with God's horsemen and chariots.

After a few days we went south in Illinois, to the Otter Creek and Cerro Gordo churches to unite with W. R. Deeter and D. L. Miller in assisting those churches to overcome an enemy. He seemed to retreat, and we hope he will die of the wound received, and the saints be at peace. The sharpshooters in battle aim at the generals; so does this artful, cunning enemy.

Leaving the saints somewhat encouraged at both places, we took our leave to spend a few more days with our children, perhaps for the last time, and a flying visit to Mt. Morris, and then two days with the members in Sterling, Ill. After this we took a straight course to Dallas Center and Yale, Iowa, which has already been noticed in the GOSPEL MESSENGER.

Having no more place in these parts we hastened to Kansas City, wife going to Douglas and Miami Counties to visit a niece and brother; and I to Warrensburgh, and Centre View, Mo., where I met brethren D. E. Price and E. Forney, to assist in helping those churches to set in order things that were wanting.

After matters seemed satisfactory we separated, each one going where duty seemed to call.

Stopping a few days in Topeka with a step-son, likewise with our son, I. G., near Summerfield, Marshall Co., Kans., we returned home, after a tedious, fatiguing visit of three months during the hottest weather. This was the most unpleasant feature in it. We were richly blessed with good health, and met with many loved ones in the same faith. Former scenes and sacred enjoyments put an enjoyable side to our visit, so we do not regret the efforts or time; especially so when we remember the liberality of the saints toward our Kansas Home; surely the Lord will reward them greatly. As there is a failure of crops in the western half of Kansas, and financial matters are very unsettled at present, any donations from the more blessed part of our dear Brotherhood will be very thankfully accepted. We simply wish to inform the Brotherhood, of Kansas especially, that we must yet have several hundred dollars in money before we can fully open the Home.

If the churches we visited be inquired about we can say we found a commendable zeal for godliness, and many Jeremiahs weeping over the departure of many from the distinctive features of our beloved Brotherhood. It is a sad fact that



many show by their appearance and general deportment that they love the ways and customs of the world more than those of the church of Christ. Hear the apostle! John 2: 15, "If any man love the world, the love of the Father is not in him." If we love the Brotherhood, we will show it by adopting her ways in preference to the ways of a wicked world. No one should unite with the church till he learns to love her more than the world, for the Savior says we can not serve both; and I never saw any one try it who did not become a spiritual dwarf. Some ministers, for the sake of numbers, do as the apostle Peter says, promise liberty while they themselves are the servants of corruption; hence the departures in the church. Then follows, "Like people, like priests." Hosea 4: 9; Isa. 24: 2. Then "the blind lead the blind and both will fall into the ditch." Enoch Eay.

Booth, Kans.

#### Committee of Arrangements.

THE committee to locate Annual Meeting for 1894 met at Meyersdale, Pa., Sept. 5, 1893, according to previous arrangement, and in council with the church, as per resolution of special District Meeting of Western Pennsylvania, completed their work by appointing the following Committee of Arrangements: Eld. C. G. Lint, Meyersdale, Pa.; J. W. Peck, Meyersdale, Pa.; Wm. G. Lint, Meyersdale, Pa.; S. J. Miller, Meyersdale, Pa.; J. N. Davis, Tub, Somerset Co., Pa. The Committee elected met at 2 o'clock the same day and organized by electing Eld. C. G. Lint, Foreman; J. W. Peck, Secretary, and Wm. G. Lint, Treasurer. J. W. PECK.

Meyersdale, Pa., Sept. 5.

From the Salem Church, Ohio.

AUG. 31 we had our council-meeting, at which time considerable business came before the meeting. The main thing that came in on the visit, as a complaint, was against pride. This comes in every year, and is it not true that we, pretending to be members of the church of Christ are getting too proud? Even we, as ministers, who try to preach to the people the "everlasting Gospel," are accused of being too proud, if not in our personal appearance, in that of our children over whom we should have control. Paul says we should bring up our children "in the nurture and admonition of the Lord." Eph. 6: 4.

The church decided to have a Communion Oct. 25, commencing at 10 A. M. A hearty invitation is extended to all, to be with us, especially the laboring brethren. Bro. J. H. Brumbaugh was advanced from the first to the second degree of the ministry. One sister has recently been received into the church by baptism. Several others have been received by letter.

Our Sunday school is still moving along, and also our teachers' meetings, which are held every week. JESSE K. BRUMBAUGH.

Union, Ohio, Sept. 3.

From the Woodbury Church, Bedford Co., Pa.

WE held our harvest meeting Aug. 13 at the Replogle meetinghouse. Eld. J. B. Fluck was called to conduct the services. He preached one of his able sermons on Saturday evening from Ezra 9: 8. On Sunday morning at 9 o'clock he gave a much-appreciated talk to the children, and at 10 o'clock preached from Isa. 18: 4, followed by a few remarks from Bro. T. B. Mattock. After the meeting \$10.35 was donated to be sent to sister Alice Boone, of Chicago.

Aug. 19 we met in council. A good deal of

business was disposed of, we trust, to the glory of God and to the benefit of his people. We were made to rejoice because one more was added to our number by baptism. May he ever live faithful to his profession.

Aug. 27 a harvest meeting was held at the Cross-road meetinghouse, conducted by Eld. W. J. Swigart, of Huntingdon. On Saturday evening he preached from 1 Pet. 4: 18. On Sunday morning he very ably entertained the children for a short time, and at 10 o'clock preached from Lev. 23: 39, impressing very forcibly the fact that all we have is from the Lord, and that a portion is due unto him. After this \$12.38 was collected to be sent to Bro. Quinlan, of Baltimore. In the evening he preached a short but pointed sermon to the young people, and also gave some instructions about how to conduct a young folks' meeting. We trust the young folks' meeting now organized at this place may continue, and be the means of accomplishing much good! The above meetings were all well attended. May we not forget the instructions the brethren have given us, but treasure them up and practice them in our lives, is our prayer! J. C. STAYER.

Sept. 4.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Mill Creek, N. C.—Sister — Branscom reported our series of meetings and the immediate results. Two, baptized the first Saturday in July, were not reported, and four more made the good confession and were baptized last Tuesday. Total since April 11, thirty-seven.—W. Lawler, Aug. 31.

Crescent, Okla.—Our love-feast will be held Oct. 21, beginning at 2 P. M., at the Mount Hope church. We expect Bro. Ohsa. M. Yearout, of Westphalia, Kans., to do the preaching. We expect to begin meetings a week before the feast. Our ever-green Sunday school is prospering. We use the Brethren's Quarterlies, and are well pleased with them.—A. J. Peebler.

Egton, W. Va.—Aug. 20 Eld. I. W. Abernathy, from Fairview church, Md., met with us and preached for us from 1 Cor. 3: 22, 23. He gave us a good sermon. Sept. 2 was our regular council-meeting. The business passed off very nicely. We made arrangement for our love-feast and District Meeting this fall. Brethren Aaron and Moses Fike are our delegates to District Meeting. The church appointed Bro. Phenix Fike and wife as solicitors for our Home Mission.—Rachel Weimer.

Cornell, Ill.—Bro. D. B. Gibson commenced meetings here Aug. 26 and continued till Sept. 2, when he took sick. Bro. Menno Stouffer came Saturday. Sunday morning he preached, as Bro. Gibson was not able. Bro. Stouffer preached Sunday evening, and then the meetings closed. We were sorry, as the interest was good. Two were baptized; there are two applicants, and more are counting the cost. We held our quarterly council Monday before the ministers went away. All was in peace.—Lizzie Cox, Sept. 6.

Falcon, Va.—We visited nine congregations recently in Floyd, Montgomery, Patrick, Carroll and Greyson Counties. The members seem to be getting along very nicely. We have arranged our ministerial force so that we have a large number of meetings and still the Macedonian call is heard. We think that if the proper care is taken, much good may be accomplished. A few days ago we led one of God's dear children down into the water. Several others were baptized recently in the above-named congregations.—J. H. Slusher, Aug. 27.

Newton, Ohio.—To-day we held council. A good feeling prevailed. Bro. D. D. Wine was full ministry by the laying on prayer, by elders Jeremiah Katherer and Krider. Our love-feast was approx. 13, to which the usual invitation is Deeter, Sept. 7.

Sabetha, Kans.—The Rock Creek council and all business passed. The church decided to hold a Council Sept. 16, at 4 P. M. The surroundings are cordially invited to be with us who can and wish, especially brethren. Any coming from a will make it known to E. Ober, and arrangements will be made to meet them.—Sept. 1.

Carthage, Mo.—The Carthage quarterly council Aug. 17, preparatory feast. Having no suitable place of our own, we decided to join with the church and hold a joint meeting, holding the meeting was left with River Brethren, of which due notice was given. The date set is Sept. 20. We say that in our annual visit we found and union, for which we feel encouraged, have preaching every second and in the month here in town, and school and social meeting every o'clock, in which all seem to be much interested.—Noah Oren, Sept. 7.

Ladoga, Ind.—Sept. 2, at 11 A. M., gation assembled at the Mt. Pleasant harvest meeting. At 2 P. M. we had children's meeting; and at 7 P. M. again; also Sunday at 11 A. M. and the close of our harvest meeting was given to contribute a thank-offering to the Lord, and \$25.25 was received. The meeting was conducted by Bro. A. G. Crosswhite, Ohio. God ever holds us in memory, bestows his blessings upon us. I we should be and contribute as to prospered us!—Ella Miller.

Allentown, Pa.—The church at Springfield, Co., held her council, preparatory to the love-feast, on Saturday last. Brethren Bucher, Henry A. Price, and F. A. Sel were present. The voice of the taken, resulting unanimously that Bro. Huttie be advanced to the eldership. He was then ordained amid great solemnity. The business before the meeting was discussed to the satisfaction of all present. A clerk was elected. It was resolved to hold a quarterly meeting after New Year's. T. was appointed for Sept. 30, commencing at 10 A. M.—H. Frank Rosenberger, Sept. 4.

Mooredale, Pa.—The Brethren of Cumberland church Pa., were made up Aug. 12 (when they met at the G. house to have a harvest meeting), to faces of our elder, Bro. Jacob and his wife. They had just returned from an extended trip through the West. They gave us a very interesting talk, telling us how we owe God for the many blessings which he has bestowed upon us, and also of what we owe him for his missionary cause. On the 14th we again held council. A goodly number was present and passed off pleasantly. Among other things discussed was the mode of feet-washing, a dissenting voice we have decided to single mode at our love-feast, which was held on 18 and 19, beginning at 10 A. M.—J. C. Deeter, Sept. 4.



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September 19, 1893.

## THE GOSPEL MESSENGER.

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**Snodfield Church, Mich.**—We met in quarterly council Sept. 2. All business was disposed of in the spirit of love. We decided to have a love-feast Sept. 23; a series of meetings to begin the 16th and continue till after the feast. We extend a hearty invitation to all who feel like being with us.—*John D. Birman.*

**York, Pa.**—Bro. S. G. Lehmer, of Los Angeles, Cal., who preached to us twelve instructive sermons, concluded his labors here Sept. 1, with seven additions to the church by baptism. We greatly regret that our brother was too much limited in time to prolong his stay with us, as the meetings closed with good interest, notwithstanding the severe heat and sultry nights.—*J. A. Long, Sept. 2.*

**Rockingham, Mo.**—Bro. A. Hutchison came to us Aug. 12 and labored till the 27th, preaching, in all, eighteen sermons. At the close he was not feeling well and speaking went hard with him. He left for his home Sunday, the 27th. We have evidence that he labored not in vain. Though our brother is weak in the body he is strong in the faith. May God's blessings rest upon him, that he may labor in other fields!—*J. H. Shirky, Aug. 31.*

**Bemet, Cal.**—Aug. 17 wife and I bade farewell to the brethren and sisters at Fredonia, Kans., and left for the far west. At Barton, Kans., we took the Santa Fe road for Southern California. After a delay of three hours in New Mexico, on account of high water, we arrived at the home of wife's brother, O. J. Brandt Aug. 21. So far we are well pleased with the country. We found a few members living in the San Jacinto Valleys. Bro. J. M. Gible is building a churchhouse here at his own expense, which will be completed in about two months. We ought to have more such brethren as Bro. Gible. To-day we heard a sermon by Bro. P. S. Myers, of Los Angeles, Cal.—*J. W. Priser, Sept. 3.*

**Overhill, W. Va.**—I see in GOSPEL MESSENGER No. 33, the notice for the District Meeting of the Second District of West Virginia, to be held near Fall Mills, Braxton County, W. Va., on Friday and Saturday before the second Sunday in October, 1893. This is not correct. At the last District Meeting it was set to be at the above-named place on Friday and Saturday before the third Sunday in October, 1893 (Oct. 13 and 14, 1893). I will say to all the congregations, composing the Second District of West Virginia, see that you are represented by delegate, and to the elders, do not fail to attend this District Meeting, as there will likely be business of importance to the District before the Meeting.—*David J. Miller, Sept. 4.*

**Mississinewa Church, Ind.**—The Brethren met in quarterly council Sept. 2. Not as many were present as should have been. There are too many who think that they will not go to church meeting unless they have nothing else to do. There are little excuses made. There used to be a rule years ago among some churches that a member missing three church meetings (without a reasonable excuse) would be visited. It might be well for some yet. It was decided to hold a love-feast Oct. 6. We expect Geo. W. Studebaker, of Kansas, to be with us sometime this fall, probably about the time of our feast. He used to live in this church and was our elder for a number of years. One young sister presented herself for admission into the church at the church meeting. She was baptized in the afternoon near Eaton, Ind. We welcome her and all others who see fit to come. We hope she may be a bright and shining light.—*Calvin W. Hooke, Stockport, Ind., Sept. 5.*

**Knobley Church, W. Va.**—The good work is still going on in this congregation. Since my last report six more have been baptized, making thirty-five baptized and two reclaimed since the third Sunday in June. The outlook is encouraging.—*D. W. George, Antioch, W. Va.*

**Burlington, W. Va.**—Since my report, several days ago, we held a little council-meeting here in the Beaver Run congregation for the purpose of receiving another person into the church by baptism, and of restoring to membership two others who had strayed away many years ago. To God be the praise as the good work goes on!—*G. S. Arnold, Sept. 2.*

**New Murdock, Kans.**—I notice in the love-feast announcements that the place of our feast is not stated; it is to be held at Bro. G. Yeung's, 3½ miles northeast of New Murdock. New Murdock is on the Wichita and Western R. R. All coming on the trains will be met at the above place. We would be pleased to correspond with a minister who would like to change location. We greatly need one in this end of the church.—*S. E. Delp, Sept. 4.*

**Salem Church, Kans.**—We met Aug. 18 in church council. All business was transacted with the best of feeling. Bro. David Price, from Illinois, and Bro. Young, of Nebraska, were with us. Sept. 2 we celebrated the sufferings and death of Christ. About one hundred communed. Elders present were David Price, Daniel Vaniman, M. E. Brubaker, Henry Brubaker, and Bro. Hendricks. Bro. D. E. Price officiated. Bro. David gave us a number of his soul-cheering sermons while with us. These meetings will long be remembered, as they are numbered among the best we ever had. We ask the prayers of all God's people.—*L. E. Fahrney, Sterling, Kans., Sept. 4.*

**A Sudden Death.**—A sad accident here resulted in the death of James, the eighteen-year-old son of Bro. George and sister Peterson. In company with other horseback riders, on his return from Asbury Chapel, he attempted to pass a buggy. His horse jumped against the hind wheel of the vehicle. The horse and rider were thrown to the ground. The boy's head was crushed. He was taken home unconscious. Medical aid was summoned; but he was beyond human aid. His spirit departed at 6 o'clock the same morning. The funeral was preached in the Brethren church in Cerro Gordo by Eld. G. W. Cripe from Philpp. 1: 21. In their sad bereavement brother and sister Peterson have the heartfelt sympathy of all who know them.—*E. F. Wolfe, La Place, Ill.*

**Wolf Creek, Ohio.**—July 23, after services at the church, we went to the home of Michael Landes, who was sick. After a short service he was baptized and is since convalescent. Aug. 18 we met to consider the propriety of baptizing a young lady who was, to all appearances, near her end. She could speak only in a low whisper, and could not have her head raised off her pillow. She had nervous spells that seemed to make her unconscious and unaccountable. She requested to be baptized without delay. Learning that she was in her right mind we decided to proceed. She answered the questions by nods, and after an earnest prayer by our aged elder, Jacob Garber, who has baptized a score of invalids, she was placed on a large rocking-chair and carried into the basement and baptized by him. After she rested a little while she requested to be anointed with oil in the name of the Lord. To the surprise of all she is improving in health and is able to sit up every day. We held our quarterly council Aug. 31, and had to relieve one from the church. Considerable business was transacted harmoniously.—*John Calvin Bright.*

**Dayton, Ohio.**—One more was received by baptism Aug. 30, an aged brother who wishes an interest in your prayers.—*Elmer Wombold, Sept. 1.*

**Notice to Northeastern Ohio.**—Those who will attend the District Meeting Oct. 5 should arrive on the 4th, as those coming via Newark will arrive at Thornport at 11 A. M. and 7 P. M., our former notice being an error in point of time.—*Quincy Leckrone, Aug. 30.*

**Eaton Valley Church, Stafford County, Kans.**—This church met in quarterly council Saturday, Aug. 26, with Bro. John Wise presiding. The business passed off pleasantly. We decided to hold a love-feast this fall, Oct. 15. Our meetinghouse will be dedicated Oct. 21. We also expect to "hold a series of meetings, commencing the evening of Oct. 15. Bro. John Wise expects to conduct the meetings.—*Lovie J. Goodyear.*

**Southern Iowa.**—Our ministerial and District Meetings will be held in the South River church Oct. 19 and 20. Delegates from the east will come to Oacola the 18th at 12:27 P. M. Get off at the D. M. & K. O. Junction and take a freight at 1:15 P. M., which will stop at Watt's Crossing three-fourths of a mile from the meeting-house. Those from the west can make connection at the Junction for New Virginia at 8:20 A. M. A Communion meeting is appointed for Oct. 18 at the above church.—*W. W. Folger.*

**Tippecanoe Church, Ind.**—Bro. Lemuel Hillery commenced meetings at our church on Friday, the 25th, and continued over Sunday, both day and night. Saturday was our harvest meeting. The missionary cause was remembered and a contribution for that purpose taken. Sunday morning we had children's meeting, and the Chicago mission work was remembered by the Sunday-school and others, a contribution for that purpose being taken. May God bless the children and others who so liberally contributed.—*Daniel Roth enberger, North Webster, Ind., Aug. 30.*

**Honey Creek, Ind.**—Our harvest meeting was held Saturday. It was enjoyed by us all. A nice little sum was given for the good cause. We are so inclined to complain of hard times. I think if we would be more liberal with what little we have, in giving to the good work, the Lord would prosper us more in all things. We also had meeting at the old church yesterday after our love-feast. We are expecting to hold a series of meetings, if nothing prevents, at Middletown, conducted by Bro. Silas Hoover, and one at the old church in February, conducted by Bro. Lewis Teeter. May the good work go on! Bro. Walter Gustin is continuing the work at Anderson.—*Florida J. Eller Green, Aug. 28.*

**Yellow Creek, Elkhart Co., Ind.**—We had a soul-reviving harvest meeting Aug. 17. Bro. Peter Stackman preached to a large and attentive congregation to the edification of all present. At the close of the meeting a collection, amounting to \$17.10 was taken. At 2 P. M. we had an interesting children's meeting. The children were richly entertained by Bro. Wm. Buzzard, of Nappanee, followed by sister Boone, of Chicago, who was with us with eleven children that belong to her children's mission school in Chicago. May God bless the sister who is looking after the spiritual welfare of poor children in Chicago! May we all lend a helping hand! About nine dollars was raised to support the Children's Mission School. Sunday, Aug. 20, Bro. Stackman again preached for us from the text, "The half has never yet been told." The story of the Queen of Sheba caused many tears to flow. At 3 P. M. Bro. Prowant, of Dupont, Ohio, preached for us. Two were added to our little flock during the summer.—*Hiram Roose, Wakarusa, Ind., Aug. 24.*



**Waddam's Grove, Ill.**—There will be a series of meetings, to commence on the evening of Sept. 16 and continue until the 23th, in the Waddam's Grove church. Said meetings to be held at the Chelsea meetinghouse.—*W. K. Moore.*

**Parkersburg, Ill.**—The Big Creek church will hold their love-feast three and one-half miles northeast of Parkersburg, Richland County, Ill., Oct. 21, commencing at 11 A. M. Invitation is given to the brethren and sisters to be with us. By giving notice to the undersigned in due time conveyances will be furnished at Parkersburg, Ill.—*J. M. Forney, Sept. 4*

**Ozawie Church, Kans.**—Peace and harmony are still maintained among our members for which we try to thank the Lord daily. Two have recently been added to the church, a brother a few weeks ago; a sister came forward last night. A meeting was called this morning and a goodly number met at the river, where she was buried with Christ in baptism.—*J. A. Root.*

**Cresson, Tex.**—While waiting here for the train I thought of editors waiting for news, so they could interest their readers. Night before last I closed a meeting with the Live Oak church, Parker Co. We had good congregations. One young lady was baptized. I am now on my way to Erath County to visit some of the loved ones in Christ Jesus.—*Abe Molsbee, Nocona, Tex., Sept. 2.*

**Maxwell, Iowa.**—The quarterly council of the Indian Creek church was held Sept. 2. The church decided to try to have an evergreen Sunday school and reorganized for the winter, with G. W. Gibson as Superintendent and C. G. Reitz Assistant. S. B. Miller and G. W. Gibson are to represent the church at District Meeting. Begin at once to make your arrangements to attend the Ministerial Meeting at this place Oct. 12 and 13, and let us all try to make it one of interest and profit. You will be welcome and well provided for. Necessary announcements will be made later.—*G. W. Gibson, Sept. 4.*

**Bigdewey, Ind.**—Sept. 19 we expect to start to Merced, Cal., with the intention of making that our future home, if the climate agrees with us and we like the country. Three families are going from here. Five of us are members. There is no church of the Brethren at Merced yet; none nearer than three hundred and fifty miles, so far as we know. We want to try, by the help of the Lord, to build up one. One gentleman, Mr. Hoffman, of Merced, offers \$500 and land to build a meetinghouse on as soon as there are members enough to organize a church there. Ministering brethren, passing through there on the Southern Pacific Railroad, please stop off and hold some meetings for us. My address after Sept. 15 will be Merced, Merced Co., Cal.—*J. S. Brubaker.*

**Brummett's Creek Church, N. C.**—We commenced a series of meetings Aug. 12 and continued until the 20th, with increasing interest. As a result of the meeting nine were reclaimed and thirty-four received by baptism. The Lord be thanked. It seemed that both old and young were deeply interested and did all they could for the success of the meeting. The brethren and sisters at this place appear to be very greatly edified by the preaching and proceedings of the meeting. The meeting was conducted by our home ministers.—*J. W. Bradshaw, H. M. Griffith, S. M. Laughrum and A. M. Laughrum.* There was a call for preaching at a brother's house Aug. 27, and as a result two more were added to the church by baptism. May the Good Lord bless the good and prosperity of the church until there is none to advocate the cause of the wicked one.—*J. H. Peterson.*

**Unionville, Iowa.**—The meetings at this place are increasing in numbers and interest. Four precious souls have made the good choice by confession and baptism. Others are near the kingdom. If there is no providential interference I will be near Frederick, in Monroe County, Iowa, Sept. 9, to hold forth the Word of Life. I will probably remain there till their love-feast which is Sept. 22. May the Lord bless those that are in the church at work for the Master's cause, is my prayer.—*Jos. Holder, Sept. 2.*

**Renovo, Pa.**—Bro. J. M. Mohler came to us Aug. 22 and remained till the 29th. We had services every evening and three times on Sunday. He preached in all nine sermons, for which we were very grateful, as they seem like refreshing waters which only those can appreciate who are so isolated from all church privileges as we are. Our membership is small and there is not a very encouraging prospect of ever getting a church here; but God will overrule all for our good. We will do as well as we can.—*Barbara J. Long, Sept. 1.*

**Bolivar, Mo.**—Our love-feast, held Aug. 26, was a very quiet and enjoyable little meeting. Brethren Henry Tingley, from Cedar County, and J. K. Shively, from York County, Nebr., were the ministers from abroad. They ministered to our spiritual wants in an appreciated manner. Bro. Shively officiated. This was the second love-feast held by the Brethren in this church, and until last fall a large majority of the spectators had never seen the like, which is suggestive of the fact that the church is extending her borders and increasing her numbers. Is she also "growing in grace" and becoming stronger in influence? Are we all "contending for the faith once delivered to the saints," and making a sure march to the kingdom?—*Geo S. Wine.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**BIRDZELL—ANGLEMYRE.**—At the residence of the bride's parents, in the Silver Creek congregation, Kans., Aug. 27, 1893, Mr. George E. Birdzell and Miss Sarah E. Anglemyre. *WM B. SELL.*

**SHOWALTER—AUNGST.**—At East Petersburg, Pa., Aug. 22, 1893, by Eld. H. E. Light, of Mountville, Bro. David B. Showalter, of Grafton, Huntingdon Co., Pa., and sister Fannie S. Aungst, of East Petersburg, Lancaster Co., Pa. *H. E. LIGHT.*

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**BEERY.**—In the Bremen congregation, Bremen, Ohio, Aug. 29, 1893, Anna Adella, daughter of brother Noah and sister Sarah Beery, aged 7 months and 21 days. Funeral sermon by the writer. *QUINCY LECKRON.*

**TUTTLE.**—July 28, 1893, Ross J. Tuttle, son of Milo and Estella Tuttle, aged 11 months. Funeral discourse by Bro. Enos Fisher. Text, Matt. 24: 44. *S. A. BLESSING.*

**LISTER.**—In the Esterly church, Jennings, La., Aug. 29, 1893, of a complication of diseases, Bro. John Lister, aged 56 years, 4 months and 17 days. He was born in Yorkshire, England. He was among the firstfruits of the Louisiana mission. He and his faithful companion were baptized April 12, 1891. He was a man full of faith and good works. A few days before his death he received the anointing of James 5: 14. A wife and two daughters mourn his departure. Services from Rev. 14: 13 by the writer. *S. A. HONDERGER.*

**BESHORE.**—In the bounds of the Washington church, Washington Co., Kans., Aug. 31, 1893, Emma Beshore, aged 10 months and 4 days. Funeral services by the undersigned from Mark 10: 13, 14. *HUMPHREY TALHELM.*

**BRANCTT.**—In the Welsh Run church, Franklin Co., Pa., Aug. 24, 1893, sister Margaret Brantct, aged 78 years, 9 months and 26 days. Funeral services by Bro. D. Winger and D. M. Zuck from Heb. 11: 16. *ELIAS ZUCK.*

**MILLER.**—Near Broadway, Va., Aug. 19, 1893, Rawley D. Miller, aged 1 year, 9 months and 20 days. Funeral services at Linville Creek church by the Brethren. *D. HAYS.*

**YANT.**—In the bounds of the Huntington congregation, Ind., July 27, 1893, Mary Ann Yant, 1 month and 18 days. She was born in Ohio, June 9, 1839, and was married to Eli Yant, reaved companion, Feb. 27, 1859. To this union seven children. She, with her husband, was a member of the German Baptist church in 1880 and lived faithfully. Funeral services from Luke 8: 52 by J. H. Hays.

**GINGERICH.**—In the Monroe church, Mo., Aug. 31, 1893, Bro. Christian Gingerich, aged 23 days. His remains were laid in the B. at Oak Grove. Funeral services by the writer 14, "If a man die shall he live again?" *CRAIG.*

**DUNN.**—In the bounds of the Libertyville congregation, Iowa, July 1, 1893, sister Anne Dunn, James Dunn, aged 74 years. A mother in Israel. Funeral by Eld. Abram Wolf. *JAS.*

**PAULING.**—At her home, near Servia, Ind., of the Ogan's Creek church, Wabash Co., Ind., Margaret E. Pauling, aged 39 years and 14 days, born in Montgomery County, Ohio, in 1854, Horace G. Pauling Jan. 18, 1877, and became nine children. She united with the Germ. Brethren church in her single life. Her sickness dread disease, consumption. She remained last moments. She leaves a husband and eight children. *J.*

**PUCKETTE.**—Near Dawson, Greenbrier, May 30, 1893, grandma Sarah Puckette (nee E. of Virginia, aged about 100 years.

**DOLIN.**—In the same community, Aug. Mary M. Dolin, aged 81 years, 7 months and 21 days.

**WOULDRIDGE.**—In the same community, 1893, S. J. Wouldridge, aged 46 years, 10 months. He was a brother-in-law of the writer and dealt with him in the ministry in our neighborhood. He was a conscientiously devoted minister of the Baptist church. *A.*

**HERSHBERGER.**—In the Timber Ridge congregation, Va., Aug. 26, 1893, of heart drop, Hershberger, wife of Eld. I. A. B. Hershberger, and a few days. During the severe cold weather she contracted a cold, and, having been a rheumatism for years, she was soon stricken with five tapplings and much suffering she had to yield to the monster. She had been a faithful member of church for thirty-three years. In 1858 she married to I. A. B. Hershberger, and to this union eight children. She was buried in Timber Ridge church, Aug. 27. Bro. S. P. Beam improved the occasion, and said, "We have no abiding city here." *I. A. B. HERSHBERGER.*

**RARICH.**—Near Covington, Ohio, Ohio, Aug. 1, 1893, daughter of Harvey and Huld Shideler, Ind., aged 1 year and 10 months. Suddenly to this darling child while visiting her father by Jas. M. Neff from 1 Cor. 13: 12.

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Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance, Regeneration of the heart and mind, baptism by immersion, and the reception of the Holy Spirit, are the means of adoption into the household of the church militant.

It also maintains that Feet-washing, as taught in John 13: 1-17, and the command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and observed by the apostles and the early Christians, is a communion with the Communion, should be taken in the church, and in the close of the day.

That the Salvation of the Holy Kiss, or Kiss of Charity, is the duty of the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity, as taught in the New Testament, should be observed by the church.

That the Scriptural duty of Anointing the Sick with Oil, as taught in James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionaries, and to give to the Lord for the spread of the Gospel, and the conversion of sinners.

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## Announcements.

## LOVE-FEASTS.

Sept. 20, at 10 A. M., Spring River church, at C. Holderman's, 9 miles northeast of Carthage, Mo.  
Sept. 20 and 21, at 2:30 P. M., Fairview church, Garrett Co., Md.  
Sept. 20, at 2 P. M., Hill borough church, Ind.  
Sept. 30 and 31, at 2 P. M., Scott Valley church, 3 miles north and 1½ miles west of Westphalia, Kans.  
Sept. 21, at 10 A. M., North Manchester church, Ind.  
Sept. 22, at 2 P. M., Antioch church, Andrews, Huntington Co., Ind.  
Sept. 22, at 2 P. M., Milimine church, Platt Co., Ill.  
Sept. 22, at 3 P. M., Franklin church, Decatur Co., Iowa.  
Sept. 22, at 2 P. M., Cedar County church, Cedar Co., Iowa, west of Tipton.  
Sept. 23, at 2 P. M., Cedar church, 3 miles north of Mt. Jackson, Va.  
Sept. 23, at 2 P. M., Mount Pleasant meeting-house, Canton church, Stark Co., Ohio.  
Sept. 23, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.  
Sept. 23 and 24, at 2 P. M., Plymouth church, Plymouth Co., Iowa, at the new churchhouse, 1 mile north and ½ miles west of Kingsley.  
Sept. 23 and 24, Grundy County church, Iowa.  
Sept. 23 and 24, at 2 P. M., Arnold's Grove church, Carroll Co., Ill.  
Sept. 23, Round Mountain church, Ark.  
Sept. 23, Avery, Mo.  
Sept. 23, at 4 P. M., Summit church, Somerset Co., Pa.  
Sept. 23 and 24, at 10 A. M., Sunfield church, Eaton Co., Mich.  
Sept. 23, Camp Creek church, McDonough Co., Ill., 7 miles east of Colchester.  
Sept. 23, at 3 P. M., Blue Ridge church, Platt Co., Ill.  
Sept. 23, at 2 P. M., at the Oaks meetinghouse, 3 miles east of Summitville, Ind.  
Sept. 23, at 1:30 P. M., Sam's Creek, Md.  
Sept. 23, at 2 P. M., Pondie Valley church, Colo.  
Sept. 23 and 24, at 10 A. M., Bellevue church, Republic Co., Kans.  
Sept. 23 and 24, at 2 P. M., Walnut Valley church, 3½ miles east of Heater, Kans.  
Sept. 23 and 24, at 10 A. M., Eight Mile church, at Markle, Huntington Co., Ind.  
Sept. 23 and 24, at 2 P. M., Cottonwood church, 3½ miles east of Heater, Kans.  
Sept. 23 and 24, at 2 P. M., Sabetha church, Nemaha Co., Kans.  
Sept. 23, Maple Grove church, Kans.  
Sept. 23, Highland congregation, Frontier Co., Neb., at home of Marshall Colebank, 7 miles southwest of Farmington station.  
Sept. 23, at 10 A. M., Stone Lick church, Clermont Co., Ohio. A series of meetings one week before.  
Sept. 23, at 4 P. M., State Center church, Iowa.  
Sept. 23, Maple Grove church, Norton Co., Kans.  
Sept. 23, at 11 A. M., English River church, Keokuk Co., Iowa.  
Sept. 23, at 2 P. M., Berkeley church, in the Van Cleaveville meetinghouse, W. Va.  
Sept. 23, at 10 A. M., Nevada church, Vernon Co., Mo.  
Sept. 23 and 24, Coal Creek church, Ill. Will have one week's meeting before the feast, commencing Sept. 16.  
Sept. 23 and 24, at the Maple Spring church, German Settlement congregation, Eglin, W. Va.  
Sept. 23, at 10 A. M., Sand Ridge meetinghouse, Sugar Ridge church, Ohio.  
Sept. 23, at 4 P. M., Sigerville meetinghouse, Quenahong church, Somerset Co., Pa.  
Sept. 24, at 2:30 P. M., Cedar Grove, Va.  
Sept. 24, at 4 P. M., Walnut Grove, one mile from Johns-town, Pa.  
Sept. 24, Camp Creek church, Ind.  
Sept. 24, at 10 A. M., Bear Creek congregation, Portland, Ind.  
Sept. 24, at 10 A. M., West Nimishillen church, Starke Co., Ohio, at Pleasant Valley house.  
Sept. 27, at 4 P. M., Bremen church, Marshall Co., Ind.  
Sept. 27, at 10 A. M., Lick Creek church, 1 mile southwest of Bryan, Ohio.  
Sept. 27 and 28, at 2 P. M., Rock Creek church, Whiteside Co., Ill.  
Sept. 28, at 2 P. M., Santa Fe church, Ind., 6 miles south of Peru, Ind.  
Sept. 28, at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.  
Sept. 28, at 2 P. M., in the Santa Fe church, Miami Co., Ind.  
Sept. 28, South Bend church, Ind.  
Sept. 29, at 10 A. M., Upper Fall Creek church, Ind.  
Sept. 29 and 30, at 3 P. M., Libertyville church, Jefferson Co., Iowa.  
Sept. 29, Killbuck church, Ind.  
Sept. 29, Wade's Branch, Miami Co., Kans. Series of meetings commencing Sept. 23.  
Sept. 29, at 10 A. M., Grangeville, Newton Co., Mo.  
Sept. 30, Spring Creek church, Iowa.  
Sept. 30, St. Joseph, Mo.  
Sept. 30, at 2 P. M., La Porte church, La Porte, Ind.  
Sept. 30, Grenola church, Elk Co., Kans.  
Sept. 30, at 2 P. M., Greenstown church, Howard Co., Ind.  
Sept. 30, at 4 P. M., St. Joseph Valley, 3 miles north of South Bend, Ind.  
Sept. 30, Blue River Valley church, at Jesse Keller's, one fourth mile west of Octavia, Neb.  
Sept. 30 and Oct. 1, at 1 P. M., Waddam's Grove, Ill.  
Sept. 30, at 2 P. M., Walnut Levee church, Wells Co., Ind.  
Oct. 2, at 2 P. M., Owl Creek church, at Ankeny town, Knox Co., Ohio.  
Oct. 6, at 10 A. M., Sugar Creek, Whitley Co., Ind.  
Oct. 6, at 10:30 A. M., Missions church, Union Grove churchhouse, Delaware Co., Ind.  
Oct. 7 and 8, at 10 A. M., Burr Oak, Kans.  
Oct. 7 and 8, at 4 P. M., Greene church, Greene, Iowa.  
Oct. 7, at 10 A. M., Washington Creek church, Douglas Co., Kans.  
Oct. 7, at 3 P. M., in the New Hope church, Cherokee Co., Kans.  
Oct. 7, at 11 A. M., Brooklyn church, Iowa.

Oct. 11 and 12, at 2 P. M., Shannon, Ill. Meetings one week previous.  
Oct. 12 and 13, at 10 A. M., at Henry Tingley's, 2 miles north of Jerico, Mo.  
Oct. 13, Hutterite Creek church, Bond Co., Ill. Series of meetings immediately after.  
Oct. 14, at 2 P. M., Logan church, Logan Co., Iowa, 7½ miles west of Belknap.  
Oct. 14, at 10 A. M., Green Spring district, Seneca Co., Ohio.  
Oct. 14, at 4 P. M., Pleasant Grove church, Douglas Co., Kans.  
Oct. 14, at 10 A. M., Wichita, Kans.  
Oct. 14 and 15, at 10 A. M., Portage church, Ohio.  
Oct. 14, at 10 A. M., Valley church, Hawkins Co., Tenn.  
Oct. 14, at 10 A. M., south of Bates, Iowa. Series of meetings one week previous.  
Oct. 14, at 10 A. M., Pigeon Creek, Woodford Co., Ill.  
Oct. 14, Pokagon church, Cass Co., Mich.  
Oct. 14, at 2 P. M., Roann congregation, Wabash Co., Indiana.  
Oct. 14 and 15, at 10 A. M., Pine Creek, Ill.  
Oct. 14 and 15, Verdigris church, Lyon Co., Kans., at M. Quakenbush's.  
Oct. 14 and 15, at 4 P. M., Bethel church, Sawyer, Frank Co., Kans.  
Oct. 14 and 15, at 4 P. M., at residence of Solomon Ely, Cherokee church, 7½ miles S. E. of McCune, Kans.  
Oct. 14 and 15, at 10 A. M., Root River church, Miami Co., Iowa. Series of meetings to commence Oct. 5.  
Oct. 14 and 15, at 10 A. M., Saginaw church, Mich.  
Oct. 14 and 15, at 10 A. M., Woodland church, Astoria, Fulton Co., Ill.  
Oct. 17, at 5 P. M., Portage church, 8 miles northwest of South Bend, Ind.  
Oct. 18, at 5 P. M., Sugar Ridge church, Ohio.  
Oct. 18, Deep Water, Mo.  
Oct. 18, at 10 A. M., Beaver Creek, Washington Co., Md., at Long Meadow meetinghouse, 4 miles north of Hagerstown.  
Oct. 18 and 19, at 10 A. M., Upper Cumberland meetinghouse, Huntsdale, Pa.  
Oct. 19, at 10 A. M., Donnell's Creek church, Ohio, 1½ miles northwest of Springfield.  
Oct. 19, at 10:30 A. M., in the Four Mile congregation, at White Water house, near Connersville, Ind.  
Oct. 19 and 20, Dallas Center, Iowa.  
Oct. 19 and 20, at 2 P. M., Hill Valley church, Aughwick congregation, Pa.  
Oct. 19, at 10 A. M., Union City church, Randolph Co., Ind., 1½ miles north of city.  
Oct. 20, at 10 A. M., Buck Creek church, Henry Co., Ind.  
Oct. 20, at 4 P. M., Union church, Marshall Co., Ind., five miles west of Plymouth.  
Oct. 20 and 21, at 10 A. M., Ottawa church, Forest Park, Ottawa, Kans.  
Oct. 20 and 21, at 2 P. M., Springfield church, near Wawaka, Indiana.  
Oct. 20, at 2 P. M., Sugar Creek, Ill.  
Oct. 20 and 21, at 2 P. M., Free Spring house, in the Lost Creek church, Juniata Co., Pa.  
Oct. 20, at 11 A. M., South Beatrice church, Neb.  
Oct. 21, at 5 P. M., Berrien church, 4 miles northwest of Buchanan, Mich.  
Oct. 21 and 22, at 10 A. M., Seneca church, Ohio, 1½ miles north of Hillsville.  
Oct. 21, at 4 P. M., Lower Stillwater church, Montgomery Co., Ohio.  
Oct. 21, at 10 A. M., West Branch, Ogle Co., Ill.  
Oct. 21, at 10 A. M., in the Sugar Creek church, Adair Co., Ohio.  
Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.  
Oct. 21, Mill Creek church, Rockingham Co., Va.  
Oct. 21, at 11 A. M., St. Vrain church, Longmont, Colo.  
Oct. 21, at 10 A. M., Pleasant Valley, Elkhardt Co., Ind.  
Oct. 21, at 3:30 P. M., Covina, Cal.  
Oct. 21, at 2 P. M., Fredonia church, Wilson Co., Kans.  
Oct. 21, at 10 A. M., Landessville, Grant Co., Ind.  
Oct. 21, at Bethel church, Neb.  
Oct. 21, Greenwood church, Mo.  
Oct. 21, at 2 P. M., in the Log Creek congregation, Oak Grove meetinghouse, Polo, Mo.  
Oct. 21, at 4 P. M., Monticello, Ind.  
Oct. 21, at 4 P. M., at Carson Valley, in Duncansville congregation, Pa.  
Oct. 21 and 22, at 10 A. M., South Morrill church, Brown Co., Kans.  
Oct. 21 and 22, at 2 P. M., Dorrance church, Dorrance, Mo.  
Oct. 24, at 10 A. M., Mineral Creek church, 14 miles south of Warrensburg, Johnson Co., Mo.  
Oct. 21, at 10 A. M., in the Ozcelo congregation at the Oak Grove meetinghouse, St. Clair Co., Mo.  
Oct. 21, at 2 P. M., Kingman church, Kingman Co., Kans.  
Oct. 21 and 22, Welly churchhouse, 2 miles from Edgemont, Md.  
Oct. 21 and 22, at 2 P. M., Ames church, Ames, Iowa.  
Oct. 21, at 11 A. M., Blue River church, Chatham, Maine Co., Ohio.  
Oct. 22, at 4 P. M., Horner church, 5 miles from Johns-town, Pa.  
Oct. 24 and 25, at 10 A. M., Slaak meetinghouse, near Greencastle, Franklin Co., Pa.  
Oct. 25, Brick church, 5 miles northeast of Nappanee, Ind.  
Oct. 25, at 2 P. M., Bachelor Run church, Flory, Ind.  
Oct. 25, at 5 P. M., Roaring Springs, Pa.  
Oct. 26, at 2 P. M., Arcadia church, Hamilton Co., Ind.  
Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.  
Oct. 27, at 4 P. M., Pine Creek church, St. Joseph Co., Ind., 3 miles northwest of La Paz.  
Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.  
Oct. 28, County Line church, Pa.  
Oct. 28, at 2 P. M., County Line church, Allen Co., Ohio.  
Oct. 28, at 3 P. M., Monitor church, McPherson Co., Kans.  
Oct. 28, at 2 P. M., Ozarkie church, Kans.  
Oct. 28, at 10 A. M., Nettie Creek church, Hagerstown, Ind.  
Oct. 28 and 29, at 4 P. M., Independence, Kans.  
Oct. 28 and 29, at 10 A. M., Vermilion church, Kans.  
Oct. 28, at 2 P. M., Middle Fork church, Clinton Co., Ind.  
Oct. 28, at 4 P. M., Yellow Creek church, Bedford Co., Pa.  
Oct. 28, at 2 P. M., Lower Deer Creek church, Ind.  
Oct. 28 and 29, at 10 A. M., Hudson church, McLean Co., Ill.  
Nov. 17, at 4 P. M., Pleasant Hill, Ill.





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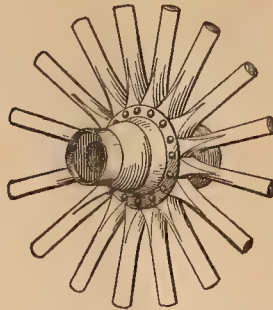
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### Announcements.

#### LOVE-FEASTS.

- Sept. 23, at 2 P. M., Mt. Vernon church, 5 miles north-east of Mt. Vernon, Ill.  
Sept. 24, Chicago, Ill. Place of meeting, 283 Hasting St.  
Sept. 29, at 4 P. M., Cokeville Branch, in old Methodist church, Blairville, Pa.  
Sept. 29, at 2 P. M., Mercer church, 7 miles west of Collins, at a small place called Murphyburg, Ohio.  
Sept. 30, at 2 P. M., Salamonie church, Huntingdon Co., Indiana, continuing over Sunday.  
Sept. 30, at 2 P. M., Ludlow church, Darke Co., Ohio.  
Sept. 30, Allison Prairie church, Lawrenceville, Ill.  
Oct. 6, at 10 A. M., Missisnewa church, Union Grove churchhouse, Delaware Co., Ind.  
Oct. 6, Black River church, VanBuren Co., Mich.  
Oct. 6, at 4 P. M., West Otter Creek church, Macoupin Co., Ill.  
Oct. 7, at 10 A. M., (East house), Thornapple church, Michigan.  
Oct. 7, at 4 P. M., Lamotte church, Crawford Co., Ill.  
Oct. 12 and 13, Woodland church, Fulton Co., Ill.  
Oct. 13, at 2 P. M., Newton church, at Sugar Grove house, Ohio.  
Oct. 13, at 4 P. M., Salem church, Starke Co., Ind., 2½ miles west of Burr Oak.  
Oct. 13, at 10 A. M., Eel River church, Kosciusko Co., Ind.  
Oct. 13, at 10 A. M., Prairie Creek church, Ind.  
Oct. 13 and 14, at 11 A. M., South Keokuk church, Iowa.  
Oct. 14, at 1:30 P. M., Locust Grove church, Frederick Co., Md.  
Oct. 14, at 4 P. M., Okaw church, Platt Co., Ill.  
Oct. 14, Hyndman, Bedford Co., Pa.  
Oct. 14, at 2 P. M., in the Ridge church, near Elmville, Highland Co., Ohio.  
Oct. 14, at 4 P. M., Appanoose church, Franklin Co., Kansas.  
Nov. 17, at 3 P. M., Martin Creek church, Wayne Co., Ill.  
Oct. 18, at 2 P. M., Brethren meetinghouse, 3 miles south of Jasper City, Ind.  
Oct. 19, at 4 P. M., Cedar Creek church, Anderson Co., Kans. Ministerial meeting on the day following.  
Oct. 19, at 2 P. M., Howard church, Ridgeway, Ind.  
Oct. 19, at 5 P. M., Chippewa church, Wayne Co., Ohio.  
Oct. 19, Wacanda congregation, Ray Co., Mo.  
Oct. 20, at 4 P. M., Walnut church, Marshall Co., Ind.  
Oct. 20, at 4 P. M., Kaskaskia church, Fayette Co., Ill., 10 miles southwest of Beecher City.  
Oct. 20, at 4 P. M., Stony Creek church, 4 miles east of Noblesville, Hamilton Co., Ind.  
Oct. 21, at 2 P. M., Chippewa Creek church, Mich.  
Oct. 21, at 4 P. M., James Creek church, Huntingdon Co., Pa.  
Oct. 21, at 2 P. M., Mt. Hope church, Okla. Ter.  
Oct. 21, at 2 P. M., Newton congregation, Harvey Co., Kans., 5 miles southwest of Newton.  
Oct. 21, Maple Valley church, 5 miles southwest of Aurelia, Cherokee Co., Iowa.  
Oct. 21 and 22, Herrington church, Delaven, Morris Co., Kansas.  
Oct. 21 and 22, at 2 P. M., Green Mountain church, Va.  
Oct. 21, Cromwell church, Ill. Meetings one week prior to the feast.  
Oct. 21, at 2 P. M., North Star, Darke Co., Ohio.  
Oct. 21, at 10 A. M., Pleasant Dale church, Adams Co., Indiana.  
Oct. 23 and 25, at 10 A. M., Shank meetinghouse, Black Creek congregation, Pa.  
Oct. 25, Clover Creek, Pa.  
Oct. 27, at 4 P. M., Woodbury, Bedford Co., Pa.  
Oct. 27, at 10 A. M., Panther Creek church, Woodford Co., Ill.  
Oct. 27, at 4 P. M., Solomon's Creek congregation, 2 miles northeast of Milford Jr., Elkhart Co., Ind.  
Oct. 28, at 4 P. M., in College Chapel, Mt. Morris, Ill.  
Oct. 28, at 2 P. M., Pleasant View church, near Booth, Reno Co., Kans.  
Oct. 28, at 4 P. M., Harrison County church, Ind.  
Oct. 28, at 2 P. M., Coon River church, near Panora, Iowa.  
Oct. 28 and 29, at 10 A. M., Fairview church, Wyandot Co., Ohio. A series of meetings the week before.  
Oct. 31, at 2 P. M., Buffalo Valley church, Union Co., Pa.  
Nov. 3, at 4 P. M., Forks of Creek (Snake Spring church), Bedford Co., Pa. A series of meetings to follow.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31. Old Series

Morris, Ill. and Huntingdon Pa September 26, 1893.

No. 38

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor  
And Business Manager of the Eastern House, 202  
Huntingdon, Pa.

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DR. BARRET, in his lecture on foreign missions, said that the bottom motive of the true missionary is not the love for souls, as so many aver, but that of duty, as obligated by the words "go ye." It is a desire to be obedient to the Divine Master that prompts every true Christian to work. It is our duty to obey independent of results. To enforce his position he said, "If a man was in a ship in the midst of the ocean and alone, and the Lord would command him there to preach the Gospel, it would be his duty to do it without questioning the why." While we admired his position on this one command we were made to wonder why obedience is not just as essential in all the other commands of the Master. In some things the greatest of men are very inconsistent.

THE season for holding our love-feasts is now here and as we think of them the thought comes to us, What will they be to us? Is it with desire that we come to the time, or does it come to us as the ordinary events of life? Everything hinges on the desire, and the desire must be for the communion with each other, in the very presence of Christ. It is Christ, as symbolized in the emblems of body and blood, that makes the occasion the Lord's Table to us. Unless we see Christ in these we can have no Lord's Table, because to us the Lord is not present. It is the spiritual discernment that makes the occasion life and peace to us. And that this life may come to us a preparation is necessary. Self-examination should commence now and be continued till the tangible arrival of the Divine Guest. "With desire have I desired to eat this passover with you," and we

should have the same desire to eat with him. To get the intended good out of these occasions we must labor and prepare so that through the literal we may reach the spiritual, and in this way enjoy the feast for the soul. There is danger of our eating and drinking condemnation to ourselves in not discerning the spiritual through the literal, and to avoid this we are exhorted to examination and preparation.

THERE are many thousands of people who virtually lose the best part of life by lying abed in the morning when they should be astir, enjoying and drinking in the early morning air, while the birds are giving forth their first songs of praise and the leaves and grass are dripping with the early dew. There is no hour of the day that gives so much invigoration and life as the one that precedes the rising sun. No matter how sweet it may be to sleep this hour away in blissful repose, it is a loss that but few are able to sustain. It was early in the morning, as the twilight streaked the heavens and outlined the Judean hills, that the Power of the resurrection came forth and left its benediction on the hour. Ever since then, it seems to us, there is a peculiar blessing on this time of the day that we lose unless we get out and breathe the life.

SUNDAY evening—two boys passing by—"Say, Joe, did you hear that they gave it out in prayer-meeting that I was to be taken in church to-day? Guess they haven't got me yet,—but it made me mad—have they taken you in yet?" "Yes," said the other boy. "How much are you to pay? Do you go to church?" Other boy, "No." "Neither do I, and I guess they had better not give out my name until they know that they've got me." These were converts of last winter, and such is the character of their religion at the end of the six months' probation! And there are scores of such everywhere—some are "taken in," others are not. Both, in many cases, are equally good and perhaps better say, bad. Next winter there will be plenty of material for a long and glorious revival again. For such conversions there never will be a lack of material. If not perpetual, they are at least annual for a while. Religion, so called, without a good, solid foundation, is at best, only a house on the sand.

### EXPLANATION.

A FEW brethren have asked the Advisory Committee to take under advisement our editorial on first page of GOSPEL MESSENGER No 45, of 1892. We had an interview with this Committee, and while they had no charges to prefer, they thought that several of the statements made were indefinite and they asked us to explain,

1. More fully whom we meant by the "Modern Johns."
2. The reference made to Alexander Mack.
3. Preaching exactly the same truth, etc.

As we have no desire, in any way, to say anything that may be misleading, we are always glad to make such explanations as will clearly set forth our views, as given in our editorials.

1 By "Modern Johns" we meant such brethren of our own ranks, who think more highly of themselves than they ought to think,—who know it all,—and who, when they meet some one who does not come up exactly to their standard of right, forbid them,—take umbrage,—"because they do not follow us." This does not have reference to the fundamental doctrines of the church, but has reference to such subjects as fairly admit of different opinions,—not the plan of salvation, but the means used to make it effective.

2 Our reference to Alexander Mack is in connection with the phrase used, "While the church is of high authority, the truth, which is the power of God unto salvation, is still higher. \* \* \* Such was the faith of Alexander Mack, etc."

By this we meant: He, at the time of his change, was a church member, but as that church did not accept, practically, the whole truth, he felt that the truth was higher authority than that of his church and because he did so, we have the Brethren church to-day. Just as soon as we, as a church, are ready to deny this basic truth, the world is ready for another Alexander Mack,—and so are we. From this position we cannot be moved. It is our rock.

3. This brings us to the third statement, and we conclude by saying that if a body of men and women would be placed in the same or similar circumstances, as were the originators of our church and pursue a similar course to the one they pursued, they would be as legally the church of Christ as we are. To deny this is to invalidate our own claims as being the church of Christ. Like causes, in connection with like circumstances, always did, and always will, produce like effects.

### THE DIFFERENCE.

Nor long since we were asked by a thoughtful sister wherein we, as a people, differ, practically, from other Christian people. At first we accepted it as one of the common-place questions that curious people are in the habit of asking, but when we saw that she was in good earnest about it we were put to thinking, and the more we thought about it the more we were impressed with the importance of it. We commenced looking about us. Do you know that we are all wonderfully liable to become rattled, and that in doing so we make our own horizon as well as our circumference? We build fences above us and around us, above which and beyond which we do not care to look. Within this radius we do our living and seeing, and it is only when we happen to get a glance beyond these boundaries that we get stirred up to a real sense of our littleness. This sister had been looking over the fence, and she saw a world of people there, actively and zealously engaged in hard work, trying to make the people better, and as she saw the labor and the effects of it, the question came to her, "Where

(Concluded on page 397.)







hibition everywhere. Expressions are those dispositions and are in the circle. They are in the prayer closet, in the room, the real, genuine, that feeds the heart body. Such devoted to a sod-house or dug-out. The great secret is in keeping there was no difficulty in love and affection the heart,—and what a speaketh and that

thought we repeat husbands, love your own bodies, and be

Duty in this relation, ened with clouds in the sunshine of love ways and be converted it, that the sun of in your homes with your children may

E LORD.

MSMAN.

o. 190, and then medly and see if we can g. "Nearer, my God, : 4, "And thou shalt e Lord."

spoke to the ancient ology for their mes- e Lord." Brother ESSENGER, is not this ough for us in this tion? It seems so to

riptural doctrine, is the prophets, "Thus saying, "As under-ethren"? This lat- d to me as if we felt d-given thought. It ologizing for our hon- o such expression in a humble boldness, as lare, "Thus saith the ion, "As understood ren." When the man asked who it was that "He that made me p thy bed, and walk." o who had made him

r, and more especially mean it all for good. ood article be written aded, "As understood ist brethren," what in your mind? If a by the Baptist writer, what thoughts would e the reader to judge ce their sentence with e would at once feel a caption. And possi- he is not ashamed of e begins with God's sig-

for our advocacy of Sword of the Spirit is Let it cut, not us. We

need not bandage the blade so as to mofify its execution The Author will take care of that. Thus saith the Lord, "My presence shall go with thee, and I will give thee rest." Ex 33: 14.

Lnmark, Ill.

### HOME RELIGION.

BY MARY V. HARSHBARGER.

HOME is the place where religion is planted and cultivated. By religion I do not mean prayer only; that, too, must be in the home daily; but if that is all, we have but little religion in our homes. We may dress plainly, preach a great deal, give much to the poor and do much good in many ways, but if we fail to have the religion that should exist in our homes, what a great blessing we do miss!

Our Bibles tell us that we should bear each other's burdens. How many homes do we find where this injunction is lost sight of! This is as much of a command as the requirement to wash one another's feet. I believe we may wash each other's feet and partake of the Lord's Supper all our lives, and if we do not have religion in our homes it will stand against us in the last day.

Mothers, train your little ones to be kind to each other. Did I say mothers? How can she do this alone! She can do only her part. If she has no help from her companion, how hard is the task! Her companion may have been reared in a home where the inmates cared little for each other. They were not taught to be kind and tender-hearted with each other and their precious mother.

How we do value a little sympathy, a little tear from one we love! A touch of the hand, a word from the heart will kindle our hope and drive away our sorrow.

"Then let us give them those speaking signs,  
Conveying our love to other minds  
Making sad hearts feel a friend is near  
To share, to comfort, encourage and cheer."

When brother gets his hand or foot hurt, do I teach my daughter to kindly bind up the wound with a heart full of sympathy for him? When sister has a load to carry, too heavy for her little body, do I teach my son to go to meet her, and ask to carry it for her? Do I teach him when he comes into the house to see if he can help his mother and sisters in their housework? Have we this religious principle planted in our homes, or do we go through our lives without caring for one another?

Think how many hearts will be made glad if you train your children to walk in love! And on the other hand, think how many hearts may be crushed by unkindness! How many untimely graves have been filled on account of unkind treatment! Oh, be kind at home, have religion at home, for indeed we know not how soon disease may take hold of our dearest ones and prey upon their precious bodies. Finally they must yield to the monster death, and the long, dark train of carriages will be at our front door to carry away that loving form. Then we will think, Have we been kind to this loved one? Have we done our Christian duty in our home? Perhaps, if we had made the burden lighter that dear one would be with us and this dark train would not be at our door. Oh, what crushing thoughts!

Indeed, life is the time to work. I knew a good wife (and how many have had their better feelings so brutally crushed until their physical strength gives way and they land in their graves) whose burden became too heavy. She was neglected. She was abused, and it is all over now. The husband weeps—too late, too late!

Christian parents, begin now to plant religion

at home for your sake, for the sake of your children, for the sake of other children, for the sake of other hearts that need sympathy, and for Jesus' sake.

Booth, Kans.

### ARE WE READY?

BY GERTRAUDE A. FLORY.

WHEN we meditate on the glorious coming of the Savior, the blessed millennial, the holy, happy home of endless joy, our hearts reach forward in unutterable longing. Then these questions arise: Are we ready for such blessedness? Can we welcome the glorified Redeemer to a sin-stricken world like this? Are we prepared to enter on the millennial reign? Can we lay down our armor willingly and go home while souls are perishing on every side?

In view of the lost millions, it seems that not one of the royal Christian followers can be spared from service, even when death makes an imperative call. The world is full of the unsaved; and their calls are strong and loud. "O may the sound be strong in our ears!" We need not go to heathen lands alone to find the heathen; many dwell in our own beloved country. There are Counties and Counties where the true ambassadors of Christ have never been with the blessed tidings; and there are thousands and thousands of souls, led by a light worse than darkness. How much better are they than heathen? "If the blind lead the blind they shall both fall into the ditch."

Looking over the dense wilderness of sin, yet to be lighted by the true Gospel, it seems that the few scattered lights can never penetrate the thick darkness. Yet, if each one were trimmed and burning brightly, in due time their united flame would shine from sea to sea and pole to pole. Before this glad day, are we ready for the coming of the Lord? Is the Lord ready to receive us home, till we have done all we can do in this great work? Day and night the cries of the lost and doomed are ringing in our ears.

Dear readers, if all these lost souls were your fathers and mothers, your sons and daughters, would you not run to their rescue? Would you not give your life, your ALL, if necessary, to snatch them from the burning? They are somebody's fathers, somebody's mothers, somebody's sons, somebody's daughters, and they are LOST! You did not lose them. Neither did the Savior lose the world, yet he died a most cruel death to redeem it. Oh, my dear readers, until we are willing to take up our cross and follow Jesus into the ends of the earth, to seek and save those who are lost, we are none of his; nor are we ready for his second appearing, without sin unto salvation. Will that day overtake us as a thief in the night, or will it find us watching and waiting?

La Porte, Ind.

### SECRET SOCIETIES.

BY JAS. A. SELL.

The following legal opinion of Judge White, who presided over the criminal court of Allegheny County, Pa., April 2, 1893, is a case in point for our Brethren against secret orders and labor unions. We are legally and morally right in our opposition to such orders, and we can afford to be outspoken against them.

The case referred to was conspiracy by the Builders' Exchange: "There have been some things developed during this trial that seem to me astonishing and which I regard as very pernicious in their tendency. One is that these Ger-

man bricklayers will not permit a man to learn the trade without their permission. Why, a bricklayer can't teach his own boy his trade without the consent of a lodge or a union! A poor boy who wants to learn the trade can't learn it unless he gets the sanction of a union. What is the object of all this? It is to prevent competition in the trade, prevent too many learning the trade and in that way perhaps affecting prices. If that is the object of it, it is exceedingly pernicious. If they would adopt rules as to the qualifications of an apprentice, as, for instance, that he should be a young man of moral character, that no man of an immoral character should be a member of their union; that any man that had acted dishonestly should not be permitted to join, or should be expelled—anything of that kind would be a wise regulation for the union. But to say that a young man should learn the trade except at the vote of a lodge or union is arbitrary, it is injurious to the public welfare and tyrannous in itself. The Builders' Exchange, or Bricklayers' union, or any other organization that undertakes arbitrarily to say that no man shall come in without their consent, or no man shall follow a vocation or trade or business without their consent, is absolute tyranny and against public policy. Competition in the world is necessary for the public welfare, and all combinations or arrangements that indirectly are intended to control prices, to limit men in certain trades or business, to get monopoly, either of the trade of building, contracting or laying brick—all such combinations are unlawful and injurious to society.

"Now I was surprised at the part of the evidence here to-day. Friday there was some evidence that the stone dealers in Cleveland would not sell to a certain man in this County. The explanation given here to-day is that the stone contractors of the County had an agreement with the stone dealers in Cleveland not to sell to any man except a member of their union or to a bona fide contractor. If there is such a contract as that it is a conspiracy, and the parties should be brought before the courts to break up such an arrangement. Any such arrangement as that is pernicious and against public policy. A little stone contractor, a stone mason, in this County, has just as much right, morally and legally, to go to Cleveland and buy from a stone man there as the biggest contractor in Allegheny County. And the sooner that these men are taught to know that such combinations and arrangements are against public policy and unlawful, the better for them. The purpose of this is to get a monopoly of business and everything of that kind is wrong."

### "AMBASSADORS FOR CHRIST."

BY C. H. BALDHAUGH.

To Bro. Adam J. Shope:—

I HAVE not forgotten my promise. Much less has Jesus. My ability is small and my wisdom shallow, so that my promises may be more prompted by affection and will, than discretion and power to execute. But "all the promises of God in him are yea, and in him Amen." 2 Cor. 1: 20. He promises not only faithfully, but with infinite knowledge of all that it involves both for giver and recipient.

God has given me the "pen of a ready writer," while he has made you a verbal message-bearer in his kingdom. Our modes of testimony differ, but not our testimony. "We are ambassadors for Christ," and this is the message which we have heard from him, and declare unto others, "that God is light, and in him is no darkness at all." 2 Cor. 6: 20; 1 John 1: 5. Those that proclaim



this light, must be light. "If we walk in the light as he is in the light," then are we blood-washed into Christ's own whiteness, and qualified to be the God-enshrining Lucifers of the world. "If the blind lead the blind, both shall fall into the ditch." Jesus claims to be "the true Light which lighteth every man that cometh into the world." John 1: 4, 9. Of all his true disciples it is said, "Ye are all the children of light, and the children of the day." 1 Thess. 5: 5.

The ambassador of Christ, then, must be a Christophorus, one who is "in Christ's stead," a faithful, living, shining photograph of him who is "holy, harmless, undefiled, separate from sinners." Heb. 7: 26. Paul was not only a model Christian but a model minister. His divine consciousness was so pronounced that he did not hesitate to say, "Be ye followers of me, even as I also am of of Christ." 1 Cor. 11: 1. Gamaliel was forgotten in the utter domination of the indwelling Christ. Forgotten, not obliterated, for the Holy Ghost ignores not our intellectual culture. In "the hope of glory," originated and sustained by the imminence of Christ, "he warned every man, and taught every man, in all wisdom; that he might present every man perfect in Christ Jesus." To this end he "labored, striving according to his working, which worked in him mightily." Col. 1: 28, 29. What he thought of himself in his exalted position and function, and of his fellow-laborers, is declared with emphasis in 2 Cor. 4: 5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Here he verifies the "pattern" which was foreseen before his vocation was assigned him. 1 Tim. 1: 16. "Your servants for Jesus' sake." Alas! how often we see the reverse in learning, speech, and tone. Christ became the servant of servants. From the truth he never swerved, nor from the cross. The highest glory of Jesus is that he reigned by serving. Few of us know this secret. How to enter larger life by death we understand not. The doctrine of John 12: 24, 25, may be accepted, while the blessed pain of realization we shun. To get God's sweet out of the world's bitter is the glorious mystery of a genuine Christian life. Self-seeking and self-exaltation are of the devil. Nothing is more distinctive of the ministry of the cross than 2 Cor. 3: 5.

The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." Matt. 10: 45. See how closely Paul treads in the footsteps of the Great Exemplar: "being affectionately desirous of you, we are willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." 1 Thess. 2: 8. Surely there is "a savor of life unto life" to all who will accept it, "Unto God he was a sweet savour of Christ," whether his hearers were saved or perished. 2 Cor. 2: 15, 16. The Christ-called, Holy Ghost-sealed ambassador "always triumphs in Christ, and manifests the savor of his knowledge in every place." 2 Cor. 2: 14. How real and how blessed the identification of the Master and disciple as presented in the ravishing phraseology of Eph. 5: 2, "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." How vividly this brings back the words already quoted, "Ourselves your servants for Jesus' sake." Any ministry, no matter how learned and eloquent, which exalts self above Christ, is treachery to the Redeemer, and damnation to the false apostle.

"The servant is not greater than his Lord." "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but

made himself of no reputation, and took upon him the form of a servant." Philpp. 2: 5-7. "This mind" is the substance and sum of the Christian religion, and the authority and power of the Christian ministry. "Without him we can do nothing." John 15: 5. "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3: 20.

"Unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1: 24. What grandeur and pathos this puts into 2 Tim. 3: 17, "That the man of God may be perfect, thoroughly furnished unto all good works." How blind and ignorant and impotent we are when we stand alone: like a leaf in a cyclone. But "mighty through God to the pulling down of strongholds," because "the weapons of our warfare" have been tempered and burned in the fire of Calvary. 2 Cor. 10: 4. "The fire shall try every man's work of what sort it is." 1 Cor. 3: 13.

The more we are like God—and this is the object and issue of the incarnation—the more will we feel and act according to Matt. 20: 27, and Mark 9: 35. If the word "know" in 2 Cor. 8: 9, is an irresistible fact of our consciousness, our whole life will testify to the sublime reality of Gal. 6: 14, and 2 Cor. 12: 9, 10. "Your servant for Jesus' sake," will be the highest honor, the profoundest joy, the supreme glory, of the ambassador of Christ. The "ought" of Christ is no less the ought of the Christian. Luke 24: 26.

Nothing can express the love of God like Christ crucified. "Behold what manner of Love." "So." "SO." John 3: 16. The awful mysteries of Deity are hidden in these two letters. Through all eternity their heights cannot be scaled, their depths cannot be fathomed, their length and breadth cannot be measured. All that we know or can imagine is, that "God so loved the world, that he gave his only begotten Son." "Christ was made in the likeness of men, in the likeness of sinful flesh"—and "humbled himself, and became obedient unto death, even the death of the cross." Philpp. 2: 7, 8, and Rom. 8: 3. This is the "pattern in the mount," in accordance with which the ambassador is to pursue his work in consummating the purpose of God in Eph. 2: 21, 22.

Such is the message, and such the messenger. "Ourselves your servants for Jesus' sake." "I determined to know nothing among you, save Jesus Christ and him crucified." 1 Cor. 2: 2. "All other preaching is "vanity of vanities, and vexation of spirit." Thousands of fascinating orators occupy the pulpits of Christendom to-day, who know Christ only as they know Cæsar, and Socrates, and Plato, and Seneca, and Augustine, and Luther.

If you would win souls and save yourself, preach Christ, the crucified. He is a Savior indeed, and worthy of the "name which is above every Name." Philpp. 2: 9, 10, 11. Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12: 3. "In him are hid all the treasures of wisdom and knowledge." Col. 2: 3. No danger of exhausting your theme. When Col. 2: 9 is emptied of all its wealth of grace and mystery and power and joy, then the minister of Jesus may subside into eternal silence. Till then, testify boldly and patiently and affectionately of a Redeemer which is abundantly equal to Heb. 7: 25, and Jude 24. Let the chief of sinners know that he is verily included in 1 Tim. 1: 15, and that no blackness of character nor meanness of conduct will repel the Holy Ghost from officiating in the fullness and blessedness of John 16: 14.

Here is a text for the loftiest saint or the lowliest sinner. Let the stumbling disciple find hope

in "the seventy times seven" of the compassion of Jehovah-Jesus, Christ, which means God himself dying in our sin and human agonies for every sinner.

The messenger may be an illiterate or a heavy-tongued farmer, or mechanic, or sage is the Gospel of Christ, "the power unto salvation to every one that believeth." 1: 16.

Your trust is the highest that God and your responsibility correspond. 20: 24 be the holy crown on your priestly then will 2 Tim. 2: 15 be your divinity.

#### LAFAYETTE'S PROPHECY

BY JULIA W. DE WITT.

"If the liberties of the American people ever destroyed, they will fall by the hands of the Romish clergy." These prophetic utterances by General Lafayette who, a Romanist by birth and education, professed for our country and its institutions by his faith in, its civil and religious liberties.

It is our boast, as a nation, that the Constitution of the United States guarantees every one of its citizens, and yet, so ago, we witnessed the arrival of a papal nuncio, not only invested with supreme power, but Pope has caused to be published throughout the entire land that this pontiff has power to annul any sentence he may see fit upon any citizen, "notwithstanding Constitutions, Ordinances, or any other to the contrary." We might lay the flattering unction that there were doubts in regard to the power of the Pope did we not recall the proceedings of his predecessor, describing "the absurd and erroneous doctrines in defense of liberalism," as "pests of all others most pernicious to the state," and the still more pointed rebuke of one of his bishops that "religion is merely endured until the opposite cause into effect without peril to the Catholics."

Page after page of similar utterances are quoted, but a single glance at the civil history of the dark ages will show how that knowledge was power, Rome kept within her grasp by preventing its diffusion, used the ignorance and superstition of the people to advance interests and wealth in which tyranny was promoted by the inquisition form too dark a page of American history to close their eyes to the principles of which this was the logical result, but with prosperity we have become indolent, and it is easier to drift with the current than to stem it.

The enthronement of Satolli at Vatican with all the pomp and parade of power rather than detracted from the fascinations of a gay capitol. The pontiff, with his robes of purple and crimson, and flanked by diamonds are central figures at luxurious and gorgeous assemblies, and the admiring multitude take little thought of how the gems were obtained or who supports this regal magnificence, so the pageant moves on while republicanism and liberty slowly but surely sink into a grave, as the French warrior predicted long ago.

When hope was dying within us during the late Civil War, the busy brain of our Old Chief was planning the most masterly strategy the world has ever known, and when we were attacked unitedly at all points, the protracted conflict was at hand.



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If we glance for a moment at the North, West, South and East of our land, we may gain some idea of the progress of that hierarchy which is so rapidly massing its forces of wealth and learning at Washington. Last summer I visited some of the numerous convents and Roman Catholic schools that have sprung up all along our side of the St. Lawrence River, and was invited to join a pilgrimage to the famous church of St. Ann de Beaupre. As the pilgrimage was composed of between five and six hundred pilgrims, and was only one of the many that were following each other in quick succession, I was curious to know the number of visitors to this shrine, and learned that from forty to sixty thousand pilgrims came annually to this church, and that most of them were from our Counties bordering on the St. Lawrence and from New England.

To meet the increase of immigration in the West, Rome has planted new missions throughout our borders, and Miss Drexel's millions and the labors of the self-sacrificing women she has gathered around her, are extending from the Indians to representatives of all nationalities who are sought and welcomed into the church of which she is a devoted member.

Descendants of the French and Creole families of the South are developing characteristics similar to those of Miss Drexel's, and devoting their time and talents to aiding the work that is being so rigorously pushed among both the freedmen and poor whites of that part of our country.

Turning from these pictures to sturdy, Puritan New England, we learn from one of her sons of the vigilance with which Rome watches the increase of her industries, and how, as if by magic, her churches and cathedrals spring up in proximity to the mills and manufactories, with doors open to receive both employer and employee.

Rome and her children are working patiently and persistently for the promotion of the papal power. Are those of us, who profess to be followers of Christ, working as faithfully to lead souls into the liberty wherewith Christ makes them free? In the light of his example, our duty is a plain one, for he sent his disciples "into every city and place whither he himself would come." No one was too poor, too low or too degraded to have a part in his ministry, and the words he uttered come to us in tones in which command and compassion are mingled,—"Lift up your eyes and look on the fields; for they are white already to harvest."

#### DISBAND THE CHOIRS.

In the *Musical Messenger* Bro. Wm. Beery has this sensible thing to say:

What do I mean? I mean that if you want good congregational singing disband your choir and let the congregation do the singing. In order that there may be congregational singing the congregation must sing, and I dare say that there are comparatively few churches where there is good congregational singing led by choirs. This need not be so, but thus it has been, is now, and, judging from present tendencies, always will be.

It is not my purpose to discuss this subject at length at present, but I shall simply assign a few reasons for believing that the breaking up of the choirs, in the majority of instances, would not only be a long stride toward bringing about better congregational singing, but that peace would reign more supremely in the churches.

1. Human nature seems to be such that when a select number of persons are set apart to do the singing, or the principal part of it, the rest are soon willing to let these selected ones do it all. They get the idea that the choir is there to do the singing, and that others are hardly expected to sing. Neither does it better things much to

inform the congregation that the object of the choir is to lead the congregation. The choir is the choir and the congregation the audience, and the audience will listen.

2. The tendency is, on the part of a chosen choir, to sing more to be heard than to render praise to God. Congregational singing, pure and simple, avoids this.

3. The disbanding of the choirs would prevent choir quarrels, misunderstandings between choir and pastor, or music committee, dissatisfaction growing out of preferments in the selection of choir members, and save some other troubles which grow out of the relation of the choir to the church.

4. My experience and observations have brought me to the conclusion that where one person leads the singing, and the singers are seated in the audience, and everybody feels that he has as much of a part to perform in the song worship as any other body, there is congregational singing.

5. Some of the leading churches in the cities have no choirs, but precentors and congregational singing.

6. The singing is a part of the service in which all can unite, and all ought to be regarded as being on an equal footing in this matter. If some have better voices than others and can sing better, that is no reason why they should be seated in a special corner to make an exhibition of themselves. Let them get right among the weaker ones and help them along.

#### THE DIFFERENCE.

(Continued from first page.)

the difference, or what do we do more than others?"

Now we are a people who preach a "doing" religion and it is right because a religion that has no "doing" in it is not worth much to anybody.

As we thought of the question asked by the sister, we came to this conclusion: Our idea of "doing" religion is right, but we may entertain wrong ideas as to the kind of doing. We may make our summation of doing in observing what we generally term the commandments of Jesus and base our hopes on obedience. This is right as far as it goes, but these are only the things that are not to be left undone. They form the passive rather than the active part of religion.

Because we observe feet-washing, the Lord's Supper, plainness of apparel, etc., is not a sufficient evidence that we are living Christians. These things are essential to our being children, but they are no part of our work as children. A father may have a houseful of children, who are willing to board and sleep in his house and to be supplied with clothes from his bounty or wardrobe, but unless they are willing to work, and thus give value for some of these privileges, they are not very profitable children. Do not some of us belong to this class of children?

Let us look at the matter a little and see just what we are doing in the Master's vineyard in making the world better. What are we doing more than others? To work means to do something, and this something must be of use. The Master never said a word or did an act without throwing a blessing into some other life. We are so made, so constituted, that we are dependent upon each other, and to hermitize our lives is a sin against our being and the God that made us. A selfish life is no life at all. We live only as we live in the lives of others.

Some of us have not yet learned what Christianity is. Our religion all has reference to our-

selves. We forget that we are to be lights to the world. And why should we shine? To make ourselves pretty and let other people admire our beauty? To shine is to do as the Master did, and that was "going about doing good."

As we look over the whole schedule, true Christianity is a line of work away from ourselves towards others. Christ always said, "Follow me and to apply this wholly to the commands and ordinances of the church is a misnomer. To a rich young man it was not, "Keep the ordinances of my house," but "Go, sell what thou hast, distribute to the poor,—and follow me." This is the whole creed in a few words. It was as literal as it was possible for a transaction to be. First, good to others as a personality; do it with that which he already had. And, second, follow Christ in his doing good, that he might learn to do more good.

We all preach that we are to learn of Christ, but we don't seem to understand what we are to learn. There are two sides to Christianity. There is one that of worship. This is very essential because it prepares us for the other. The other is work. The worship some of us do fairly well, but it is cheap; it doesn't cost much sacrifice. It is the "bigger" side of our religion. When we give is largely lip service, and the balance is asking and receiving. The work side is the more important side, because it is the side that practically touches the lives of others. It is the "do" part. This "go" means everywhere,—go and do good to the lives of others, physically and spiritually.

As we look around us, we see efforts being made in this direction everywhere. Provisions are being made for the bettering of all classes from the unfortunate infant up to the aged and confirmed drunkard and criminal. The long arm and broad hand of benevolence is reaching out everywhere and good is being done wherever it is found. Men and women are taking their lives in their own hands and going to heathen lands to carry to the Lord's benighted children the messages of peace and life. Is not this work? And how much of it are we doing? This is the question that was burning in the soul of our sister when she asked wherein we, as a people, differed from others.

We think the thought with her was, "If others are doing all this good in the world, ought we not to do much more?" And so it has, after some thought, come to us,—and so we feel about it now. We, after all our boasting about doing, are wonderfully short on the work side of our religion. We have been fishing too much on the side of "stay-at-home-do-nothing," and because of this our catch has been small. It seems to us that the Master is now saying: "Brethren, cast your net on the other side." Will we not try it and give ourselves a chance? It seems to us that we, as a church, ought to make a better showing than we do. It is not because there is nothing to do, and no souls to save, but because we are not utilizing our forces and doing what we could.

This is an interesting line of thought and we hope that others may take it up and do some thinking as well as doing in the same direction. If the saving of the world depends on the church of Christ, and the good Father is pleased to recognize us as that church, it is time, that we, to a greater degree, feel the importance of our position and fill it more fully to the saving of the world and the glory of his name.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2

"Every man as he purpoeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9:7

### NOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purpoeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—1 Cor. 3:12

### Organization of Missionary Committee.

DANIEL VANHIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
W. B. ROYER, Secretary,	Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. MOYER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio

1. All donations intended for Missionary Work should be sent to GEORGE B. ROYER, Mt. Morris, Ill.

2. All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

3. Money may be sent by Money Order, Registered Letter, or Drafts on Post Office or Chicago. Do not send personal checks, or drafts on father towns, as it costs 25 cents to collect them.

4. Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

5. Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

If the telegraphic reports from Egypt have any basis, we may expect extraordinary discoveries to be made in Alexandria, where it is said the graves have been found of the Ptolemies. With them are rich golden objects and writings. Egypt is a wonderful country to preserve the bodies of its dead. Only a few years ago there were found the graves of the most famous kings of old Egypt, and now we have Alexander and Cleopatra. And another report is of the discovery of the grave and skull of Sophocles. So says the *Independent*.

Mrs. SATOLLI's visit in New York ended Aug. 21, and his departure was the signal for a renewal of attacks upon him, especially in connection with his relations with Dr. McGlynn, Father Dacey and Dr. Burtzell. From this city he went to Cincinnati, where he was welcomed by a large body of citizens, headed by Archbishop Elder. In response to an address he urged them to be true to America and conform their Catholicism to the spirit of liberty. It is stated that the Pope has sent another letter to Archbishop Satolli, warmly approving of his course. This conforming of Catholicism to the spirit of American liberty is what is so greatly agitating Catholic ranks just now. But as Mr. Satolli stands in America next to the Pope, his influence in this respect may have a good effect.

SATIRE is not an approved weapon of the clergyman, and few "of the cloth" have used it without finding it double-edged. This is being the experience of a preacher of Noblesville, Ind., who said in the course of a sermon recently: "God made the earth in six days and then he rested; then he made man and rested again; then he made woman, and—" The pastor added smilingly as he said it,—"Since that time neither God nor man has had a rest." When it is considered that the greater part of the moral and much of the material support of the churches comes from women, the injudiciousness of the quip will be appreciated. It is more than probable that the preacher will be forced to resign, and in any event his church has suffered because of an utterance that was caustic without being either original, reverent or justifiable. A minister who thus undertakes to lower the sacred services of God,

and within the pulpit, is unworthy a place among Christian ministers. We do hope that none of our ministers will fall into such an irreverent habit.

On the right bank of the river Richelieu, about forty-five miles northeast of Montreal, Canada, is the town of Sorel, the population of which—about 5,000—is very largely made up of Roman Catholic French Canadians. Last May some Baptist missionaries commenced mission work in the place, which resulted in the conversion of nine persons,—four men and five women,—who were baptized in July. That seemed to stir the hostility of the priests, and a series of persecutions was commenced, with the hope of driving the missionaries and their converts out of the place. The latest move has been the prosecution of one of the latter for disturbing the peace by causing useless and illegal discussions on religious subjects. The fact seems to be that the mob would follow this man around, force a question upon him, refuse to allow him to withdraw, and then pursue him with every kind of opprobrium. Riots are made, too, upon the houses and gardens of the converts. The accused man could get no lawyer to defend him, and in general the public authorities seem to be at the beck of the priests. Meanwhile the meetings in the hall continue to be very fully attended and interest in the evangelical work is increasing. This is the old spirit of Catholicism, and shows what they would do elsewhere had they the power.

### FORTY YEARS AMONG THE ZULUS.

[The following long, but exceedingly interesting article concerning missionary work in Africa and the missionaries' life and hardships, we clip from the *Christian Herald*. Just now, when so many of our people are interested in foreign missionary work, and are wondering how that line of work must be conducted, it may be profitable for them to learn how other denominations have to do, and what privations their missionaries must endure. We bespeak for the article a careful reading despite its great length.—Ed.]

ONE Sunday morning in a church in Central Massachusetts a congregation was assembled for worship. It was in one of those disagreeable intervals in church life when the pulpit was vacant. The church was a prosperous and thriving one and the prayer was going up at the church meetings that God would send a man after his own heart to minister to them. No regular candidate for the pulpit was before the church and on this Sunday morning the congregation knew that the services would be conducted by a student from the Theological Institute at East Windsor Hill, Conn. There was the usual apathy which a congregation feels when the preacher is "only a student;" but on this occasion the indifference vanished before the student had spoken many words. It gave place to keen interest; for the student was a scholarly man, tremendously in earnest and gifted with rare eloquence. The sermon moved the people as they had not been moved for a long time past and they hung breathlessly on the glowing words. In the interval between services the news of the eloquent young man spread through the town and the second service was crowded. There was no hesitation in that church. A meeting of the members was called and a resolution was voted unanimously to send an invitation to the preacher, Mr. Josiah Tyler, to become the pastor of the church. The invitation was a surprise to the young preacher and the result was a surprise to the church. Mr. Tyler was naturally gratified by the unexpected offer, but declared himself unable to accept it for the strange reason that he had decided to go to Africa to preach to the Zulus.

To the church the decision seemed to involve a waste of good material; to the young preacher it might have seemed a wanton sacrifice of the good

of life. On the one side were comfort, society, the advantages of civilization, secured income; on the other were health, repulsive surroundings and poverty from the men he proposed to his choice was already made and the of ease and personal advancement did him. The people, who would have voted his life to preaching to them, had Gospel; those men in far distant Africa heard the life-giving story of the Olonged to tell it to them. Love for profound conviction of the blessings of bringing to them filled his mind, included every other consideration. A later, with the noble-hearted lady who came his wife, and who fully shared his aim for a missionary life, he was on his field of labor in South Africa. So the glory and grandeur of the way of chosen came to the heart of the self-dedicated missionary in the summer of that same year was at the house of good old Dr. Phillips. The veteran missionary gave an American brother cordial welcome. His heart to see a young and vigorous man to take up the work that his aged frame no longer perform. "This is your room, Dr. Phillip, opening the door of a study chamber; "it may interest you to know various times it has been occupied by Kemp, by Robert Moffat and by Davidson." The names of the famous he his ears like martial music. He was a soldier, engaged in the same enterprise, the same Master. Even to come into contact with them as the four walls involved, was like the conferring of ability and gave him new inspiration. A brief stay with the saintly Dr. Phillips again on board ship on the way to the port of Natal on the southeastern coast of Africa. Here he was welcomed by Lindley, to whose appeal for help Mr. Tyler gave the personal response. The next day a journey was to Anzobote, where Dr. Tyler was laboring. It was performed in the cool wagon which was the ordinary mode of travel. In the great lumbering vehicle, with hill and dale by twelve oxen, which could speak nothing but Zulu, Mr. Tyler began to realize something of the life to lead for the next forty years. The Adams rejoicing in a period of religious after a long time of arduous labor. He had he spent in patient, earnest toil, soul was won from heathenism, but no of discouragement was past and manning to inquire after the white man's young missionaries rejoiced with the gently studied their methods. Here began the study of the Zulu language to grow so familiar to them, that at times Tyler often finds himself unconsciously Zulu ejaculations and even thinking in Zulu. There was then no grammar or dictionary all the instruction they had in the field was therefore oral. It was a mere framework of some familiar words with the principles of derivation and that they could acquire from their during their short stay. The real knowledge it they were to pick up on their field singularly beautiful language, not in its abundant use of the vowels, Mr. Tyler considers it, after using it continuously years. It is, he says, very regular but poverty-stricken in words that convey ideas. Its chief peculiarity is its "clumsiness." He thinks the Zulus acquired from



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with the Hottentots. The similarity in the sound of some words of very distinct meanings has often led to ludicrous blunders.

Mr. Tyler tells the story of a missionary who was so eager to preach that he could not wait for a perfect knowledge of the language and began his sermon by asking, as he supposed, for the attention of his hearers. The proper Zulu word to use for the purpose was *Lalelani*, but the preacher said *Lalani nonke*, which means "Now all go to sleep." A more serious blunder, if the direction had been obeyed, was made by a missionary's wife. She bade a young man who was helping at the mission house kill two ducks and she should have used the word *amadada*, but instead, she used the word *amadoda*. Her helper looked at her in amazement, for unconsciously she had bidden him go and kill, not two ducks, but two men. It is evident, therefore, that Zulu is not a tongue to be used carelessly.

Leaving Mrs. Tyler behind for a few weeks, Mr. Tyler again entered the bullock wagon and proceeded a three days' journey northward to Esidumbini, a beautiful valley fifty miles north of Durban. At the close of the third day, the end of the high table land was reached and from its edge a dense thicket, like a jungle, sloped to a river glistening far away in the distance. There elephants, lions, leopards, buffaloes and hyenas held undisputed sway. On the other side was a wide and fertile valley, dotted as far as eye could reach with the kraals of the Zulus. Pointing to it, Mr. Lindley, who accompanied the new missionary, said: "Brother Tyler, that valley is to be your home: let us take possession of it in the name of King Immanuel." The two men knelt on the ground beside the wagon and prayed. Mr. Lindley besought for his young brother the two blessings of untiring patience and unwavering faith. Many years afterward, Mr. Tyler, recalling that prayer, perceived how clearly his comrade understood the qualities which would be most needed in the work.

A site for the new mission house was chosen on the rising ground, the plan marked out and then Mr. Lindley having introduced the newcomer to the chief man of the valley, returned to his distant home in Durban, leaving Mr. Tyler to his own resources. His first business was to secure a shelter until his own home was built. He therefore applied at the nearest kraal and was permitted by its owner to occupy one of its huts. A Zulu kraal is a circle of huts arranged around a palisade, or thorn fence, inside which, cattle, cereals and stores are kept. A king's kraal sometimes has as many as two hundred huts for the accommodation of his soldiers.

The private kraals generally consist of only as many huts as the owner has wives and children. The way the huts are made is to fix long, tapering poles in the ground in a circle and bend the ends over toward the center and tie them together with wild vines. Two or three poles are then laid underneath horizontally to support the roof, which is composed of long grass, secured by long lithe twigs after the manner of a thatch. The hut then resembles a gigantic bee-hive. The doorway is only two feet high and about three feet wide, so it is necessary to enter on the hands and knees. The floor is made of a glutinous earth, pounded hard and rubbed smooth with stones. It is the pride of a Zulu matron to have the floor of her hut so polished that it would serve as a mirror. In the center is a saucer-like indentation, surrounded with a ring about six inches high. This is the fireplace and around it the inmates of the hut sit in the evening talking, smoking or singing until bedtime, when they unroll their mats and sleep with their feet to the fire.

Mr. Tyler lived six weeks in one of these kraals, during which he learned much of the language, the habits and the character of the people. Some of his lessons came in the form of dignified reproof. The owner of the kraal administered one of these in characteristic fashion. Mr. Tyler, not liking to creep into his hut on all fours, offered to put in a door of the height common in civilized countries; but the owner said: "My father entered on his hands and knees and I shall continue to do so, and while you are among the Zulus you must do as the Zulus do." Mr. Tyler having to go some distance for material for his house, said to the head man of the kraal, referring to tools that he was leaving exposed, "Please see that none of them are stolen while I am away." The Zulu looked at him in astonishment. "Where did you come from," he asked, "that you make such a request? We have law here. If a man steals in Zululand he eats no more corn."

Mr. Tyler did not think it necessary to tell him that there was law in Massachusetts, too; but he found during his long residence in Zululand that there was a difference in its enforcement not altogether in favor of civilization. He lost nothing by theft during his stay, except cattle and live stock, and those were taken by lions and leopards, not by the Zulus. There was much that was hard to bear during those six weeks in the kraal; disgusting habits, filthy customs, drinking, but Mr. Tyler was there to win their hearts and he bore all cheerfully and lost no opportunity of doing acts of kindness to the other inmates of the kraal.

Six weeks sufficed to render his house habitable, and then he sent for his wife and began in earnest the work which he had come to do. He was profoundly convinced, and his forty years' experience has confirmed his belief, that the only sure way to success, is to begin, not with maxims of civilization, but with the Gospel. To tell the story of Jesus and his power to give salvation is the best way to the heathen heart and accomplishes more in the end than teaching the industrial arts. Mr. Tyler has been a close observer, and he declares that every effort to civilize the African before he is Christianized has failed. It was hard work, however, for many years. In surveying the ground and the material with which he must work he found that it was occupied with superstition and no belief that could, by any stretch of imagination, be called theological. Witchcraft and charms and an idea that the spirits of the dead inhabited snakes and animals comprised their system of theology. Yet there was one aid to the missionary's work which was turned to account. The Zulu knew right from wrong. One of them being asked how he knew the difference, replied, "Something within speaks when we do wrong." It was no small encouragement to know that the Zulu understood and recognized the voice of conscience.

The politeness, courtesy, and quick recognition of disinterested kindness, which characterize the Zulu, soon brought Mr. and Mrs. Tyler into friendly relations with the inmates of all the kraals in the valley. They would come to the services and listen to the preaching and would show intelligent interest in what was said, but it was long before any one would accept the new religion. The native shrewdness and penetration were often evinced in searching questions, which would have embarrassed the missionary if his system of theology had not been compactly welded in the schools of the New England of fifty years ago.

The same shrewdness was manifested in their ordinary concerns, combined with a curious suspicion of motive. Many amusing illustrations of this character are related by Mr. Tyler. On one

occasion, he says, Dingaan, the king, consulted the missionary as to his health. The king was suffering from a severe cold, and the missionary prescribed a mustard plaster for his chest. The king looked at it suspiciously and ordered it to be applied to the chest of one of his warriors, that he might witness the effect before submitting his own person to the operation.

Mr. Tyler found a slight knowledge of medicine very helpful in gaining the confidence of the people, but the chief aid was the school in which Mrs. Tyler labored unweariedly. "It is only a question of time," said one Zulu; "our children are yours; they will all be Christians."

The chief difficulties in the way of winning the adults were their drinking habits, their custom of smoking hemp, and, greatest of all, polygamy. The last mentioned proved the barrier that held back the largest number and it is so still. A man is respected in Zululand in proportion to the number of wives he has. For ten cows he can purchase a wife, and being his, she works for him like a slave. She cultivates the soil and does all the work about the kraal, supporting her lord in comparative idleness. Mr. Tyler rigidly refused after converts began to come, to admit any polygamist into the church. All wives but one must be put away. It was seldom that the wife regarded it as a hardship. She would have less labor to perform when she lived alone and would not be subject to ill-neage. Sometimes she was glad to return to her father's kraal and live there. But there were cases when they clung to their husbands; and he and they remained out of the church, though attending the services and otherwise leading Christian lives. Many have pleaded that in such cases the husband and his wife should be admitted, but Mr. Tyler contended that the unmarried men, or men with one wife, who had been admitted, would surely relapse into polygamy if polygamists were admitted.

In 1871, after twenty-two years continuous labor at Esidumbini, Mr. and Mrs. Tyler paid a brief visit to their native land. Six children had been born to them and four of these they wished to leave here to be educated. A native pastor was placed in charge of the little church of thirty members, that they had gathered, and with many affectionate farewells the faithful missionary and his family sailed homeward. It seemed less home to them than did the valley in Zululand where so long a period had been spent. After a short season, spent in visiting old friends, attending missionary meetings and arranging for their children's welfare, they returned to Africa. Their Esidumbini charge had prospered so well under the native preacher, that, at the request of the Board of Missions, Mr. Tyler consented to leave it in his care to open up new ground at another place. His people demurred, but yielded on condition that he make periodical visits to them.

The new station was at Umsunduzi, fifteen miles away, and there the missionaries began again their teaching and preaching. After some sixteen years there, Mr. Tyler suffered the great affliction of his life in the death of his beloved wife and helper. Shut out from civilized society, as they had been for so many years, they had drawn very close to each other, and the death of one was all the more severely felt by the survivor. He struggled on alone, save for the tender and devoted attention of his daughter, for another two years, and then turned his face homeward, having given forty years of his life to the cause of Christ among the Zulus.

"EVERY day is a little life and our whole life is but a day repeated. Therefore live every day as if it would be the last."



# The Gospel Messenger,

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L. W. Teeter, Enoch Eby, Daniel Hays,

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☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

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☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., . . . . . September 26, 1893.

EIGHT recently united with the church by confession and baptism at Norwood, Mo.

THE man who always walks with his face towards God is sure to leave the devil behind him.

HEART religion always manifests itself on the outside, but mere outside religion never strikes in.

Do you criticize your ministers oftener than you pray for them? May you not in that way account for their many failures?

PEOPLE who set tables that would do honor in a king's palace, have no right to complain of hard times when asked to aid some worthy cause.

We learn that Bro. Henry Brubaker, of Texas, is preparing to return to Kansas. We regret to see him leave the South, but he can also find plenty of good openings in Kansas.

WORK on the Brethren's Almanac is progressing nicely, and we hope to have the publication ready for filling orders soon. Price, 10 cents. Agents will write for special terms.

"WILL plain clothing save me?" is asked by an earnest saint. Certainly not, but Jesus will if you do not follow the foolish and vain fashions of the world, and otherwise do what is right.

HUNDREDS of our people, who attended the Annual Meeting at Muncie, Ind., will remember Anderson, where they changed cars. Bro. D. W. Gustin recently held a meeting there and baptized five.

WE are pleased to learn that Bro. G. N. Falkenstein is doing a good work in Germantown, Pa. His duties keep him quite busy, as he has two services each Lord's Day, but he seems to enjoy the work.

WHILE in this world the rich man doubtless censured Lazarus for the want of sufficient foresight to lay by something for old age. He soon learned, however, that he was the one who had failed to provide for old age.

The Southwestern District of Kansas has decided to raise \$1,000 to be spent in missionary work in the District. The Brethren in Southwestern Kansas are to be commended for their zeal.

OUR members should not go where they cannot take Christ with them. If they have doubts concerning their course let them pause long enough to pray earnestly and repeatedly over the matter, and Jesus will give them light.

WHEN you chance to visit a locality where the Brethren have a church, do not fail to look it up and attend the services. You can thus help the good cause along and receive a blessing besides. Remember that a Christian soldier is never off duty.

BRO. ENOCH EBY expects to attend the love-feast at Waddam's Grove, Ill., the last day of this month, with the intention of remaining there over Sunday. He is also arranging to attend the meeting of the General Mission Board at Mt. Morris, Oct. 3.

Too late for last issue we received, from Bro. J. J. Brower, a notice to the effect that the District Meeting would be held at Deep River, Iowa, Sept. 28, and a love-feast the next day. The notice is too late to be of any benefit, but it is the best we can do.

Is it consistent to complain of hard times, as many are in the habit of doing when asked for a little missionary money, and then set the tables they do for company on Sundays, and other special days? Will those who complain of hard times please take another look at their tables on these special occasions, and tell us where the hard times come in? Be it remembered however, that it is the well-to-do class that complain most.

It makes all the difference in the world who says a thing. Madam Fashion demands the spending of millions of dollars for useless display. Her mandates are obeyed at the sacrifice of health, wealth, comforts and life. God demands plainness, simplicity and a life of usefulness and temperance. His professed worshipers complain, saying, the yoke is galling and the burden is heavy. The angels may weep but Satan smiles at such inconsistencies.

A YOUNG minister, who patterns largely after the ways of the world in his appearance, wishes to know why the brethren seem to distrust him. It is indeed unfortunate to distrust a minister, but those who keep close to the enemy's line should know that their conduct invites distrust. Let them get away from the world as far as they can, and pattern more after the things becoming ministers of the Gospel, and they will have but little trouble in gaining the confidence of their brethren and sisters.

LET no one allow himself to think that he and a few others are the only faithful ones in the church. If he does, he most assuredly thinks of himself more highly than he ought to think. Men who become so conceited are just a little too far along the wrong road to be of real, practical use to the church. We need faithful men, but we do not need the other kind. We want men who will point the people to Christ and the apostles, and say as little about themselves as possible. Just as sure as a man begins to regard himself as a good deal better than anybody else, just that sure do thinking people realize that he is not half as good as he professes to be. Actions speak a great deal louder than words, and they sometimes speak when we do not want them to.

IN No. 39 of the *Young Disciple* mailed this week, will be found quite a number of articles which were not detected until after they were printed. It is stated that money for the Mission should be sent to Andrew Ashland Ave. It should have been Ave.

THE member who is so self-righteous cannot commune in his own home. He must go to some other congregation and engage in the ordinances of the Lord in need of some one to instruct him in the Lord more perfectly. Practical righteousness, like charity, should commence at home.

WE exceedingly regretted to send our paper out in the condition it appeared, but it was unavoidable. Our press was in the midst of the edition and our workmen were taking the forms and paper to another place miles away to complete the work. We are now the press fully repaired and will soon be able to send our paper out again, though this issue will probably reach our readers a few days late.

JUST at this time our Brethren cannot be divided. If there ever was a time when we should all be of one mind and all speak with one voice, it is now. The more we read and the more we shall see alike. It is the light and the much controversy that divides us in their views. Then it is that Satan's greatest victory. Nothing pleases him more than to see the Lord's forces divided on every question. Brethren, let us stand united on the great Bible questions of the age.

BRO. J. B. BRUMBAUGH and wife were in this week. We greatly enjoy their presence. Bro. John gave us two excellent sermons at Chapel last Sunday. The audiences were large and his efforts were much appreciated. We expect H. B. Brumbaugh here this week. He is an editor and manager of the *Messenger*. He often gets together, but when they do meet, it is to prove profitable as well as pleasant. It is well to meet now and then and to work and encourage each other in our common work.

WE are now in the midst of the love-feast, when the Lord's Table is spread out for the Brotherhood for the benefit of all who desire to keep the ordinances as they were delivered unto us. Let no one absent himself from the Table of the Lord, for those who do not partake of the emblems representing the broken body and shed blood of our Redeemer have no part in the Lord's Supper. Members who are not in a condition to partake should at once see that all hindrances are removed, for nothing ought to stand between a member and the Lord's Table.

DOUBTLESS there are members in many congregations who will not go to the love-feast on account of some real or supposed hindrance. Such persons should be exhorted that he who is not fit to go to the Table of the Lord is in no condition to die, and this is realized the better. It is lamentable to see members absenting themselves from the Communion service. It indicates coldness that must sooner or later result in spiritual death. It would probably be better for ministers in all the churches would make members of the dangers that are sure to result from such a course. Then, on the other hand, no one be the means of keeping any one from such services. If one has caught a brother or sister see to it that it is not he who is the hindrance.



Disciple, which is quite a mistake, after the paper was sent for the Chicago Andrew Emmert, 615 Ashland

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THE rich man was in nowise concerned about the salvation of others until "in hell he lifted up his eyes, being in torments." He was then exceedingly anxious that Lazarus might be sent back to this world to preach the Gospel to his kindred. Had he been permitted to return to the earth again he would probably have spent his entire fortune in missionary work, and would have gladly employed Lazarus as a missionary for life With him it was a lost opportunity.

ONE of the nice points about the true Christian is to discriminate between the right and the wrong. Because a thing that is right within itself is abused and misused is no reason why the right should be condemned and abandoned, unless there are tendencies in the thing that naturally lead to more wrong than right. This is possible in some things, and in such cases the good should be denied to avoid the evil. This can only be done through careful discrimination.

In answer to some of our readers who think that more ought to be said in the MESSENGER on the Sabbath question, permit us to state that the agitation of this question is not sufficiently general to require more than an occasional article. It is simply a question of the Law or the Gospel. Those who accept the Gospel instead of the Law need not concern themselves about the Jewish Sabbath. The question is simply whether we mean to celebrate the exodus from Egypt, or the exodus of Jesus from the grave, whether Moses or Christ shall be our lawgiver, or whether we intend, in our worship to be governed by the Old Testament, or by the New Testament. As Paul says: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster." Gal. 3: 24, 25. We are no longer under the schoolmaster, but under Christ, and we worship on the first day of the week in honor of his resurrection from the dead. While the Sabbatarians may continue to celebrate the exodus from Egypt by keeping the Jewish Sabbath, we prefer to celebrate the exodus from the grave by meeting to worship in the name of Christ.

THE most appropriate time of the day for celebrating the Lord's Supper is, at or near supper time, which is about six o'clock in the evening. This accords with what is said in the Scriptures concerning Christ instituting the Lord's Supper in the evening. True, the feast at Troas was delayed till after midnight, but this was exceptional in the point of time. Circumstances justified the delay. Those who will adjust affairs at their love-feast so as to have the members eat the Lord's Supper at the usual time for serving supper, and have the feast close just about dark, will see a great improvement in the conduct among the spectators. It is at the feasts that are prolonged far into the night where the most disorder prevails. A feast which is so timed, at this season of the year, that the Supper may be eaten about six o'clock, will close none too soon to fill, even to the letter, all that the Scriptures demand so far as time is concerned. It is a mistaken idea to presume that a feast, under ordinary circumstances, must continue until far into the night as is the custom in some congregations. It should also be borne in mind that these services are usually attended by the aged, and those not in good health, as well as some mothers who have to care for little children, and it is very tiresome for them to remain at the table so long. For their sake, if nothing else, wisdom would dictate that our feasts be made as short as the sacredness of the occasion will reasonably permit.

IN the hot month of August a butcher in New York came near freezing to death. He was accidentally locked up in the ice-house adjoining his meat-shop, where he remained several hours. This may seem sad, but all around us people are freezing to death spiritually because they choose to remain out in the cold world. This is sadder yet

#### NOTES AND OBSERVATIONS.

ACCORDING to expectations, as stated in our last, we arrived at Mt. Morris on Saturday evening, Sept. 16, and were met at the station by Eld. D. L. and sister Miller. We received a welcome, such as only Christian hearts can give. Worldly people may welcome their friends but they do not have the capacity to give such a welcome as those can who have the love of Jesus in their hearts. Their home is now our home and truly we are enjoying it. Since our arrival we have met a number of our brethren whom we have known in days gone by, and to whom we are much attached. Oh, what a joy Christian fellowship gives us in this life! The apostle John realized its importance when he said, "That which we have seen and heard declare we unto you that ye also may have fellowship with us." The desire of his heart was that those whom he addressed might have the advantages of fellowship, and he further states the secret of this advantage, "and truly our fellowship is with the Father and his Son Jesus Christ." When we have fellowship with God and his Son then we belong to the family of God, and fellowship with the members of that family is an advantage and pleasant because they partake of the nature of him who is the head of that family—Jesus Christ. This is what makes the members of this family so loving and kind and we are glad to note that our friends at Mt. Morris have so much brotherly kindness.

#### A SUNDAY AT MT. MORRIS.

We have now spent the Sunday, and it may be of interest to our readers to note some things we observed. First in the morning was the Sunday school. As we arrived at a late hour the night before, we did not get around in time for this service. The regular preaching service commenced at 10:30 and was largely attended. There is a large number of our brethren living in the village and in the vicinity. Then, too, the school has just opened, which also brings a large number of brethren and sisters and others, and when these assemble with the resident membership the congregation becomes large.

One thing we observed was the devotional character of this service. The general demeanor of the entire audience indicated that they realized that they were in the house of God, and that it is a solemn, sacred place. A large number of the Sunday school children were present and were very quiet and orderly. Mothers had their little ones with them and we did not notice any of them passing away the time during the sermon by having a romp with them as we have seen in places. We do not believe that mothers should absent themselves from the service on account of the children, and when they cry we can be patient and sympathizing, but we do protest against mothers playing with their children during services. It is decidedly thoughtless, and indicates a lack of devotional feeling.

At 6 o'clock in the evening there was a prayer service. This meeting was divided into sections.

One section was composed of the older brethren and sisters, and the others of the students and the younger members of the church. The object in this division is, to give more an opportunity to speak. Then, too, more liberty is felt when the meetings are not so large. We were pleased to see the older portion of the membership so well represented in their section of the meeting. The older members need these meetings for prayer and exhortation as well as the younger, and if meetings of this kind were held in all our churches they would do much towards awakening a more devotional feeling, lead to a more pious life, and give greater strength of Christian character.

Immediately after this prayer service followed the regular preaching service, and the large hall was well filled. So closed a Sunday at Mount Morris, and surely the Brethren at this place have great advantages for spiritual improvement, and should feel the responsibilities resting upon them in consequence of these advantages. Where much is given much will be required.

#### A MINISTERIAL MEETING.

There are in the town, and in attendance at the school, upwards of twenty ministers, and on Monday evening a ministerial meeting was organized. These meetings we are told are held once a month during the school year. The object is to encourage and help each other in their work. The subject for discussion was, "How can Ministers Help each other?" Some very good suggestions were given, and we think all present felt that the meeting was a good one.

#### THE SCHOOL.

The school opened last week with a large attendance, and everything is moving along smoothly. The students seem to be orderly and earnest, and with the strong faculty the school now has, good work will be done. We are pleased to see the improvements that have been made since our last visit in the way of buildings. A large college building has been erected, and within the last year a large ladies' dormitory has been completed, thus furnishing ample facilities in way of buildings for carrying on the work. May God bless our schools! In our estimation they are the most important auxiliaries to our church work, and if we had money it would go to our educational work first. We expect to spend a few days yet among our Christian friends. It has always been pleasant and profitable for us to be here, and it will be no loss of time to linger a little with those having similar interests, attended with similar obstacles, sorrows and joys, and then pass on to our own field of labor.

Permit us yet to say that we find brother Miller busy on his new book of travels in the East. A thousand copies, we are informed, are already sold, and the indications are that it will have a large sale. Bro. Amick, as usual, is as busy as a bee, and keeps a close lookout on business. To have such a man at the helm of the publishing business is a satisfaction to all concerned. Bro. Moore occupies the editorial chair, and our readers know how very well he is doing his work. They don't know, however, how hard the work is, and how difficult it is to give each week such food as is for the highest good of all the readers. We feel sure, however, that Bro. Moore is doing his work well, and are glad that it is being so well received.

J. B. B.



## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## Sketch of Our Western Visit.

(CONTINUED.)

On Friday, Aug. 18, my children, J. E. Young and wife, and their two children, and Chas. Price and wife, arrived from Beatrice, Nebr., according to previous arrangements. The men remained only six days, but the women and children stayed over two weeks. We all had the pleasure of attending the quarterly council of the Salem church on Saturday, Aug. 19. Bro. E. Eby, who has charge of this congregation, presided over the council. While there were some things brought before the meeting that were not so pleasant, yet they were necessary in order to preserve the peace and purity of the church. There were public services in the evening, also on Sunday and Sunday evening and every evening of the following week. We also had services on Sunday at 3 P. M., four miles north of Nickerson, where we met with a very attentive congregation.

On Sunday morning, Aug. 27, Bro. Louis Foreney and wife took me about fifteen miles southwest, near Abbyville, to their regular appointment, at 11 A. M. We met with them again at 3 P. M. Took dinner with Bro. Isaac Miller, who was once a student of Mt. Morris College, but now a farmer and minister in this part of the Salem church. Bro. Miller needs the prayers and sympathy of the church in his isolated situation. The congregations here were small (though large enough for the house which was also small), but very attentive to the Word preached. After this service we drove about fifteen miles more to the appointment at 8 P. M. in the Pleasant View church, and meeting-house of the same name. I met with them again Monday and Tuesday evenings, and also attended their quarterly council on Tuesday. Here Bro. Enoch Eby resides, when home, and here the Old Folks' Home is located.

Among other pleasant interviews, making some new acquaintances and renewing old ones, was our visit to the Home on Monday afternoon. It is situated on a beautiful upland prairie, close by the meeting-house, which well deserves the name by which it is known. On Wednesday morning Bro. Eby took me back to Salem about twenty-five miles.

On the following Saturday, Sept. 2, was the love-feast of the Salem church, commencing at 2 P. M. They had quite a good meeting, a number of the ministers were present from adjoining congregations; also Bro. Henry Brubaker, of Texas, and Bro. Hendricks from the western border of Kansas. We met with this church in worship for the last time on Sunday evening, and, probably, until the great meeting beyond.

On Monday I started for my home in Illinois, and daughter and daughter-in-law for their home in Nebraska.

We stopped off in Fulton County, Ill., to attend a council-meeting in the Woodland church on Wednesday, Sept. 6, which passed off very pleasantly. They held an election for two deacons. The lot fell on brethren M. Hamel and T. Henry. We hope they may prove faithful workers in the vineyard of the Lord. We also had the pleasure of meeting with the Astoria church in council on Tuesday afternoon.

I left Astoria, Fulton Co., Thursday at 5:45 A. M., and arrived home at 6:30 P. M., where I

found all well. Unexpectedly I met Bro. Paul Wetzel, of McPherson, Kans., who had kindly taken me to the train before daylight when I left that place a few weeks ago. D. E. PRICE.

Mt. Morris, Ill.

## Ministerial Meeting.

THE following is the program of Ministerial Meeting of Northwestern Ohio, to be held in the Rome church, Hancock County, Ohio, Oct. 5 and 6, 1893:

1. "The Relation and Duty of the Local Church to the General Church."—C. Krabill; alternate, Abednego Miller.
2. "How can the Minister Command the Greatest Spiritual Influence over the Church?"—Geo. Mahler; J. R. Spacht, alternate.
3. "What is the True Experience of Every Individual Soul that is Truly Born of God?"—E. H. Rosenberger; alternate, S. B. Thomas.
4. "What is the Proper Relation of the Holy Ghost to the Individual Believer?"—Israel Roop; alternate, David Byerly.
5. "How Can We Best Succeed in Getting our Members more Interested in Council-meetings and all other Church Work?"—J. L. Frantz; alternate, Samuel Driver.
6. "What are the Qualifications of the Deacon and His Relation to the Church and the Ministry?"—J. M. Reese; alternate, G. W. Sellers.
7. "How Can We Best Succeed in Building up Churches that are Greatly in Need of Spiritual Aid?"—David Lytle; alternate, Simon Garber.
8. "Our Church Covenants—What They Are and How They Should be Regarded."—A. B. Beelman; alternate, D. D. Thomas.
9. "What is the Chief Aim of the Sunday-school?"—James Deary; alternate, John Krabill.
10. "What is the Relation Between Elders and their Co-laborers, Deacons, and the Entire Church?"—L. H. Dickey; alternate, James McMullen.
11. "What is the Best Method of Conducting a Series of Meetings, and How Can We Procure a Greater Interest in the Minds of the Members in Regard to the Work?"—Perry McKinney; alternate, J. C. Whitmore.
12. "What Encouragement Can Sisters Give to the Ministry?"—Jacob Driver; alternate, Keyser.

A general attendance is desired by the committee. Conveyance will be provided at Alvada on C. H. & T. on the 4th and morning of 5th of October. Those coming to Carey on the Big Four will be met by notifying S. B. Thomas, Carey, Ohio.

The first day's meeting will commence at 9:30 A. M.; evening meeting, at 7 P. M.; second day's meeting, at 8:30 A. M. J. B. LIGHT.

Green Springs, Ohio.

## The Washington Mission and Surroundings.

AUG. 30 as I was on my way to Collington, Prince George Co., fifteen miles south-east from Washington, I called at No. 315 Ninth St., S. E., at the home of Bro. W. M. Lyon, also the home of the mission in the south-east part of Washington.

I was agreeably surprised to meet Eld. E. W. Stoner and wife here and to find a series of meetings in progress. He had been preaching for a few evenings, and had baptized an old lady of seventy years on Sunday, the 27th.

This old sister is the first one to step into the fold at this mission point. She is very zealous and seems to be a great worker. She rejoices greatly because she has found a plain people who try to follow Christ in all things, as he directs. She says she thanks God for her plain bonnet es-

pecially, as it was the means of finding her, and thereby causing good old way. She was a non-conformity to us in practice first met her.

Brethren Lyon and Stoner remained and preach on Wednesday their last evening for meeting.

On Thursday morning I went to S. Wolf's, at Collington. I found his peaches, melons, etc. Brethren living here nearly four years are content to make his home here church privileges. I have often like our brethren to know of the opportunities,—a country with Washington, Annapolis or Alexandria thirty miles from Baltimore. a good climate, and cheap land tled by brethren. Land can be —from fifteen to thirty dollars railroad depot. Brethren who homes would do well to call and locate here, since the mission is Washington. If brethren could church could be started at Collington at least be a helpful neighbor to mission.

Brethren or others, who desiring of this country should enquire write to D. S. Wolf, or Dr. M. Prince George Co., Md.

On Sunday morning, Sept. 4, with Bro. Lyon at the Sunday school which was followed by preaching. I went with him to his work part of the city. We had preached also on Monday, Tuesday, and

ings. The work here, while not, per encouraging. The congregation beginning of city work. Some up the congregation are deeply hope that they may soon enter to carry the good work forward all other brethren engaged in have the earnest prayers and The work is hard and must be carefully watched, or it will

## From the White Church, Mont.

SEPT. 6 was our quarterly business to attend to. Aug. 8 the new church, where some of working, and demanded baptism tended to that day by our elders. Thus the good work still goes of the MESSENGER will remember congregation that had their church fire April 24, the night before the Giver of all good has put it the brethren, sisters and friends means, which all belong to the brick church, 40x60, with basement, completed in about two weeks, all which will be here by the middle the Lord wills, it will be dedicated L. T. Holsinger, of Ladoga, has with us and help to dedicate the Lord. I pray that each and all our covenant with the Lord and to his service, so that, when we life, we can all meet around parting is no more. We cord Brethren or friends to be with tory services. MAN

Clark's Hill, Ind.



causes of causing Bro. Lyon  
ansing her to find the true  
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practice, when Bro. Lyon

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eting.

I went down to Bro. D.  
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Dr. Mulegan, Collington,

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S. N. McCANN.

, Montgomery Co, Ind.

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Aug. 8 four men came to  
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r elder, D. C. Campbell.  
goes on. The readers  
remember that it was this  
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put it into the hearts of  
friends, to give of their  
to the Lord. Our new  
basement will be com-  
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dedicated Oct. 29. Bro.  
ga, has promised to be-  
dicate our house to the  
and all of us will renew  
rd and dedicate our lives  
en we are done with this  
ound the throne where  
e cordially invite any  
with us at our dedica-

MARY E. HARMESON.

#### From Manassas, Va.

ONE year ago to-night we arrived here. It was  
and to leave all our relations, kind brethren, sisters  
and friends in Pennsylvania, but during one  
short year's residence in the "Old Dominion,"  
we have learned to love the people (especially the  
church) dearly. In changing our location, our  
fondest anticipations have been realized. It is  
true, we had a severe drought which cut some of  
the crops short; yet we have more than enough  
for another year, for which we try to be thankful.

During the year we were visited by a number  
of friends from Pennsylvania, most of whom were  
looking for homes in a country where the winters  
are not so severe and the land low in price. Four  
have bought, two rented, and another family is  
expected in a week, while others will come as soon  
as they can dispose of their property in the North.  
I am no land agent, but will say to all, contem-  
plating a move to a milder climate, Come to East-  
ern Virginia. There is room for many more zealous  
brethren and sisters. Our church is in its  
infancy in this part of the State.

Eld. E. J. Blough and wife (my parents), of  
Stanton's Mills, Somerset Co., Pa., were visiting  
here during August. While here, he delivered  
seven interesting and instructive sermons. He  
preached at our harvest meeting at Cannon  
Branch Aug. 12; also at our harvest meeting at  
Midland, Aug. 19. At these meetings we took up  
collections for the benefit of Bro. Lyon's Bible  
School in Washington, D. C., and for the Home  
Mission.

To-day was our semi-annual council in the Val-  
ley View house. One of the most agreeable  
things of the meeting was the reading of Eld.  
John S. Holsinger's certificate and that of his es-  
timable companion. They, with their son's fam-  
ily, recently moved here from Pennsylvania and  
this gives us a resident elder in Eastern Virgini-  
a—a thing much needed. We also send a small  
donation to Ottawa to assist in building a meet-  
ing-house. The District Meeting of the Second  
District of Virginia will be held in our (Midland)  
church in 1894.

Our fall love-feast will be held in the Midland  
house, Oct. 14, commencing at 2 P. M. All who  
expect to visit here this season should try to be  
with us at that time. Preparatory meeting, one  
week previous.

We have also engaged the services of Bro. G.  
S. Rainigh, of Johnstown, Pa., to hold several se-  
ries of meetings for us, commencing in the Mid-  
land house, Oct. 5. About forty have been added  
to this church during this year by baptism and  
letter,—twenty-three by baptism, seventeen by  
letter and one reclaimed. So the good work goes  
on. To God be all the praise! J. E. BLOUGH.  
Sept. 9.

#### Death of Eld. Christian Hartman.

AUG. 19, 1893, Bro. Christian Hartman died of  
consumption at his home in the Mill Creek con-  
gregation, Rockingham Co., Va., aged 69 years, 6  
months and 16 days. His body was peacefully  
laid away in the Mill Creek graveyard in the  
presence of an exceptionally large congregation.  
His first wife, the mother of his children, and five  
of the children preceded him to the other shore  
some years ago. His second wife and three sons  
survive him to mourn their loss.

Bro. Hartman met his end peacefully and re-  
signedly. During his protracted sickness he fre-  
quently said, "Not mine, but God's will be done,"  
and "I feel that I am ready." To the very last he  
seemed in the complete rest of hope, and perfectly  
without fear. His death was a glorious confirma-  
tion of the sufficiency of God's grace in the most  
trying extremity of human experience.

He came to the church when a young man and  
served in all the offices of the church. Soon after  
he became a member he was elected to the office  
of deacon. He filled that office but a few years,  
when he was called to the ministry. About  
eleven years ago he was ordained to the eldership  
to assist our beloved elder, Isaac Long, which of-  
fice he filled very conscientiously to the day of  
his death. Altogether he labored in the ministry  
about thirty years, and what a wave of influence  
these years have rolled up against the day of  
judgment, eternity only can tell. He was active  
and self-sacrificing in ministerial work.

He was a man of decided character and views,  
and while he had the full courage of his convic-  
tions, yet few exhibit a more courteous and brotherly  
spirit than did he in all church work. On  
the distinctive doctrines and marked peculiarities  
of the church he was well grounded. On these he  
gave no "uncertain sound." But his real great-  
ness lay in the spirit he possessed, which made  
him a most loving brother, a zealous, candid min-  
ister and a scrupulously conscientious elder. His  
life was filled up with the fruits of the Spirit, and  
while we all sorrow under this visitation of  
God's providence, we are not as those without  
hope. Funeral by the brethren from 2 Cor. 5: 1,  
which was selected by the family as a fitting ex-  
pression of the dying sentiments of Eld. Christian  
Hartman.

H. C. EARLY.

Meyerhoeffer's Store, Va.

#### From the George's Creek Church, Pa.

THE George's Creek church, Fayette Co., Pa.,  
held her Communion and love-feast Sept. 3 in the  
Uniontown church. This house was purchased  
from the Baptists by Eld. J. O. Johnson and is  
recognized in place of the Grove church, which  
fell into the hands of the Progressives.

Eld. J. H. Meyers, of Somerset, began the meet-  
ing on Tuesday evening and continued until Sun-  
day evening, at which time the love-feast and  
Communion were held. Brethren Jeremiah  
Thomas, of Clifton Mills, W. Va., and Jasper  
Barntown, of Maryland, were also present and  
ministered in holy things. Over one hundred  
communed.

Uniontown is a place of about twelve thousand  
inhabitants. I was impressed with the fact that a  
love-feast can be held as successfully in a town as  
in the country. The religiously-inclined go to  
meeting and know how to behave. Four were  
baptized. Two more, man and wife, were bap-  
tized two weeks previous. These brethren were  
baptized into what is called the Fairview congre-  
gation. All belong to the George's Creek church,  
twelve miles southwest of Uniontown, Pa. This  
is the place where the faithful elders, Quinter,  
Kelso, Mack, and later Wise and Cover, wielded  
the Sword with such telling effect.

Our love-feast will be held in the Mount Union  
church, W. Va., on the last Saturday of this  
month, commencing at 4:30 P. M. All are invit-  
ed.

Sept. 9.

ALPHEUS DEBOLT.

#### Music.

I AM pleased to see the Brethren take such an  
active part in trying to improve the musical tal-  
ent in the church and believe there should be  
more zeal manifested in that direction, as it is  
one of the essential elements of our church ser-  
vices. I am prepared to instruct in the "Rudi-  
ments of Vocal Music," and would be glad to cor-  
respond with any of the churches within reason-  
able distance. For terms, etc., address me as be-  
low.

ALBERT J. SMITH.

Adrian, Bates Co., Mo.

#### From Darlington, Gentry Co., Mo.

AFTER a few days' rest at this place I went over  
to the Long Branch church where our Breth-  
ren had got the use of the Christian church. I  
commenced work but soon learned that Eld. John-  
son, the pastor of that church, intended to com-  
mence a series of meetings on the following Tues-  
day evening. On Monday night, at the close of  
the meeting he said that he would withdraw his  
appointment and just allow me to go on with my  
meetings as long as I wanted to, and so I contin-  
ued. Very soon after this sermon on baptism  
was called for, and I tried to comply. It was not  
long until I learned that some of the people  
thought I either did not want to, or else could  
not, prove my position. The people wanted more  
proof. I wanted them to have it. The time was  
announced when I would preach on that subject  
again. I read from Bro. J. H. Moore's "Trine  
Immersion Traced to the Apostles" concerning  
the custom of the early church, and then offered  
the tract to any one, to compare with the original  
history, and also told them, if that was not strong  
enough, I would try again. A lady came to me  
and asked for the tract, and I gave it to her. No  
one called for more proof. One young man came  
out and was baptized. Eld. Johnson then pro-  
posed that on the next Sunday evening we would  
divide the time and speak on the kingdom ques-  
tion, which we did. For the information of my  
correspondents I would state that my address is  
Darlington, Mo.

WM. C. HIPES.

Sept. 12, 1893.

#### From the Walnut Valley Church, Kans.

THE members of this congregation have just  
closed a very interesting series of meetings. Bro.  
J. S. Mohler, of Morrill, Kans., was with us and  
did the preaching.

He came Aug. 22 and opened the meetings at  
the U. B. church, eight miles north of here, but  
not as much interest was manifested by the peo-  
ple at that place as desirable. After holding four  
meetings, they were removed to the Brethren's  
meeting-house.

Here Bro. Mohler delivered eleven soul-inspir-  
ing sermons. Five souls were added to the church  
by baptism. May they all prove faithful!

We expect to open another series of meetings  
Sept. 19. Bro. A. Hutchison will be with us at  
that time, if the Lord wills.

Our love-feast will be Sept. 23 and 24, com-  
mencing at 2 P. M. A cordial invitation is ex-  
tended to all.

LYDIA C. KELLER.

Heizer, Kans. Sept. 11.

#### Notice to the Elders, Ministers, Deacons and Members of the Southern District of Iowa.

I DESIRE to have set apart the evening of Oct.  
19 next, as the day when our Ministerial Meeting  
is to be held for the purpose of taking further  
steps in our mission work. I do hope that I will  
have the co-operation of the entire membership,—  
officers and all. Brethren, let us go at this great  
Gospel work in a fourfold way, like a Zaccheus of  
old, and salvation will come to many. I mean by  
this the fourfold power,—that elders, ministers,  
deacons and lay-members all do their part in this  
noble work of saving souls. I will be with you,  
if the good Lord is willing and my feeble body  
gets strong enough to stand the trip. My health  
has been very poor for the most part of this year,  
but the good Lord may heal my broken frame if  
it is his will that I should carry out my plans and  
heart's desire, to devote the balance of my time  
to the Gospel work more fully than I have done  
heretofore.

ISAAC BARTO.

Stanton, Iowa.



## From Solomon's Creek, Ind.

SEPT. 2 we met in quarterly council at 10 A. M. Bro. Daniel Shively presided. Considerable business came before the meeting, and the entire day was spent in adjusting matters, we hope, to the satisfaction of all. Brethren Hiram Forney and Henry Wertzler were chosen to represent us at District Meeting to be held in the Rock Run congregation, Elkhart Co., Ind. Bro. Thurston Miller is booked for a series of meetings at the large church in the near future. Our fall love-feast was appointed to be held on the evening of Oct. 27, at 4 P. M. The surrounding congregations are cordially invited to be with us.

Bro. Hiram Forney preached at Syracuse today. His subject was, "Pride," and it was ably handled. At the close of the service one came out on the Lord's side. Four have been added to this congregation by baptism since we last reported. Our two evergreen Sunday-schools are moving along nicely, with good attendance and good interest in the study of the lesson.

L. A. NEFF.

Aug. 3.

## From the Newton Church, Ohio.

AUG. 12 we held our harvest thanksgiving meeting. Bro. M. G. Brumbaugh, of Huntingdon, Pa., met with us and gave us an entertaining discourse on sowing and reaping,—seed-time and harvest,—in things spiritual and temporal.

Sunday morning he gave the Sunday school an edifying talk, followed by an interesting sermon at the morning service, also in the evening, all of which was highly appreciated.

Sept. 3, at the morning service, one dear brother was baptized.

Sept. 7 was our quarterly council-meeting. Brethren Kreider and Katherman, elders from neighboring churches, gave us their assistance and much good counsel.

Our love-feast will be held Oct. 13. The first session will be at 2 P. M.

D. D. WINE.

## From Sethton, Mich

SEPT. 9 several brethren and sisters of the New Haven church traveled a distance of thirty-three miles to visit an invalid sister, and held a very enjoyable Communion service with her. The few neighbors present seemed much interested and doubtless they will think seriously of what they saw and heard.

In a few days a similar Communion will be held in the village of Ithaca, Gratiot County. These "private Communion" are productive of much good, for they often are held in the homes of isolated members, thus giving an opportunity for strangers to become acquainted with our people and their doctrine.

The New Haven church is in peace and union and in a prosperous condition. Two have been received by baptism and four by letter this summer. Our Communion will be held Sept. 30. All are invited.

J. W. CHAMBERS.

Sept. 13.

## From the Idaho Mission Field.

HAVING learned that there were four members living eighteen miles north of Spokane and being strongly solicited to pay them a visit, I consented to go and be with them the fifth Sunday of July. We had four meetings in the Pine Woods Methodist meetinghouse. This being something new to the people, the congregation was large and there was, seemingly, most excellent interest. We had many invitations to return. On the fourth Sunday of August our meeting was at Mondovia, thir-

ty miles west of Spokane. We had large congregations and excellent interest. Both of these places mentioned are good points at which to build up a church if there were good workers there to take hold of the work.

Last Sunday, the first Sunday of September, we had meetings in the Pot Latch country, where we had a most excellent meeting last winter and baptized one. We have been having meetings here once a month through the summer. Here is a good country that ought to be possessed by the Brethren. It is prairie land, interspersed with timber. One was baptized at this point, last meeting. We look for good results at this point. There are now ten good, exemplary members here and the prospects are good for an organization. We are very hopeful though our work is very laborious at times. To fill my last appointment I went thirty miles on the train; then had eight miles to walk up a steep canyon. It was so hot and dusty that it seemed as though I never could make it. Brethren, pray for the success of the work in the far west!

SIDNEY HODGDEN.

Moscow, Idaho, Aug. 6.

## From Franklin, Mo.

I LEFT St. Joseph Aug. 4 for Holliday, Mo. Before leaving the city we learned that Eld. O. H. Brown was coming that way and we made arrangements for him to preach in the hall we had been occupying. He came and held two services and baptized three.

After some misconnections and delays we reached our destination Aug. 5. Sunday I attended meeting in a church in that neighborhood and heard three sermons preached, one right after the other without any intermission. Each man read a text and all three of them told us there was nothing that a man could do in this life to save himself. I could not help wondering what these three long sermons were for. At the close I announced meeting for Monday evening in a large schoolhouse near by and I preached to the people the best I could, for some time, with large congregations and a very good interest. No accessions. Some expressed themselves near the kingdom. I believe we held twenty-one meetings. There are ten members living there and they are all warm-hearted, devoted members. We closed with a love-feast, which was largely attended and the best of order prevailed. This speaks well for the people in that neighborhood.

We then left for Sheridan, Mo., the place of our District Meeting. The meeting was a very enjoyable one, as was the love-feast on Saturday evening. We then returned to Darlington and did some church work, which will be reported in due time. At this writing I am in Harrison County, commencing a meeting.

WM. C. HIPES.

Sept. 1.

## From the Duvnigs Creek Church, Bedford Co., Pa.

THURSDAY, Aug. 17, brethren John B. Fluck and Michael Claar began a series of meetings at our new meetinghouse at the Point, and continued till Monday evening, Aug. 20. On Sunday, Aug. 19, Bro. Fluck delivered an able dedicatory sermon for the new meetinghouse, after which there was a collection held, amounting to \$16.85. The meetings were well attended, and we think good impressions were made. From there the meetings were moved to the Holsinger church, and continued over our love-feast, which was held Aug. 26. We had a good meeting. Five precious souls were added to the church. Sunday night, Aug. 27, Bro. John S. Holsinger preached his farewell sermon. He has moved from here to

Nokesville, Va. He was our elder, now left with only two ministers.

We held our last meeting for the old Mock church last Sunday, Sept. 8, sorry that the meetings there were ended, for there, in the graveyard near the resting-place of many of our loved ones, we had our last meeting before.

We expect Bro. George S. Raines to hold series of meetings in the Holsinger church, December next.

## From Conway Springs,

I AM still here at the Springs, till the 18th. Then I go to the church, in Barton County, Kans. I will send my mail at Heizer, Kans., in care of the post office, for the next two weeks.

If we could succeed in getting on the subject of seeking a home, we are here about a home in the O.K. would certainly witness a regular gathering. But it seems as if brought to bear, from the heavens, can induce people to make it a list of homes. The number of waiting, and on the road to the ' to many thousands. They may only run toward the goodly land, risks of being wounded or killed, not all win the prize. While in the end, all may be victors, they cannot be, undertake the pleasant and safe road that fadeth not away, at the end,

Sept. 13.

## From the Beech Grove Church, Mo.

We are still struggling along, having some dark days, and yet two have been baptized this summer. A good Sunday-school, preaching and prayer meeting every Sunday. Children's day occurred on the 1st of July. It was a success, though one ever held here.

At a joint council at Fishersburg, we agreed to have a series of meetings for the future. We decided to get Bro. Baker to do the preaching. This we want all the help we can get, and we want all the help we can get at the Beech Grove church, Oct. 27, at 4 P. M. Special invitation, especially to ministerial help.

Alfons, Ind., Sept. 12.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news to a weary heart."

Chippewa Creek, Mich.—We decided to hold our love-feast Oct. 21, commencing at 2 P. M. The meeting by rail will be met at R. D. by the writer.—Wm. F. Johnson, R. D.

Hollowtown, Ohio.—The Brethren here held a meeting Sept. 9, and decided to hold a series of meetings commencing Sept. 14. Our love-feast will be held Sept. 26. Bro. S. W. Hoover, of the Holsinger church, will be with us. Two were received by letter. Love and union prevailed.

Sept. 11.

Harrison County Church, Ind.—Our love-feast was appointed for Oct. 23. A series of meetings will commence Oct. 25, to continue until the 31st. It is long as it may be prudent. Brethren from other congregations are cordially invited to be with us, especially ministerial help. S. Culp, Sept. 12.



our elder and we are  
ministers.

g for this season at the  
day, Sept. 10. We are  
ere will not be contin-  
yard near by, is the last  
ar loved ones who have

S Rairigh to hold a se-  
leising church during  
ALVIN ROGERS.

prings, Kans.

prings, and will be here  
to the Walnut Valley  
Kans, and will receive  
in care of S P. Weav-

getting people aroused  
a home above, as they  
the Oklahoma Strip, we  
regular Pentecostal in-  
as if nothing can be  
heavenly country, that  
ce it stand first on the  
ber of people, now in  
o the "Strip," amounts  
y may all run, and not  
y land,—but run great  
killed. Yet they can-  
ile in the heavenly race  
not be persuaded to un-  
safe race, and a crown  
end, as the prize.

A. HUTCHISON.

urch, Madison Co., Ind.

along as best we can,  
and yet some sunshine.  
his summer. We have  
eaching twice a month  
Sunday evening. Our  
the fourth Sunday in  
though it was the first

ishersburg, Sept. 8, we  
f meetings in the near  
t Bro. George L. Stade-  
This is a mission post  
we can get. The love-  
church is appointed for  
al invitation is given to  
al help.

LUTHER BEDEL.

## Correspondents.

ts good news from a far country"

decided to hold a love-  
at 2 P. M. Those com-  
at Rodney by notifying  
son, Rodney, Mich.

brethren met in council  
d a series of meetings  
ur love-feast will be held  
over, of Dayton, will be  
ived at our council by  
prevail.—F. C. Custer,

nd.—Our lovefeast was  
series of meetings will  
tinue over our feast, as  
Brethren and sisters  
are cordially invited to  
ministering brethren.—A.

Allen, Pa.—The Lower Cumberland church, Pa.,  
will hold a love feast at the Mohler meetinghouse,  
Oct. 22 and 23. Persons coming via the Reading  
R. R. will stop at Bowman's Dale. Those coming  
via the C. V. R. R. will stop at Mechanicsburg.  
—J. B. Garber, Sept. 10.

Battle Creek, Iowa.—This church met in quarterly  
council Sept. 9. The visiting brethren reported  
the members in peace, harmony and in the faith  
of the Gospel. Bro. J. A. Murray will hold a  
series of meetings, commencing Oct. 7, one week  
before our love-feast, which will occur Oct. 14,  
commencing at 3 P. M.—Lona Cripe, Sept. 11.

Woodland, Mich.—This church met in quarterly  
council the last Saturday in August. One was re-  
ceived into fellowship by baptism. Bro. Bennett  
Trout, of Ohio, is expected to commence a series  
of meetings for us Oct. 21, to continue over our  
love-feast, Nov. 1. We are glad to report the  
church in love and good working order.—John M.  
Smith, Sept. 12.

North Star, Ohio.—This church met in regular  
quarterly council Sept. 2. All business was dis-  
posed of pleasantly. The best of brotherly love  
prevailed. The missionary cause was also remem-  
bered. We are few in number and financially  
poor, but, thanks be to God, we have the promise,  
if faithful. We are still laboring for the Master's  
cause.—Emma Greff.

Washington, D. C.—About two months or more  
ago, a young Bro. Riley, from near Roanoke, Va.,  
employed in the railway mail service and residing  
in this city, attended one of our meetings. I for-  
got to take his address and he has never come  
back since. I am quite anxious to hear from him  
Who can tell me where he is?—W. M. Lyon, 315  
Ninth Street, S. E., Sept. 11.

Beachdale, Pa.—Bro. Daniel Walker came to our  
place and began a series of meetings Aug. 23, and  
continued until Sept. 3. Bro. Walker gave us a  
number of soul-cheering sermons. The interest  
continued to increase till the close. As an im-  
mediate result three united with the church by bap-  
tism. Our lovefeast was held Sept. 3. The house  
was filled and good attention prevailed.—Minnie  
S. Brandt, Sept. 11.

Clarence, Iowa.—The Cedar County church, Iowa,  
has recently had refreshing showers of grace.  
Bro. W. L. Desenberg, of Ashland, Ohio, has been  
laboring here in the Lord's vineyard. Two dear  
ones were received by Christian baptism and oth-  
ers deeply impressed. He has now gone to Oak  
Grove, Iowa. May the Lord bless his labors  
there. Brethren in adjoining churches will  
please remember our lovefeast, Sept. 23, four miles  
west of Tipton. Come and be with us.—John  
Zuck, Sept. 13.

Salem, Oregon.—The Salem church met in quar-  
terly council Sept. 2. Our elder, M. M. Bashor,  
from Linn County, was present. His labors are  
always appreciated. This council was prepara-  
tory to our District Meeting. We gave letters to  
two members and received four by letter and two  
by baptism this summer. So, upon the one hand,  
we are made sorry and upon the other we are  
made to rejoice. We also sent a petition to Dis-  
trict Meeting, to petition the General Mission  
Board to send an elder to the Willamette Valley  
churches to do evangelistic work. We need a  
man who can give his whole time to preaching,  
—one who can preach and teach the whole Gospel  
in a Paul-like manner and defend it. Any one  
wishing to spend a year in this valley, preaching,  
might do well to confer with the General Mission  
Board. We are bountifully blessed with grain  
and fruit, and the necessities of life in general.  
The dry season still continues.—J. B. Lehman.

Pioneer, Ohio.—We met in quarterly council Aug.  
13. It was agreed upon to have a Communion  
Oct. 21 next, to begin at ten A. M. All are cordi-  
ally invited. This church has two Sunday-  
schools in good running order.—A. A. Throne

Napier, W. Va.—Sept. 9 was the day set for our  
council meeting. As our elder was not present,  
the council was deferred, but we had preaching at  
the appointed hour by the writer. After preach-  
ing one was made willing to forsake sin, and was  
buried with Christ in baptism.—H. S. Claypool,  
Sept. 12

A Correction.—A few weeks ago you printed a  
short item in the GOSPEL MESSENGER stating that  
I would like much to meet or correspond with any  
of the Brethren in or near Pittsburgh. You made  
a slight mistake in my address, giving Pennsylva-  
nia Avenue, which is incorrect. I should be ad-  
dressed at 1108 Penn Avenue, Pittsburgh, Pa.—  
A. O. Cravener.

Mill Creek, N. C.—The good Lord continues to  
bless us. Sept. 1 one humble soul made the good  
confession and was baptized for the remission of  
sins. Next day, Sept. 2, another did likewise.  
One member was received by letter Sept. 1.  
This makes forty accessions to this church since  
April 11. Rejoice with us and give God the glo-  
ry.—W. Lawter, Sept. 5.

Gentry Church, Gentry Co., Mo.—Aug. 29 brethren  
J. E. Ellenberger and William C. Hipes were  
with us and held two meetings. Bro. Wm. C.  
Hipes (a minister) and James Hartman and  
wife were received into the church by letter.  
Bro. Ellenberger, of Polo, Caldwell County, was  
elected elder of this church. The writer was  
chosen clerk. We now number ten members.  
May the Lord bless and strengthen us.—C. S.  
Garman, Sept. 1.

Fredric, Iowa.—I closed the meetings at the Fair-  
view church on the evening of Sept. 8, with a  
good interest. Four had made the good choice  
and were baptized. Others said they would come  
soon. I am here since Sept. 9. Up to date three  
were baptized, and there are indications for sev-  
eral more. No providential interference I will re-  
main here till after the feast, Sept. 23. Soon af-  
ter that, I will wend my way towards loved ones  
at my home in Indiana. Good meetings are the  
order of the day here in Iowa.—Joseph Holder,  
Sept. 13.

Salamonie, Ind.—Our quarterly council was held  
Sept. 2. The report of the officials brought con-  
siderable business before the church, but we are  
happy to say that nothing occurred calculated to  
mar the peace and harmony of the church. We  
concluded to have a series of meetings, beginning  
Sept. 10, at 7 P. M. Bro. I. M. Gibson is to do  
the preaching, closing with a Communion, Sept.  
30, commencing at 2 P. M. Those who feel like  
being with us, will be welcomed in our midst, es-  
pecially the ministry.—O. C. Ellis, River, Ind.,  
Sept. 7.

Glenhope, Pa.—I met with the Brethren of the  
above congregation Sept. 1, for devotional exer-  
cises, and again at the time appointed for the  
feast, Sept. 2. Quite a number of the brethren  
and sisters had assembled. Among those from  
adjoining congregations were Eld. Mark Minser,  
Jacob Holsopple, George Clever and wife, E. W.  
Hollopeter and wife, and Charley Beer. The  
feast seemed to be enjoyed by all who participated  
in its observance. One sister united with the  
church a few days before the feast,—the wife of  
Bro. George Patterson, their home minister.  
From here I go to Souilton, Pa., to labor in the  
Master's cause.—J. H. Beer, Rockton, Pa., Sept.  
5.

Bills, Pa.—The Brethren near Boone, Pa., have  
built a commodious meetinghouse. By request of  
the members I preached the dedicatory sermon  
Sept. 3. The meetings commenced on the evening  
of Aug. 31, and continued a few days after the  
dedication. As an immediate result five were  
added to the church by baptism.—Silas Hoover,  
S pt. 12.

Greenmount, Va.—Our hearts were made to re-  
joice the first Sunday of July, to see ten young  
Sunday school scholars come out and make the  
good confession. Later on five others came out,  
making fifteen received by baptism, with good  
prospects for others soon. May they be enabled  
to carry out their intention before it is too late.—  
J. A. Garber, Sept. 6.

Conway Springs, Kans.—The Slate Creek church,  
Sumner Co., Kans., desires to inquire through the  
GOSPEL MESSENGER concerning the address of  
Bro. Isaac Geir. He formerly lived in Wellington,  
Kans., but moved away, we know not where.  
Any one being able to give the desired informa-  
tion will please drop a card to the undersigned.—  
T. N. Beckner, Clerk, Sept. 7.

Crooked Creek Church, Iowa.—The members of this  
church met in council Aug. 19, preparatory to our  
love-feast, which was held Aug. 26 and 27. All  
business before the council was transacted in a  
spirit of love. Our love-feast was well attended.  
It was a feast to the soul. There were present  
about 125 communicants. Nine ministers from  
abroad were with us.—J. H. Snell, Sept. 10.

Ooon River, Iowa.—Eld. M. Sisler, of Dallas Cen-  
tre, in company with brethren John Weber, C.  
Long and P. Hoff, visited the Ooon River church  
Sept. 9 and 10, assisted in council and preached  
for us. They did us good. Come soon and often.  
Bro. Stephen Caslow was chosen and installed in  
the deacon's office. May God enable him and all  
of us to be faithful in our work!—J. D. Haughte-  
lin.

Prairie View, Mo.—On Saturday, Aug. 18, Bro.  
Rust, of Knobnoster, Mo., came to us to hold a  
series of meetings, but being called home, the  
meetings were continued by the home brethren  
till after our feast, Aug. 29. Quite an interest  
was manifested, by those outside, but we had no  
additions at this time, although one was re-  
ceived shortly before, and two united with our  
little body by letter.—Anna Bowman, Sept. 8.

Woodland, Ill.—Our quarterly council was held  
Sept. 6. A large number of members was pres-  
ent. Our elder, Bro. David Price, was with us;  
also Eld. Daniel Hollinger. Considerable busi-  
ness came before the meeting, but all was dis-  
posed of in a pleasant manner. We decided to  
change the time of our love-feast from Oct. 14 and  
15 to Oct. 12 and 13. We held an election for  
two deacons. The lot fell on brethren Martin  
Hamel and Tampest Henry. Bro. John Baker is  
our delegate to the District Meeting.—Lydia  
Waller, Astoria, Ill.

Roaring Spring, Pa.—Aug. 26 Eld. G. W. Brum-  
baugh and the writer were called to Ore Hill, to  
hold a little love-feast for the benefit of a sick sis-  
ter who was a short time previous carried to the  
water and baptized. On our arrival we found an-  
other applicant for baptism, which was first at-  
tended to. Then followed the Communion of eight  
souls in an upper room. Sept. 3 Bro. D. S. Clap-  
per and I visited the sick sister, and by request  
anointed her. On the last named date Bro. Clap-  
per delivered our harvest sermon. At 2:30 P. M.,  
he gave the children a talk, and in the evening he  
delivered a very instructive discourse to the  
young people. These meetings were largely at-  
tended.—J. R. Slayer, Sept. 7.



**Bethany, Ind.**—We held our harvest meeting Aug. 20. It was well attended and enjoyed by all. Bro. Levi Holsinger, from Ladoga, Ind., addressed us, preaching from 2 Sam. 24: 24. A collection was then taken for the General and Home Mission, after which we adjourned for dinner. In the afternoon Bro. Holsinger gave an interesting talk to the children, using for a subject Mark 4: 28. Our collection resulted in \$18.—*Maggie Keeney, Rainsdown, Ind.*

**McAlisterville, Pa.**—The Lost Creek church, Pa., feels to rejoice and praise God for the converting power of his Spirit and Word in bringing prodigals from the ways of sin into the fold of Christ. Four (all married) have just been received by baptism. Angels and the church rejoice when our loved ones enter the church militant, laboring to secure a home in heaven, the church triumphant. We believe others here are counting the cost, and are not far from the kingdom. This church expects to hold two Communion services this fall; first at the extreme eastern end of our district, at the Oriental church, Sept. 22 and 23; second, at Freespring church, Oct. 20 and 21. Praise God for his love to all!—*S. S. Beaver, Sept. 6.*

### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

**MEYERS—MAUST.**—At the residence of Eld. Samuel Maust, Sept. 5, 1893, by the undersigned, Mr. Daniel J. Meyers and sister Lizzie E. Maust, both of Somerset County, Pa. *D. H. WALKER.*

**TINKEL—HUDSON.**—By the undersigned, at the residence of the bride, Sept. 9, 1893, Mr. Charles H. Tinkel and Miss Mary Hudson, both of Grant County, Ind. *J. F. SPITZER.*

**GARBER—TINKEL.**—At the residence of the bride, Sept. 9, 1893 by the undersigned, Bro. David B. Garber and sister Della Tinkel, both of Grant County, Ind. *J. F. SPITZER.*

**SNYDER—HOOVER.**—At Canton, Ohio, by the undersigned, Sept. 10, 1893, Bro. Ulides Snyder, of Louisville, Ohio, and sister Lucy Hoover, of Canton, Ohio. *JACOB WEIRICK.*

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

**BETZ.**—In Montgomery Co., Ohio, Aug. 14, 1893, Lella Muriel Betz, daughter of friend John and sister Katie Betz, aged 1 year, 11 months and 2 days. Funeral services from 1 Peter 1: 24, by the writer and John H. Brumbaugh of the Salem church. *L. A. BOOKWALTER.*

**HYRE.**—Aug. 30, 1893, Albertus M. Hyre, aged 28 years, 9 months, and 4 days. Funeral services in the Lower Stillwater church, from John 14: 1-3, by Eld. John Smith and Rev. Eby of the United Brethren church. *L. A. BOOKWALTER.*

**REYNOLDS.**—In the Rome congregation, Wyandott Co., Ohio, July 27, 1893, sister Elizabeth Reynolds (nee James), aged 62 years, 6 months and 3 days. She was the mother of twelve children. She was a devoted companion. Funeral by Eld. L. H. Dickey, from Rev. 22: 14. *MAGGIE A. DICKEY.*

**HERALD.**—Aug. 31, 1893, of consumption, Mary Jane Herald, aged 17 years, 10 months and 10 days. She leaves a father, mother, brothers and sisters. Funeral services by Bro. Lewis Workman from Luke 8: 52. *ELVERTIA WORKMAN.*

**FLORY.**—At her home in Wellman, Iowa, Sept. 7, 1893, Mary Flory, wife of Samuel H. Flory, of Wellman, Iowa, (formerly of Virginia), aged 54 years, 8 months and 4 days. Funeral services by Rev. Potter, of the Methodist church. *S. F. NISWANDER.*

**MILLER.**—In the Meyersdale congregation, Somerset Co., Pa., Sept. 7, 1893 Bro. Manassas D. Miller, aged 71 years, 7 months and 12 days. Bro. Miller was for many years a faithful member of the Brethren church. Funeral services by Bro. E. K. Hostetler and the writer. *J. W. PRICE.*

**GARBER.**—In Columbus Grove, Ohio, Aug. 22, 1893, after an illness of five days, sister Lydia Garber, aged 82 years, 2 months and 25 days. *S. O. FOX.*

**McKALLIPS.**—In Lewistown, Pa., Aug. 26, 1893, sister Margaret McKallips, aged 71 years, 7 months and 6 days. Funeral services conducted by S. J. Swigart. *SARAH SPANOGLE.*

**OGG.**—Near Aurora, Hamilton Co., Nebr., Sept. 1, 1893, May, daughter of Bro. Hiram and sister Allen Ogg, aged 9 years, 8 months and 19 days. Funeral services conducted by Eld. G. W. Stambaugh in the Mennonite church. *PETER FORNEY.*

**SWIHART.**—At Bourbon, Ind., Aug. 17, 1893, Laura Jane Swihart, aged 44 years and 3 days. She was a consistent member of the Brethren church for a number of years. Funeral services by Eld. J. H. Sellers. *JOHN E. JOSEPH.*

**GRABEL.**—In the bounds of the Neosho church, Neosho Co., Kans., Aug. 13, 1893 of typhoid fever, Bro. Oscar Grabel aged 21 years, 9 months and 3 days. Funeral by the writer, from Ps. 116: 15. *SAMUEL EDGECOMB.*

**RISH.**—At Monticello, Ohio, Sept. 4, 1893, Flossa Bell Rish, daughter of John W. and Minnie A. Rish, aged 11 months and 17 days. Flossa has gone to meet the angels. Funeral services by Rev. C. S. Johnson, of the United Brethren church. *A. E. RISH.*

**SHAW.**—In the Saline Valley church, Ottawa Co., Kans., Aug. 11, 1893, of inflammation of the bowels, Jessie Pearl, daughter of Edward and Belle Shaw, aged 11 months, less one day. Funeral by the writer, to a large and sympathizing congregation. *L. W. FITZWATER.*

**WEST.**—In the Camp Creek church, McDonough Co., Ill., Aug. 19, 1893, sister Lucy West, in her 50th year. She was sick about nine weeks, and in the meantime was anointed. Nine children mourn the loss of a kind and indulgent mother. Services by the undersigned. *S. S. HUMMER.*

**TROXEL.**—In the bounds of the Maple Grove church, Ashland Co., Ohio, Sept. 3, 1893, Miss Mary Troxel, aged 40 years, 3 months and 19 days. Mary was the daughter of Jno. Troxel. Funeral services by Bro. Wm. Murray and the writer, from 2 Thess. 4: 14. *GEORGE WORST.*

**SHARPES.**—Near Harrisonburg, Va., July 30, 1893, Wavle Etta, beloved and only child of Bro. Jacob and sister Eliza Sharpes, aged 1 year and 23 days. Funeral by Bro. P. S. Thomas and G. Heatwole. Interment in Bridgewater cemetery. *S. I. BOWMAN.*

**SPRINGER.**—In the Lebanon church, Linn County, Oregon, Aug. 23, 1893 Frances Springer, aged 60 years, 1 month, and 23 days. Bro. Springer leaves a wife and eight children. He was a member of the church twenty three years and a deacon seven years. Funeral services conducted by the writer. *M. M. BASHOR.*

**SMITH.**—Near Cherry Grove, Va., Aug. 31, 1893, of scarlet fever, Elmer C., infant son of Jno. E. and Lizzie C. Smith, aged 3 years and 6 months. Elmer's mother preceded him a little over a year ago. Services by the writer, assisted by—Ewing, of the United Brethren church, from Mark 18: 16 and 17. *J. H. GARBER.*

**MYERS.**—In the Green Mount church, Va., of typhoid fever, sister Luella B. Myers, daughter of brother A. P. and sister Christina Myers, aged 16 years, 5 months and 27 days. Deceased joined the church when in her thirteenth year of age. Funeral services improved by elders J. P. Zigler and Benjamin Miller, from Daniel 12: 1-4. *J. A. GARBER.*

**KAUFFMAN.**—In the Falling Spring church, at New Guilford, Franklin Co., Pa., Sept. 3, 1893, of bone cancer, Bro. Christian Sheller Kauffman, eldest son of Bro. Samuel and sister Anna Kauffman, aged 15 years and 1 day. Interment at the Falling Spring graveyard. Funeral services by the writer, assisted by brethren Riddleberger and Anthony. *WM. C. KOONTZ.*

**BLOCHER.**—March 20, 1893, sister Sarah Blocher, aged 63 years, 4 months and 11 days.

**MICHAEL.**—Also, March 31, 1893, Laura Elsie Michael, aged 5 years and 23 days. Funeral by the writer in the M. E. church, near Frostburg, Md., from John 11: 25.

**ENFIELD.**—Also, in Somerset Twp., Somerset Co., Pa., Ollie Edna, a young daughter of brother and sister Enfield, aged 2 years, 3 months and 11 days. An older sister preceded this child to the grave three months ago. Funeral services by the writer, from Job 14. *SILAS HOOVER.*

**RITTER.**—In the Falling Spring church, Franklin Co., Pa., April 24, 1893, sister Hattie E. Ritter, youngest daughter of Bro. Michael and sister Rebecca Foutz, who preceded her to the spirit world some years ago, aged 22 years, 8 months and 28 days. She leaves a husband, three brothers and four sisters. Her little babe preceded a few months before. Services by Bro. J. F. Oller and the writer, from Rev. 14: 13. *WM. C. KOONTZ.*

**BISHOP.**—In Lincoln County, Kans., A. Bishop, aged 35 years, 5 months and 4 days. This notice went down into an old well and at work some time and had sent out a num mud, the dead air arose. He started to climb and when about half way out, he fell back the well, where he died before he could be services by the undersigned. *L.*

**TILLER.**—In the Dry Fork church, M. Ira Tiller, son of G. W. and Elizabeth Tiller, months and 20 days.

**TEETER.**—In the Dry Fork church, M. D. W. and sister Ella Teeter, aged 12 years, days. Oron took sick on Saturday at noon day night at 11 o'clock. His disease was by

**WALKER.**—In the bounds of the Dry Fork church, Aug. 3, 1893, William Walker, aged 44 years, 2 days. Friend Walker went to the field in usual health. It seems that the team to away, throwing him in front of the sulky plow team was attached. He was dragged forty when found was unconscious, and remained when death came. Funeral services by the writer, assisted by Eld. Seidner of the Mennonite church.

**PETERSON.**—At his home near Linton, 1893 friend James C. Peterson, son of E. aged 18 years, 5 months and 20 days. He, on his way home from church, on the eve of his horse became frightened and threw him, striking the hard ground and breaking his leg, but a few hours after the accident, James died, a kind and obedient to his parents. Funeral services by Bro. John Arnold, assisted by the writer.

**SHENGLE.**—In the Rome church, W. Aug. 29, 1893, sister Mollie Shengle (nee Myers), 6 months and 28 days. She was in Co., Pa., in 1861, and was united in matrimony to Starke County, Ohio, in 1832, where the death of her husband. Then, in 1878, she married a second husband, where she died, daughter, sister Susan Clapper, where she died, Lord called her home. She was the mother of a member of the church about seventy years. Funeral services by Eld. E. Bosserman, from 2 Tim. 4: 18.

**ALTLAND.**—At Van Buren, Lagrange Co., N. Y., Peter D. Altland, aged 73 years, 26 days. Deceased was born in York County, Pa., in 1820. He was married to Elizabeth Smith, moved with his family to White Pigeon, Pa., in 1833, and to Van Buren, Ind., in April, 1850, until his death. He was the father of whom survive him. He has been a member of the Baptist Brethren church twenty-two years, about twenty years. His wife died about 1870. Funeral Aug. 18, in the Lutheran church at Van Buren, Ind., from Heb. 11: 16.

### The Gospel Messenger

Is the recognized organ of the German Baptist Brethren, and advocates the form of doctrine taught in the Bible, for a return to apostolic and primitive Christianity. It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance, Regeneration of the heart and mind, baptism for remission of sins unto the reception of the Holy Spirit, and the observance of the Lord's Supper, are the means of adoption into the Kingdom of God.

It also maintains that Feet-washing, as taught in the Bible, and the command of Jesus, should be observed in connection with the Lord's Supper, instituted by Christ for the remembrance of his death, and the early Christians, in connection with the Communion, should be taken in the close of the day.

That the Salvation of the Holy Kites, or Kiss, upon the followers of Christ.

That War and Retaliation are contrary to the principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Modesty, as taught in the New Testament, should be maintained by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, as taught in the New Testament, should be maintained by the followers of Christ.

In short, it is a vindicator of all that Christ and his apostles taught, and aims, amid the conflicting theories of modern Christendom, to point out ground that all may safely follow.

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# Announcements.

## LOVE-FEASTS.

Sept. 27, at 4 P. M., Bremen church, Marshall Co., Ind. Sept. 27, at 10 A. M., Luck Creek church, 1 mile south-west of Bryan, Ohio. Sept. 28 and 29, at 1 P. M., Rock Creek church, White-Ohio, Ill. Sept. 28, at 2 P. M., Santa Fe church, Ind., 6 miles south of Peru, Ind. Sept. 28, at 10 A. M., Beaver Dam church, Kosciusko Co., Ind. Sept. 28, at 2 P. M., in the Santa Fe church, Miami Co., Ind. Sept. 28, South Bend church, Ind. Sept. 29, at 10 A. M., Upper Fall Creek church, Ind. Sept. 29, at 3 P. M., Libertyville church, Jefferson Co., Iowa. Sept. 29, at 10 A. M., Kilbuck church, Ind. Sept. 29, Wade's Branch, Miami Co., Kans. Series of meetings commencing Sept. 23. Sept. 29, at 4 P. M., Lakeville church, in old Methodist church, Blountville, Pa. Sept. 29, at 10 A. M., Miller church, 2 miles west of Celina, at a small place called Murphyburg, Ohio. Sept. 30, at 2 P. M., Salomon church, Huntington Co., Indiana, continuing over Sunday. Sept. 30, at 10 A. M., Ludlow church, Burke Co., Ohio. Sept. 30, at 10 A. M., Allerton Prairie church, 1 1/2 miles N. W. of Celina, Ind. Sept. 30, at 10 A. M., Grangeville, Newton Co., Mo. Sept. 30, Spring Creek church, Iowa. Sept. 30, St. Joseph, Mo. Sept. 30, at 2 P. M., La Porte church, La Porte, Ind. Sept. 30, at 10 A. M., Grenola church, Elk Co., Kans. Sept. 30, at 2 P. M., Greenwood church, Howard Co., Ind. Sept. 30, at 4 P. M., St. Joseph Valley, 3 miles north of South Bend, Ind. Sept. 30, Blue River Valley church, at Jesse Keller's, near Celina, Ind. Sept. 30 and Oct. 1, at 1 P. M., Wadsworth's Grove, Ill. Sept. 30, at 2 P. M., Walnut Lake church, Wells Co., Ind. Oct. 1, at 7 P. M., Owl Creek church, at Ankenytown, near Celina, Ohio. Oct. 1, at 10 A. M., Sugar Creek, Whitley Co., Ind. Oct. 1, at 7 and 8, at 10 A. M., Burr Oak, Kans. Oct. 1, at 8, at 4 P. M., Greese church, Greene, Iowa. Oct. 1, at 10 A. M., Washington Creek church, Douglas Co., Kans. Oct. 1, at 10 A. M., in the New Hope church, Cherokee Co., Kans. Oct. 1, at 11 A. M., Brookline church, Iowa. Oct. 1, at 10 A. M., Missisquoi church, Union Grove church, Delaware Co., Ind. Oct. 1, at 6, Black River church, VanDusen Co., Mich. Oct. 1, at 4 P. M., West Otter Creek church, Macoupin Co., Ill. Oct. 1, at 10 A. M., (East house), Thornapple church, Michigan. Oct. 1, at 10 A. M., Lamotte church, Crawford Co., Ill. Oct. 1, at 12, Woodland church, Fulton Co., Ill. Oct. 1, at 12 and 1, at 1 P. M., Shannon, Ill. Meetings one week previous. Oct. 12 and 13, at 10 A. M., at Henry Tugley's, 9 miles north of Jersey, Mo. Oct. 12, at 2 P. M., Newton church, at Sugar Grove, Ohio. Oct. 12, at 4 P. M., Salem church, Starko Co., Ind., 2 1/2 miles west of Burlington. Oct. 12, at 10 A. M., El River church, Kosciusko Co., Ind. Oct. 12, at 10 A. M., Prairie Creek church, Ind. Oct. 12, at 12 and 1, at 11 A. M., South Keokuk church, Iowa. Oct. 12, Hurricane Creek church, Bond Co., Ill. Series of meetings commencing 1st. Oct. 14, at 12 P. M., Locust Grove church, Frederick Co., Md. Oct. 14, at 4 P. M., Okaw church, Pratt Co., Ill. Oct. 14, at 10 A. M., Wyndham, Bedford Co., Pa. Oct. 14, at 2 P. M., in the Ridge church, near Elmville, Highland Co., Ohio. Oct. 14, at 4 P. M., Appomoo church, Franklin Co., Kansas. Oct. 14, at 10 A. M., Logan church, Logan Co., Ohio, 7 1/2 miles west of Bellefontaine. Oct. 14, at 10 A. M., Green Spring district, Seneca Co., Ohio. Oct. 14, at 4 P. M., Pleasant Grove church, Douglas Co., Kans. Oct. 14, at 10 A. M., Wichita, Kans. Oct. 14, at 10 A. M., Portage church, Ohio. Oct. 14, at 10 A. M., Valley church, Hawkins Co., Tenn. Oct. 14, at 1/2 mile southeast of Bottle Creek, Iowa. Series of meetings commencing 1st. Oct. 14, at 10 A. M., Pigeon Creek, Woodford Co., Ill. Oct. 14, at 10 A. M., Pigeon church, Cass Co., Mich. Oct. 14, at 2 P. M., Roann congregation, Wabash Co., Indiana. Oct. 14 and 15, at 10 A. M., Pine Creek, Ill. Oct. 14 and 15, Verdigris church, Lyon Co., Kans., at J. M. Quakenbush's. Oct. 14 and 15, at 4 P. M., Bethel church, Sawyer, Pratt Co., Kans. Oct. 14 and 15, at 2 P. M., at residence of Solomon Ely, Cherokee church, 7 1/2 miles S. E. of McCune, Kan. Oct. 14 and 15, at 10 A. M., Root River church, Minn. Series of meetings to commence Oct. 5. Oct. 14 and 15, at 10 A. M., Saginaw church, Mich. Oct. 17, at 4 P. M., Portage church, 8 miles northwest of South Bend, Ind. Nov. 17, at 2 P. M., Martin Creek church, Wayne Co., Ill. Oct. 18, at 2 P. M., Brethren meetinghouse, 3 miles south of Jasper City, Ind. Oct. 18, at 10 A. M., Sugar Ridge church, Ohio. Oct. 18, Deep Water, Mo. Oct. 18, at 10 A. M., Brazier Creek, Washington Co., Md., at Long Meadow meetinghouse, 4 miles north of Hagerstown. Oct. 18 and 19, at 10 A. M., Upper Cumberland meeting-house, Huntsdale, Pa. Oct. 19, at 10 A. M., Donnell's Creek church, Ohio, 7 miles northwest of Springfield. Oct. 19, at 10 A. M., in the Four Mile congregation, at White Water house, near Connersville, Ind. Oct. 19 and 20, at 2 P. M., Hill Valley church, Aughwick congregation, Pa. Oct. 19, at 10 A. M., Union City church, Randolph Co., Ind., 1 1/2 miles north of city.

Oct. 19, Jacob's Creek congregation, 1 1/2 miles East of Mt. Pleasant, Pa. Series of meetings begin Oct. 14. Oct. 19, at 2 P. M., Howard church, Ridgeway, Ind. Oct. 19, at 5 P. M., Chippewa church, Wayne Co., Ohio. Oct. 19, Wacanda congregation, Ray Co., Mo. Oct. 19 and 20, at 1 P. M., Chiques church, Lancaster Co., Pa., in Chiques meetinghouse. Oct. 20, at 4 P. M., Walnut church, Marshall Co., Ind. Oct. 20, at 4 P. M., Kaskaskia church, Fayette Co., Ill., 10 miles south of Harker City. Oct. 20, at 4 P. M., Stony Creek church, 4 miles east of Noblesville, Hamilton Co., Ind. Oct. 20, at 10 A. M., Buck Creek church, Henry Co., Ind. Oct. 20, at 4 P. M., Union church, Marshall Co., Ind., five miles west of Plymouth. Oct. 20 and 21, at 10 A. M., Ottawa church, Forest Park, Ottawa, Kans. Oct. 20 and 21, Sugar Creek, Ill. Oct. 20 and 21, at 2 P. M., Free Spring house, in the Lost Creek church, Juniata Co., Pa. Oct. 21, at 10 A. M., South Bethel church, Neb. Oct. 21, at 10 A. M., Berrien church, 4 miles northwest of Hutchinson, Mich. Oct. 21 and 22, at 10 A. M., Seneca church, Ohio, 1 1/2 miles north of Bloomville. Oct. 21, at 4 P. M., Lower Stillwater church, Montgomery Co., Ohio. Oct. 21, at 10 A. M., West Branch, Ogle Co., Ill. Oct. 21, at 10 A. M., Meadow Branch, Carroll Co., Md. Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio. Oct. 21, at 4 P. M., Clear Creek congregation, Huntington Co., Ind. Oct. 21, at 11 A. M., Clear Creek church, Rockingham Co., Va. Oct. 21, at 11 A. M., St. Vrain church, Longmont, Colo. Oct. 21, at 4 P. M., Pleasant Valley, Elkhart Co., Ind. Oct. 21, at 3 P. M., Covina, Cal. Oct. 21, at 10 A. M., Fredonia church, Wilson Co., Kans. Oct. 21, at 10 A. M., Landeville, Grant Co., Ind. Oct. 21, at Bethel church, Neb. Oct. 21, at 10 A. M., in the Log Creek church, Mo. Oct. 21, at 4 P. M., in the Log Creek congregation, Oak Grove meetinghouse, Polk, Mo. Oct. 21, at 4 P. M., Monticello, Ind. Oct. 21, at 1 P. M., at Carson Valley, in Duncanville congregation, Pa. Oct. 21 and 22, at 10 A. M., South Morrill church, Brown Co., Kans. Oct. 21 and 22, at 2 P. M., Dorrance church, Dorrance, Kans. Oct. 21, at 2 P. M., Springfield church, near Wawaka, Indiana. Oct. 21, at 4 P. M., Chippewa Creek church, Mich. Oct. 21, at 4 P. M., James Creek church, Huntington Co., Pa. Oct. 21, at 2 P. M., Hope church, Okla. Ter. Oct. 21, at 2 P. M., Newton congregation, Harvey Co., Kans., 5 miles southwest of Newton. Oct. 21, Maple Valley church, 2 miles southwest of Aurelia, Cherokee Co., Iowa. Oct. 21 and 22, Herrington church, Delavan, Morris Co., Kansas. Oct. 21 and 22, at 2 P. M., Green Mountain church, Va. Oct. 21, Crombie church, Ill. Meetings one week prior to the feast. Oct. 21, at 2 P. M., North Star, Darke Co., Ohio. Oct. 21, at 10 A. M., Pleasant Dale church, Adams Co., Ind. Oct. 21, at 10 A. M., in the Orsola congregation at the Oak Grove meetinghouse, St. Clair Co., Mo. Oct. 21, at 2 P. M., Kington church, Kington Co., Kans. Oct. 21 and 22, Welly churchhouse, 5 miles from Edgemont, Md. Oct. 21 and 22, at 2 P. M., Ames church, Ames, Iowa. Oct. 21, at 10 A. M., Black River church, Chatham, Medina Co., Ohio. Oct. 22, at 4 P. M., Horner church, 5 miles from Johnstown, Pa. Oct. 22, at 10 A. M., Mineral Creek church, 14 miles south of Warrenburg, Johnson Co., Mo. Oct. 22 and 23, at 10 A. M., Shank meetinghouse, Black Creek congregation, Pa. Oct. 22 and 23, at 10 A. M., Shank meetinghouse, near Greensdale, Franklin Co., Pa. Oct. 22, Clover Creek, Pa. Oct. 22, Brick church, 5 miles northeast of Nappanee, Ind. Oct. 22, at 2 P. M., Bachelor Run church, Flory, Ind. Oct. 22, at 4 P. M., Roaring Springs, Pa. Oct. 22, at 4 P. M., Arcadia church, Hamilton Co., Ind. Oct. 22, at 4 P. M., Woodbury, Bedford Co., Pa. Oct. 22, at 10 A. M., Panther Creek church, Woodford Co., Ill. Oct. 22, at 4 P. M., Cedar Creek church, Anderson Co., Kans. Ministerial meeting on the day following. Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill. Oct. 27, at 4 P. M., Pine Creek church, St. Joseph Co., Ind., 3 miles northwest of La Paz. Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind. Oct. 27, at 4 P. M., Solomon's Creek congregation, 2 miles northeast of Milford Jr., Elkhart Co., Ind. Oct. 27, at 4 P. M., in College Chapel, Mt. Morris, Ill. Oct. 27, at 4 P. M., Harrison County church, Ind. Oct. 28, at 1 P. M., Coon River church, near Panora, Iowa. Oct. 28 and 29, at 10 A. M., Fairview church, Wyandot Co., Ohio. A series of meetings the week before. Oct. 28, County Line church, Pa. Oct. 28, at 2 P. M., County Line church, Allen Co., Ohio. Oct. 28, at 3 P. M., Monitor church, McPherson Co., Kans. Oct. 28, at 4 P. M., Ozarkville church, Kans. Oct. 28, at 10 A. M., Nettle Creek church, Hagerstown, Ind. Oct. 28 and 29, at 2 P. M., Independence, Kans. Oct. 28 and 29, at 10 A. M., Vermilion church, Kans. Oct. 28, at 4 P. M., Middle Fork church, Clinton Co., Ind. Oct. 28, at 4 P. M., Yellow Creek Church, Bedford Co., Pa. Oct. 28, at 2 P. M., Lower Deer Creek church, Ind. Oct. 28 and 29, Hade church, Franklin Co., Pa. Oct. 31, at 2 P. M., Buffalo Valley church, Union Co., Pa. Nov. 1, at 2 P. M., Forks of Creek (Snake Spring church), Bedford Co., Pa. A series of meetings to follow. Nov. 11, at 10 A. M., Hudson church, McLean Co., Ill. Nov. 17, at 4 P. M., Pleasant Hill, Ill.



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## Announcements

### LOVE-FEASTS.

- Oct. 7, at 2 P. M., Lexington church, Highland Co., Ohio.  
Oct. 7 and 8, at 11 A. M., Middle Creek church, Mahoning Co., Iowa.  
Oct. 7, at 2 P. M., Weeping Water church, Cass Co., Nebraska.  
Oct. 7 and 8, at 3 P. M., Pleasant Prairie church, Le Mars, Iowa.  
Oct. 12 and 13, at 2 P. M., Racoon Creek church, 2 miles north of Ladoga, Ind.  
Oct. 14, at 10 A. M., Price's Creek, Preble Co., Ohio.  
Oct. 14, at 3 P. M., Lomax's, Ill.  
Oct. 14, at 2 P. M., Van Wert church, about 7 miles N. E. of Van Wert City, Van Wert County, Ohio.  
Oct. 14, at 2 P. M., Millard church, Va., on the R. & D. R. R., 5 miles southwest of Washington, D. C.  
Oct. 14, Evangelist church, Lomax, Adams Co., Ill.  
Oct. 14, at 1 P. M., Pipe Creek church, Miami County, Ind.  
Oct. 15, Four Mile church, Ind.  
Oct. 20, at 10 A. M., New Hope church, Jackson Co., Ind.  
Oct. 21, at 2 P. M., Elk Run church, Augusta Co., Va.  
Oct. 21, at 2 P. M., Eden Valley church, Stafford Co., Iowa, 21 miles northwest of Seward.  
Oct. 21 and 22, at 2 P. M., Chapman Creek church, Dickinson Co., Kans.  
Oct. 21, at 10 A. M., Silver Creek church, Pioneer, Ohio.  
Oct. 21, Clar church, Bluff Co., Pa.  
Oct. 21 and 22, at 10 A. M., Iowa River church, Marshall Co., Iowa. A series of meetings one week prior.  
Oct. 21, at 4 P. M., Entiken, Pa.  
Oct. 21, at 3 P. M., Shade Creek congregation, Somerset County, Pa.  
Oct. 24 and 25, at 2 P. M., Mountville congregation at the Petersburg House.  
Oct. 25, at 10 A. M., Black Swamp church, Walnut Grove, Mich.  
Oct. 25 and 26, at 10 A. M., Lower Conewago church, Pa.  
Oct. 25 and 26, at 4 P. M., Beech Grove church, Madison Co., Ind.  
Oct. 27, Mancel church, Mancel Texas. Meetings to begin Saturday evening before.  
Oct. 27 and 28, at 2 P. M., Little Cove church, Md.  
Oct. 28, at the South meetinghouse, in the Bethel church, Mo.  
Oct. 28 to 30 A. M., at the Mohican church, 1 mile north of Ellettsburgh, Wayne Co., Ohio.  
Oct. 28 and 29, at 10 A. M., Boone River church, Hancock Co., Iowa, 3 1/2 miles east and 3 miles south of Hudson.  
Oct. 29, at 4 P. M., Olathe church, Kans.  
Oct. 29, at 2 P. M., Ladlow church, Daske Co., Ohio.  
Nov. 4, at 2 P. M., Blue River, Whitley Co., Ind.  
Nov. 11, at 2 P. M., Woodland church, Mich.  
Nov. 11, Mill Creek church, Liberty, Ill.

### DISTRICT MEETINGS.

- Oct. 2, Northern District of Iowa, in the Spring Creek church, Chickasaw Co.  
Oct. 4, Northeastern District of Ohio, near Leckrone.  
Oct. 10 and 11, Second District of West Virginia, near Fill Mills, Boxton Co.  
Oct. 18, District of Nebraska, in the South Beatrice church, Gage Co., Nebr. Missionary meeting on the 19th. Those coming on the D. & M. R. R., stop at Beatrice on the U. P. R. R., at Holmesville, on the Rock Island, at Rockford.  
Oct. 19, Southern District of Iowa, in the South River church.

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Yes, watch this column. New reading matter will be found here whenever this cut appears.

To print a large number of these testimonials is expensive and quite unnecessary since FAHRNEY'S CELEBRATED BLOOD CLEANSER OR PANACEA is so well and favorably known, but here is an interesting communication right from home, so to speak. The writer, Eld. Adam Baker, lives in Franklin Co., Pa., within the limits of the old Antietam congregation, where our grandfather and great-grandfather provided 3 years ago. It was here where Fahrney's Panacea was first launched. He is a stranger to the proprietors, hence these letters were not written owing to any favoritism on his part. His name can be found in the minister's list published in the "Brethren's Almanac" for years past—so he is no myth. In his first letter Mr. Baker writes:

SHADY GROVE, PA., April 11, 1893.

CAMERER & BRO., Chicago, Ill.  
Dear Sirs—I must inform you that for the April offer for your Panacea. We have already used one bottle of your medicine and find it an excellent remedy. My wife has been afflicted for four years with paralysis and nervousness. She is an invalid and we have used many medicines for her. Yours respectfully,  
ADAM BAKER.

His second letter is dated Sept. 8, 1893 and reads as follows:

SHADY GROVE, PA., Sept. 8, 1893.

CAMERER & BRO., Chicago, Ill.  
Dear Sirs—I must inform you that we are now using the last bottle of your Panacea, and can say that I am convinced it cannot be excelled as a blood cleanser and purifier of the system. Yours truly,  
ADAM BAKER.

Hundreds of others could give expression to the same words.

Owing to the increased demand for Fahrney's Panacea and the liberal offers we have been making to persons willing to assist us in keeping the remedy before the people, this has been a busy year for us.

We have distributed absolutely free of charge, 414 Dictionaries among our patrons. No pocket editions, but books weighing over seven pounds each, not to mention hundreds of other books on religious, scientific and household topics.

493 persons availed themselves of our special February offer and secured each eight bars of Medicated Soap for

70 cents, were given away as presents to those who preferred them as premiums.

199 ministers of the church made use of our special ministers' offer, only lacking one of being 200.

We will not mention the musical instruments, baby carriages, rocking chairs and general household furniture sent out to our regular agents in recognition of the services they are rendering us.

Over 1500 such persons have secured good and valuable premiums from us.

We could not give such big offers were we not located in a great city like Chicago, where we have opportunities of buying goods at cost, and even below cost, sometimes.

### CHEAP MEDICINES.

While we manufacture only Fahrney's Panacea, Camerer's Herbicure, and Camerer's Medicated Soap, of which thousands of bars were given away at the last Annual Meeting and will be again next year, at Meyersdale, we supply our agents with anything in the line of medicine that can be obtained in the open market at absolutely wholesale cost. Just think, White Pine Cough Syrup at about 50¢ a bottle. Bear's Oil Ointment at 80¢ per box, and then note the following prices:

NAME	Retail Price, Per Bottle or Box.	Our Special Price, Per Dozen or Boxes.
White Pine Syrup for Coughs and Colds,	\$0.25	\$1.00
Carbolic Salve,	.25	1.00
Bear's Oil Ointment,	.25	1.00
Indian Root Bitters,	.50	2.25
Redmond's Pain Cure,	.25	1.00
Harter's Pills,	.25	1.00
Carter's Little Liver Pills,	.25	1.00
Salvation Oil,	.25	1.00
Vegetable Liver Pills,	.25	1.00
Vegetable Pills, in glass bottles,	.25	.75

A large, printed price list of other cheap medicines that sell well, mailed free on application. As we purchase these articles cheap for cash, we must kindly ask that all orders for same be accompanied by remittance. Address at all times,

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Costed tongue, bad taste in mouth, loss of appetite, Sick Stomach, Constipation, Bileousness, Indigestion, etc.

### Constipation

Is often the starting-point of important diseases. The retention of waste in the system with unhealthy and dangerous results. Dubbel's Double D is the only medicine the importance of using a purgative. The "Discovery" is the medicine that the bowels and cure Constipation, bottles, \$1.00; half size 50 cents. Also Manufacturer and Proprietor.

Dubbel's Red Thyme Pain Expeller, Dubbel's Cough and Croup Expeller, Dubbel's Menthae Vermifuge, Dubbel's Carbolic Ointment, Dubbel's Fruit Juice Pills.

All of which retail for 25 cents.

Dubbel's Bino Mountain Balm.

Retail price, 50 cents. The

### The Offer for Private

Private families who wish to order own use or to divide with their friends at agents' rates, PROVIDED there is no delay. Any person who orders not less than \$2.00 worth of agents' rates for private use of charge one 50 cent bottle of Bitters." I make this special offer out the value of the "Bitters." The private said orders for private use. The chance to keep a small quantity and "Pain Cure" in their homes. Agents wanted in every locality to sell strong guarantee, "No good, no circular and terms. Address: S. E. DUBBEL, 337 1/2 Wayneboro.

Dr. Wrightsman's Sovereign Remedy is prepared especially to soothe the **MOTHER'S SORROWS**. Every MOTHER ought to acquaint herself with its. An honest preparation, — a boon for circulars and get full particulars. S. E. SINGER & CO., Box 401, Franklin, N. Y.

## Reliable Rem

Dr. Kilmer's sure Headache Cure is kept in stock and sold by brethren Co., Mt. Morris, Ill., Sol. Dierdorf, and A. S. Goughnour, Waterloo, Iowa. The Brethren to try those remedies, at the best medicines made. For Terms and Prices address: S. E. SINGER & CO., Box 401, Franklin, N. Y.



# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series

Mt. Morris, Ill., and Huntingdon Pa. October 3, 1899.

No. 39

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 30,  
Huntingdon, Pa.

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LOVE for God always has a reflex action—it strikes back into a love for humanity.

THE publication of the statistics of both the Northern and Southern Presbyterian Churches, shows that their united strength is 34 synods, 293 presbyteries, 7,780 ministers, 33,888 elders, 9,944 churches, 1,043,635 communicants, and a total of contributions amounting to \$16,859,891.

"To know that one is loved by a noble character, even though he be conscious that he is not worthy of such love, is in itself an incitement and an inspiration. All that is worthiest and best in him responds to the call that is thus made on him to be worthier and better; and he is encouraged to hope that he can yet make gain toward the high attainment that is held before him alluringly. We love God because he first loved us; and we love God the more dearly because he has prompted one of his dearly loved ones to love us also."

"WHOEVER expects to go through the world avoiding responsibilities and anxieties, must also expect to be a weak and useless part of the world's make-up; and that which is weak and useless, anywhere, is a hindrance and an obstacle. And yet it is not uncommon to hear persons speak of their unwillingness to carry those responsibilities which they ought to carry, as though that unwillingness were altogether praiseworthy. Often, too, do we hear parents who have lost a child virtually express their submission

to the divine will because the dispensation frees them from the responsibilities and anxieties of rearing a child. Cheerful acquiescence at such a time is a Christian duty, and there is a certain joy in knowing that the child is freed from the dangers, temptations, and sorrows of this life; but that is rejoicing in the release of our departed, and not in the release of ourselves."

"OVERDOING is as bad as, and sometimes worse than, not doing. We may put a fire out by overloading it with that same coal with which it could be kept going. A good many fires are put out in that way. Worshipers in the church service, or at the prayer meeting, go away cold because the very sermons and talks and prayers, and maybe music, that began to warm them, were piled on until the fires of zeal were smothered out."

"If God were to tell us that he would give us this hour the very best gift that we were capable of receiving, our hearts would be glad at the certainty of such a blessing. Do we need a special assurance from God that his gift to us for this hour is such a gift? If not, then let us receive what he sends at this time as that which he sends to be the very best he could give to our advantage, and which we shall see to be so by and by."

"SELFISHNESS is a disease of the heart as well as the head. When men receive a new heart, the old spirit of thinking of one's self first and foremost ought to be done away. Self-denial for the sake of others, thinking of their comfort before we do our own, should be more common in the Christian church than it is. It is said of Christ that he pleased not himself, yet we please ourselves first and do not ask or think much about whether we can help others. We need in our Christian life less of self and more of the spirit of Christ."

"EXPRESSING love is as truly a duty as feeling love. Love gains by its expression, and he who does not express his love can never have that measure of love which is possible through its expression. Words and acts of love are needful, not in order to prove love, but to exhibit it, and to give it added strength through its exhibit. He who delights in telling God of his love for him, and in showing his love for God by acts of affection to those whom God loves, has more of love for God day by day because of this exhibit of his love. And the same principle holds good in our love for our fellows. It cannot be as great without its free expression as with it."

### THE PARLIAMENT OF RELIGIONS.

THIS religious meeting, now being held in Columbian Hall, Chicago, is calling forth some great efforts on the part of the great men of the religious world, and it need not seem strange to learn that there are some differences of opinion as to the propriety and final good of such meetings to the Christian world. Notwithstanding the fact that those, who will dare to speak against

such a parliament, will be stigmatized as narrow-minded, etc., there are such, and they do it fearlessly, just as every conscientious man should do. Among these we name Dr. Henson, the leading Baptist minister of Chicago. He takes the position that there can be no such thing as a parliament of religions, as there is but one religion,—the religion of Jesus Christ,—the religion of the Bible, and that, to encourage anything else, is to lower the standard of the religion of the Bible and encourage that which is false and deceiving.

That an overdose of the so-called Christian liberty and charity is being exercised seems evident from the speeches being made and published. If Mohammedanism and the other false isms, including heathenism, are indeed forms of undeveloped Christianity, a further development should be awaited until the world has evidence of a nearer approach to the true light as we have it set forth in the Bible.

The disciples and Paul saw in none of the isms then extant any such development and as a result there was a direct contact, and persecution, in its most aggressive form, had to be met and suffered.

Such a condition could hardly exist under the course of preaching Christ as done by our modern Pauls. The position now taken is that there is but one God, but that he may be acceptably worshiped through all these forms and beliefs. Even the Jews, though they do not accept him as the Christ of salvation, gloat over him now as a man and claim that all that the Christian religion has the Jew gave, because the founders were Jews. How long it will take for this religion to develop into Christianity is hard to foretell. Eighteen hundred years have made but little, if any, progress in this direction, and from present appearances centuries more will be necessary unless the present darkness be miraculously removed.

While the intermingling of these isms may throw some light into the darkness, it would certainly be better for those who preach Christ to do it openly and fearlessly without, in any way, compromising with heathenism and the worshippers of idols. To make others accept Christ as the complete and only Savior, we must accept him as such ourselves. What the world needs to-day is a religion that is practical and leading. Follow me is as essential on the part of the true Christian to-day as it was on the part of the Master, when he lived religion as well as preached it. It was "do as I do," as well as "do as I say." So it must be with us if we would impress his life through us, into the lives of others.

The Pauline preaching was that Christ lived, suffered, died and rose again the third day. About this, with him, there was no mistake. As far as his preaching was concerned, he knew nothing else, and perhaps it would be better for the world to-day, if our preaching were this and no more.



## ESSAYS

"Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### LOVE.

[The following beautiful lines, sung by Bro. Hiel Hamilton, during the Annual Meeting at Lancaster, Ill., in 1830, are now published by special request.—Ed.]

Love is the sweetest bud that blooms,  
Its beauty never dies;  
On earth among the saints it grows  
And ripens in the skies.

Pure glowing red and spotless white  
Its perfect colors are,  
In Jesus all its sweets unite  
And looks divinely fair.

The sweetest flower that ever bloomed  
Opened on Calvary's tree;  
Where Jesus' blood so freely flowed  
For love of worthless me.

Its sweetest hue, its richest smell  
No mortal sense can bear.  
Nor can the tongue of angels tell  
How bright its colors are.

Earth could not hold so rich a flower,  
Nor half its beauty show;  
Nor could the world and Satan's power,  
Confine its sweets below.

On Canaan's bank supremely fair  
This flower of wondrous hue,  
Transplanted to its native air  
And all the shores perfume.

And soon on yonder banks above,  
Shall every blossom here  
Appear a full ripe flower of love  
Like him transplanted there.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### "The Christian Family."

BY H. B. BRUMBAUGH.

"Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband."—1 Cor. 7:3.

"Honor thy father and mother; which is the first commandment with promise."—Eph. 6:2.

#### In Five Parts.—Part Four.

##### THE DUTIES OF THE WIFE.

As there are duties for the husband to perform towards his wife, so there are duties for the wife to perform towards the husband. In the marriage relations, a mutual compact is entered for the mutual good of the parties, and that this mutual good may be realized by both, each one has special duties to perform that the desired good may be brought about. A lack on the part of either will be a disappointing in the compact, and therefore the desired good cannot be realized. This fact ought to be fully appreciated by the wife, and she ought to feel that the happiness of the family very much depends on the manner in which she performs her duties. These duties are many and onerous, but not beyond the possibilities of pure and virtuous women.

For a summation of these duties we again go to the epistolary writings. Here we have the duties of the wife set forth as well as those belonging to the man. The Ephesian wives are commanded to submit themselves to their own husbands, as unto the Lord. The idea of the wife being subject to the husband, seems to be growing somewhat unpopular, but, after all, the Lord understands human nature about as well as his creatures do, and perhaps it would be better all around to accept the precept as it stands. The sense is that as the church is to be subject to Christ, so the

wife should be subject to her husband. This kind of subjection can, in no way, interfere with the dignity and womanhood of a woman. It places her in that sphere where she can be most happy and useful, and she can best fulfill her great mission of life. For a woman to throw away her womanly traits, and try to be man-like is to rob herself of the very graces that ennoble her character and make her lovable in the eyes of God and man.

An old poet expresses his thoughts in the following rhyme:

"I'll thrive the hapless family that shows,  
A cock that's silent, and a hen that crows.  
I know not which live most unnatural lives,  
Obeying husbands or commanding wives."

This ancient poet would perhaps now be classed among the old fogies, and yet we are not sure but what there is a vein of truth breathed through it that will never grow out of date. Though education and intellectual development have done much for the world, human nature remains much the same, and the wives who perform their duties, as directed by the Scriptures, do well, and nobly fill the mission in life to which they have been called. Men love women for their womanly traits, and women love men for their manly traits. So the Lord intended. And the best thing we can do is to try to live within our respective spheres. When wives submit themselves unto their own husbands, as unto the Lord, and husbands love their wives, as Christ loved the church, we will have ideal Christian families, and the joy and peace of family life will be fully realized.

But while the wife desires the esteem and love of her husband, she must make herself lovable. She must do something that can be loved and admired. An important duty of the wife is to make home attractive,—a place where it is a pleasure for a man to be. This can be done by learning to be a good housekeeper, which is a better accomplishment in the eyes of a husband, than to be a skillful player on the piano in an untidy and disarranged house. God gave Adam a wife to be a *helpmate* and not a doll or a machine for amusement, as some wives seem to try to make of themselves. While wives are not expected to be slaves and servants, they are expected to do their part in making home attractive and enjoyable.

Personal attractions, physically, intellectually and religiously, should be carefully developed and cultivated by those who expect to fill the place of a wife in a Christian family. Neatness, cleanliness and modesty are essentials in the makeup of every woman, and to lack in these is to be short of the wifely qualifications, belonging to the Christian home. The true wife is an angel of peace and a benediction to every home. Be this, and you have done your part towards making a Christian family.

##### DUTIES OF CHILDREN.

As children form a part of the family, they, too, have their places to fill and their duties to perform. The first commandment with promise is, "Honor thy father and mother, that it may be well with thee, and thou mayest live long on the earth." Eph. 6:2. "Children, obey your parents in all things: for this is well pleasing unto the Lord." Col. 3:20. "My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck." Prov. 1:8. A wise son heareth his father's instructions: but a scorner heareth not rebuke." Prov. 13:1.

These are only a few of the many Bible precepts, given to show the duties of children to-

wards their parents, and unless they are performed on the part of the child, and home enjoyments cannot be complete.

Unfortunately for our American youth, many of them this completeness is lacking. The fault may not all be with the parents, until they have done well their part, have not been performed.

A sad sight in any home are disobedient and ungrateful children. Independent of precepts, children ought to be obedient, proper respect and appreciation for their parents. Natural instinct ought to enforce a sense of gratitude on the mind of any child brought up under the tender care of a mother and the watchfulness of a father. The son or daughter that grows up by being born and nurtured in such a home, indeed, blunted in all natural feelings, there is a failure on their part to appreciate. Yet, strange to say, sons and daughters. As we come to think of them, a feeling of pity goes out to them, cause surely a just retribution will be meted out to them. What must be the hearts of parents who have given their sons and the best part of their lives for their children, and then, in age and infirmity, forgotten and forsaken by them! Can you forget a mother's tender care? To impress your souls with your duty to your parents is a real circumstance. A father and only son on whom they bestowed their hearts and hands, because when old age would come, they were upon whom they could lean for sympathy and love. The boy grew to be a man, married a wife, and had a son. In these parents grew old and the mother's old home was broken up and the feebleness of age, was taken to the hospital. Because he was old and feeble, he was not welcome guest at the family table, but he was taken to a small table in a room and on a small table his meals were placed. There, with a wooden spoon, without sympathy and love, he ate his daily food. One day, as he entered the room, he found his own child sitting by his side, whittling a stick. He said to his son, what are you making out of that stick? The answer was, "Why, pa, I am making a coffin for you when you get old." The truth flashed and burned into his mind as he saw reflecting from the life of the terrible example that he had set before him. His eyes, and heart took, and from that day forward, grand old father, care that is due to every parent.

Let this lesson sink deep into your hearts, and determine that you will never be so forgetful of a mother's love or a father's care. They are always precious in their sight, and the kind acts you show and tokens of love will be like caskets of jewels, that fondly fall over them will be precious to you.

### THE BATTLE OF JERICHO

#### A Victory with Ram's Horn

A Study of the Jericho Campaign, by the Rev. J. H. Horn, and Published by Perkins.

"And it shall come to pass, that when ye shall blow with the ram's horn, the wall of the city shall fall."—Josh. 6:5.

"By faith the walls of Jericho fell down, compassed about seven days."—Heb. 11:3.

The armies of Israel had but one object in view, to pass the Jordan, and were encamped



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Moses had been gathered to his fathers and Joshua had been placed in command by divine authority. New movements were at once begun, and a campaign altogether different from previous operations was immediately inaugurated. Instead of wandering aimlessly about in the wilderness with no object in sight, Joshua issued General Order No. 1, directing that rations should be at once prepared, and the army held in readiness to cross the Jordan as soon as the signal should be given from headquarters.

#### GENERAL ORDER NUMBER ONE.

I have an idea that this announcement must have created about the greatest commotion the camp had witnessed since the sons of Jacob had turned their backs on Sinai. As the desert-worn veterans stood about the camp fires that night, cooking rations for the coming march, I can imagine that there was much shaking of head and looking wise, and wondering what in the world had got into the head of Joshua, that he should take such an unexpected departure.

"Moses would never have thought of doing such a thing," I think I can hear one of the tallest men in the tribe of Ruben say, as he gives the boiling manna in the camp kettle a stir to see how it is coming on. "Moses thought a great deal of his men, and he would no more have thought of rushing us into danger like this, when there wasn't a bit of call for it, without knowing where he was going to come out, than he would have thought of putting a shingle roof on the tabernacle. I'd like to know what's the use of our being in such an immoderate hurry to cross the river that we can't wait until the flood is over. If we could take forty years to get here, I don't see why we shouldn't wait another month for the river to fall, so that it wouldn't be such a hard matter for us to cross."

#### THE NEW LEADER.

As a commander, Joshua was a new and untried man. Nobody knew anything of his ability. He had never operated an independent command. He had the prestige of no past success to give his army confidence in him. The men in his department had never known any other leader than Moses. He had been a father to them, and they had become so accustomed to his ways that they always knew about what to expect when they heard the trumpets sound. When Moses was gone, and Joshua came into command, it was natural that he should continually suffer from comparison with Moses in everything, from the appearance of his person to the language of his general orders. Whenever he did anything in a new way there was murmur of disapproval all over the camp, and everybody would say:

"That isn't the way Moses would have done it. Moses would have gone about it so and so."

Whenever a new preacher takes charge of a flock, the same difficulties and troubles come to him as those which beset Joshua. He is continually contrasted with his predecessor, and everything he does and says is criticized accordingly.

"He doesn't preach one bit like Bro. Barker, and who ever saw anybody lead a prayer meeting the way he does?"

But Joshua's first movement was successfully executed, notwithstanding the disaffection there may have been in the ranks, and at the beginning of this chapter we see him about to begin a second exploit and that of a still more startling character than the first. All the advantage, as seen from a human point of view, was against him.

The enemy was strongly entrenched in great numbers in a walled city, abundantly supplied with stores, and well able to stand a long siege. His army was officered by experienced men of

valor, and his troops were strengthened by the knowledge that they would fight under the eye of their king. Yet Joshua immediately took the defensive without the slightest tremor of fear as to the final result. He was not acting blindly, but had shown himself to be a careful and prudent commander, by getting all the information he could obtain concerning the strength and position of his enemy. His spies had penetrated the intrenchments at Jericho, and had returned with full information as to the interior arrangement of the citadel, and the strength of its garrison. In addition to this Joshua had himself made a detour in person, and while so doing had come upon one with a drawn sword in his hand, who stood over against him. At this Joshua immediately gave the usual military challenge:

"Who goes there? Friend or foe? Are you for us, or for our adversaries?"

The reply was:

"As captain of the host of the Lord am I now come!"

The captain of the Lord's host was a manifestation of the Spirit of God to Joshua, and from him he learned all the details of the expedition he was about to make against the fortified city in his immediate front. He was assured in advance that the city and its king, and all its army had been given to him, and he should win a complete victory.

#### A NOVEL CAMPAIGN.

He was commanded to form his army and march once entirely around the city each day for six days. The order of march was as follows: A body of armed men—possibly Joshua's own body guard—was to lead the way. Following them were to come seven priests, each with a ram's horn trumpet, upon which they were to blow continually, and immediately after them would march other priests, bearing the ark of the covenant, and after these would come the remainder of the army. On the seventh day they were to compass the walls seven times, and at the completion of the seventh circuit the priests were to blow a long blast upon their ram's horns, and this was to be the signal for every man in the army to shout with all the power in him. These marches were all to be made in absolute silence. Not a word was to be spoken, or a sound uttered by any except the priests who blew upon the trumpets of ram's horn.

I think I see them going out against Jericho on the first day. There is a good deal of trouble in getting them to take their places in proper order. Some of those who ought to march behind the ark want to get in front of it, and a good many others whose place is in the advance guard are found after a good deal of delay away back near the tail end of the procession. Perhaps one of the priests who is to help bear the ark has overslept himself, and more time is lost in hunting him up and getting him where he ought to be. Just as the column is about to move, it is discovered that one of the priests has a trumpet that won't blow, and he is sent back in a hurry to find a better one. It isn't noticed until he has got into line again that he has brought a silver horn, and there's another hitch right there, and more time is lost. When the rolls are called there is not a company with a full representation. A good many have feigned sickness, and are even now groaning in the tents with all imaginable disorders. Others have gone howling to the doctors with pretended toothache, to get excused from duty. Some have lost their spears, and others can't find their javelins. More have broken bows, and others have no arrows. Some have deserted and swum the Jordan to get back into the wilderness, while others have hidden themselves among

the baggage, and their company commanders are obliged to report them missing.

#### MUTINY.

As Joshua gave the command that put the column in motion, it didn't look much like the march of a conquering army. There was mutiny in the ranks. On every brow there was a rebellious look. Instead of stepping off quick and firmly as one man, with shoulders thrown well back, heads high up, and plumes waving defiantly, they went straggling along without ste their heads hanging down, as though they expected nothing but disaster and speedy death. In spite of all the officers could do, they could not preserve silence in the ranks. The men kept talking and growling among themselves, finding fault with everybody in general, and Joshua in particular.

"What in this world do you suppose Joshua is trying to do now?"

"Going out against a walled city with bows and arrows, and spears and ram's horns! Who ever heard of such a thing?"

"Moses would never have taken us out on such a wild-goose chase as this."

"I don't believe in going to war in this way."

"I like to see things done decently and in order."

"Just because Joshua's got a little power he wants to show himself."

"He thinks he's a bigger man than Moses."

"Who ever heard of taking priests into battle before?"

"Those ram's horns are something I can't get over."

"It's enough to bring Moses to life again."

"Moses forgot more than Joshua ever knew."

"Those fellows who are doing the blowing think they are somebody."

"Instead of those priests with their ram's horns, Moses would have had a lot of Benjaminites with battering rams to knock the walls down."

"I wonder why they don't have more ram's horns?"

"If I didn't know how to handle a spear any better than that man over there does, I would put on an apron and stay in a tent."

#### A MODERN PARALLEL

We have all witnessed just such scenes as this when efforts have been made looking towards a revival. Somebody wants more prayer, and somebody else more preaching. One thinks the sermons have too much brimstone in them, while another says they don't contain half enough. This one thinks there ought to be more music, and that one says there is too much. One wants to know why the preacher don't fire into the sinners, and another thinks the saints haven't been peppered half enough.

But the man God sends never fails. Joshua was a man who walked by faith and not by sight. He didn't care a tent stake for appearances. It was a matter of no consequence to him how strong the enemy was, nor how weak his own forces were. Had the walls been a mile thick and ten miles high, he would have gone out against them with the same boldness. He was not depending on his soldiers, or on his priests, or on the weather, or on the ram's horns. He was not depending on himself, or on the state of his feelings, but was depending only and entirely on the word of his God.

When Joshua first appears in sight with his host, his enemies are at a great loss to know what to make of it. This is something new. They have never heard of anything like it before. They know what the usage has been in the campaigns of Moses, but this is a new departure alto-



gether. They get on top of the walls, and look carefully over to note every move that is made. They do not know what to do, because they do not know what Joshua is going to do, and so all they can do is to watch and wait for developments.

They see the head of the column slowly approaching. They look for battering rams and scaling ladders, but there are none to be seen. Suddenly a strange sound comes floating up on the wind. Nothing like it was ever heard in Canaan. Nobody can make out what it is, nor from what source it comes. At first the men on the walls look at each other in alarm and superstitious dread. Many wild rumors have spread through their ranks concerning the strange things that have happened during the wanderings of the peculiar people who are marching towards them. Wildly exaggerated and wonderful things about the awful and terrible God whom they worship have floated through the camp, and many believe the strange sounds are produced by supernatural means. But presently Joshua's advance comes plainly in sight, and it is discovered that the strange sounds are produced by priests blowing upon trumpets of ram's horn. At this they begin to laugh in derision, and wonder if the Israelites expect to throw down their walls with empty sound, some of them spy out the queer-looking box which the priests are carrying, and all kinds of wild speculations are soon set afloat in regard to it. Not knowing what to do, they do not do anything, except to peer down in wonder upon the singular movements of their curious foes, as the thin and murmuring ranks of Joshua creep slowly around the city.

At length the first day's work has been done, and Joshua leads his battalions back to camp. Safe in their tents, I think I can see them gathering in little groups to discuss the movement of the morning. The skulkers have come in from the surrounding hills and hollows, and mingle with those who have been at the front to find out all about what has been done.

"Just as I expected," everybody says. "Joshua thought he was going to do something tremendous, but he hasn't done a thing but made fools of every one of us. Joshua is a good man, a very good man, but he's not fit to be at the head of such a great army. Moses would never have brought us back to camp again until he had done something. It's clear that as a leader Joshua is a failure."

WAIT.

One of the greatest dangers in time of revival is undue haste. It won't do to try to hurry God's work. It won't do to neglect any part of our own. The words which brought Lazarus to life were not spoken until the stone was rolled entirely away from the grave.

We are so prone to walk by sight that our faith is slow to step into the water unless we can see the rocks of visible results very near the surface. Hundreds of promising revivals are killed because somebody gets in too big a hurry, and calls for fire too near sunrise. We want to get through with the meetings so that we can go back to our plowing and planting, and our buying and selling. The people crowd the preacher, and the preacher pushes the evangelist, and the result is that the ark is touched by unsanctified hands and death comes.

Joshua didn't make any mistakes of this kind. He knew that if he were to take Jericho he must take it in God's way, and in God's time. Had he tried to take it the first day its walls would never have fallen. It wouldn't have done for him to proceed faster than God had told him to do. It wouldn't have done for him to have made all the marches on the first day.

For the first three or four days the Jericho people probably watched very intently, considerably puzzled, no doubt, as to the meaning of the movements, but after that, when they saw that the same thing was done every day, and that no attack was made, they relaxed their vigilance, and began to say among themselves:

"If it does those fellows any good to march around these walls every day, let them go ahead. If that's all they're going to do, they can keep on as long as they wish. We can stand as much of it as they can. We've got plenty of provisions, and they can march till they get tired."

THE LAST DAY.

Their king and his generals, thinking there was no danger, no doubt had abandoned themselves to pleasure, like Belshazzar, and, instead of keeping on the alert, and ready for every emergency, spent the most of their time in feasting and dancing. Perhaps they were engaged in something of this kind on the last day, when a courier comes to the king and says:

"Sire, the army of Joshua has come out again, and is even now marching around our walls. The officer of the guard directed me to report to your Majesty, and ask if it is necessary to sound an alarm."

"Sound an alarm! ha-ha! What is there to be alarmed about, when nothing but the sound of a few ram's horns threatens our peace? Alarm? By no means. Go at once to our great captain and tell him it is our royal pleasure that every soldier within the walls to-day shall have a holiday. Let the guards be dismissed; there is no danger; and bid every man who loves his king eat, drink and be merry in honor of the gods who have made foolish our enemies!"

Away goes the courier to execute his king's commission, and soon the sound of most boisterous revelry is heard in every quarter of the besieged city. But while the merriment is at its wildest height the carnival is suddenly interrupted by a rumor that flies from lip to lip among the heathen soldiers. A new departure has been taken by the armies of Israel. Instead of marching around the walls, and then going back to their camp, as they have been doing from day to day, they have gone around the second time, and the third, and the fourth, and are even now still marching on. This is something new. Something that was unexpected and unprovided for. What is to be done? Nobody knows. The troops of Jericho give up their feasting and drinking and swarm the walls by the thousand and ten thousand to watch the marching hosts of Israel who are now moving as one man, without a single dissenting murmur among them. Joshua has had the word communicated to every man that this is the day when they are going to take the city. Every moment the walls become more and more crowded with the soldiers and citizens of Jericho, until most of its population is gathered there. They jeer at Joshua's troops, and call them cowards and dogs, but not the slightest sound except the blowing of the ram's horns comes back in return. By this time Joshua's men have become so well disciplined that they can hold their peace in spite of the most taunting provocation, and every man in the line is determined that no sound shall escape him until his commander bids him shout.

At length the last grand march has been made. The supreme moment has come. The human part has been well and faithfully done, and in an instant more the work of God will begin. The last long, loud and defiant blast of the ram's horns has sounded, and then is heard the trumpet-like voice of Joshua, miraculously strengthened, it may be,

crying in tones that reach to all the hills:

VICTORY.

"Shout! for the Lord hath given  
And then comes the shout into  
wilderness-worn warriors put so  
the unseen powers of God come  
the walls flat to the ground, every  
us army springs straight out be  
his drawn sword in his hand, and  
death every foe that opposes him  
turns to the right or the left to  
whom he can overcome the easiest,  
goes straight forward, and does his  
and well, without looking around  
comrades are doing, or to observ  
leader is watching him or not. Th  
no jealousy, and no disagreement  
but all are of one mind and of o  
as they were on the day of Pente  
sult is that the army of Joshua w  
victory.

LESSONS.

I believe that one of the uses of  
to teach us how to secure a rev  
thing to be done is for the leader  
mon sense and prudence and learn  
the condition of the field in which  
ate as circumstances will permit.  
for him to blindly preach without  
thing of the people to whom he  
must go out and walk boldly an  
and shirk no responsibility that  
He must meet the Captain of th  
the plan of campaign and promise  
him. Routine duties must not be  
surprise power must be utilized.  
plod along in one way all the ti  
the enemy learns your tactics you  
tage over him. When people do  
what to expect they will give you  
When Samson went at the Phil  
jawbone of an ass it was the move  
that made it win. Had he made  
a sword he would never have li  
hair cut. Don't be afraid of a  
ram's horn did not sound a bit  
trumpet, and for that reason it a  
tention. The Bible says, "Sing  
Don't be afraid to do it. There  
new song when it breathes the  
especially when godly people sin  
have their hearts touched in tha  
them hardened against preachin  
priests who blew upon the ram's  
lepers and camp followers. O  
times, why there is not more po  
is because there is so much devi  
Heart power in song is somethin  
printed in a note book. A pain  
keep the room warm. Too man  
do not know any more about the  
than the town pump does about  
People who sing simply for bre  
have no more unction than a mu  
the great needs of the church is  
less nonsense in the church. M  
backbiting. More love in the  
fault-finding. More of a desi  
than there is to give a concer  
ence and less of frivolity. More  
less giggling. There will not b  
effect, but there will be more he  
may not be so much polish, m  
more of the melody that stirs th  
the sinner want to quit his me  
must begin in the church, and a  
people quit hanging back and a  
and be helped. Nothing can be



all the surrounding

given you the city!"  
 out into which those  
 so much faith that  
 come down and level  
 every man in Josh-  
 out before him, with  
 d, and fights to the  
 es him. Not a man  
 ft to pick out those  
 easiest, but every one  
 es his part faithfully  
 ound to see what his  
 observe whether his  
 t. There is no envy,  
 eement in the ranks,  
 of one accord, even  
 Pentecost, and the re-  
 shua wins a glorious

uses of this chapter is  
 a revival. The first  
 leader to exercise com-  
 learn as much about  
 which he is to oper-  
 mit. It will not do  
 without knowing some-  
 he is talking. He  
 dly around the walls  
 y that confronts him.  
 of the Host and get  
 promise of victory from  
 not be neglected, and  
 ized. It won't do to  
 the time. As soon as  
 as you have no advan-  
 ce do not know just  
 ve you close attention.  
 e Philistines with the  
 novelty of the thing  
 made his charge with  
 ave lived to have his  
 of new music. The  
 a bit like the silver  
 on it attracted more at-  
 "Sing a new song."  
 There is a power in a  
 s the right sentiment,  
 ple sing it. Thousands  
 in that way who have  
 reaching. It was the  
 ram's horns. Not the  
 s. One reason, some-  
 power in the pulpit  
 h devil just behind it.  
 something that can not be  
 A painted fire will not  
 o many of our singers  
 ut the gospel they sing  
 about the taste of water.  
 or bread and bouquets  
 a music box. One of  
 arch is more prayer and  
 h. More praise and less  
 in the heart and less  
 a desire to honor God  
 concert. More of rever-  
 More seriousness and  
 not be so much artistic  
 ore heart power. There  
 blish, but there will be  
 tirs the soul and makes  
 is meanness. The work  
 and continue until the  
 and are willing to help  
 can be done while every-

body wants to be a brigadier general and nobody is willing to be a private soldier. It won't do to rush into action until every man learns his place and is willing to stay in it. The people must be made to believe in their leader, and to believe he expects something. This will give them faith, and their faith will make them united, and when they get to the point where they all have a common purpose there will be no quarreling about the means to be used. It won't do for the leader to waver or lose patience. He must stand firm, and yet keep sweet in doing it. He must lead, not send. The word must be "come," not "go."

#### HAVE FAITH IN GOD.

If the leader does not seem to expect much nobody else will. The fact that Joshua continued to go round the walls every day showed to his troops that he expected to take the city, and every day more of his men got to believing that he was going to do it, and when they all became united in that belief the time had come to make the charge, and they got the city because they all believed they would. *Faith never goes home with an empty basket.*

#### A STRANGE INCIDENT.

BY J. H. MILLER.

LAST winter the papers had much to say about our people baptizing in cold weather, as though it were a terrible thing and deserved severe censure.

Several years ago I was holding a series of meetings in a certain place and a number of young people united with the church. One of them, a young lady eighteen years old, told her parents that she desired to unite with the church. As she was subject to spells that would come upon her very suddenly, and completely prostrate her, the parents wondered whether she could stand the cold water, and not be overcome by one of her spells. The lady said she could stand it, and that at any rate it would be better for her to die in the hands of the minister in a good work than out of the church. She also said that no responsibility should rest upon any one in case anything serious should happen. Her father said she had heart trouble. I told him he need have no fear on that account, as I had baptized many thus afflicted and never saw any bad results. At the time of the baptizing, however, I knew nothing of the spells to which the lady was subject, as no one had apprised me of that fact.

The baptizing took place on Sunday, and there was a large number of people at the water-side. There were seven to be immersed. I immersed the invalid lady and just after the prayer, as I attempted to lift her up, she fainted away. With difficulty I took her from the water and gave her into the hands of others who cared for her. Some thought she was dying. Those who knew her were not uneasy, as they understood it, but it was the most severe spell she had ever endured. A physician was called and the lady soon restored to consciousness. She was then happy, and gave God thanks because he had given her strength to perform the good work.

At the water-side stood a middle-aged woman, a professor of religion. Turning to one of our sisters she said: "That minister surely did a great sin in baptizing that invalid girl. Such work is a reproach upon Christianity, a shame and a disgrace to this community."

In less than five months this woman took sick and died, while the young baptized sister had only a few more spells and is now entirely free of them and rejoices over the victory gained. The good Lord has healed both soul and body. She

is now past twenty and is teaching in Sunday school a class of twenty or more little girls who are an ornament to society. It certainly pays to do as the Lord has commanded.

Goshen, Ind.

[We hope that this short, but exceedingly interesting narrative will prompt other writers to relate experiences and incidents that will forcibly illustrate Scriptural truths. People never tire reading matter of this nature nor are they likely to forget it.—Ed.]

#### THEN AND NOW.

BY THURSTON MILLER.

Not long since I had an opportunity of looking over some files of the early issues of the *Christian Family Companion*; also the *Gospel Visitor*, some of them dating back to the sixties, and was really astonished to notice the difference in our church papers, then and now. Though there are several marked differences, I will only refer to one here. Then a very large proportion of the reading matter was composed of selections from other denominational journals. These selections were generally edifying, and great care was taken that nothing would go into the paper, that might in any way compromise the faith of the Brethren, but it is evident that this extremity was very mortifying to the editors.

The continual repetition of "Sel." at the conclusion of most of the essays, and all, or nearly so of the poetry, was not very commendable in a journal, representing a people who held to the grandest and noblest principles that could be endorsed on earth.

As to the "Correspondence Department," of the paper,—well it "was not yet."

How the anxious editor would coax and plead for the brethren or sisters to help with their pens, to try to make their paper "all their own!"

Here is the style of one inducement: "Write down your thoughts in your own way. We will correct the bad grammar and poor spelling."

Another reads thus: "Give us your ideas, and we will dress them up and make them presentable,—that is our business."

Still another: "We want the writer's name, only as a guarantee of good faith. We will withhold the name from the printed article if desired."

But all this did not open the flood-gates of written thought. The Brotherhood must be educated to it,—brought up by slow stages.

Yes, that was "then," but what "now?" Well, I tell you, it takes a very good "Sel." to find room in our GOSPEL MESSENGER at present. "Then," the hooks had scarcely anything else; "now," they are filled to overflowing with original copy.

"Now" there is no begging as it were on bended knee for brethren and sisters to write, but instead here is what appears: "Writers will please be patient if their contributions do not appear at once. We have a large supply on the hook, and all will appear as we can find room." "Then" the editor was glad to get the "idea" and was willing to rewrite and prepare it for the press. "Now," as a rule, the "idea" must be dressed properly for presentation to the public, or it is likely to find its place in the waste-basket.

Just compare "then" with "now," and you will see that we have been moving, and within the last two or three years quite rapidly. The direction, too, has been upward. This is gratifying. But whilst moving onward and upward, let us guard well our flight. There is danger in the other extreme. Caution is a good angel, and patience her twin sister. God grant that every pen, from the editor down to the humblest contributor be guided by the Holy Ghost!

La Porte, Ind.

#### CHRISTIAN GROWTH.

BY O. O. KINDY.

MAN grows. All things, in both the animal and vegetable kingdoms, grow. Where there is growth there is life. Stop growth and disease ensues, life ceases and death results.

No more can a Christian live without growing than can plants. The Christian must grow or die. Paul says, "Let us go on to perfection." Heb. 6: 1. Then he tells what we should leave, having once performed them. He also says that it is impossible, if we have once tasted of the heavenly gift and have been partakers of the Holy Ghost and be fallen away, to again be renewed unto repentance.

In 2 Pet 3: 18 he commands us to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. If we grow in the grace of Jesus we will grow like him. Are we becoming more like him? We must go forward or recede. Jacob saw angels "ascending and descending," but none standing still.

We must allow God's Spirit to guide us into all truth. If he guides us not, the current carries us backward. "Woe to them that are at ease in Zion." Amos 6: 1.

Our Christian lives are likened unto a warfare. We must be soldiers and, as soldiers when not in battle, we must be drilling for more perfect warfare.

We are to study to show ourselves approved unto God. We must be workmen that need "not be ashamed, rightly dividing the Word of truth."

Many of us, when approached upon the subject of religion, know but little to say. We are commanded to search the Scriptures. Do we do it, or haven't we time? Yet, when the newspaper comes, we have time to peruse its columns and can tell all about the scandal, murders, etc., but we have no time for Christ! "Awake, thou that sleepest."

Our Christian warfare must not be upon flowery beds of ease. Soft, cushioned pews are not promotive of strong, rugged Christians. We must work; we must fight.

Often we hear the remark, "If I could work like Bro. —, then I would love to, but I cannot." Oh, poor Christian! Oh ye of little faith, why can you not work as Bro. — works? Have you improved your talent? If not, you are accountable for it. So many talents are wrapped up in a napkin and the label upon it is, "I cannot."

Brethren, let us put "cannot" upon the shelf of Satan's forgotten toys and use God's all possible tools. "Seek and ye shall find; ask and ye shall receive; knock and it shall be opened unto you." Glorious promise! Do you believe it? Do you act upon it? "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." "Ask whatsoever thou wilt and I will give it thee."

Do we expect to receive and not ask? Again, "Ye ask and receive not, for ye ask amiss."

Let our wills grow like unto Christ's and when our thoughts are swallowed up by Christ's, then may we ask whatsoever we will. Self, the criminal, must be put under subjection; then can we say, "Thy will be done."

Christian means like Christ, or Christ-like. Now, by looking at Christ and comparing ourselves with him, we can see how much we are growing. Do our lives correspond with Christ's? Can we meet a temptation better now than six months ago? If not, where is the growth? Let us strive to "grow unto an holy city in the Lord."

Elkhart, Ind.



## Missionary and Tract Work Department.

"Upon the first day of the work. Let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 5.

"Every man as he purpoeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purpoeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kane.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GABRIEL B. ROYER, Secretary,	Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio.
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GABRIEL B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts to New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

SATAN is said to have plenty of time to rock sleepy Christians.

If the meetinghouse were a railroad station people could be there on time.

It takes a live Christian to move up stream against evil. Any dead Christian can float down stream.

Big barns and little churches may indicate a prosperous farming country, but it speaks poorly for Christian liberality.

IN Africa seven hundred languages are spoken. If we were to send two missionaries to each people speaking a distinct language we should need fourteen hundred workers, whereas there are not more than five or six hundred, all told, in Africa.

THE Soudan is a great belt, stretching 3,500 miles across the continent, containing between eighty and ninety millions of people. The Bible has been translated into sixty-six of the languages and dialects of Africa.

JUDGE WHITE, of Pittsburg, is quoted as saying, three years ago: "After fifteen years on the bench, I believe that four-fifths of all crimes committed are the result, directly or indirectly, of the use of intoxicating liquors. Much of it is due to beer. It follows that three-fourths of the expense of the State for prosecution of criminals is attributable to the same cause." Judge White is not accustomed to make careless utterances.—*Christian Advocate*.

"ABOUT one-fourth of the people of Africa are Mohammedans and nearly three-fourths are pagans. There are about 3,500,000 Christians, of whom nearly one-half are Copts and Abyssinians, and the remainder Roman Catholics and Protestants in about equal proportion. The Roman Catholics include the French in Algeria and the Portuguese in Angola and Mozambique. The Protestants include the English and Dutch of the South African colonies. The people in the countries bordering on the Mediterranean Sea and in the countries immediately south of these are Mohammedan, while the pagans comprise the great masses of the Negro, Kafir, Hottentot and Zulu races in Central and South Africa.

It is said that the United States spends annually nine hundred million dollars for whisky, six hundred millions for tobacco, five hundred and five millions for bread, three hundred and five millions for meat, two hundred and thirty-seven millions for woolen goods, two hundred and ten millions for cotton goods, one hundred and ninety-six millions for boots and shoes, one hundred and twenty-five millions for dress goods, eighty-five millions for public education, twenty-five millions for kid gloves, five millions for the spread of the Gospel.

THE continent of Africa is equal in area to Europe and North America combined, comprising nearly 12,000,000 square miles. The population is about 300,000,000, or more than four times that of the United States. There are 3,500,000 nominal Christians, one-half of whom are Copts and Abyssinians, one-fourth Protestants, and one-fourth Roman Catholics. There are 250,000 Hindus on the East Coast. There are 50,000,000 Mohammedans, and more than 200,000,000 pagans. Here is a grand work for missionaries. The "go into all the world and preach the Gospel to every creature" should apply here with force.

IN a rude outpost of civilization in Canada I was once summoned to bury a young man who died of drinking in a wretched "grog shop." There was nothing to identify his name or English address; but he evidently was a gentleman. No burial place had as yet been set apart in the neighborhood, and the question of finding a spot in which to lay him was only solved by a farmer offering a grave in his orchard. There, among the fruit trees, I read the service over the poor fellow; but, as no one could tell who he was or whence he came, I was not able to write to his friends, to let them know his end. Some tender mother, it may be, or broken-hearted father, far away, was wondering what had become of the boy who once promised so fairly; but they could never learn anything of his fate. He had simply vanished out of life—one more victim of the drink seller.—*Geikie*.

It is our duty to carry the Gospel into large cities as well as elsewhere, but we gravely doubt the wisdom of people concentrating at these great centers for the purpose of making a living, as millions are now doing. On this subject the *Christian Evangelist* says: "There are probably half a million men now out of employment in the great cities of this country, and yet incoming foreigners and unemployed in the interior still flock to the cities. Never before has the world seen such a city growth. London has a larger population than all Canada or Australia. In the latter country two-fifths of the population of Victoria are in Melbourne, and one-third of that of New South Wales is in Sydney. New York, Brooklyn and Jersey City, virtually one city, have a larger population than Missouri; Chicago has about one-third of the population of Illinois, and St. Louis one-fourth of that of Missouri. Near one-third of the population of the United States live in cities of over 8,000 population. This tendency to congestion in the cities is unfortunate in many respects. One man who comes to the city draws a prize while ten are failures. Ten men succeed in the country in gathering a moderate competence where one does in the city. Then in the city the temptation to vice, dissipation and criminality are infinitely greater. The evils of the low theatre, the saloon, the low gambling den, the brothel, and the street temptations are far from being offset by the 'advantages of the pavements and the gaslights.' The rapid growth of mighty cities is not a good omen."

## IN THE WHEAT FIELD

Into the fields my Master went  
At Judgment-harvest; here, and  
The yellow stems, with heads down,  
He girdled tenderly; his dear,  
Bright face looked all about, and  
The swath his gleaners still found  
And sheaf by sheaf brought in the  
And into shocks of sunshine rode  
I grew there too; my stem was straight  
But not grain-laden like the rest  
The Master saw my empty state,  
And tossed me from him; in the  
The gleaners did not find me. G  
Now darkens all the field, nor  
The larks henceforth; signs force  
I was not worth the gathering!

O, Master, is it true?  
O, tell me, is it true?

—*Adrian*

## PROPHECY FULFILLED

BY A. W. VANIMAN.

THERE is no more convincing evidence of the truth of the Bible than the fulfillment of prophecy; but great care is necessary to make improper applications which obscure the cause of truth, and instead of the infidel "only strengthen him in his unbelief." In a recent number of the *Messenger* the following appeared:

"The shield of his mighty men is made of scarlet: the chariots shall be with him in the day of his preparation, and the fir trees shall be shaken. The chariots shall rage in the midst of the battle, as the torches of fire, and shall be like torches of fire. They shall count his worthies: they shall stumble in the day of his wrath, and shall make haste to the wall thereof."—*Nahum*.

"No prophecy has ever been more exactly fulfilled than this one. Any one who will observe closely the figure drawn by the prophet applies it to the railroad. There are no chariots that we have except railroad coaches, that jostle one another in the broad ways and seem like torches and run like lightning. All who have ever seen them at night know that there is a striking similarity of light as well as the rumbling noise they make as they pass.

"He shall recount his worthies." This prophecy is fulfilled by the conductors. They receive additional passengers enter those coaches.

"They shall stumble in their walks, they shall fall to the wall thereof." This, no doubt, has been experienced by every one that has ever traveled by railroad. They stagger and sometimes stumble while walking coaches, when they are running at full speed.

This prophecy alone should be sufficient to convince the infidel in the land that the Bible is God's Book, and already done so, see this prophecy fulfilled eyes."

The writer in this case has certainly misapplied the prophecy. By carefully studying Nahum, which consists of only three chapters, it will be seen that the prophecy is fulfilled in the wicked city of Nineveh, and when referred to we find the prophecies of Nahum place have been literally fulfilled. See quotations. Nahum 1: 8-10: "In the day of overflowing flood he will make an utter end of the place thereof, and darkness shall be upon the enemies. What do ye imagine against the Lord? he will make an utter end of affliction up to the second time. For while they are drunkards, they shall be devoured as dry." Nahum 2: 6: "The gates shall be opened, and the palace shall be searched." Nahum 2: 8: "But Nineveh shall be like a pool of water." From these see

1. They were to be destroyed  
This was the condition of the people



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at the time of its capture. A great feast was in progress. History tells us the conditions at Nineveh were similar.

2 It was to be destroyed by an army with chariots. It would be in the night and the chariots would jostle one against another. They would have torches which would look like lightning, their movements being so rapid. The commander of the city would attempt to defend himself and the city. He would recount his worthies or soldiers but they, being drunken, would stumble as they moved.

3. The final destruction of the place was to be by a flood. History tells us that the Tigris River rose so high as to run into the city and the walls and buildings being made of sun-dried brick, dissolved as stated in 2: 6, "The palace shall be dissolved."

4. "Nineveh shall be like a pool of water, and shall not rise a second time." This has been literally fulfilled as has a similar prophecy concerning Babylon. Many prophecies have been literally fulfilled and it is well for every Bible student to be acquainted with a number of the most apparent and indisputable proofs.

A few good books on this subject, written by men who have made a study of these prophecies, give one many valuable ideas and much information, which cannot be obtained very well without some such helps.

The more we learn of the truth of Bible statements, the stronger grows our faith.

Bro. D. L. Miller, in his travels has been making a special study of this, as is seen in his writings, and these topics will no doubt be an interesting and valuable feature of his forthcoming book.

McPherson, Kans.

WHERE ARE WE?

BY L. A. PLATE.

THE closing years of the nineteenth century present to the thinking observer and Christian philanthropist issues of vast significance. Great as are the opportunities for good, no less extensive are the agencies for evil and destruction.

The same old troubles between capital and labor are still unsettled, and at the present day, like a dark spectre, are threatening the prosperity of the country. While, perhaps, unnoticed by many, yet none the less true it is that sooner or later this momentous question must be faced and decided in some way. As it is now, the struggle for existence is becoming keener from year to year until we have arrived at a time when Mammon indeed is king, and sits enthroned where only love should reign.

Senator Ingalls assures us that 30,100 persons in the United States own more than one-half the wealth of the nation. New York City alone boasts of one thousand millionaires. Three ladies of that city, Mrs. W. K. Vanderbilt, Mrs. Ogden Mills, and Mrs. Susan Webb, have actually commenced the wearing of crowns at public parties as an indication of the queenly position in society they are supposed to occupy. Each of these crowns is worth a fortune, Mrs. Vanderbilt's being patterned after the imperial crown of England's queen. To become a member of this high circle the applicant must be able to boast a financial standing of at least eight figures, or ten millions.

Contrasted with all this we are told on good authority that in New York City wages there are 40,000 women and girls whose wages are so low that they must embrace vice, accept charity, or starve.

Carlyle at one time said, "When honorable and conscientious diligence cannot, by the utmost effort of toil even find work, then society is beginning to die." What shall we think of the future of our beloved country, when thousands upon thousands in our cities are compelled to live in crowded tenements,—often two families in a room,—places that cannot be called homes, because all the elements of a true home are lacking? Think of living in rooms without windows, floors more filthy than the street pavements, think of the children, almost naked, roaming the streets uncared for and neglected,—then behold the rich, reveling in wealth so abundant that it becomes burdensome, and certainly the contrast is too great for any nation, calling itself Christian.

Too often we pity the poorer classes of Europe and forget that even here, in our cities, we have thousands who are, if anything, in a far more pitiable condition. As the brightest light casts the deepest shadows, so the vast wealth of our cities means abject poverty to thousands. Starvation wages paid to employees has resulted in the amassing of princely fortunes, but, oh, let us remember that every dollar so gained means the life-blood of some poor soul, which a just God will avenge.

True, the wealthy of our cities often give liberally. But what is that, compared to the amount that is wrongfully taken? We may, indeed, make a fair show of liberality before men, but God, who knows all things, will say to all such on the great day of accounts, "I never knew you."

"What right has religion to go through this world richly attired, loaded with diamonds, driving a coach and four, living in a marble front, with millions in stocks, bonds, and real estate, while poverty trudges past the door in pitiless rags, starving for the bare necessities of life?"

This greed for gain also shows itself in the enormous extent of the liquor traffic. Men love gold, and to get it they will sell their happiness, health, bodies and souls of their fellow-beings. Thomas Dick assures us that since "intemperance dug the first grave, over seventeen thousand millions have perished through strong drink." Reliable statistics inform us that every eight minutes a drunkard goes to a hopeless, Christless tomb.

Temperance workers have found that legislation, without a healthy, moral sentiment to support it, can do but little to stem this tide of woe. The eradication of the desire for liquor, on the part of the drinker, will prove the only reliable remedy. You may talk of the beneficent effects of the vaunted "Gold Cures,"—better it is to commence with the child,—to lay a foundation of temperance principles, nurtured by the principles of true religion. Only this will stand the test, because founded on Bible precepts.

Looking at these and other questions of vital importance, one fact becomes evident,—the church of Christ must exercise its leavening power, if ever humanity is to move onward and upward. The principles of the religion of Christ, properly applied, are of more value in the adjusting of social matters than a thousand man-made rules. The same Bible that says, "Touch not, taste not," to the drunkard, also pronounces a woe upon him that sells the vile drink. It is this Blessed Book, too, that, while it enjoins faithful service upon the laborer, also requires the master to give that which is right.

If, in any of these matters, the church is weak, it is so because of its compromise with evil. In many instances the church is too near the world to lift it out of its degradation. Let there be an uprising everywhere,—a preaching not to please men but to make them better. Unless we are the salt that preserves, we, as Christians, come short

of our high calling. The following extract, from the *Western Christian Advocate*, shows a deplorable condition in the church of which the above journal is an able representative:

"The great trouble with us to day is that the rescue of imperiled souls is our last and least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's position in society, business or politics. Preachers are called who know how to

'Smooth down the rugged text to ears polite,  
And saugly keep damnation out of sight.'

"The Sunday services are made the occasion of displaying the elegances of apparel in the latest fashions. Even the little ones are tricked out as though they were the acolytes of pride. If the 'Rules' are read, it is to comply with the letter of a law whose spirit has long since fled. The class-books are filled with the names of unconverted men and women. Official members may be found in box, dress-circle and parquet of opera or theater. Communicants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men outside. . . . When we go to the masses, it is too often with such ostentatious concension that self-respect drives them from us. . . . And yet we have so spread out, under the inflation of the rich and ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress."

Brethren and sisters, where are we in the great battle-field for right? Are we keeping ourselves "pure from the blood of all men" by being to them, as a church and as individuals, what the Master would have us be? Only then do we fulfill our great mission as light-bearers, pointing out to others the path of peace to our glorious home beyond the stars!

"THE observations of Dr. Saer of Yale, the physician and professor of Athletics, are not calculated to encourage tobacco smokers to persist in their favorite dissipation. He has been for eight years studying the effect of tobacco on the bodies and minds of Yale students, and has recently published some interesting statistics. The result of his observations is that the smokers injure both mind and body, and are inferior in both physical ability and mental vigor to those who abstain. He says the smoking habit is disadvantageous to scholarship. Of those students who within a given time have received honorary appointments, only five per cent were smokers. His demonstrations seem to be influencing the minds of Yale students. The doctor is able to report that 70 per cent of the senior class do not smoke; that the leading college athletes do not smoke, and that not a single candidate for the rowing crew is a smoker."

HISTORY leaves no doubt that in Hium, as in other great cities, banks flourished centuries before the Savior's birth. Recently discovered monuments of ancient Babylon furnish evidence that banking existed in the cities of Assyria as early as 600 B. C. In the reign of Nabupal-assar there was a national banking firm doing business under the name of Egibi & Son, and they even issued a banking almanac, giving the rates of interest. Equally conclusive evidence of ancient Greek and Roman banking is not wanting.

LIGHT travels millions of miles in a minute, yet that is not as high speed as the angel made who came from heaven to answer Daniel's prayer before the amen.

WHEN you see two line fences only about eighteen inches apart, between two farms, you may rest assured that Satan has something to do with both sides.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., October 3, 1893.

WE regret to learn that some of the Sunday schools are closing for the winter. We trust that most of them will be kept alive and do a good work.

We learn that four recently united with the church at Rock Creek, Ill. There seems to be quite an awakening among the people in that locality.

We were not permitted to attend the feast at Franklin Grove, last week, but we learn that the meeting was an enjoyable one, and was well attended.

Do you talk unkindly about your brethren and sisters? If you do, you are doing wrong in the sight of both God and man, and the sooner you realize it the better it will be for you, both in time and eternity.

We expect all the members of the Consolidated Missionary and Tract Committee here this week. This will be their first regular meeting since being appointed by the late Annual Meeting. They will have some very important work before them. The Missionary and Tract Departments are becoming important factors in our Brotherhood just at this time.

It is a delicate business to suggest unto parents concerning the rearing of their children for they mostly feel, "It's none of your business." Yet, when a preacher is trying to impress the truth on an audience and that audience is disturbed by a little one who slaps father and mother in the face, or who runs over the meetinghouse, it certainly becomes somebody else's business as to how a child is reared. So says the *Octographic Review*.

Some weeks ago a Mrs. Rice was arrested for preaching on the streets of Chicago. An impartial jury declared that her meetings were peaceable, and not a violation of the law. She was arrested again and denied a jury trial, but was locked up in prison all night and fined \$5.00. The *Ram's Horn* is loud in its protest against such persecution. One of the papers asks, "Who ever heard of a Roman Catholic being arrested for preaching on the streets of Chicago?"

ONE united with the church at Arnold's Grove during the feast last week. We learn that the meeting was largely attended and a very enjoyable affair.

AT Crawfordsville, Ind., is a Baptist minister who is said to have been preaching more than eighty years. During that time he solemnized 760 marriages.

AN interesting communication from Bro. Sharp, of McPherson, Kans., reaches us just a little too late for this issue. It will appear next week. Several other interesting items are also crowded out.

BRO. DAVID EMMERT, of Huntingdon, Pa., was in the Mount a few days last week, but was kept so busy calling on friends that he missed a part of the editorial staff. We would like him to call again and finish his visit.

BRO. H. B. BRUMBAUGH was with us three days last week, and while here delivered two practical sermons in the College Chapel. His last discourse, on Sunday evening, was very much appreciated. He returned home on Monday morning.

ONE of our readers makes this good suggestion: "You close an editorial with these words, 'Very sensible rules indeed.' One of the rules is to exclude all matter disrespectful to the German Baptist Brethren or any other denomination. Would that not be a good rule to govern some of our preachers in their preaching?"

PAUL instructed Timothy, a young minister, to make himself "an example of the believers." 1 Tim. 4: 12 This would be good advice to give all of our young ministers at the present time. But the example should be in the right direction, with a view of leading the people to Jesus, and not away from him.

THE Brethren in Chicago for sometime have been holding love-feasts quarterly. Their feast occurred last week and was attended by about forty members. While the congregation is not growing much numerically it is nevertheless holding its own, and is sending many workers into other localities. Much to the regret of the members Bro. J. J. Shively and wife, of 687 Ashland Avenue, will leave next week for Texas, where they will at least spend the winter.

EVERYTHING about Christ during his short stay upon the earth indicated that his great heart was full of love for the human race. His love was as broad as humanity and he lost no opportunity to demonstrate it. He even loved his enemies, and in his last prayer in their behalf prayed the Father that he would forgive them. He came to save sinners, and crowned his labors with his last great commission in which he authorized his apostles to go into all the world and preach the Gospel to every creature. It was love for humanity that prompted him thus to act.

By the time this reaches our readers, we will be prepared to fill orders for the "Brethren's Almanac" for 1894. In some respects this Almanac will excel any one that we have yet published, and special efforts should be made to get it into every family. One of our well-informed brethren, who had access to the proof-sheets, says that the first article, concerning the life of Eld. John Kline, is worth the price of the work. Much more space is given to reading matter than in former years. We think our people will certainly be pleased with it. Price, ten cents. Special inducements to agents, who will please write for terms, and do their utmost to see that every family is supplied with a copy.

SISTER ADALINE HOFF BEERY, of Pa., proposes to issue a neatly-printed bound volume of her poems if sufficient subscription is given to justify the effort. Those wishing a copy of the proposed volume do well to write her for terms. She writes excellent verse and a book made up of her own poems would doubtless prove interesting to many of our readers. One of her poems will be found elsewhere in this issue.

BRO. L. H. SMITH and wife, both of Texarkana, which is in the south of Arkansas, and would like to hear of brethren living in or near that part of the country. They are well pleased with the country, good land and a fine climate, but do not desire the privilege of enjoying services with them. They will appreciate visits from any brethren, especially ministers, and can also use of some tracts in defense of our practice.

In order to rightly divide the Word of God was needful that Timothy study. Study to-day is equally essential to those who would succeed in their undertaking. God, who does not give the closest position to his special department of study, should not only study the Bible, but know how to rightly divide it, so as to teach to the comprehension and hearers. It is in this way that his Word may be strengthened both spiritually and physically, and he will be recognized as a faithful servant, who fails not to give the meat in due season. Matt. 24: 45. Of course he is almost sure to succeed in the end of labor, but he who gives no thought to the condition and needs of his flock, fall far short of that which might be accomplished. We have known ministers come so thoroughly wedded to a few sermons they could never preach without them. Men of this make-up should be encouraged to appear often before the people. Their work tends to weaken and strengthen the cause of Christianity. If a man has a hobby, many have, the pulpit is the wrong place for it. One who can not preach without the same line of thought that he has heard him on, until they have heard of it, may be a very exemplary man in many respects, but his manner of handling the Word is a public hinderance to the cause of the benefit, and every reasonable effort should be made to have him study the Scriptures thoroughly so as to broaden his knowledge and render him more competent to satisfy the real wants of his flock. Jesus in each proclaimer of the truth should be fully instructed in that pertaining to the heaven to present to the people both new and old. Matt. 13: 52. The pulpit is just as essential as variety of

## THE PROPER USE OF BOOKS

I would like to ask you a question if it will not trouble to answer. I have been in search of a Commentary. I have looked at several, but am unable to find one that does justice to the subject. I test them by looking up such questions or subjects as "Matt. 28: 19, or 'Feet-washing.'" They from some highly-recommended commentaries.

In Jamieson, Fausset and Brown's Commentary following: "If I then (the Lord) have washed servant's feet (but fellow-servants) ought to wash other's feet (not in the narrow sense of a literally fanciful caricature by popes and emperors, but humbly real services to one another)."



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\* Acts 10: 6; Acts 10: 9



We sat down and read from our Bible the tenth chapter of Acts, and it all seemed so real with the man yonder kneeling in prayer that we almost felt that we had been carried back to the time when the tanner dwelt here and had a lodger, "one Simon, whose surname was Peter." \* How real scenes like this make the story of the Bible, and how near they bring the incidents recorded in the Book to us, as we witness them to-day!

On the top of the house and growing out of the crevices in the wall we saw a number of bunches of the hyssop † of the Bible. We gathered some of the leaves and flowers of the plant and came down the stone stairway. At the foot of the steps is a very old well from which water has been drawn for centuries. The attendant drew water for us, which we found rather pleasant to the taste. But the surrounding filth permitted us only to take a sip of the water. The filthy condition of these eastern cities is terrible, and it is no surprise that disease flourishes here.

The Bible contains many references to houses and housetops, all of which are made very plain and clear in the light thrown upon them by the manners and customs of the people in Palestine to-day. The flat roof and the outer stairway made the top of the house easy of access, and then it was a quiet place where one might be alone, hence a suitable place for meditation and prayer. The houses in the towns and villages are low and the roofs, as before stated, are flat. Beams are laid across from wall to wall and on top of these is thrown a quantity of earth which is stamped until it becomes quite solid and protects the inmates from ordinary rain storms.

With this construction of the house and roof in mind it is easy to understand how the men who carried the one sick with the palsy proceeded to place him before the Savior. "And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay." ‡ The uncovering of the roof, the lifting aside of the beams, the carrying the sick man up by the outer stairway, the kneeling down and holding to the four corners of the bed in which the sick lay, letting it down before the Master, are all clear enough as we examine the houses.

The roofs made of earth become water-soaked during the long, continued storms of the rainy seasons and then they leak in a very annoying manner. It was to this continual dripping of the water through the roof that Solomon was indebted for one of his striking proverbs: "A continual dropping in a very rainy day and a contentious woman are alike." § Dr. Thompson relates his experience in one of these houses during a long, continued rain-storm and says: "This continual dropping—tuk—tuk—all day long and all night, if not the most annoying thing in the world, can only be exceeded by the ceaseless clatter of a contentious woman." We presume Solomon and the Doctor knew whereof they wrote, the former doubtless from experience, and with our knowledge of the leaky roofs of the houses in Palestine we can see the force of the proverb, and of the Doctor's experience.

On the top of the earthen roofs, just at the close of the rainy season, the coarse grass springs up

very quickly and as quickly disappears, when the clouds are dispersed and the hot rays of the sun strike the tender shoots. Because it has no depth of soil it withers away, dries up and is blown away by the wind. It is entirely useless and worthless. We have seen the grass thus growing on many houses in Palestine, and to this David refers when he says: "Let them be as the grass upon the housetops, which withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom." \* What a picture of a wasted life is here drawn in a few words! And the illustration is intensified when we see the real picture from which it is taken. How many men and women there are who waste their lives and are like the grass that grows on the housetop! They start with fair promise of the future, but the hour of temptation comes and they fall, and when the end comes only a wasted, useless life goes out. No hand has been filled with kindly deeds by them; they have filled no bosom with joy because of a noble life,—wrecked and wasted is written over against their lives. How strong and how wonderfully apt is the illustration drawn by the Psalmist from the grass growing on the housetop! The prophet Isaiah also used the same illustration, coupling with it the blasted corn and the green herb, when he came to comfort Hezekiah and strengthen him against the Assyrian. †

Zephaniah takes up a denunciation against those who go to the roofs of their houses, not to pray to the living God, but to engage in idolatrous worship. "Them that worship the host of heaven upon the housetops," ‡ he says, shall be cut off from among the people. The language clearly implies that there were some among the Israelites who worshiped the sun, moon and stars, and that they assembled on their housetops to carry on their devotion.

Proclamations were also very frequently made from the housetops to the people of the towns and villages. It was a convenient place to reach, and overlooked the streets, thus forming an excellent rostrum. It was to this custom that the Master referred when he said, "That which ye have spoken in the ear in closets shall be proclaimed upon the housetops." § We saw and heard this Scripture illustrated one evening while wandering alone in the valleys of Jehoshaphat and Hinnom just southeast of Jerusalem. We passed by the village of Siloam, and just before we reached the junction of the valleys a man appeared on one of the housetops in the village and began speaking in a loud, clear voice. The evening was hushed and still and the speaker woke the echoes along the valley and the eastern wall of Jerusalem. We did not understand a single word he said, but we knew that he was proclaiming from the housetop, and we saw and heard just what the Savior referred to in the Scripture quoted.

The house pointed out as that of Dorcas has neither tradition nor landmark favoring the site, and it is so manifestly a modern building that we pass it by without other interest than that it recalls vividly to mind the alms-deeds, the death and the miraculous raising from the dead of the Jaffa "disciple named Tabitha, which by interpretation is called Dorcas." Peter at that time

was at Lydda, distant but twelve miles. He had just raised the sick Æneas, kept his bed eight years, and was saying, "To him they sent post-haste tidings of the death of the woman who loved, desiring that he would not do to them. Peter doubtless left Lydda and if he did not know the love and the poor of Jaffa had for Dorcas, he would of it, for 'when he was come, they went into the upper chamber: and all they began to weep, and showing the comments which Dorcas made, while she lived, to them.' † Then came the notable miracle of the dead, which has made Jaffa famous since. There is a naturalness about the account given by the author that carries conviction with it, as seen in its original surroundings, is the more real. Dorcas, with but a short time, did a work among the poor that over and over again as long as she lived, and her good example has been followed by good women, with the love of God in their hearts, to do as she did, and have hundreds of Dorcas societies in the lands where Christianity prevails.

We might continue almost indefinitely in Scripture allusions to houses of peculiar construction, but we close for this time, having something more to say of Jaffa in our next letter.

\* Acts 9: 33.

† Acts 9: 39.

### Literary and Miscellaneous

We can fill a few orders for the full Report of the Annual Meeting. Price, 25 cents.

Do you want to study parliamentary rules? 75 cents for "Roberts' Rules of Order."

All new subscribers will receive the remainder of the year free.

"Josephus' Complete Works." One large printed and well bound in leather, price \$5.00. A valuable work should be in the hands of every Bible student.

"Life and Sermons of Elder James Quinter." A life is a poem of the Infinite," says a noted author, and we are glad that our Brotherhood has a work of this kind, have shone out as a firmament of truth. This is brought fresh and new by glancing through the pages of "Life and Sermons of Elder James Quinter." No one can read an account of a life without feeling deeply and favorably. Price, post-paid, \$1.25. To ministers, \$1.00 to agents.

"The Doctrine of the Brethren Defined and Defended." A work published by the apostle to give a reason to every man who has hope that is in us. Often we are interrogated as to our church doctrine on which we cannot give a satisfactory answer, and would be glad to know just what the Doctrine of the Brethren Defined and Defended is. A complete exposition of the faith and practice of the Brethren of the Holy Spirit, Immersion, Lord's Supper, the Holy Kiss, Non-conformity to the world, etc. Price, per copy, cloth binding, \$1.00. Address this office for further particulars and terms to agents.

The Columbian Historical Series, Vol. 10: A Story of the American Revolution. Musick. Illustrated with eight full-page engravings and fourteen other illustrations, by F. J. 12mo, 480 pages, gold stamps, etc., \$1.50. London, and Toronto: Funk and Wagnalls Company. This story covers a period of forty years of the struggle for independence to the celebration of the struggle for independence to the thrilling narrative. Pen pictures of the great forefathers are given with painstaking fidelity, and these struggles the great majority of the

\* Acts 10: 5.

† Heb. 9: 19.

‡ Mark 2: 4.

§ Prov. 27: 15.

\* Psal. 129: 6, 7.

† Isa. 37: 27.

‡ Zeph. 1: 5.

§ Luke 12: 3.



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One large volume, neatly price \$3.00. This excel- every Bible reader.

Quinter." "A noble noted author. It is true, god has men who, in the out as bright stars on the ht fresh to our minds in and Sermons of Elder an account of Bro. Quin- and favorably impressed. rs, \$1.00. Special terms

Defended." We are ad- season to every man of the terrogated upon points of ot give the desired infor- now just where to get it. fended" contains a com- mence of the Brethren, the nerson, Feet-washing, the -conformity, Secret Socie- -ding, \$1.25; to ministers, per particulars concerning

es, Vol. IX, "Independ- Revolution." By John R. ll-page, half tone engrav- by F. A. Carter. Cloth, \$1.50. New York, Lon- alls Company. years from the real in- dence to its triumph. A the great struggles of our ng fidelity to truth. Dur- ty of the common people

In England were undoubtedly in sympathy with the Americans, and the author has done well in this lively narrative to give prominence to the parts taken in behalf of American Independence by noble foreigners, among whom were Lafayette, Pulaski, De Kalb, De Barre, Duplessis, De Fleury, and other Frenchmen; and Pitt, Fox, Burke, Barre, and other Englishmen.

"Henry Ward Beecher: The Shakespeare of the Pulpit." By John Henry Barrows, D. D. Cloth, 12mo, 557 pages, with Portrait and copious Index. \$1.50. New York, London, and Toronto: Funk and Wagnalls Company.

This masterly biography contains, also, some reminiscences by S. B. Halliday, Mr. Beecher's assistant in the pastoral work of Plymouth Church. It is, moreover, valuable on account of numerous contributions by distinguished contemporaries of the pulpit orator, which show what a profound impression he made on various gifted minds. It is further enriched by many of Mr. Beecher's characteristic utterances, and contains an account of his closing days. In swift, flowing narrative the author gives the story of Mr. Beecher's spiritual inheritance, his interesting early development, his various achievements, sorrows, and triumphs. The main theme of the book is his richly-endowed personality, and to a large extent he has been allowed to speak for himself.

The contemporaneous historical matter interspersed through its pages renders the book doubly enjoyable and instructive. The copious index adds to its value. "Henry Ward Beecher: the Shakespeare of the Pulpit," is Vol. IX of our "American Reformers" series, edited by Carlos Martyn, an educational series which has been received with much public favor.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Meyersdale, Pa.—At this writing I am with the saints at Summit Mills, in the midst of a glorious meeting. At this writing three dear souls have come out on the Lord's side. My prayer to God is that many more may come to the meetings close.—H. A. Stahl, Sept. 16.

Black Swamp, Ohio.—This church met in quarterly council Aug. 26. We decided to hold our love-feast Oct. 25, commencing at 10 A. M. We expect to have a series of meetings near the Holidays. Three were added to the church this summer.—Catharine Garner, Sept. 19.

Morrisonville, Ill.—The Bear Creek love-feast is in the past. We had a good meeting. About forty members communed. Quite a number of visiting brethren and sisters were with us. It was encouraging to have them with us, as we are but a little band at this place.—A. E. Anderson, Sept. 8.

Faunther Creek, Iowa.—Bro. M. M. Sherrick, of Michigan, came to us on Saturday, Sept. 9, and preached in the church that evening. Sunday being the appointed time for meeting at school-house No. 9, he continued there over Wednesday evening with a very full house. On Thursday evening he commenced at the church with a fair house. Meetings are to last over the 24th.—S. W. Book.

Hill Siding, Iowa.—I arrived here this morning. I closed the meetings Sunday evening in the Cedar church, Iowa. Two precious souls were received by Christian baptism,—a young man and his wife. This church is located in Cedar County, Iowa. The members are very much scattered, but are very earnest workers. Elder John Zuck has the oversight. He is assisted in the ministry by Bro. J. E. Kelsa, who moved into this church last spring from Kansas. The brethren and sisters would like to have good and faithful members who desire to change their locations, to come and see their country. They have a goodly land. Any one desiring information can write to Bro. John Zuck, Clarence, Iowa. The Brethren will begin a series of meetings in the Oak Grove church, Johnson County, Oct. 14. Bro. J. C. Seibert has charge of the church.—W. L. Desenberg, Sept. 12.

Vermillion, Kans.—Yesterday was an occasion for rejoicing, because two youths were willing to become the children of God, and were baptized. We also have received three by letter since our last report. Saturday, Sept. 16 was our quarterly council. All business was disposed of amicably. Oct. 14 Bro. A. Hutchison is expected to begin a series of meetings.—A. Z. Gates, Sept. 18.

Solomon's Creek, Ind.—Our harvest-meeting was held Sept. 10. There was a large assembly. The different missions were remembered with donations from the assembly. In the afternoon we had children's meeting. The children were well entertained by brethren Berkey, Cory and sister Heney. Their voices rang out loud and clear in defense of the plain teaching of Jesus.—L. A. Neff, Sept. 15.

Notts, Va.—The brethren and sisters of the Mogadee congregation met at Bethlehem church on Saturday, Sept. 9, in church council. Quite a number of admonitions of love were presented by the members. Warm admonitions were also given by the elder, that all might be faithful to the vows they had made. All being in love and union, arrangements were made for a Communion at the above-named place Oct. 21.—D. A. Neff.

King William's Co, W. Va.—Bro. B. F. Garber, of Rockingham County, Va., came to this County last week and held five meetings. We were very glad to have him here even if only for a short time. On Sunday, Sept. 10, he baptized one dear soul, a sister of the writer. Bro. Garber left for home Monday morning; we wish him God-speed. We feel spiritually benefited and much encouraged by his short stay.—C. Tempie Sauble, Sept. 12.

La Place, Ill.—Our quarterly council occurred Sept. 7. Five letters of membership were granted and three were received by letter. A request for a series of meetings in the Eastern part of the Okaw church was granted. Eld. G. W. Cripe will conduct the meetings. We were glad to see ministers and others, from adjoining churches, present with us. Their assistance was much appreciated. Our love-feast will be held Oct. 14.—E. F. Wolfe, Sept. 9.

Price's Creek, Ohio.—This church met in special council Sept. 16. We appointed a Communion for Oct. 14 at 10 A. M. A hearty invitation is given to all that can be with us. During the last eighteen months our church has been in a prosperous condition. Since our last report four more were received by baptism. Our elder remained with us over Sunday and gave us two good sermons.—Jos. Longanecker.

Linwood, Md.—The members of the Pipe Creek congregation met in quarterly council Sept. 2. Not much business came before the meeting and all passed off pleasantly. We were made to rejoice to see another dear soul come out on the Lord's side. May others follow in the near future! Sept. 3 was the day set apart for children's services, and it was a grand sight to see so many bright faces, eager to hear what the Brethren had to say. Our large house was filled with those interested in the good cause. The Brethren from adjoining congregations, and also the home ministers, gave us some very good talks, to children and all. May the time soon come when each church in the Brotherhood will see the great importance of bringing the children together and talking to them. We expect Bro. Wm. Anthony to hold a series of meetings for us at Union Bridge, beginning Sept. 16. May we all work for the good of the blessed cause, that many souls may be gathered into the fold!—Rachel A. Pfouts, Sept. 5.

Pleasant Prairie, Iowa.—The members of this church have decided to hold their love-feast Oct. 7 and 8 at 3 P. M. Any one contemplating a visit to our country will do well to come at that time and enjoy the feast with us. Those coming on the North-western R. R. to Ireton will correspond with Bro. A. Back, and I will meet any who come over the Illinois Central R. R., at LeMars, Iowa.—D. A. Miller, LeMars, Iowa.

Mohican, Ohio.—Since our last report nothing of interest has transpired. We are still working for the cause of our Master. In our last report we stated that our Communion meeting would take place Oct. 21. Since that time we have learned that the Brethren at Black River, Wayne Co., Ohio, have their Communion on that date. We have therefore changed our Communion to Oct. 28 commencing at 10 A. M.—L. C. Hastler, Latasburg, Ohio.

Bath, Ind.—The Four Mile church held her quarterly council Sept. 2. Peace and harmony prevailed. Our love-feast is set for Oct. 19. We have had two excellent harvest-meetings and a nice sum was collected for the Lord's work. We are to enjoy four series of meetings this fall. Brethren Geo. L. Studebaker, D. Hoover, A. G. Crosswhite and the home brethren are to conduct the services. May the Lord bless the brethren and the work before them.—E. M. Cobb, Sept. 17.

Norwood, Mo.—There are sixteen members at or near this place. We are about ten miles north-east of the Fairview church, Douglas Co., Mo., where we hold our membership. Bro. Mason, of Texas County, Mo., has the oversight of us. Bro. F. W. Dove, of Cabool, Mo., came to us Sept. 1, and preached ten able discourses at my residence. Bro. Mason, our elder, came to Bro. Dove's assistance Sept. 7 and preached three sermons. As a result of our meetings eight dear ones came out on the Lord's side and were baptized.—Liana B. Bashor, Sept. 10.

Akron, Ind.—The members of the Beaver Dam church met in quarterly council Sept. 9, at which time the annual visit was reported. The necessary preparation for our Communion, to be held Sept. 28, was also made. Our elder, Bro. Samuel Leckrone, was with us and gave much good counsel. He assisted us in settling troubles which had for some time overshadowed the peace and welfare of this church. We trust we are now entering on an era of greater prosperity than we have had for a long time.—D. E. Cripe, Sept. 12.

Blue River, Ind.—We held our harvest meeting Aug. 20. We had a good meeting. Eld. Jeremiah Gump was with us and did most of the preaching. Our third quarterly council occurred on Saturday, Sept. 2. We chose two delegates for District Meeting. The lot fell on brethren Loren Humbarger and Jacob Swihart. Our love-feast will occur on Nov. 4, at 3 P. M., to which a hearty welcome is extended. Bro. Henry Brallier, of Piercetown, Ind., preached for us the same evening, on Sunday at 10:30 A. M., and on Sunday night.—Levi Zumbro, Sept. 11.

Anderson, Ind.—Aug. 24 we were called to close the missionary labors of Sister Ruffensperger, at Anderson, Ind., with a few meetings. Commencing on the above date, we continued until Sept. 4. Although laboring under difficulties, we preached the Word as best we could. We had large congregations, and a deep interest was manifested. As an immediate result five were baptized and two reclaimed. Since returning home, I received a letter, desiring me to return. A sister that had wandered away desires to return and her husband also wishes to be baptized. May God grant his blessing upon the work at Anderson and the one who so nobly inaugurated it!—D. W. Gustin.



**Fair View, Mo.**—The members of the above church, together with Bro. Wm. Lily and the Monroe members, met Sept. 15 for love-feast services. The meeting passed off pleasantly, with good order and the outpouring of the Spirit. On Sunday night two dear souls came out on the Lord's side, and on Monday they were buried with Christ by baptism.—*C. Lapp, Sept. 20.*

**Johnstown, Pa.**—Sept. 14 the Johnstown congregation met in special quarterly council. About 125 members were present. Brethren J. F. Deitz and John Harrison were elected to the ministry and duly installed. They have entered on their work of presenting to the people the principles of Truth. Brethren Walker and Hiram Musselman were with us.—*A. W. Meyers, Sept. 21.*

**Pleasant Valley, Iowa.**—On Saturday before the first Sunday in September Bro. Abram Wolf, of Jefferson County, was called to us to preach the funeral of sister Margaret Corder, who died last March. Her funeral discourse was deferred on account of not being able to secure any of the Brethren at the time. Bro. Wolf preached on Saturday evening, and delivered the funeral discourse at 11 A. M., Sunday, to a full house. His efforts were well received.—*J. H. Keller, Livingston, Iowa, Sept. 17.*

**Gardner, Kans.**—In my last report I should have said the Communion at the Olathe church will be Oct. 30 instead of the 29th. Eld. Henry Brubaker, of Texas, is here, looking for a location. We hope he will find a suitable one. He gave us several practical sermons while he was with us. Our elder, Isaac Crist, is laboring with the Scott Valley church at present. Bro. Geo. E. Wise expects to devote part of his time this fall preaching and working for the benefit of the Brethren's Insurance Company.—*Albert Sharp.*

**Goshen, Ind.**—Those who intend to come to the Ministerial and District Meeting of Northern Indiana, in the Rock Run church Oct. 4 and 5, 1893, will please note the following: Those coming on the Wabash R. R. from the East or West, and on the Lake Shore R. R. from the East, will stop at Millersburgh. There will be conveyance at that point to place of meeting. Those coming on the Big Four R. R. from the North or South, and on the Lake Shore R. R. from the West will stop at Goshen where they will be met. You can get rates at any station, if you can secure clubs of ten. There will be preaching at the church on Tuesday evening, Oct. 3, by Bro. A. H. Paterbaugh. His subject will be, "The Higher Christian Life."—*I. L. Berkey, Sept. 20.*

**Germantown, Pa.**—On Sunday, Aug. 27, at 10:30 A. M., Bro. A. H. Haines, now of Mount Morris College, preached for us. It was one of his logical and practical discourses. This was the only one of the thirty regular appointments, since I am at Germantown, that I did not fill. We want more frequent visits from members, and especially ministering brethren. Some of our members have absolutely no acquaintance with the general Brotherhood. On Thursday, Sept. 7, we had another very pleasant visit. This time it was Bro. J. G. Royer and Bro. Oller. Bro. Royer preached for us in the evening. With Bro. Myers, of the city church, also with us on that evening, we had a very unusual supply of ministers, for you know here, in the East, we are not accustomed to having six or seven preachers sitting around doing nothing. We enjoyed these visits very much and we hope we may all do better and be better for having these visits of love. In behalf of the work at Germantown, we earnestly ask an interest in the prayers of all who love the Lord and his cause.—*G. N. Falkenstein, Sept. 11.*

**Rock Run, Ind.**—We held a special council at the Rock Run church, to hear the report of the yearly visit and to make preparation for the District Meeting, to be held Oct. 4 and 5, at this place. All business of the council passed off with the best of feeling.—*R. W. Davenport.*

**Rock Grove, Iowa.**—Bro. Harvey Eikenberry, of Greene, Butler Co., Iowa, came to our place on the evening of Sept. 9 and dealt out the Word of God with power each evening till the 16th, the time of our feast, having preached, in all, nine discourses. The church was much built up. We were made to rejoice to see one dear sister leave the ranks of sin and come to Christ. Our love-feast was one long to be remembered by all that participated in it. Many said it was one of the best and most quiet meetings they ever witnessed.—*G. M. Noah.*

**Kearney, Nebr.**—Bro. Alvin Pollock, of Illinois, visited in our western country the latter part of August, and gave us three excellent sermons. On the evening of Sept. 2 Bro. J. E. Young, of Beatrice, Nebr., began meetings and continued till the 12th, preaching, in all, twelve sermons. He also gave us two Bible readings. Three souls made a start to serve the Master and were baptized, one Sept. 8, and two on the night of Sept. 12, after the sermon, by lantern light. Many stood on the bank of the stream to witness the scene.—*Edgar M. Snively, Sept. 19.*

**Unionville, Pa.**—Our beloved brother, J. M. Mohler, of Lewistown, Pa., has been holding some meetings at this place. He preached six sermons. As a result, one aged lady was baptized. She had come to this place to visit a daughter. We have a union meetinghouse here, which is very suitable for meeting purposes. At one time there was quite a congregation of Friends here, also of Baptists, but they are few in number now. Why should we not try to raise our banner, since the opportunity seems so favorable? I have lived in this neighborhood for ten years and not until a year ago was there any preaching by the Brethren. This is Bro. Mohler's second visit of love, which I have appreciated very much.—*Nora F. Underwood, Sept. 9.*

**Spring Run, Ill.**—Sept. 2 our esteemed elder, Solomon Bucklew, opened a series of meetings at this place. He preached Saturday evening, Sunday and Sunday evening, after which, at the request of several members who live in the vicinity of Pleasant Hill, the meetings were moved to that place and conducted in the United Brethren church. Eleven meetings were held in all, which proved to be very interesting, with good attendance and marked attention. Our brother proved himself a master workman "that needeth not to be ashamed." Sept. 9 our council was held; it was a harmonious meeting.—*William G. Cook, Ellisville, Ill., Sept. 17.*

**William's Creek, Tex.**—The feast in this church was held in a grove at Bro. M. L. Trout's. Only nineteen members communed; no strangers were present except the writer and Eld. A. Molsbee. For different reasons some of the home membership were not present. It was a very enjoyable meeting. Bro. Molsbee was the only minister, so he had all the preaching to do. There was a goodly number of spectators present on Saturday night. On Sunday at 11 and at night the crowd was small, owing to several other meetings in the country. Seven members (three families) including the only minister, expect soon to move to other parts, leaving the church without any minister. They are renters, and farms for rent are hard to get, so they go elsewhere. Who will come in and help them?—*A. J. Wine, Nocona, Tex., Sept. 20.*

**Cushing, Okla.**—Eld. Jacob Apple Gorum came to us on the first Sunday and preached three soul-cheers and baptized four. One of them was who has been sick for eight or nine said, "I don't think it will hurt me to be baptized, if they trust in the Lord." dear ones who have lately accepted the Word, continue faithful to the end. There are nine members in this territory, and there are many here who were members before long. We have a speaker. Members coming South to a location in the territory, will please us, one mile south and two miles west of Payne Co., Oklahoma. We live two miles east of Eld. Appleman's congregation. *Fillmore, Sept. 10.*

## CORRESPONDENCE

"Write what thou seest, and send it unto the Editor."

Church News solicited for this Department. Good meetings, send a report of it, so that others may be encouraged. In writing give name of church, County and State. Travel should be as short as possible. Land Advertising is not solicited for this Department. We have an advertising rate, will issue supplements.

## Notice.

To all whom it may concern:—

A MATTER was submitted to Committee at our last Annual Meeting has been delayed on account of information to the rules of Annual Meeting action of said Committee. The proceedings which the Committee shall receive are as follows:

"The Committee shall hear cause of complaint appearing in the paper, but all cause of complaint 1, 2 and 3 of this paper shall first be referred to the congregation where the member complained. If said congregation considers said complaint proper, it shall forward same to the Committee by publication through the paper in which complaint appeared, but if the Committee fall in with the congregation rendered, then said congregation shall present to Art. 17, Minutes Annual Meeting, 1892."

This statement is not made for the purpose of continuing the matter in hand, but that brethren may know how to proceed with the matter arising from matter appearing in the paper.

Broadway, Va.

From the New Creek Congregation

OUR grove meeting closed on Sunday last, Sept. 10. The attendance was much interest was manifested. Bro. Nathy, of Wilson, Md., began the meeting on Sunday evening, Sept. 2, and continued day, assisted by Bro. Koontz, of Belting. Then Bro. W. A. Gaunt, of Belting, arrived and conducted the meetings, assisted by Bro. Robert Hall, of Belting. Two united with the church by baptism, sixty-three members communed.

We were sorry to close the meeting, but good could have been accomplished if it had been a few days longer, but Bro. Gaunt was called home.

We began holding meetings in the house, but we had no church, and they proved uninteresting that we still hold them there. The church being near by we are holding services in it. The church would hold all the people who attend an evening. Many come to the grove to attend services in the house, and in the house the Gospel preached to them.



Appleman and Bro. Sunday in September. Al-cheering sermons. (m was a sick sister for nine months. She hurt any one to be Lord." May these cepted Christ at his end, is my prayer! his part of the terrible who will likely be. We need a good outh, in search of a please call and see les west of Cushing, ve twenty-five miles ongregation.—A. G.

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was conducted during the meeting half an hour before the evening and afternoon sermons by sister Sarah O. Leatherman, of Purgitsville.

GEORGE W. LEATHERMAN.

From Unionville, Iowa.

THE members of the Fairview church have just closed a series of meetings conducted by Bro. Joseph Holder, of Anderson, Ind. He held forth the Word of Life in a very impressive manner. He delivered twenty-nine soul-cheering sermons. Four came out on the Lord's side and were received into the church by baptism. Others are counting the cost. If only we had more earnest workers in the Master's vineyard like Bro. Holder!

J. M. LEAVELL.

Sept. 20.

### Accident by Fire.

ON the night of Sept. 6, 1893, Bro. H. J. Smith's barn was set on fire accidentally, and burned, with part of his farming implements, ten hogs, broom corn, and about twelve tons of broom brush, ready for the market; also a broom machine, with twelve dozen ready-made brooms, and machine to prepare the brush. His loss by this fire is estimated at about fifteen hundred dollars.

The expenses, attending the gathering of the crop, were to be paid out of the proceeds of said crop. Bro. Smith is a minister of the Herington church, which has a small membership, who are in limited circumstances.

He and family are industrious and frugal, and deserve substantial sympathy. They lost their comfortable house, wearing apparel, and many other things by fire about one year ago. On this they had an insurance of one thousand dollars, but did not realize more than one-half of it, and the mortgage company took the rest. Since then they are living in a small house, making an effort to redeem their losses, and just as they were about to realize something out of their hard summer's work, all was lost again. J. W. MOSIER.

Herington, Kans.

### Echoes from the Highway.

BRETHREN Myers and Lehmer being absent from Los Angeles City, I was called to fill the appointment there last Sunday; also at the Tropic church in the afternoon. The attendance in the city was more than usual. One commendable feature we noticed, in the members who attend worship in the rented hall in the city is this, they seem zealous and are consistent in their profession, as much so as at any place I have been for a long while. It is said the influences of a city are such that it is hard to carry out the distinctive features of the Gospel in the lives of the members of the body of Christ. This is all a misstatement. The contrast between the Christian and the worldling may be more marked in city life, but the truly converted heart as readily and joyfully accepts of the cross there as elsewhere. It is true, however, that city life is a good test whereby we may know if Christ is truly hid within. If not, time will soon tell whether they truly belong to him or not.

Matters here at Lordsburg are moving along in the even tenor of their way. We have Sunday school and two preaching services each Lord's Day. The school started off nicely and is getting along in a very encouraging manner.

Sometime during the summer Eld. Peter Forney, of Arizona, paid a visit to this and the Covina congregation, and did some preaching. I am sorry I did not meet him. J. S. FLOYD.

Lordsburg, Cal.

From Mt Vernon Church, August's Co, Va.

ON the morning of July 29 we held a church council, and at 2 P. M. a thanksgiving meeting, conducted by Bro. Noah Fisher, of Indiana, who, with his wife, has been spending a few months in the City of Staunton.

Bro. Fisher and wife continued with us for two weeks, during which time he dealt out the Truth in a forcible and telling manner. At the close of this period seven promising soldiers, — six of whom were young in years, — entered the fold by the ordinance of baptism.

Aug. 25 we held our church council, which was a very pleasant one. The visiting brethren reported a good state of feeling existing among us. Each one seemed to have enough to do to manage his own affairs, leaving him but little to present against others. A choice was held for two deacons, and brethren James Page and Johnnie Wright were selected to fill the responsible positions. These are both good young brethren and will, no doubt, become good and useful workers in the church.

Our beloved elder, John A. Oline, has been in declining health for nearly a year, and for the past few months has been confined to his room and bed. At present he is in a feeble and helpless condition. Bro. John has done a great deal of evangelistic work and we miss the labor of our brother at home and abroad. E. D. KENDIG.

Fishersville, Va.

### Mission Work by Emigration.

IN company with Bro. J. R. Miller, of Nappanee, Ind., Samuel Burkhart, of Wakarusa, Ind., Judson Beckwith, Wm. Baughman and W. Holland, of this place, we started July 31, as a prospecting company, for the Red River and Turtle Mountain Valley, N. Dak. We visited Mayville, Larimore, Grand Forks, Cando, and Lakota, which is in part a farming country and well adapted to stock raising.

On this visit we were made to think of the Land of Goshen. As we saw the great fields of wheat, oats, barley and other things in perfection, we were reminded of the valleys that Abraham and Lot were permitted to occupy and till.

In this beautiful, fertile valley the Lord still has cheap lands, and in the Turtle Mountain Valley fine Government land can be had on the homestead plan. We much enjoyed the kind reception received at the hands of the North Dakota people. We found them largely American-born, intelligent and wide-awake, industrious people. The country is supplied with the best of water, which can be had at a depth of from fourteen to twenty-five feet. Artesian or flowing wells can be had from 40 to 270 feet in depth. Here are also a number of lakes and streams, surrounded by forests.

We attended church in Cando on Sunday in the M. E. church, and were invited to address the children of the Loyal Legions which brought out three subjects, (1) abstinence from intoxicants; (2) the use of tobacco; (3) profanity. Bro. Miller first addressed the children; the writer and Bro. Burkhart followed with some additional remarks.

Not one saloon is to be seen in the State, which indicates that prohibition prevails.

At night we were invited to talk to the people, which we did by the help of God. We had good attendance and attention. We had a few tracts with us, which were distributed. "The House we Live in" was published in the Mayville paper, — at least the doctrinal points. We were interrogated as to our faith and practice, by a number of intelligent men. Learning of us and the man-

ner in which we try to build up churches, they became much interested. One man said he would give \$500 to help to build a church. Thus we became much interested and more impressed with mission work by emigration.

Those who can go into the field, locate and get the lambs together, feed them, stay by them and gather others in, surely could do a good work.

While Dakota is gathering in the many sheaves for the natural man, we ought to gather sheaves for the spiritual kingdom, which means souls saved and the Lord's name honored and glorified. "Go ye into all the world and preach the gospel to every creature," sounds loud in our ears, when looking over that prosperous country where not one brother or sister of our Fraternity is to be seen.

Taking all into consideration, we, as brethren, have decided that much good could be accomplished, if some of our members could be induced to come here. Here in the East the talent is largely buried. Often there are too many ministers at one appointment in the older States. Just think of it! To my knowledge there is not one brother in North Dakota. Have we, as ministers and as a church, been workers together with God as we should?

Inasmuch as the writer and others have decided to locate near Cando, in the Turtle Mountain Valley, N. D., we invite others to go with us. May the Lord so direct that those beautiful valleys may be settled by many of our people, as desired by the citizens of that country. Any one wishing to know more may write us at Walkerton, Ind. AMOS B. PETERS.

### A Trip to Sumner County.

IN company with two sisters and brother-in-law (Stephen Thompson) I started Aug. 18 for Conway Springs, Kans. We arrived near Grenola the same day, where we stopped to attend the Brethren's quarterly council-meeting the following day. All business was disposed of pleasantly and all the members were in peace and union with the church. May they ever be the same! They were preparing for a love-feast, to be held at that place in the near future. We believe they will have a blessed as well as a successful meeting. Bro. Thompson filled three appointments while we were there. The meetings were well attended.

We reached Sumner County Aug. 23. On the following Saturday night, while visiting Bro. Joe Beckner's, the house was struck by lightning. The house is supposed to have been struck at the top. After tearing the south end and shingles from the roof, it crossed to the north room, tore away the weather-boarding as well as the casing of the window up-stairs, then ran to the north room of the lower floor, tearing the window frame and breaking the glass. Nothing caught fire. There were four of us in the house. All were sleeping up-stairs. We were badly shocked but soon recovered. It was thought that a wire, hanging from the rafters, caused our lives to be saved. We, however, believe it to have been the ever-protecting care of our Heavenly Father, who thought best to spare our lives. We pray that we may be able to improve that time according to his will.

Bro. Hutchison began a series of meetings in Conway Springs Sept. 2. We attended five of the meetings, and then started on our journey home, stopping again over Sunday with the Brethren at Grenola. Bro. Thompson preached Sunday morning and evening. We reached home safely Tuesday evening after having traveled about three hundred miles by private conveyance.

NORA RENOH.

Fredonia, Kans.



## How to Raise the Means.

THE following is a plan to secure funds, donations and bequests for the Brethren's Old Folks' Home:

1. Appoint a sufficient number of collectors who have the cause of the aged and poor at heart.

2. The cause of the poor should be in the hearts of the brethren and sisters of each church district. The work of contributing to this noble enterprise should be in accordance with the word of Holy Writ, "God loveth a cheerful giver." It is the duty of all to pray and talk for the success of the proposed Old Folks' Home, in your prayer meetings and social gatherings, that all may be impressed with the importance of the grand work.

3. Any soliciting committee who have a preference for the locating of the Home in their vicinity, will please give the number of acres in said plat of ground, with a drawing and full explanation of the building for the Home, with specifications, etc.

4. Let there be charts enough printed, representing brick, which shall be sold to any one desiring a brick in the Home, at such price as donors may see fit to pay, from one cent up to any amount. All brick shall be same size and quality. An opportunity shall be afforded any one to buy a brick in the Home at such price as they may see proper, or feel able to give; all Sunday-school scholars shall have a chance to buy a brick in the Home; all members of the church without any exception shall be requested to buy a brick in the Home at some price, so each may be equally interested; names of donors shall be carefully written with ink in an indexed book with an oint opposite. Books shall be good paper and good binding to be kept in the Home for future reference for coming generations.

5. The work of soliciting to continue until Dec. 25, 1893 and all subscriptions and plan in each church concluded, and plainly stated in writing or drawings. Said papers to be held and presented at a meeting to be called.

6. A meeting shall be called in January, 1894. All collectors required to be present and render to that meeting the amount of all their work in favor of Old Folks' Home. The meeting shall be called and held at such point as may be suggested by the late Moderator of the District Meeting of Southern Pennsylvania.

7. No money is to be paid till the District Meeting of 1894, when all reports and subscriptions will be presented and the work fully organized under the control of said District.

## FORM OF SUBSCRIPTION.

We the undersigned do agree to pay the sum set opposite our name for the purpose of erecting an Old Folks' Home in the Southern District of Pennsylvania, said subscriptions to be paid when sufficient funds have been raised, and place located and decided upon by a committee yet to be appointed and confirmed by District Meeting

JACOB KURTZ

Waynesborough, Pa.

## From the Boone River Church, Iowa

SINCE our last report there was added to the church one young man by baptism. Our regular quarterly council of the third quarter commenced Saturday, Sept. 9. All business passed off in a spirit of love. We decided to have our love-feast Oct. 28 and 29, beginning at 10 A. M.

We also expect to hold a series of meetings near the time of our feast. Bro. W. H. Eikenberry was elected as delegate to represent the Boone River church at the District Meeting.

DANIEL ASCHENBRENNER

Stilson, Iowa, Sept. 15.

## Echoes from the Highway.

WEDNESDAY, Aug. 30, I went to East Riverside to commence a short series of meetings at that mission point. In my absence during the summer there were two additions to the church by baptism, and the prospects favorable for more. Thus, after continued efforts, the seed sown there is beginning to produce fruit. Uncle John Metzger came over to help in the good cause on Friday and remained over Sunday.

Sept. 9 I went to Perris in Riverside County, another mission post, which is under the care of Bro. B. F. Masterson. During the year that has passed since I had last been in that locality, there has been a marked improvement in the County, Bro. J. C. Whitmer and wife are the only mem-

bers there at present, though there are others not far off. Eld. Isaac Gible lives about fifteen miles further east. We learn he is making arrangements to put up a meetinghouse in his neighborhood. We hope, at no distant day, to see thriving congregations of the Brethren in those valleys, as it is a goodly land, such as our members delight to make homes in. The Brethren are getting settled throughout Southern California, over an area something over one hundred miles in length. In the Perris Valley, near the residence of Bro. Whitmer, the United States Government has an Indian school established. The buildings are quite extensive and we learn the school is doing excellent work for this long-neglected people. On the Monday morning train we noticed fifteen of the Indian youths on their way to attend the school.

A CORRECTION.—In our "Echoes," in No. 34, page 539, in place of "secret infancy" read "secret infamy."

J. S. FLORY.

Lordsburg, Cal.

## From Lincoln, Nebr.

At a council, held in the City Hall, at Twenty-seventh and Holdrege Streets, Aug. 19, a move was made to organize a church in the City of Lincoln. Elders present were brethren Owen Peters and J. L. Snavely.

The new organization takes the name of "The Lincoln Church." The old or original Lincoln church adopts the name South Lincoln church. Bro. J. L. Snavely was chosen elder.

The South Lincoln church retains Bro. Owen Peters as elder. As the Lincoln church is without a minister, they desire the aid of the Mission Board to give them meetings in the city.

Our love-feast which was held at Jamaica, in the South Lincoln church, Saturday, Sept. 16, passed off very pleasantly to us. Bro. Jesse Heckler, of Elmwood, Nebr., and Bro. Jacob Ryan, of Alvo, Nebr., kindly came to assist us, and their labors were very much appreciated, as was shown by the good attention and good behavior on the part of the spectators during all the services of the evening. Sunday morning we enjoyed the lessons in Sunday school, after which Bro. Jacob Ryan spoke very earnestly. Bro. Heckler followed with appropriate remarks.

D. G. COUSER.

Lincoln, Nebr., Sept. 17.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

INMAN—MORRISON.—At the home of Fred S. Taylor, Sept. 7, 1893 by the undersigned, Mr. Frank Inman and Miss Nellie Morrison, both of Deep River, Iowa.

H. R. TAYLOR.

HOLSINGER—KITZMILLER.—At the residence of the groom's father, Mt. Morris, Ill., Sept. 14, 1893, by the undersigned, Ira Holsinger, of Mt. Morris, and Lucette Kitzmiller, of Haldane, Ill.

SAMUEL MURRAY.

FESLER—JORDON.—At the home of Benj. Jordan, within the bounds of the Lower Fall Creek congregation, Sept. 6, 1893, by Bro. D. W. Gustin, of Middletown, Bro. Fred S. Fesler and Miss Addie M. Jordan.

PEPPLE—SHREVE.—At the residence of the bride's parents, Waterford, La Porte Co., Ind., Sept. 12, 1893, by the undersigned, Bro. Marlon J. Pepple and sister Martha L. Shreve, daughter of brother and sister R. J. Shreve.

H. W. KRIEGSHAUM.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

MILLER.—At Green Springs, Cumberland Co., Pa., March 17, 1893, sister Barbara, wife of Bro. Samuel Miller, deceased, aged 85 years. Sister Miller was truly a mother in Israel, and her loss to the church is greatly felt. She left

four children. The funeral services were held by John Stamy and S. M. Stouffer, and her body was buried in the beautiful churchyard at the Ridge church.

WEALTHY A

WINEMAN.—In the Ridge church, Pa., Bro. Matthew Wineman, aged 77 years, died Sept. 10, 1893.

WEALTHY A

STEMEN.—Near New Virginia, Warren Co., Pa., 1893, of cholera infantum, Verma L. brother and sister Stemen, aged 3 months and 15 days. Services by W. W. Folger.

SHUTT.—In the Sugar Creek church, Pa., Harold Edward, infant son of Bro. H. Shutt, aged 25 days. Services by C. Schmitt, of the Methodist church, and the wifiter.

EBERSOLE.—In the Yellow Creek church, Pa., Aug. 30, 1893, sister Mary L. daughter of Bro. Henry and sister Sarah, aged 2 months and 15 days. Funeral services from 2 Cor. 5: 1, by Bro. Levi Holsinger.

NAFF.—In the Mogadee congregation, Pa., Aug. 24, 1893, of consumption, Bro. Joseph Eld. Joel Naff, deceased, aged 22 years and had been married one year, and leaves a wife. Funeral services by the Brethren from Ridge church.

CONWAY.—In the Harris Creek church, Pa., 1893, Frances Catherine Seas Conway, wife of Geo. W. Conway, aged 30 years, 1 month and 16 days. The bonds of marriage Dec. 11, 1881, to L. Conway, became a member of the Brethren church. Five children were born to her, the youngest quite five weeks old. She leaves husband and four children. Funeral services conducted by brethren W. Blas Krelde. Interment in the new cemetery at Harris Creek.

CRIFE.—In the Elkhart church, Elkhart, Pa., 1893, of paralysis and cholera morbus, 26 years, 10 months and 24 days. Bro. C. Crife, of Geo. W. Crife, of Cerro Gordo, Ill. Funeral services from 1 Pet. 1: 24.

SMITH.—In the Covington church, Pa., Aug. 31, 1893, sister Sarah M. Smith, aged 27 years. She was united in marriage to Z. Smith Jan. 14, 1886. There were two daughters and one son. Sister Smith, husband, was received into the church by baptism on June 12, 1886. Aug. 20, 1886, she died in the name of the Lord. Funeral services by brethren Wm. Boggs and A. S. Roenbush, husband, son, daughter, and three sisters. Interment in Harris Creek.

THOMPSON.—In the southern part of the church, Wright Co., Iowa, Sept. 9, 1893, of Clarence R. and Jessie Thompson, aged 26 years. Funeral services by W. H. Eikenberry.

DANIEL A

## The Gospel Messenger.

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It also maintains that Feet-washing, as taught in the Bible and command of Jesus, should be observed.

That the Lord's Supper, instituted by Christ and served by the apostles and the early Christians, in connection with the Communion, should be taken in the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Peace, should be observed by the followers of Christ.

That War and Retaliation are contrary to the principles of the religion of Jesus Christ.

That the principle of Plain Dressing and Modesty, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support the poor, thus giving to the Lord for the spread of the Gospel to sinners.

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## Announcements.

## LOVE-FEASTS.

- Oct. 7 and 8, at 10 A. M., Burr Oak, Kans.  
Oct. 7 and 8, at 4 P. M., Greene church, Greene, Iowa.  
Oct. 7, at 10 A. M., Washington Creek church, Douglas Co., Kans.  
Oct. 7, at 1 P. M., in the New Hope church, Cherokee, Co., Kans.  
Oct. 7, at 11 A. M., Brooklyn church, Iowa.  
Oct. 7, at 8 P. M., Lexington church, Highland Co., Ill.  
Oct. 7 and 8, at 11 A. M., Middle Creek church, Mahaska Co., Iowa.  
Oct. 7, at 1 P. M., Weeping Water church, Cass Co., Iowa.  
Oct. 7 and 8, at 1 P. M., Pleasant Prairie church, Le Mars, Iowa.  
Oct. 7, at 10 A. M., (East house), Thornapple church, Michigan.  
Oct. 7, at 1 P. M., Lamotte church, Crawford Co., Ill.  
Oct. 12 and 13, at 10 A. M., at Henry Tingley's, 2 miles north of Jerico, Mo.  
Oct. 12, at 2 P. M., Newton church, at Sugar Grove house, Ohio.  
Oct. 13, at 1 P. M., Salem church, Starke Co., Ind., 2½ miles west of Burr Oak.  
Oct. 13, at 10 A. M., East River church, Kosciusko Co., Ind.  
Oct. 13, at 10 A. M., Prairie Creek church, Ind.  
Oct. 13 and 14, at 11 A. M., South Keokuk church, Iowa.  
Oct. 13, at 1 P. M., Hurricane Creek church, Bond Co., Ill. Series of meetings immediately after.  
Oct. 14, at 10 A. M., Price's Creek, Preble Co., Ohio.  
Oct. 14, at 3 P. M., Lusk, Ill.  
Oct. 14, at 2 P. M., Van Wert church, about 7 miles N. E. of Van Wert City, Van Wert Co., Ohio.  
Oct. 14, at 2 P. M., Midland church, Va., on the R. & D. R. R., 50 miles southwest of Washington, D. C.  
Oct. 14, at 10 A. M., Loraine church, Loraine, Adams Co., Ill.  
Oct. 14, at 4 P. M., Pipe Creek church, Miami County, Mo.  
Oct. 14, at 11:30 P. M., Locust Grove church, Frederick Co., Md.  
Oct. 14, at 4 P. M., Okaw church, Platt Co., Ill.  
Oct. 14, at 10 A. M., Hyndman, Adams Co., Pa.  
Oct. 14, at 2 P. M., in the Ridge church, near Elenville, Highland Co., Ohio.  
Oct. 14, at 4 P. M., Appanose church, Franklin Co., Kansas.  
Oct. 14, at 5 P. M., Logan church, Logan Co., Ohio, 7½ miles west of Bellefontaine.  
Oct. 14, at 10 A. M., Green Spring district, Seneca Co., Ohio.  
Oct. 14, at 4 P. M., Pleasant Grove church, Douglas Co., Kans.  
Oct. 14, at 10 A. M., Wichita, Kans.  
Oct. 14 and 15, at 10 A. M., Portage church, Ohio.  
Oct. 14, at 10 A. M., Valley church, Hudson Co., Tenn.  
Oct. 14, at 4 P. M., conference of Battle Creek, Iowa. Series of meetings one week previous.  
Oct. 14, at 10 A. M., Pigeon Creek, Woodford Co., Ill.  
Oct. 14, at 10 A. M., Pokagon church, Cass Co., Mich.  
Oct. 14, at 2 P. M., Roann congregation, Wabash Co., Ind.  
Oct. 14 and 15, at 10 A. M., Pine Creek, Ill.  
Oct. 14 and 15, Verdigris church, Lyon Co., Kans., at J. M. Quakenbush's.  
Oct. 14 and 15, at 4 P. M., Fethel church, Sawyer, Pa. Co., Kans.  
Oct. 14 and 15, at 2 P. M., at residence of Solomon Rhy, Cherokee creek, 7½ miles S. E. of M. Cane, Kans.  
Oct. 14 and 15, at 10 A. M., Root River church, Minn. Series of meetings to commence Oct. 5.  
Oct. 14 and 15, at 10 A. M., Saginaw church, Mich.  
Oct. 14, at 2 P. M., Portage church, 8 miles northwest of South Bend, Ind.  
Nov. 17, at 3 P. M., Martin Creek church, Wayne Co., Ill.  
Oct. 18, at 2 P. M., Brethren meetinghouse, 3 miles south of Jasper City, Ind.  
Oct. 18, at 5 P. M., Sugar Ridge church, Ohio.  
Oct. 18, Deep Water, Mo.  
Oct. 18, at 10 A. M., Beaver Creek church, Washington Co., Md., at Long Meadow meetinghouse, 4 miles north of Hagerstown.  
Oct. 18 and 19, at 10 A. M., Upper Cumberland meetinghouse, Huntsville, Pa.  
Oct. 18, at 10 A. M., Donnell's Creek church, Ohio, 7 miles northwest of Springfield.  
Oct. 19, at 10:30 A. M., in the Four Mile congregation, at White Water house, near Connersville, Ind.  
Oct. 19, 20, Dallas Centre, Iowa.  
Oct. 19, at 10 A. M., New Hope church, Jackson Co., Ind.  
Oct. 19 and 20, at 2 P. M., Hill Valley church, Aughwick congregation, Pa.  
Oct. 19, at 10 A. M., Union City church, Randolph Co., Ind., 1½ miles north of city.  
Oct. 19, at 10 A. M., Jacob's Creek congregation, 3½ miles East of Mt. Pleasant, Pa. Series of meetings begin Oct. 14.  
Oct. 19, at 2 P. M., Heward church, Ridgeway, Ind.  
Oct. 19, at 5 P. M., Chippewa church, Wayne Co., Ohio.  
Oct. 19, Wacanda congregation, Ray Co., Mo.  
Oct. 19 and 20, at 2 P. M., Chiquis church, Lancaster Co., Pa., in Chiquis meetinghouse.  
Oct. 20, at 4 P. M., Walnut church, Marshall Co., Ill.  
Oct. 20, at 2 P. M., Kaskaskia church, Fayette Co., Ill., 10 miles southwest of Beecher City.  
Oct. 20, at 4 P. M., Stony Creek church, 4 miles east of Noblesville, Hamilton Co., Ind.  
Oct. 20, at 10 A. M., Buck Creek church, Henry Co., Ind.  
Oct. 20, at 4 P. M., Union church, Marshall Co., Ind., five miles west of Plymouth.  
Oct. 20, at 10 A. M., Ottawa church, Forest Park, Ottawa, Kans.  
Oct. 20 and 21, at 2 P. M., Free Spring h. in, in the Lost Creek church, Junata Co., Pa.  
Oct. 20, at 11 A. M., South Beatrice church, Neb.  
Oct. 21, at 2 P. M., Elk Run church, Augusta Co., Va.  
Oct. 21, at 2 P. M., Eden Valley church, Stafford Co., Kans., 3½ miles northwest of Seward.  
Oct. 21 and 22, at 2 P. M., Chapman Creek church, Dickinson Co., Kans.  
Oct. 21, at 10 A. M., Silver Creek church, Pioneer, Ohio.  
Oct. 21, at 4 P. M., Berrien church, 4 miles northwest of Buchanan, Mich.  
Oct. 21 and 22, at 10:30 A. M., Seneca church, Ohio, 1½ miles north of Bloomville.  
Oct. 21, at 4 P. M., Lower Stillwater church, Montgomery Co., Ohio.  
Oct. 21, at 10 A. M., West Branch, Ogle Co., Ill.  
Oct. 21, at 1:30 P. M., Meadow Branch, Carroll Co., Md.  
Oct. 21, at 10 A. M., in the Sugar Creek church, Allamakee Co., Ohio.  
Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Ind.  
Oct. 21, Mill Creek church, Rockingham Co., Va.  
Oct. 21, at 10 A. M., St. Vrain church, Longmont, Colo.  
Oct. 21, at 4 P. M., Pleasant Valley, Elkhart Co., Ind.  
Oct. 21, at 3:30 P. M., Covina, Cal.  
Oct. 21 and 22, at 10 A. M., Iowa River church, Marshall Co., Iowa. A series of meetings one week prior.  
Oct. 21, at 4 P. M., Enrika, Pa.  
Oct. 21, at 2 P. M., Fredonia church, Wilson Co., Kans.  
Oct. 21, at 10 A. M., Landessville, Grant Co., Ind.  
Oct. 21, at 10 A. M., Bethel church, Nebr.  
Oct. 21, Greenwood church, Mo.  
Oct. 21, at 2 P. M., in the Log Creek congregation, Oak Grove meetinghouse, Polk, Mo.  
Oct. 21, at 4 P. M., Monticello, Ind.  
Oct. 21, at 4 P. M., at Carson Valley, in the Duncanville congregation, Co., Pa.  
Oct. 21 and 22, at 10 A. M., South Morrill church, Brown Co., Kans.  
Oct. 21 and 22, at 2 P. M., Dorrance church, Dorrance Co., Pa.  
Oct. 21, at 2 P. M., Springfield church, near Wawaka, Indiana.  
Oct. 21, at 2 P. M., Chippewa Creek church, Mich.  
Oct. 21, at 4 P. M., James Creek church, Huntington Co., Pa.  
Oct. 21, at 2 P. M., Mt. Hope church, Okla. Ter.  
Oct. 21, at 2 P. M., Newton congregation, Harvey Co., Kans., 5 miles southwest of Newton.  
Oct. 21, Maple Valley church, 2 miles southwest of Aurea, Kearney Co., Iowa.  
Oct. 21 and 22, Herrington church, Delaven, Morris Co., Kansas.  
Oct. 21 and 22, at 2 P. M., Green Mountain church, Va.  
Oct. 21, Cromwell church, Ill. Meetings one week prior to the feast.  
Oct. 21, at 2 P. M., North Star, Darke Co., Ohio.  
Oct. 21, at 10 A. M., Pleasant Dale church, Adams Co., Indiana.  
Oct. 21, at 10 A. M., in the Oscola congregation at the Oak Grove meetinghouse, St. Clair Co., Mo.  
Oct. 21, at 2 P. M., Kiangman church, Kiangman Co., Kans.  
Oct. 21 and 22, Wely churchhouse, 2 miles from Edgemont, Mo.  
Oct. 21 and 22, at 2 P. M., Ames church, Ames, Iowa.  
Oct. 21, at 10 A. M., Black River church, Chatham, Medina Co., Ohio.  
Oct. 21, at 2 P. M., Shade Creek congregation, Somerset County, Pa.  
Oct. 22, at 4 P. M., Horner church, 5 miles from Johnstown, Pa.  
Oct. 22, at 10 A. M., Mineral Creek church, 14 miles south of Warrenburg, Johnson Co., Mo.  
Oct. 22 and 23, at 10 A. M., Shank meetinghouse, Black Creek congregation, Pa.  
Oct. 22 and 23, at 10 A. M., Mountville congregation at the Petersburg, Pa.  
Oct. 22 and 23, at 10 A. M., Shank meetinghouse, near Greensburg, Franklin Co., Pa.  
Oct. 23, Clover Creek, Pa.  
Oct. 23, Brick church, 5 miles northeast of Nappaville, Ind.  
Oct. 24, at 10 A. M., Black Swamp church, Walnut Grove, Mich.  
Oct. 24 and 25, at 10 A. M., Lower Conocochee church, Pa.  
Oct. 24, at 2 P. M., Bacheler Run church, Flory, Ind.  
Oct. 24, at 1 P. M., Boasting Springs, Pa.  
Oct. 24, at 2 P. M., Arcadia church, Hamilton Co., Ind.  
Oct. 24, at 2 P. M., Woodbury, Bedford Co., Pa.  
Oct. 24, at 10 A. M., Panther Creek church, Woodford Co., Ill.  
Oct. 24, at 4 P. M., Beech Grove church, Madison Co., Ind.  
Oct. 24, at 2 P. M., Manvel church, Manvel, Texas. Meetings to begin Saturday evening before.  
Oct. 24 and 25, at 2 P. M., Little Cove church, Md.  
Oct. 24, at 4 P. M., Cedar Creek church, Anderson Co., Kans. Ministerial meeting on the day following.  
Oct. 24, at 4 P. M., Macopin Creek church, Montgomery Co., Ill.  
Oct. 24, at 1 P. M., Pine Creek church, St. Joseph Co., Ind., 3 miles northwest of La Paz.  
Oct. 24, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.  
Oct. 24, at 4 P. M., Solomon's Creek congregation, 2 miles northeast of Milford Jc., Elkhart Co., Ind.  
Oct. 24, at the South meetinghouse, in the Bethel church, Mo.  
Oct. 24, at 10 A. M., at the Mohican church, 1 mile north of Lattaburg, Wayne Co., Ohio.  
Oct. 24 and 25, at 10 A. M., Boone River church, Hancock Co., Iowa, 1½ mile east and a mile south of Siltou.  
Oct. 24, at 4 P. M., in College Chapel, Mt. Morris, Ill.  
Oct. 24, at 2 P. M., Harrison County church, Ind.  
Oct. 24, at 1 P. M., Coon River church, near Panora, Iowa.  
Oct. 24 and 25, at 10 A. M., F. Irvie church, Wyandot Co., Ohio. A series of meetings the week before.  
Oct. 24, County Line church, Pa.  
Oct. 24, at 2 P. M., County Line church, Allen Co., Ohio.  
Oct. 24, at 4 P. M., Monitor church, McPherson Co., Kans.  
Oct. 24, at 2 P. M., Ozark church, Kans.  
Oct. 24, at 10 A. M., Nettie Creek church, Hagerstown, Ind.  
Oct. 24 and 25, at 4 P. M., Independence, Kans.  
Oct. 24 and 25, at 10 A. M., Vannillon church, Kans.  
Oct. 24, at 4 P. M., Middle Fork church, Clinton Co., Ind.  
Oct. 24, at 2 P. M., Yellow Creek Church, Bedford Co., Pa.  
Oct. 24, at 2 P. M., Lower Deer Creek church, Ind.  
Oct. 24 and 25, at 10 A. M., Hade church, Franklin Co., Pa.  
Oct. 24, at 2 P. M., Otlati church, Kans.  
Oct. 24, at 2 P. M., Lodi church, Darke Co., Ohio.  
Nov. 4, at 2 P. M., Blue River, Whitley Co., Ind.  
Oct. 21, at 2 P. M., Buffalo Valley church, Union Co., Pa.



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## Announcements

### LOVE-FASTS.

- Oct. 14 and 15, Fox River Creek, Dallas Co., Iowa.  
Oct. 11, at 2 P. M., Humil on church, Mo., at Laiah H-m-n's.  
Oct. 18, at 2 P. M., Dry Fork church, Jasper Co., Mo., 3 miles south of Jasper.  
Oct. 21, at 2 P. M., Eden Valley church, Stafford Co., Kans. Dictionary exercises, O. A. 15.  
Oct. 19 and 22, Graceland church, Grant Co., W. Va.  
Oct. 11, 1st & 2nd church, Boone Co., Ark.  
Oct. 21, at 2 P. M., Mt. Union, Adm. Co., Iowa.  
Oct. 23, 5th street church, Walsh Co., Ind.  
Oct. 18, at 2 P. M., Brownsville, Md., near the line of the B. & O. R. R.  
Oct. 28, at 2 P. M., Linn's Creek meetinghouse, one mile south of Linn, Mo.  
Nov. 1, at 4 P. M., Forks of Creek (Snake Spring church), Bedford Co., Pa. A series of meetings to follow.  
Nov. 10, at 4 P. M., Elkhead congregation, Goshen, Ind.  
Nov. 11, at 2 P. M., Woodland church, Mich.  
Nov. 11, at 10 A. M., Hudson church, McLean Co., Ill.  
Nov. 19, at 2 P. M., Pleasant Hill, Ill.  
Nov. 17, at 3 P. M., Fairview church, Appanoose Co., Iowa.  
Nov. 18, Mill Creek church, Liberty, Ill.

### DISTRICT MEETINGS.

- Oct. 1, Northern District of Iowa, in the Spring Creek church, Chickasaw Co.  
Oct. 5, Northeastern District of Ohio, near Leckrone.  
Oct. 13 and 14, Second District of West Virginia, near Fall Mills, Braxton Co.  
Oct. 18, District of Nebraska, in the South Beatrice church, Gage Co., Neb. Missionary meeting on the 17th. Those coming on the B. & M. R. R., stop at Beatrice, on the U. P. R. R., at Holmesville; on the Rock Island, at Rockford.  
Oct. 19, Southern District of Iowa, in the South River church.  
Oct. 24, Southern District of Illinois, in the Lamoine Prairie church, Crawford Co., Ill.

- Smith's Bible Dictionary.—Edited by Peloubet. Cloth, \$2.00; leather, \$3.00.  
Close Communion.—By Landon West. Treats this important subject in a simple though conclusive manner. Price, 50 cents.  
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Quinter and McConnell Debate.—A debate on Trine Immersion, the Lord's Supper, and Feet-washing, between Eld. James Quinter (German Baptist) and Eld. N. A. McConnell (Christian) held at Dry Creek, Iowa, 1897. Price, \$1.50.

## Stock For Sale.

D. ROWLAND, of Lanark, Carroll Co., Ill., has a choice lot of Poland China Pigs for sale. Also, Short-horn Cattle. Prices reasonable. Write him. 38-41.

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To print a large number of testimonials is expensive and quite unnecessary since FAHRNEY'S CELEBRATED BLOOD CLEANSER or PANACRA is so well and favorably known, but here is an interesting communication right from home, so to speak. The writer, Eld. Adam Baker, lives in Franklin Co., Pa., within the limits of the old Antietam congregation, where our grandfather and great-grandfather presided years ago. It was here where Fahrney's Panacea was first launched. He is a stranger to the proprietors, hence these letters were not written owing to any favoritism on his part. His name can be found in the minister's list published in the "Brethren's Almanac" for years past,—so he is no myth. In his first letter Eld. Baker writes:

SHADY GROVE, PA., April 11, 1893.  
CAMERER & BRO., Chicago, Ill.  
Dear Sirs:—Please send enclosed \$5.00 for the April offer for your Panacea. We have already used one bottle of your medicine and find it is an excellent remedy. My wife has been afflicted for four years with paralysis and nervousness. She is an invalid and we have used many med. cines for her. Yours respectfully,  
ADAM BAKER.

His second letter is dated Sept. 8, 1893, and reads as follows:

SHADY GROVE, PA., Sept. 8, 1893.  
CAMERER & BRO., Chicago, Ill.  
Dear Sirs:—I must inform you that we are now using the last bottle of your Panacea, and can say that I am convinced it cannot be excelled as a blood cleanser and purifier of the system. Yours truly,  
ADAM BAKER.

Hundreds of others could give expression to the same words.

Owing to the increased demand for Fahrney's Panacea and the liberal offers we have been making to persons willing to assist us in keeping the remedy before the people, this has been a busy year for us.

We have distributed absolutely free of charge, 414 Dictionaries among our patrons. No pocket editions, but books weighing over seven pounds each, not to mention hundreds of other books on religious, scientific and household topics.

493 persons availed themselves of our special February offer and secured each eight bars of Medicated Soap free.

79 clocks were given away as presents to those who preferred them as premiums.

159 ministers of the church made use of our special ministers' offer, only lacking one of being 200.

We will not mention the musical instruments, baby carriages, rocking chairs and general household furniture sent out to our regular agents in recognition of the services they are rendering us.

Over 1500 such persons have secured good and valuable premiums from us.

We could not give such big offers were we not located in a great city like Chicago, where we have opportunities of buying goods at cost, and even below cost, sometimes.

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While we manufacture only Fahrney's Panacea, Camerer's Herbicure, and Camerer's Medicated Soap, of which thousands of bars were given away at the last Annual Meeting and will be again next year, at Meyersdale, we supply our agents with anything in the line of medicine that can be obtained in the open market at absolutely wholesale cost. Just think, White Pine Cough Syrup at about 8c. a bottle. Bear's Oil Ointment at 8c. per box, and then note the following prices:

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Bear's Oil Ointment.	.25	1.00
Indian Root Bitters.	.50	2.75
Redmond's Pain Cure.	.25	1.00
Harter's Pills.	.25	1.00
Camer's Little Liver Pills.	.25	1.00
Salvation Oil.	.25	1.00
Vegetable Liver Pills.	.25	1.00
Vegetable Pills, in glass bottles.	.25	.75

A large, printed price list of other cheap medicines that sell well, mailed free on application. As we purchase these articles cheap for cash, we must kindly ask that all orders for same be accompanied by remittance. Address at all times,

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"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., October 10, 1893.

No. 40

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
and Business Manager of the Eastern House, Box 45,  
Huntingdon, Pa.

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BRO. H. B. BRUMBAUGH, who was with us a few days last week, writes that he reached his home at Huntingdon, Pa., in safety, but was not feeling well enough to prepare editorial matter for this page, and therefore requested us to see that it is properly filled. We comply with the request as best we can. A few of these items are, however, selected. We hope the page will prove interesting reading.

J. H. M.

SUCCESS on earth sometimes means very little in heaven.

EVERY land that flows with milk and honey has giants in it.

LOVE never complains that the price it has to pay is too much.

A PREACHER with a warm heart will not long have a cold church.

THE man who pretends to know everything, practically knows nothing.

WHEN some people say they are willing to do anything for Christ, they mean anything that is popular.

THE people who disappoint God the most are those who try to carry their burdens without his help.

THE way to learn to pray is to pray. Those who never pray never learn.

IF you want your children to love home, make it as cheerful and pleasant as possible.

SOME think that all religions are right. If that be true, very few people will miss heaven.

THE plainest way to heaven is right in the middle of the road, where Christ and the apostles walked.

ANYBODY can be honest while being watched, but it takes religion to make him honest when no one is looking.

YOU can't keep the devil out of your home by putting a handsome Bible on the center table. Remember that.

ALL of those who ask whether it is right for a Christian to marry an unbeliever are said to be women. Why is this?

JESUS prayed much, but his prayers were short. See John 17 and the Lord's Prayer, framed for the use of the disciples.

WHEN a collection is taken up for some charitable purpose, most people take how little they can give, not how much.

IF you want to get away from sin, cut loose from it, turn your back on it and travel the other way just as fast as possible.

A MAN may speak kindly to his wife when he thinks no one is listening. Well, the angels are listening, and that means a good deal.

THOUSANDS think they are wholly sanctified and can do no wrong, and yet they are violating some of the plain commands of the New Testament right along.

DID you ever see a man on the fence? Well, that is just where Satan would like to see everybody; then there would be nothing done against his kingdom.

GOD has no use for people who have no business of their own to attend to. Our Savior chose his disciples from those who had something to do and were doing it.

WE have over two thousand ministers among us. How many have preached a sermon against covetousness? Did any one ever hear a sermon against that sin?

GOD has never been anxious about the size of his church, but he has always wanted a clean one. This may apply to the meetinghouse, or to the people who worship there.

THE longest prayer recorded in the Bible did not require over five minutes to deliver it. See John 17. What must we think of men whose prayers occupy fifteen minutes?

Too many people use all their wisdom to make their worldly business a success, and have none left for the Lord's work. That is why we find so little wisdom displayed in religious matters.

THE man who always tells the truth does not need to do much explaining.

LOVE for God is the only thing that can make a man become richer by giving away his money.

BECAUSE Judas was a black sheep is no reason why a church member should have a black record.

SIMPLY because Mary spent her time in talking to Jesus instead of helping Martha, is no reason why a Christian woman should neglect her housework.

THE human voice, properly cultivated, is more musical than any man-made instrument. Then why not cultivate it? God certainly intended we should.

JUST because Paul and Barnabas could not agree, is no reason why ministers should disagree in these days and lead the church into a big trouble.

YOU can generally tell by a man's tracks which way he is going. If the tracks lead towards ruin, you may rest assured that is where the man is going.

PEOPLE should not say too much. For a man being so easily persuaded. Hundreds of them are now listening to the dictates of Satan, and doing many things equally fatal in their results.

PEOPLE who are too much taken up with the affairs of this world to pray, should remember the rich man. He did his praying after he lifted up his eyes in hell, but his prayers were never answered.

WHAT ought we to think of a professing Christian who takes three political papers, and then cannot afford to pay for our religious paper? We would sooner have that man say what he thinks of his family.

PEOPLE who stay out of the church just because there are hypocrites in it, should bear in mind that they are on the road to the very place, where they will have to spend a whole eternity with these hypocrites.

HE may mean no harm by it, but a preacher should not always go to the sisters' side of the house to do his hand-shaking. He would better divide up a little, and thus do more good and give evil tongues less occasion for evil speaking.

WHEN asked how she managed to quit the opium habit, after using the drug for thirty-nine years, a Chinese woman said: "I use both of my knees." How many professed Christians in this world give but one knee to the Lord, and some of them not that!

PARENTS who send poor boys out into the world should not be discouraged. The poor boy has the best chance. He starts at the bottom and may rise. He generally does. The rich boy starts at the top and has a chance of going down, and as a general thing he goes. We take our chances with the poor boys.







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pagan elements under a

Christian name and form. Spotted like a leopard, broad feet like a bear, fierce and wily and bloody, and pitiless as a lion, and presumptuous and blasphemous to the last degree,—such is the Rome of Christian pretension, the fourth beast of Daniel and the earth beast of John.

When Rome became nominally Christian, persecution ceased for a time. The secular power seemed dominated by the pacific power of the Cross; this was for the time apparently a fatal wound to the distinguishing feature of the three-fold beast. But pontifical Rome was gradually paganized, the deadly wound was healed, and the fourth beast exercised all the power of the first beast, and has been as bloody a monster as the most heartless pagan tyrant. We must not forget that this wound was inflicted on the sea-beast, and not on the earth-beast. The serpent gained his infernal purpose in Eden by subtlety. The dragon in Rev. 12 had seven heads and ten horns and seven crowns on his heads. The beast out of the sea had the same number of heads and horns, but ten crowns on his horns. One indicates craft in an unobtrusive way, and the other conquest by violence. All the beasts are the dragon's progeny, changing aspects and tactics to meet circumstances and ends. The beast out of the earth "spake as a dragon, while he had two horns like a lamb." This is the supreme deception of Papal Rome,—her ostensible zeal for Christianity, while she is all the while expending all her energies in the interests of the dragon, from whom she receives her power. Compare Rev. 13: 11, 12, and verse 4. Antichristian secular power is the devil's native home on earth: paganized ecclesiasticism is his stolen garb and weapons for the destruction of souls, and to "make war with the saints and overcome them," for those whose names are written in the Lamb's Book of Life from the foundation of the world, are ready to seal their testimony with their blood rather than receive the mark of the beast on hand or forehead.

The monstrosity of sea and earth still lives. Babylon is not yet annihilated. The mother of harlots is still thirsting for the blood of saints, on which she has been hilariously drunk so often, and she will take another huge potion of her favorite draught before the mill-stone of God's wrath shall crush her into perdition. Symbols change, diminish or enlarge, but the ruling ideas are the same.

The forty-two months, or 1,260 years, cover a large period of this dispensation, precisely when beginning and when ending is difficult to determine. "The patience and faith of the saints" is exhibited in a steadfast resistance of all solicitations from an ungodly world and corrupted Christendom.

The number of the beast's name is 666, indicative of a development of devilism yet to come, and, as I believe, in the near future.

Union Deposit, Pa.

#### THE CHURCH AND THE RELATIONSHIP IT BEARS TO THE HEAVENLY FAMILY.

BY CHARLES M. YEAROUT.

##### Part Five.

THE church being a part of God's family, he instituted a law and means for its government and discipline. Every well-regulated family has its rules of government, discipline and order. The family of God is the best regulated, and has the most perfect system of government in the universe. Being brought under the laws and government of heaven, it is very closely connected with the heavenly family. Hence "God's will is done on earth (through the church) as it is in heaven," Matt. 6: 10.

God gave a law to his former people, Israel, for their government and guidance. That law was given to Moses on Mt. Sinai, in Arabia, to deliver to the children of Israel, and as long as they were obedient to it they got along pleasantly and God blessed them.

But that law was abrogated in Christ. "The priesthood being changed, there is made of necessity a change of the law." Heb. 7: 12. "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after." Heb. 3: 5. The law of the church was given by JESUS CHRIST and not by Moses. Moses prophesied of Christ's coming and law. The former law, or covenant, was delivered on Mt. Sinai. The later law, or covenant, was delivered on Mt. Zion in Judea, for so the prophets have predicted: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2: 3; Micah 4: 2.

Paul, in speaking of the two lawgivers, Moses and Christ, says: "See that ye refuse not him that speaketh (now); for if they escaped not, who refused him that spake on earth (in the past), much more shall not we escape, if we turn away from him that speaketh (in the present, through the Gospel) from heaven." Heb. 12: 25. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3: 22, 23.

The law given from Mt. Sinai, in Arabia, is the first covenant, and is represented by Hagar who is in bondage with her children, while the law from Mt. Zion in Judea, given by Jesus Christ, is the second covenant, and is represented by Sarah, whose children are free. "What saith the Scripture? Cast out the bondwoman,—the law from Mt. Sinai,—and her son (those who worshipped at the shrine of the Sinaitic law) for the son of the bondwoman (subjects of the old covenant) shall not be heirs with the son of the free woman,—subjects of the new covenant (Testament). So then, brethren, we are not the children of the bondwoman (the law), but of the free (the Gospel)." Gal. 4: 22, 31.

"If the ministration of death, written and engraven in stones, was glorious, how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away,—the law,—was glorious, much more that which remaineth,—the Gospel,—is glorious. Moses veiled his face, that the children of Israel could not look to the end of that,—the law,—which is abolished." 2 Cor. 3: 7-13.

The veil still remains in the reading of the Old Testament, but is done away in Christ to those who live up to the Gospel. 2 Cor. 3: 14-18. The church is Christ's affianced bride, and is subject to the law of her spiritual husband. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to [Christ] him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7: 4. Hence, if the church cleaves to the Sinaitic law, she is unfaithful to Christ, and is become a spiritual adulteress. Jesus Christ is the author and "mediator of the new covenant [Testament] which is founded upon better promises." Heb. 8: 6; 12: 24. "In that he saith, A new covenant he hath made the first old. Now, that which decayeth and waxeth old, is ready to vanish away." Heb. 8: 13. "He tak-

eth away the first that he may establish the second." While the Israelites, under the ceremonial and typical law, worshiped God acceptably, they worshiped only in the outer court. The glory of holies was closed to them; into which high priest entered once a year.

Christ having broken down the wall of division and rent the veil in twain from top to bottom that shrouded the Most Holy place, opened the Holy of holies to his faithful followers, making his church a kingdom of royal priests to offer not slaughtered animals, but spiritual sacrifices acceptable to God by Jesus Christ. "But ye a chosen generation, a royal priesthood, an nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2: 9.

The church of Jesus Christ has no desire to be brought into bondage again, having been liberated through the Gospel. "For the law of the life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 2. God given a perfect law in the Gospel for the government of his church. "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1: 16. This is God's plan of salvation, and there is no doubt as regards its accurateness.

"But whose looketh into the perfect law of liberty and continueth therein, he being not a doer of the law, but a doer of the work, this shall be blessed in his deed." Jas. 1: 25. The implanting of the Gospel into the heart, is begotten of God and is possessed of eternal life in its germinal state, and by the retention and propagation of this life we are brought under the influence of the Gospel, hence we are under the law and government of heaven. "For we are in this life,"—identified with heavenly family, possessed of the "divine nature" and perfectly joined and knit together by heavenly cementing love which flows from through Christ, to each member of the family, whether in heaven or on earth.

The church is enjoying, in a measure, at present time, the things that the prophets predicted, and looked forward to, and desired to see enjoy, but were not permitted; but she shall enjoy greater glory and blessedness as she advances toward the haven of eternal pleasure.

Westphalia, Kans.

#### CAN WE AFFORD IT?

BY MARY HOOPER.

CAN we afford to live outside of the church, without hope and without God in the world, making the enemy of our souls, throwing our influence against the work of the church ("for that gathereth not with me scattereth abroad") and thus lose our part in the inheritance which is incorruptible, undefiled and that fadeeth not away? That everlasting home in the beautiful city of heaven, that richly exceeds anything this world can give. In that city there is no sickness, sorrow, pain or death.

Can we afford to live in sin while in the bloom of youth and the prime of life? Can we put off coming to Christ until we get old, and thus lose that rich growth in grace we so much need to become strong men and women in Christ, for life gives us strength?

Can we afford to profess to be Christians and live, talk, dress, and act so near like the world that those around us would not know that we were professors of religion unless some one would tell them so? "A city that is set on a hill cannot be hid, neither do men light a candle and



it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5: 14-16.

Can we afford to profess to be Christians and leave part of the commandments undone? "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." James 2: 10.

Can we afford to love the world and the things that are in the world so that we had rather dress and look like the world than be a separate people, meek and lowly in heart? "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4: 4.

Can we afford to lose such a friend as God? "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 18, 19.

Can we afford to be members of the church and not work? "He shall reward every man according to his works." The Lord wills that we improve the talents he has given us that he may receive his own with usury. The servant who buried his talent hid his Lord's money because he did not do anything. He was told, "Thou wicked and slothful servant," etc., etc. The verdict was, "Cast ye the unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth."

Can we afford to stay at home when there are services at the house of God, and thus lose the strength we might gain? Can we afford to make excuses, saying, "I don't feel very well to-day," or "I am too tired; I have worked hard all the week; I think I need rest, so I will stay at home;" or, "The roads are quite rough, or muddy, or, "The weather is too warm," or, "It is too cold," etc.? If there were \$5.00 to be given to each one every meeting, we would see full houses instead of empty seats. There would not be room for all that would come. We would have to be very ill, too, before we would remain away.

Now, why is this? Is money worth more to us than heavenly things? Where is our treasure? "For where your treasure is there will your heart be also." Can we afford to lose what is worth more to us than money or earthly possessions?

Can we afford to close our Sunday schools and only have services at the churches every two weeks, in winter time, and not have Bible class or social services? Are we not losing?

When our lives are so short, can we afford to lose any of the means of grace that make us stronger, more perfect men and women in Christ, when such things would help us to more fully know his will?

Can we afford to have our best ministers tied to secular pursuits in order to make a living, while thousands of souls are perishing for want of the Bread and Water of Life? Are we not losing more than tongue can tell or pen inscribe, if one soul is worth more than all the world? How many unsaved souls are daily going into eternity! Can we afford to have our most valuable workers laboring for the meat which perisheth, when the Savior said, "Go into all the world and preach the gospel to every creature"? Are we doing our duty? Can we afford to neglect it? Where is our zeal?

Can we afford to live at ease in Zion, while souls are perishing and many of our children are outside of the ark of safety? If their poor, mor-

tal bodies were in a burning building, what would we do? Are they not in a much greater danger? What are we doing to save them?

"What man of you, having a hundred sheep, if he lose one of them, doth he not leave the ninety and nine in the wilderness, and go after that which was lost, until he find it, and when he hath found it, he layeth it on his shoulder rejoicing. I say unto you that likewise there is joy in heaven over one sinner that repenteth." Will we be held guiltless if we don't make greater efforts to save the lost and perishing? Will we not lose our part in the great inheritance?

Can we afford to spend nearly all of our time laboring for the meat that perisheth, when this life, at the longest, is so short, and the life to come will be without end? "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven."

Can we afford to neglect daily, private devotion? How much will we lose if we do? In short, can any of us afford to neglect any duty or leave undone any commandment which God's Law requires of all who would have a part in the inheritance, which is incorruptible, undefiled and that fadeth not away, which is reserved in heaven for you who are kept by the power of God through faith unto salvation. 1 Pet. 4: 5.

"Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5: 48. "And behold I come quickly and my reward is with me to give every man according as his work shall be." Rev. 22: 12. The revelator says, in speaking of God's law, "For I testify unto every man that heareth the words of the prophecy of this book, 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book.' Rev. 22: 18, 19. Fellow-travelers to the bar of God, how much duty can we afford to neglect?

Chatham Center, Ohio.

#### MENNO SIMONS AND BAPTISM.

BY W. B. STOVER.

THERE is an edition of a book by Menno Simons, of which comparatively little is known. It is entitled, "Doctrine Concerning Christian Baptism in Water." It was published in 1589, and of the entire edition there are but two copies remaining, so far as we know, one in the Yale Library, and the other in possession of Bro. Abram H. Cassel.

On page 24 of his book this religious leader says: "After we have searched ever so diligently, we shall find no other baptism besides dipping in water, which is acceptable to God and maintained in his Word."

On page 39, after further discussion of the question at hand, the author expresses himself in Latin: "*Obstant ergo principes ut velint, obstant docti ingenii sui acumine ut uerint, obstant universi qui sub coelo sunt omnibus modis quibus possint hic est unicus ille baptisandi modus, quem Christus Jesus ipse instituit et apostoli docuerunt, celebraruntque.*"

I offer a free translation: "Therefore let leaders object if they like, let learned men with keen intellect withstand if they wish, let all people under the heavens oppose with as many methods as they are able; this is the one mode of baptizing, which Christ Jesus himself established, and the apostles taught and practiced."

#### IS IT BIBLE?

BY ENOCH EBY.

In current volume of GOSPEL MESSENGER, 31, page 1, we read:

"Full crops have always been accepted as God's pleasure to his people, and famine as a punishment and alienation from him."

As it is given without explanation, and is fully endorsed, hence gives some of our people and grief-stricken people in drouthy concern, to know whether it is because of special wickedness that we suffer so. If we may judge the tree by its fruit, sayings over the land, we find places where we need a famine as much as Western Nebraska.

While that doctrine was true under the providences of God with his people, as accepted by many in the present as in the past, to us, we think the Bible does not teach this idea. Hear the Savior: "For he that will rise on the evil and on the good will rain on the just and on the unjust."

Therefore we think we are not justified in saying that God withholds the fruitful seasons from any people because of sin as in the former age. It is the good works, the judgments of God, that is to lead to the end. Rom. 2: 4.

It is not self-justification that we are talking. The Lord knows we merit his discipline, but it is Scriptural proof in the present, on this matter, that we are talking. We will be our judge in a coming day. The crests of the heart shall be made manifest. Hidden things shall be brought to light.

When a cyclone passes over the country, it destroys property, even whole towns, and we often hear people say, "It must be a very wicked place." We wish to see the reader who is living in sin and doing that your judgment is sure, though your house and barn may be filled every year.

On the other hand, let no one think of following the footsteps of Jesus, and doing the will of God from the discouragement though his whole life was up of adverses, such as poverty, afflictions, etc. That is no evidence that he has forsaken him, for whom the Lord chasteneth. If you be without whereof all are partakers, then are you not sons. The refuser's eye will see while you are passing through the fire. Booth, Kans.

"THERE was absolutely nothing in the earthly life of Jesus to show him to be a Christ that loved men. Love to those who were not his disciples who loved him to those who reviled and rejected him. Mary and Martha who were pure to the poor, guilty woman whose sin was forgiven; love to John who lay on his breast; love to Judas who stabbed him to the heart; love to the rich and poor, high or low, Jew or Gentile, his was a heart of love and pathy."

"If all the tobacco-using members of the church denied themselves of tobacco what a sum they might put into the treasury! What a fearful reckoning would the Lord's stewards be compelled to make of wasting his money!"



SONNET: ALEXANDER MACK.

BY W. B. STOVER.

"Hier ruhen die Gebeine Alexander Mack."

THESE are the words that designate the stone  
That marks the resting place of one, alone,  
Who sleeps in Germantown. No diadem,  
Nor rose, nor mark of love is left by them  
Who know his grave is there. To few 'tis known.  
Wide-spreading trees and waving weeds have grown  
All round that tomb—which tomb is but *pro tem*.  
O man of God, how great thy purpose is,  
And yet how soon forgotten! He who leads  
His fellow-men in heaven's ways may rest.  
Thy name, thy life may cease, thy memories,  
But heaven reigns. Through thy good deeds  
A thousand generations will be blest.

Mt. Carroll, Ill.

MY PROPOSED BOOK.

BY B. F. MOOMAW.

Introduction.

THE following treatise is a compilation of testi-  
monies and arguments condensed from approved  
authors, interspersed with my own reflections and  
researches of the subject of the divinity of Christ;  
for the purpose of putting it in a shape to bring  
it within the reach of a greater number of readers  
that otherwise could not have the benefit of it, as  
important as it is, and we hope that by the bless-  
ing of God it be sanctified to the confirmation of  
believers and the conversion of the skeptical.

In my own experience and intercourse I have  
become deeply interested in this subject, seeing  
the importance of it being clearly understood, so  
as to satisfy the mind of its truth. The blessings,  
attending its acceptance, will surely follow.

There are many who are brought up under the  
influence of Christianity that take it for granted,  
but when questioned as to the reality are not able  
to "give a reason for the hope that is in them."  
1 Pet. 3: 15. There are those who are not in-  
clined to accept it in that way, and while they be-  
lieve the historic account of Jesus, and that the  
code of ethics that he instituted and delivered to  
the world was a great blessing to the human fam-  
ily, they are not inclined to believe in his divini-  
ty, but being honest in their convictions, if satis-  
factory evidence were adduced that they are mis-  
taken, and that all is to gain and nothing to lose  
in this life, and in the world to come, they would  
accept the truth and put it into practice. With  
this impression I propose, by the help of God, to  
give an exposition of this important question.

With this introduction we proceed with the  
work and close with a statement of the beneficial  
effects of Christianity, a proof of its divine au-  
thority and origin.

The beneficial effects of Christianity are clearly  
seen when we contrast the condition of the na-  
tions that have been brought under its influence,  
which, in former years, were groaning and con-  
suming under the tyranny of a cruel system of  
idolatry, but are now gradually emerging from  
their former darkness and misery under the be-  
nign influence of Christianity, worshipping the  
true God, becoming honorable members of the  
Christian church, improving in their mental and  
moral character and in their social habits, with  
the comforts of civilized life daily multiplying  
around them. Where is the man who can con-  
template these things and not perceive the finger  
of divine Providence?

It is, however, in the private walks of life espe-  
cially that the efficacy of the Christian system  
has been practically felt in reclaiming the pro-  
fane and immoral to sobriety, equity and truth,  
and to an exemplary behavior in social life. Hav-  
ing been made free from sin and become the serv-

ants of God, they have their fruit in holiness af-  
ter continuing in well-doing. Supported by the  
precious promises of the Bible, they joyfully meet  
death, being comforted by the hope of eternal life  
as the gift of God through Jesus Christ, our Lord,  
while they, who are but acquainted with the Gos-  
pel are convinced that they have been made wis-  
er, more holy as well as more happy by believing  
it and that there is reality in religion.

It is true that there are enthusiasts, and there  
are hypocrites, but they attest the reality and ex-  
cellency of religion by deeming it worth their  
while to counterfeit it.

The testimony of Jesus Christ is the spirit of  
prophecy. Rev. 19: 10. Of that testimony it  
were easy to have offered hundreds of instances  
equally striking with those above given. Copious  
as is the preceding table of prophecies, the selec-  
tion has necessarily been restricted to the princi-  
pal ones to prevent becoming too lengthy. It is  
a fact worthy of remark and which never ought to  
be forgotten that most of the prophecies, deliv-  
ered in the Old Testament, concerning the Mes-  
siah, were revealed more than three thousand  
years ago, and yet scarcely one of them can be  
applied to any man that ever lived upon the earth,  
except to him who is Immanuel, "God with us,"  
the Lord Jesus Christ to whom "all the prophets  
give witness." Acts 10: 2, 3.

With regard to the predictions announced by  
Jesus, the Messiah, the voice of history in every  
age, and especially in the present state of Jerusa-  
lem and of the Jews concurs to demonstrate their  
truth, and consequently the truth of the Gospel.  
The more, therefore, we contemplate these aston-  
ishing facts, the more deeply we investigate the  
wonderful display of divine power, wisdom, and  
goodness, the more we shall be disposed to ex-  
claim with the amazed centurion, "Truly this was  
the Son of God." Matt. 27: 54.

It is the peculiar glory of the Christian revela-  
tion that it is adapted to every rank and station  
of life. Is the Christian favored with the tem-  
poral blessings of life? He is instructed how to  
enjoy them aright and to distribute to the neces-  
sity of those who are in want. Are his circum-  
stances contracted? It preserves him from re-  
pining. He has learned in whatsoever state he is,  
"therewith to be content." He knows "both how  
to be abased and how to abound." Everywhere  
and in all things he is instructed "both to be full  
and to be hungry, both to abound and to suffer  
need." "Godliness is profitable in all things,  
having the promise of the life that now is and  
that which is to come.

A conscientious discharge of the duties of reli-  
gion brings about the love and esteem of mankind  
and establishes a fair character and unblemished  
reputation. The real Christian, who fears God,  
is honest in his dealings, frugal in his expenses,  
and industrious in the proper callings of his life.  
He aims to adorn the doctrine of God, his Savior,  
in all things. Real Christians, whatever be their  
rank in life, have a peculiar enjoyment in the pos-  
session of temporal goods, whether they be many  
or few. They are made happy by the holy and  
excellent principles that govern it. It mixes its  
own sweetness with whatever good is received and  
imparts an extraordinary relish to it.

But the happy effects of Christianity are not  
confined to prosperity. Its sincere professors  
have also peculiar consolation in the day of adver-  
sity. The experience of every day proves that  
man is born unto trouble, and religion will not  
prevent the Christian from being made to feel  
what it is to share in the common lot of mankind.

But what supports will Christianity give to man  
when the cup of affliction is put into his hands,  
—supports to which mere men of the world are

entire strangers? Christians are enabled to glo-  
riate in tribulation. They truly possess a "peace that  
passeth all understanding." Being "justified by  
faith they have peace with God through our Lord  
Jesus Christ," and they also have the testimony  
of a good conscience, that, in simplicity and si-  
mlicity, by the grace of God, they have their con-  
versation unto holiness. This is to them a source  
of unspeakable joy, with which a stranger inter-  
meddleth not.

What trouble, indeed, can overwhelm, what fear  
can discompose that man who loveth Christ and  
keepeth his words? What earthly power can  
make such a man unhappy? Will you take away  
his riches? His treasure is in heaven. Will you  
banish him from home? His country is above.  
Will you bind him in chains? His conscience  
his spirit, his affections are all free. Will you  
destroy his body? His body shall be raised incor-  
ruptible at the last day, and his soul will imme-  
diately return to God, who gave it. Heaven itself  
is only an emblem of his happiness. As heaven  
enlightened by the rising sun, his soul is illumi-  
nated by the Sun of Righteousness which rises  
without setting in his heart. As heaven is  
intrinsically bright and beautiful, though clouds  
and secure and midnight darkness surround it, he  
peaceful, happy and serene in the midst of tri-  
bulations and afflictions.

As heaven is exalted above the storms and tem-  
pests of this lower atmosphere, he is elevated  
above the distractions and perturbations of this  
troublesome world. He is a Christian, his con-  
versation is in heaven, "his life is hid with Christ  
in God."

Now, "What think ye of Christ?" With  
the array of testimony, proving the truth of  
divinity, can you reject him? The truth of  
this sublime question is overwhelming beyond  
reach of controversy. Accept it, and if you  
receive Christ, the Lord, so walk ye in him. 1  
John 2: 6.

To enable you to do this successfully and to  
secure the promises and the final rest in the mes-  
sions of heaven, it is necessary to search the  
Scriptures. In doing this, I advise a careful re-  
ading of the following chapters which will give  
some assistance in getting a right understand-  
ing of them, and some encouragement in making them  
practical, which is necessary to make them effec-  
tual.

Here I propose to attach my essays, as pub-  
lished in the MESSENGER under the title, "Search  
the Scriptures," and then my "Biographical  
Sketches," as published.

All together the proposed work will make  
a book nearly the size of my book, "The Debat-  
t with Dr. Jackson on Trine Immersion, and Es-  
says on the Lord's Supper, the New Birth and on  
Peace Doctrine."

I contemplate publishing the work in book  
form, issuing as many copies as is thought ad-  
visable in consultation with the brethren. All  
I want is subscriptions enough to cover the ex-  
pense of publishing. I will leave it to the Pub-  
lishing Company to fix the price per copy, so  
to meet the expense, which they will make known  
in connection with this advertisement and all who  
may want the book, will please send me their sub-  
scriptions.

Bonsacks, Va.

[Printed in clear type, on good paper, and  
bound in cloth the book can be sold for 60 cen-  
ts per copy, provided 2,000 copies can be disposed  
of. Those favorable to the undertaking can pre-  
pare a prospectus, procure the names of the per-  
sons desiring the book, and forward the same to  
Bro. Moomaw.—Ed.]



# Missionary and Tract Work Department.

"I, on the last day of the week  
let every one of you lay by him in  
sweat as God hath prospered him,  
that there be no gatherings where I  
come!"—Cor. i. 16.

"Every man as he putteth in  
his heart, so let him give. Not  
grudgingly or of necessity, for the  
Lord loveth a cheerful giver!"—2  
Cor. 9. 7.

## HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he putteth in his heart, so let him give." "But if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not!"—2 Cor. 8. 12.

## Organization of Missionary Committee.

DANIEL VANHIMAN, Foreman,  
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Mt. Moriah, Ill.

## Organization of Book and Tract Work.

S. W. HOOVER, Foreman,  
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Dayton, Ohio.  
Dayton, Ohio.

All donations intended for Missionary Work should be sent to  
GEO. B. ROYAN, Mt. Moriah, Ill.

All money for Tract Work should be sent to S. BROWN, Dayton,  
Ohio.

Money may be sent by Money Order, Registered Letter, or Draft on  
New York or Chicago. Do not send postage checks, or drafts on for-  
eign towns, as it costs as cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual  
Meeting, that all our members be solicited to contribute at least twice a  
year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Sec-  
retary of Sister Work.

## MISSIONARY ITEMS.

**BRAZIL** is a Roman Catholic country. Eighty-four per cent of its people can neither read nor write. "Ignorance is the mother of devotion" to the priests.

**BISHOP LEVERING** says that the reason the Moravians are so noted for their zeal in missions, is that they are made to realize when joining the church that they are uniting with a great missionary society.

It is said a distinct race of Hebrews, called the "White Jews," dwell in Cochin, Southwest India. They comprise about 200 persons, and have dwelt there for hundreds of years. They have fair skin and light hair.

An interesting item is given on the subject of the number of words that are used by men of genius. While Shakespeare makes use of 15,000 different words, and Voltaire 20,000, in the Old Testament are found 5,642.

**THE** Presbyterians, Episcopalians, and Congregationalists have all mission stations in Persia, and ten thousand Christians are reported in that country. There still, however, are many districts in the south and southwestern portions of the country where no missionaries have yet penetrated.

**AT** the present rate Palestine will shortly have its railroad lines running through every portion of the country. Daily trains from Jaffa to Jerusalem are now an established fact; the road from Haifa to Damascus is rapidly nearing completion, and now we hear that a Belgian Company is making preparations for the construction of a line from Beirut to Damascus and the Hauran.

**THE** Missionary Review tells of two ladies connected with a Zulu Mission, who, owing to the insufficient number of male missionaries, have established themselves alone in a village where no other white person is seen, and where they are forty miles distant from a mission station, and seven miles from a post-office. They conduct Sunday services, where they have a congregation of as many as four hundred, and a large Sunday school is also carried on by them.

THOUSANDS of people are drifting on to destruction just because they are spending their precious time watching and talking about the mistakes of others. The better way is to first correct their own mistakes and in that manner set a good example for others.

A FIJI ISLAND missionary reports that so successful have been the efforts put forth for the Fijians that 90 per cent of the population are found in a place of worship on Sunday. In the Friendly Isles there are more than 80,000 church-members, who give yearly \$15,000 for religious purposes.

A HINDU priest, after spending seven years in trying to refute some Christian truth, became converted, and walked one hundred miles to receive baptism. Before the ceremony was performed he said: "My parents named me for a heathen god, Maradappa, but now I wish to be called Yesu Dasa, the slave of Jesus."

ONE day recently, a Scotch publican was endeavoring to remove from his spacious bar one of his customers, who had partaken not wisely, but too well, and as a consequence got helplessly incapable. When noticing the local shoemaker passing his door, he called to him to give him a little assistance, but the "man o' leather" very sharply replied, "Na, na, my man, when I feel a job I aye pit it in my window tae show my work; so ye can jist dae the same."

A CONGREGATIONAL clergyman of Ohio, has forwarded to the patent office at Washington, a model device for furnishing communicants with individual cups. They are about two inches high, one inch at the mouth, tapering down to nearly five-eighths of an inch at the bottom. As many as forty can conveniently be carried in a frame, and be replenished in a few seconds. Surely "man has sought out many inventions." Even the good old Gospel way is too simple for the would-be reformer of the nineteenth century.

**THE** cause of prohibition is gaining. Many of the railroad companies have established prohibition laws. The Wine and Spirit Gazette, a journal whose name proclaims its principles, complains that the Rock Island Railroad Company is enforcing most rigorously its new rule, forbidding its employees from indulging in wine, liquor, or beer. It has a strong force of detectives employed, watching the men, and resorts to every artifice to catch them drinking. One young engineer, who was hauled over the coals, protested his innocence and insisted that he never drank. Thereupon a photograph was promptly produced, showing the young man in the act of drinking a glass of beer. The kodak had done the business and he was dismissed.

**IN** Russia there evidently is a persistent effort to crush out all dissent from the Greek Church. The iron hand of the government is laid upon the Protestants of the Baltic provinces. It greatly interferes with their worship, their family life, the education of their children, the occupations by which they live, and the scanty provisions which they are able to make for their old age. In Southern Russia the Stundists are harried beyond endurance. The government is planning to remove the Stundist children from their homes and from the control of their parents, and to put them under the training of the Greek priests. All the power of the government is made subservient to the cruel purposes of these bigoted priests. Evidently this is sowing to the wind, and the time will come when Russia will reap the whirlwind.

## A REVERIE.

BY MRS. J. S. THOMAS.

Adieu, dear water gap, adieu,  
'Tis sad to say farewell,  
But thy dear scenes shall ever live  
In memory's mystic cell.

Within the heart a secret spring  
Shall flow for friends most true,  
Within the never-dying soul  
Shall live sweet thoughts of you.

Thy towering mountains heavenward,  
Command us lift our eyes;  
Thy massive rocks all power bespeak  
Omniscience,—in disguise.

Thy wild ravines remind us of  
That wild, chaotic state,  
When God looked down and pitied man  
And gave him a helpmate.

Thy beautiful, moss-covered dells  
Where Cleopatra dreams,  
Thy mystic, babbling, mountain rills,  
Where bathe the Nalad Queens.

Here, too, at early close of day,  
The sirens sit and sing;  
Here come the host of woodland nymphs  
And love's true homage bring.

Thy rustic bowers,—where Cupid dwells  
And with his mystic darts  
Sends forth an inspiration new  
To crushed and broken hearts.

Thy cliffs so high,—no Romeo  
For Juliet would dare  
A promise make and risk his life  
To pay the forfeit there.

Thy beautiful cascade falls  
Like angels here and there;  
Remind us of true sympathy,  
That tear-stained jewel,—rare.

Thy placid rivers and thy lakes,  
The woodlands and thy springs,  
Each in a demonstrative way  
New inspiration bring.

And as I sit in reverie  
And think, and think, and think,  
My heart o'erflows with ecstasy,  
As from thy wells I drink.

Oh water gap, most beautiful  
Resplendent everywhere;  
Why do we love thee,—'tis because  
God's hand is written there.

Philadelphia, Pa.

## WOMEN IN MISSIONS.

BY EMMA L. FUNK.

ONE hundred years ago, in uncivilized christianized countries, women were slaves and their condition was deplorable and degrading. While thus despised and enslaved they were only denied all social privileges and in rights, but were bartered for cattle and horses and were not recognized as having a soul.

In India alone, at this period, one million women and girls were sunk in ignorance and degradation. Of these one-third could neither read nor write, one-sixth were widows whom eighty thousand were under ten years of age. Neither tongue nor pen can describe the state of women in almost all the countries that had not been reached by the Gospel.

It was when women were in this deplorable condition that Mrs. Judson and Mrs. Newhall were the first women to go from America as missionaries to foreign lands, left their friends and home land, hoping that they might but be the means of converting a single soul. And although more than sixty years have elapsed since Mrs. Judson was laid to rest in her lonely grave in Abyssinia, the example of her consecrated life and her work is not forgotten.

At the age of twenty-one Mrs. Gobat went to her home in Switzerland to Abyssinia,



years later her husband's health failed and they were compelled to return home. In 1839 the committee of the Church of England Missionary Society sent them to Malta, to assist in the revision of the Arabic Bible. While here she labored most earnestly and left nothing undone for the prosperity of missions. Soon after, when her husband was Bishop of Jerusalem, Mrs. Gobat assisted in founding several schools and missionary institutions. In these she took a great interest, especially in the orphanage where she knew all the children by name. She was sought by the poor, widows, and suffering ones, to whom she ministered for the Lord's sake, and when she was called to rest many of the poor wept bitterly, saying, "Now we have really become orphans."

For three years after her husband's death, Mrs. Sarah Boardman continued his work in Burmah, making long mission tours in the Karen jungles, climbing mountains, traversing marshes, fording streams and threading forests. She superintended the translation and publication of several books, and, for want of ministerial force, conducted religious worship herself.

Miss Fay's school for boys in China, developed into a theological seminary from which have gone hundreds of native pastors. Miss Isabel Nassan not only took charge of a theological seminary for African young men, but translated many books, printed them herself on her own small printing press, and sailed up and down African rivers to visit the stations under her care.

A visitor to India was amazed to hear that the erection of a chapel there was due to a woman, Miss Mary Graybill, who served as architect, superintendent and master mechanic.

The first foreign missionary organization by women for promoting female education in the East was founded in England, in 1834. The first woman medical missionary was Dr. Clara Swain, who reached India in 1870, and now not less than seventy-five women are engaged in this work.

The Union Missionary Society, founded in 1861 by the co-operation of women from six different denominations, has been extended until there are not less than seventy-five such organizations, with an aggregate income of two million dollars, and upwards of five thousand representatives in foreign fields. Of the Baptist centennial offering, of over a million dollars, the women's societies undertake to raise one-fifth the amount.

All these women have worked nobly; often doing the work appointed for the stronger and rougher nature of man; reading the ritual at the grave's mouth or in the church, no minister being present for months, or even years.

And now the chains of slavery are broken; female education is making rapid progress, and is encouraged by intelligent and wealthy natives. A Bombay merchant lately gave 15,000 rupees toward the founding of a girl's school, and the Maharajah of Travancore has given a large sum in the aid of female medical education. The "suttee" is now a thing of the past, and children are no longer thrown into the idolized Ganges by superstitious mothers. All impassable barriers are removed, and the doors stand wide open, ready for the entrance of the Gospel.

Burmah has not only taken her stand among the givers, but in 1880 ranked *third* in the list of donors to the Baptist Missionary Union. The liberality of the Christianized heathen puts to shame the so-called benevolence of the Christians at home. We give out of our abundance; the abundance of their joy and their deep poverty abound unto the riches of their liberality.

Where the principle of missions is not firmly rooted and practically fruitful, it not only hinders missions, but the church runs a risk in breathing its own atmosphere. Christlieb declares that

Christians need a three-fold conversion to missions; namely, of the *heart* to secure holy affection; of the *head* to secure right convictions; and of the *purse*, to assure ample offerings.

We dare not delay; hundreds of millions of human beings have not heard the faintest echo of the Gospel trumpet, and while a great work has been accomplished, a greater remains to be done.

The world has now reached the most critical point in missionary history; a combination of a grand opportunity and a great responsibility; the turning point of history and destiny. But Satan, who is never idle, will enter the open doors and sow tares while we sleep, if the Lord's agents do not push vigorously on with the work.

"Ye Christian heralds, go, proclaim  
Salvation in Immanuel's name;  
To distant climes the tidings bear,  
And plant the Rose of Sharon there.

"He'll shield you with a wall of fire,  
With holy zeal your hearts inspire;  
Bld raging winds their fury cease,  
And calm the savage breast to peace.

"And when our labors all are o'er,  
Then shall we meet to part no more;  
Meet, with the blood-bought throng to fall,  
And crown the Savior Lord of all."

Bridgewater, Va.

#### HOW THE WOMEN HELPED.

THE *Chicago Herald* tells this touching story of three ladies taking part in saving a shipwrecked crew on the Southern coast:

"One of the ladies is the daughter of the captain of the life-saving station, and the other two were friends of her's, who, with a boy, the son of one of them, walked out to the station to see the effect of the storm of August 29. While they were watching the great waves beating on the beach, a ship was observed about half a mile off with a storm-sail set. The gale was still raging, and the spray from the gigantic billows filled the air with spray like a fog. It could be seen however, that she was being driven in shore farther by every wave that lifted her.

"The captain, watching her through his glass, made out eleven men clinging to the bowsprit, and presently announced that her masts had gone and the vessel was breaking up. As the life-saving crew does not go on duty until September 1, it appeared that nothing could be done to help them. The ladies, however, begged the captain to make the attempt and promised to help. The captain of the Long Beach life-saving station came along at that time and the watchman of the station was also on hand. Usually eight strong men are needed to draw the beach-wagon into the surf, but the little party ran it out, the women pulling at the ropes with the others. The tiny cannon was fired and the life-line went zig-zagging into the air and fell right across the bowsprit of the storm-beaten vessel.

"The men clinging to it understood what was being done and made the line fast. Then the breeches buoy was sent along. A boy was the first to come ashore, and then the other members of the crew followed in quick succession, the captain last. The women worked on the returning lines like a well-drilled crew, pulling at the ropes until their hands were blistered and bleeding, without one word of complaint. When the last man was saved all three sat down on the beach and cried. They were tears of joy, such tears as many a woman will shed when the last of her children, or the last member of her Sunday school class is saved from sin and Satan. She may be on the heavenly shore then, and if so, God himself will wipe her tears away. (Rev. 7: 17.)"

#### BRIBING A CHILD.

It is never wise to bribe a child to perform plain duty, writes Elizabeth Robinson Scovill in an article on "The Rewarding of Children" in the October *Ladies' Home Journal*. There are many motives to be appealed to, and we should be cautious how we substitute a lower for a higher one. When bedtime comes it is often a struggle for the small people to go off pleasantly and promptly. When we elders have to do things not at all more disagreeable to us, we indulge some murmurs,—audible or otherwise,—and good deal of self-pity. It is not to be expected that our juniors will take up their burdens with more cheerfulness than we do ourselves.

Yet as soon as they are old enough to understand anything they may be greatly helped, hindered, in doing it. "It is time for Charlie to go to bed now" ought to be enough to persuade him to do so without difficulty. But just as ourselves sometimes fail to respond to the call of duty, so there will be moments when Charlie feels that his desire to sit up longer entirely overpowers his wish to obey, and he refuses. What is to be done in this case? His mother can probably induce him to go to bed by means of a piece of candy, or a promised pleasure, but the next time the question arises he will be less apt to do right unaided than he was at first. His mind will naturally revert to the bribe and will want another.

A quiet talk, gentle argument and persuasion impressing upon him that every one has to disagreeable things sometimes, because they are right, will usually prove effectual; if not, it comes a matter of obedience that must be forced even at the cost of pain. If we can exert the will on the side of right-doing, so that the child shall conquer himself and yield a will of obedience, we have accomplished much. Let us teach them by every effort in our power that true is its own reward!

#### A PLAIN TALK.

COMPILED BY JOHN SNAVELY, SEN.

A good horse is not generally a bad color, while a really good preacher can wear what he pleases, and none will care to say much about and though you cannot determine the quality of the contents by the looks of the barrel, nevertheless a proper appearance is a good recommendation. Wise men neither fall into love nor taste dislike at first sight, still the first impression is great thing even with them. To those who are brethren, who are not wise, a good appearance is half the battle. What is a good appearance? It is not being pompous and starchy; and making one's self high and mighty among the people; a proud look loses hearts, and gentle words win them. It is not wearing fine clothes, for a fine dress usually means a foul house within. Dressing tells the world that the outside is the best part. When a man is as proud as a cock,—all show and conceit,—he needs convince himself before attempting to preach to others.

"FRIENDSHIP-LOVE ever looks upward to a friend, and ever longs for and expects that friend to strive toward the highest conceivable ideal. It may be that such conformity to a lofty ideal is the part of the one loved will be at the greatest cost to the one who loves; but a true friend is rather that his friend should be true to a high ideal, at sorest cost to him, than that the loved should seek to advance the loving pleasure or profit at the cost of non-conformity to that ideal."



# The Gospel Messenger,

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., . . . . . October 10, 1893.

THE *Ram's Horn* says, "Pride kills more people than the smallpox."

TEN were recently received into the Summit church, Pa., by confession and baptism.

BRO. J. T. MYERS, of Green Tree, Pa., is now in Iowa. He has promised to stop at Mt. Morris on his return.

A NUMBER recently united with the church at Belleville, Kans., during a series of meetings that had not yet closed when last heard from.

BRO. CHAS. M. YEAROUT is booked for a series of meetings at Sawyer, Pratt Co., Kans., to have commenced last week and continue till the 15th inst.

BRO. S. W. HOOVER has arranged to go to California next week if satisfactory arrangements can be perfected. He has important interests to look after for the General Mission Board.

ELD. MARTIN MYERS, formerly of Milledgeville, Ill., but now of Morrill, Kans., has been quite feeble for three months. When last heard from his recovery was considered doubtful.

THE smallpox has broken out in Muncie, Ind., and is causing considerable uneasiness in that part of the State. Schools and meetings have been suspended by authority of the Board of Health.

We must again speak of the importance of quoting the Scriptures correctly in articles intended for publication. It is astonishing how careless some writers are in this respect. However well one may understand a verse, it is never safe, when writing for the press, to quote it from memory. The better way is to turn to the passage and copy it just it stands in the Book, being careful to give capitals and punctuation correctly. There is no excuse for carelessness in this particular, for Bibles are plentiful and any lover of the Sacred Record ought to have too much respect for the Word of the Lord to mutilate it in print.

"WOE is unto me if I preach not the Gospel," should be the earnest cry of every preacher in the church.

WE are just in receipt of the news that Eld. John A. Kline, of Augusta County, Va., died Sept. 15, after a long and painful illness. He was an active man and will be greatly missed in the church.

THE mission work in Washington City seems to be in an encouraging condition, and greatly increasing in interest. One more was recently baptized, and there are other applicants awaiting the initiatory rite. Bro. Lyon's report to the General Mission Board indicates that a good work may yet be accomplished in the capital of our nation.

BRO. DANIEL VANIMAN, who for some years has acted as foreman of the General Missionary Committee, attended the meeting of the Committee here this week, after which he returned to his home at McPherson, Kans. As the old board may soon go out of existence, he will not be a member of the Committee. He is a good foreman, and has done much in shaping the excellent missionary system with which our Brotherhood is now blessed.

BRO. D. M. MILLER writes us quite an interesting letter from Wisconsin, where he is spending some months in the mission field. He reports good meetings, large congregations and the very best of attention. The outlook seems to be quite encouraging, and efforts should be made to push the work. A number have been baptized, several reclaimed, and churches placed in a better working condition. He does not expect to return home till November. His wife is with him and enjoys the work.

THE following extract, which we take from a letter, written by one of our earnest ministers in the West, should put those of our members, who travel, to thinking. It would be well if some who remain at home would do a little earnest thinking too:

"We are about two hundred miles from any organized church. We have members here who have never been in any other congregation. We are doing our best to keep down pride, and, taking everything into consideration, we are succeeding fairly well, especially among the sisters. But when members from other congregations come among us, dressed just about as the world does, what kind of an effect does it have on our young members? Besides, we have always told them that we are a plain people, and when these fashionable ones come among us, it places us in rather an awkward attitude. We are glad to welcome members to our midst, but prefer seeing them come as examples to the flock."

AN earnest sister reports that the people in her neighborhood were much stirred up by a sermon a minister recently preached against feet-washing, telling the people that Jesus never intended that his disciples should wash one another's feet as a religious rite. We do not wonder that the sermon made a stir among the people. If that minister would preach such a sermon in heaven, it would make a stir that would settle his fate in a way not pleasant to contemplate. The angels could never say amen to a sermon of that character. Had he preached that way on the evening the Savior instituted feet-washing, he probably would have heard what one time stung Peter's heart: "Get thee behind me, Satan; thou art an offense unto me." Such preaching may lead people into error, but never induces one to follow the footsteps of Christ. We need ministers who are willing to stand up for the Written Word, and if that Word says, "Ye ought to wash one another's feet," preach it that way. The preacher who turns his back to the "thus saith the Lord," and advises the people to neglect the very thing the Lord and Master tells them they "ought" to do, is making a fearful mistake.

MOTHERS, are you dressing your little ones for Christ or the world? They are apt to wear the way you start them.

BRO. A. W. VANIMAN and wife are in Kansas, taking a course in the Medical College. There are about twenty members in the Bro. Vaniman preaches for them at Lord's Day.

WE suggest that our ministers, who are in the field, do not settle down in localities where there are a number of preachers already, certainly not wise to do so. The Lord calls the ministers to go everywhere preaching the Gospel.

BRO. J. G. ROYER, who attended the Rock Creek, Ill., last week, reports an encouraging condition. An election for a minister. The lot fell on Bro. Wm. H. Hays.

BRO. T. T. MYERS, of Philadelphia, Pa., has married a wife in the person of sister Stoner, of Ladoga, Ind. We extend our congratulations. They are now in Iowa, en route to Philadelphia the last of this month. They will make that their home.

BRO. ENOCH EBY attended the feast at the dam's Grove last week, and reports a very pleasant meeting. He spent a few days with the General Mission Board, he being now a member of the board. He went from here to his home in Kansas.

Do you visit the sick, the poor and the needy? If you do not, you are most assuredly neglecting a Christian duty just as plain and as important as keeping the ordinances delivered to us by the Scriptures. No amount of religious services will atone for a willful neglect of character.

BRO. S. F. SANGER, of Bridgewater, Va., attended a few days this week, attending the meeting of the General Missionary and Tract Committee of which he is a member. While with us he delivered two excellent sermons in the Chapel, and goes from here to Dayton, Ohio, and then to Pennsylvania.

BRO. I. J. ROSENBERGER is now engaged in a series of meetings at Pine Creek, Ill., expected to remain a few weeks. Last Tuesday he accompanied Bro. Edmund Forney to the Mount Morris meeting, spending several hours listening to the proceedings of the Mission Board. We regretted that he could not spend more time with him.

THE biographical sketch concerning Eld. John A. Kline, in the "Brethren's Almanac" for 1894, is one of the most interesting chapters that has appeared in our church literature in a long time. It contains some facts probably never before published among our people. Do not fail to secure the Almanac, or have our agent in your locality order one for you.

THE Sunday-school lessons for 1894 will commence with the creation of Adam, and follow the Bible line of history till the children of Israel cross the Red Sea. This course will embrace the first six months of the year. The last six months of the year will be in the New Testament, commencing with the birth of Christ and continuing on the life, preaching and work of Jesus until the season closes. The course of study is so planned that hundreds of schools ought to complete the entire line of study at the beginning of the year so as to start out the entire line of study.



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In this issue Bro. Chas. M. Yearout reports a number of additions in the West. We commend these western Brethren for their zeal in the Master's work.

BRO. S. R. ZUG, of Pennsylvania, has been with us some days. His sermon in the College Chapel last Sunday morning was very much appreciated. He is here attending the Meeting of the Missionary and Tract Board. He requests us to say that the Ministerial Meeting for Eastern Pennsylvania will be held at the Elizabethtown church, Lancaster County, Nov. 21, 22, and 23, to which all are cordially invited.

BRO. S. W. HOOVER, foreman of the Brethren's Tract Work, Dayton, Ohio, was with us a few days this week, attending the meeting of the General Mission Board. He is by appointment of the last Annual Meeting a member of the consolidated board. He reports the cause at Dayton as moving along encouragingly. He also states that Bro. W. B. Stover is conducting an interesting series of meetings in the city. Good impressions are being made, and one has united with the people of God.

THE General Missionary and Tract Committee has decided to publish a missionary quarterly, to be known as the *Brethren's Missionary Visitor*. The size and price of the publication has not been fully agreed upon. The object of the journal is to give to the Brotherhood a complete report of the work of the Committee, so that all the members may know just what is being done, and what becomes of the money. Special attention will be given to the missionary questions and news, such as is in keeping with the work entrusted to the Committee. The publication will fill an important want and certainly accomplish much good. It will doubtless be fully self-supporting, as there is quite a demand for it. The price and other particulars will be made known later.

"THERE is no longer any denial of the fact that the cholera is diffused pretty generally over Europe. It prevails in Constantinople, in Russia, Austria, Germany, France, Belgium, and at two points, at least, in England. Thus far it has secured no permanent lodgment in this country, though one death occurred from it in Jersey City, and infected ships have been detained at quarantine. But with the disease prevailing so widely abroad, every ship that reaches one of our harbors from the Mediterranean, the Baltic or North Seas is a source of danger. The efficacy of our quarantine arrangements is likely to be thoroughly tested in the next two months. Nor will the danger then end. With the germs of disease diffused over the Eastern Continent, from the Red Sea to the Baltic, the danger will continue through the next year."

SPEAKING of the Lord's Supper in a recent issue of his paper, Mr. Talmage says: "The purpose Christ had in view, of a meal eaten in common by his followers as a sign of their common brotherhood in faith and love of him, would be fulfilled, whatever elements were used. Nothing was more foreign to the principles he enunciated than the tendency that is prevalent to observe minute details, ceremonial and otherwise, while neglecting the spirit of which the ceremony is only the visible expression." Why speak of this matter in this way? Why speak about "neglecting the spirit" and say not one word about neglecting "minute details" and the ceremonial part? It is neglecting the very things that Christ did and commanded, that modern Christendom is guilty of. Can one have the spirit without the ceremonial part? Christ and the apostles did not. Can we? Answer that question.

THE quarterly meeting, held by the General Mission Board in Mt. Morris, this week, was full of interest. We go to press too soon to say as much about the proceedings as we desire to publish, and must therefore defer our report till next issue. Suffice it to say that much business was accomplished, and some of it will be far reaching. In this gathering the members of the Consolidated Committee met with and assisted the General Mission Board.

On another page of this issue will be found an appeal in behalf of the western sufferers, made by brethren Enoch Eby and Daniel Vaniman, who will receive and direct the distribution of the funds collected. The Brethren in Kansas authorized these brethren, while here attending the meeting of the Mission Board, to have an organization perfected for receiving and applying the funds the same as a few years ago. But after due consideration, upon the part of the Mission Board and the members here, it was thought that the distributing point should be in the West, hence it was agreed that all funds received for the western sufferers should be placed in the hands of these two brethren who will see that it gets to those in need, and desiring help. We hope to hear of a liberal response to the call. Collections have already been taken up here, and others will be made soon. It is important that this call be responded to at the earliest possible date, for reasons stated in the appeal. Address all communications to Daniel Vaniman, McPherson, Kan. Money may be sent in any of the usual safe ways, only do not send private checks.

QUEERISTS' DEPARTMENT.

On what day of the month, and what day of the week was our Savior crucified?  
B. E. KESLER.

FRIDAY, 9 A. M., and expired at 3 P. M., April 7, A. D. 30, or, according to the Jewish method of reckoning time, the fourteenth day of the month of Nisan. This was the day on which the Jews killed the passover. According to this Jewish method of reckoning, Jesus instituted feet-washing, the Lord's Supper, the Communion; was betrayed, tried, crucified and died on the same day, viz, the fourteenth of Nisan, as mentioned above. The day extended from sundown one evening until the next evening at sundown.

When was the middle wall of partition between the Jews and Gentiles broken down?  
J. E. REED.

This wall is spoken of in Eph. 2: 14 thus: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." This was done when Christ shed his blood for the sins of the world. Concerning the Gentiles Paul says: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2: 12, 13.

How long will Christ remain on earth when he comes again? There is a difference of opinion. Some claim he will be here two weeks, others a thousand years.  
WILLIAM WHITESTINE.

According to Rev. 20: 4, 6 the reign of Christ will continue upon the earth one thousand years. See also Rev. 5: 10.

If not asking too much, we would like you to tell through the MESSENGER whether the Stein and Ray debate was held face to face, or was it a written debate?  
ALBERT SHARP.

The debate was first held face to face at New-tonia, Mo. The writer of these answers attended

the discussion throughout. Some months later the two disputants held a written discussion, following the same line pursued in the oral debate. It is the written debate that was published.

What is the difference in the power invested in an elder and that belonging to a minister in the second degree?  
A. E. DELP.

A minister in the second degree is not permitted to install church officers, preside in councils where officers are on trial, or serve as a member of the Standing Committee. Otherwise he enjoys the same privileges possessed by the elder, especially in the absence of an elder, or when requested to act by an elder.

What are the duties of a committee sent by either the District or Annual Meeting? Has such a committee any right whatever, under any circumstances, to slide in with the church when sent there to settle troubles, and thus work with the church the same as adjoining elders? or is it their duty to hear the one that called for the committee first, and then hear the defending party, and in this way hear evidences from both sides, then form a decision of their own, and ask both parties to submit to it?  
J. L. K.

Wishing to get Bro. Enoch Eby's mind on this question, we sent the query to him. Here is his answer: "It is customary when the church needs help to call for the adjoining elders and they work with the church as in a rehearing. But when a committee is called from a District Meeting, as indicated by this query, it is evident the church is one party, hence a committee has no right to coincide with one side more than another but should hear the complaints on both sides and then decide. A committee from Annual Meeting has no right whatever to work with the church; it must decide for all parties and on all grievances given them to consider. As their decision is final they are permitted to go back as far as necessary, even over former committee work, until they get to the root. If a committee from District Meeting works with the church it must be done by common consent of all implicated. They can do so if thought best by all concerned."

I write you for some information concerning the receiving of sick members into church fellowship when sickness or bodily infirmity prevents baptism. Is it right and proper to read that part of the eighteenth chapter of Matthew as we do to applicants before baptism, or if taken in on their promises to attend to it when health will permit, and should they be received with hand and kiss on those promises?  
Wm. C. KOONTZ.

A direct and early answer to this was desired but it was unintentionally neglected, and we now give our answer for the benefit of others also. Applicants for membership, who are judged to be sick for baptism, can be received only as *applicants*. A few members may hear their confession lay before them the usual order of the church—briefly of course—receive their promise to comply with the same, and then receive them, by hand, as applicants for baptism. Matthew 18 may be read and responded to at the time of baptism. It should be distinctly borne in mind that baptism is the dividing line between the church and the world, and no one can be received as a member until that line has been crossed. Hence the necessity of always making this point clear when applicants of the kind are received. There is no necessity of misleading any one for the sake of sympathy. In some localities are those who hold that sick persons may be received into the church by hand and kiss and have baptism attended to afterwards. This view is incorrect; they can be received only as *applicants*, it being understood that they will not be considered as members until after baptism.  
J. H. M.



## THE SOUTH CAROLINA LIQUOR LAW.

The first of July all the saloonkeepers in South Carolina had to go out of business and the liquor traffic was turned over to the State, whose commissioner was authorized to establish places for selling sealed packages of liquor only where a majority of the voters demanded it. The new law has now been in force three months, and here are some of the results:

The testimony, even from the enemies of the South Carolina Dispensary law, is that its effect has been to greatly diminish liquor drinking and the brood of all evils which are inseparable from the saloon. After two months' experience, the *Charleston News and Courier* says that prohibition is thoroughly enforced in the Counties where a majority of the freeholders have refused to petition for dispensaries, and admits that the amount of drinking in the cities is greatly decreased. The Mayor of Aiken, who also bitterly opposes the law, says that there has not been an arrest for drunkenness in that place since July 1. At Greenville, where there were seventeen saloons before the law entered into force, a correspondent of the *New York Evening Post* says that the old saloonkeepers have moved out to other States, that drunkenness has almost disappeared, that many habitual drinkers have discontinued since they have no saloon resort with its enchantments. The best testimony of all is that "the women, white and black alike, have welcomed the law as a most wholesome measure. Any wife, mother or sister, may go to the dispensary and ask that a certain man be refused when he applies for liquor and he cannot thenceforth get it." The results thus far show what can be accomplished by an executive who is determined to enforce the laws.

## CONDITION OF THE CATHOLICS.

For some months it was predicted in certain quarters that when the Roman Catholics met in their religious Congress in Chicago, Sept. 5, we would witness an outbreak in all parts of the United States which would result in a religious war between the Protestants and Catholics. It was even predicted that the Catholics were arming themselves for that purpose. Even a few of our readers were excited. We tried to show them that there was no danger from that source. Sept. 5 has come and gone. The Congress met and the ablest men from both continents discussed leading questions as they were never discussed by the Catholics before. It was the most remarkable gathering ever known among the Roman Catholics, and it is interesting to read many of the speeches made by the leading speakers. And while they are increasing in numerical strength, it is by no means all sunshine with them, as may be seen in the speech made by M. T. Elder, of New Orleans. He reveals an inside condition of the Catholic church that they probably would sooner not have made so public.

His subject was "Immigration and Colonization." Himself a Catholic, he told some patent truths that were received with evident dissatisfaction, but at the same time without contradiction. He boldly asserted that the Catholic church held an inferior position among modern rites and denominations. One source of weakness was its slight hold upon the agricultural classes; another lies in the fact that its communion is largely composed of the poorest laborers, in the mines,

on the railroad and elsewhere. The great men of the nation, in politics, art and letters were Protestants. He said in the course of his remarks: "Why is it that the greatest men of our nation are non-Catholics? It is because the vast majority of these great men are from sturdy rural stock, and the rural stock of the United States is solidly, staunchly Protestant. Let us not whine about prejudice and intolerance, anti-papery, and secret societies.

"Let us tell the truth to ourselves. Our inferior position,—and it certainly is inferior,—is owing greatly, chiefly, almost wholly, to ourselves. The great men of this nation have been, and are, and will continue to be, Protestant. I speak not of wealth, but of brain, of energy, of action, of heart. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, teachers of our land have been Protestant. What surprises me is the way we have of eulogizing ourselves—of talking buncombe and spread-eagle and of giving taffy all around. I am sorry to say that I can not well join in this enlivening pastime. When I see how largely Catholicity is represented among our hoodlum element, I feel in no spread-eagle mood. When I note how few Catholics are engaged in honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I can not talk buncombe to anybody. When I observe the increasing power and ascendancy of the Jews, when I see the superior vigor, originality and opportuneness of the Protestant lay charity over similar attempts on our part, and when I observe the immense success and influence of secret societies, even here in this most Catholic city of the Union, I have no heart for taffy-giving. When I reflect that out of the 70,000,000 of this nation we number only 9,000,000, and that out of that 9,000,000 so large a proportion is made up of poor factory hands, poor mill and shop and mine and railroad employees, poor government clerks, I still fail to find material for buncombe or spread-eagle or taffy-giving."

## Literary and Miscellaneous.

*Popular Astronomy* for September is on our desk. It is a new journal on astronomy, intended for general reading, and will prove interesting to teachers and students of astronomy. Goodsell Observatory of Carleton College, Northfield, Minn., publishers.

H. L. Hastings, Boston, Mass., has placed on our desk his excellent little work, "Corruptions of the New Testament," which contains more information concerning the source and authenticity of the New Testament than anything we have yet seen. It is one of the books that may be read and reread with great profit. It is just the thing to hand to a young man who seems to see many errors in the Sacred Text. Price not named in the book, but we presume it to be about 40 cents in cloth binding. It is worth that to any one.

Send us the names of all the members who do not take the MESSENGER, and we shall take pleasure in sending them sample copies. They should then be solicited to subscribe. Even those not members, who may be induced to subscribe, will be favored with a sample copy if their names are sent us.

It may be well for our agents to call on all those not now reading the MESSENGER and solicit them to subscribe for 1894. To all such the paper will be sent free the remainder of the present year.

"Sleep and Dreams;" a scientific popular dissertation. From the German of Dr. Friedrich Scholz, director of the Bremen Insane Asylum. By H. M. Jewett. Also, "The Analogy of Insanity to Sleep and Dreams." By Milo A. Jewett, M. D., Assistant Superintendent of Danvers (Mass.) Lunatic Hospital. Bound in one volume. Cloth, 148 pp., 75 cents. New York, London and Toronto: Funk & Wagnalls Company.

This is a book easy to read and not difficult to written for popular use. While it makes no upon the knowledge of the laity, it will not be contribution to the science of the mind. Sleep its Phenomena, Dreams, Sleeplessness and the Analogy of Insanity to Sleep and D subjects treated.

"Alone with God." Many devoted Christians desired to have a work which would aid them ment of a spiritual frame of mind. Such a work to them in a little book, entitled, "Alone with manual of devotions, by J. H. Garrison, comprising meditations with forms of prayer for private devotion and special occasions. It is one of the most needed, and best adapted books of the kind. fore it is not strange that it is proving one of ular. This book is helpful to every minister, and Sunday-school Superintendent, as well as member of the church in all ages. Cloth, 75 c. \$1.25. Address this office.

"Church Entertainments." Who has not seen the modern church entertainment? All the purity, that once characterized the church of driven out in many places by the withering infidelities of the Lord's house. It is well courage are lifting up their voices against this Rev. B. Carradine has written an excellent "Church Entertainments; Twenty Objections send post-paid for only 30 cents. It is a strong fence of its position, written by a powerful pen, most candid and Scriptural arraignment of methods for money-raising in the church. The book is highly devotional and cannot fail to inspire with its seriousness.

"Humanities, Comments, Aphorisms, and Essays of Shadow and Light, to Bring out the Likeness Substance of Things. By John Staples White. 250 pp., \$1. New York, London, and Toronto: Wagnalls Company.

This new book is full of ideas, written in plain to bring out the likeness of man and the things." The following partial list will serve to range of subjects treated: Animal, Civilization, Death, Evolution, Faith, Genius, God, Happiness, Human Nature, Humanity, Humbug, Knowledge, Language, Law, Love, Man, Nature, People, Politics, Reputation, Sensation, Self-conceit, Sin, Skepticism, Slander, Society, tion, Spirit, Style, Trade, Whisky, Will, Women, etc.

The price of the book will be well invested any interested, thinking reader, and especially for use on the center-table, where an occasional contents by one and another will be apt to secure crite comment, and do good service.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from

Mt. Etwa, Iowa.—The Brethren of this sect to have a love-feast Oct. 21, at 2 P. M. A general invitation is Those wishing to attend will please write Thomas or Charles Sterns, Mt. Etwa. be conveyance on Saturday, Sept. 2 ing.—I. W. Knee, Sept. 25.

Goodland, Kans.—The Fairview church to rejoice Sept. 17, when two souls close of our meeting, and desired to into the church of the living God. feast was held Sept. 21. Eld. John S ger, Bro. John Cakerice, and Bro. I labored for us.—John F. Cline, Sept.

Bills, Pa.—I met with the saints of congregation at the Hostetler church ing of Sept. 9, and continued meetings love-feast. Some evenings the com were small on account of the inclement weather. There was a good attendance of attention prevailed. As an im sult of the meetings two were added and one reclaimed. The Meyersdale presided over by Eld. C. G. Lint, and three large, commodious houses of w las Hoover, Sept. 21.



difficult to digest. It takes no large demands not be an unwelcome Sleep, its Cause and its Prevention, and Dreams, are the

Christians have long d them in the attain- ch a work we present ch with God." This comprises a series of ivate devotions, family e of the most useful e the year, and there- one of the most popu- lar, church official, well as every private th, 75 cents; morocco,

is not seen the evils of all the spirituality and ch of God, has been ring influence of these is well that men of ust this gigantic evil. excellent little work, bjections," which we a strong book in de- ful pen, presenting the ment of unwarrantable ch. The spirit of the ill to inspire the reader

and Essays." Touches Likeness of Man and White. Cloth, 12mo, and Toronto: Funk &

en in plain language, and the substance of serve to indicate the ivilization, Conscious- God, Heaven, Happi- umbug, Immorality, Man, Mind, Money, Sensation, Sentiment, Society, Soul, Specula- y, Woman, Work, etc.,

vested in a copy by specially is it suitable occasional glance at its to secure interest, ex-

## respondents.

news from a far country."

of this church ex- 21, commencing time is extended. ease write to A. F. Etna. There will Sept. 21, at Corn-

church was made souls free at the d to be received God. Our love- John S. Snowber- Bro. M. Peterson Sept. 23.

of Meyersdale church on the even- betings over their he congregations ulemency of the tendance and the an immediate re- added by baptism ersdale church is int, and has now s of worship.—Si-

**Kidder, Mo.**—The members of the Hamilton church intend, the Lord willing, to hold a love-feast Oct. 14, at the home of Bro. Isaiah Henricks, two miles east of Kidder, commencing at 2 P. M. Those coming by rail will be met by notifying P. Henricks.—*Lizzie Henricks, Sept. 25.*

**Centre View, Mo.**—Bro. Daniel Mohler, of Warrensburg, has been chosen elder of the Centre View church, as our former elder, Bro. Jacob Witmore, will move shortly to McPherson, Kans. One of our zealous church workers, Bro. Daniel Bollinger, moved recently to Indiana.—*Leroy Stoner, Sept. 23.*

**Panther Creek, Iowa.**—We have been enjoying some very good and interesting meetings the last two weeks, Bro. M. M. Sherriek doing the preaching. Yesterday three were received by baptism, and at our council-meeting last week three fallen ones were restored to fellowship. May God help us all to be faithful unto the end!—*J. S. Sheaffer, Adel, Iowa.*

**Notice.**—The Ministerial Meeting of Southern Ohio will be held in the Oakland church, Darke County, Ohio, Oct. 27, 1893, beginning at 8 o'clock standard time. Those coming by rail the day before will be taken care of by notifying Moses Miller or Isaac N. Deesterick, Horatio, Darke County, Ohio. Please notify us a week before hand.—*Moses Miller.*

**Floyd, Va.**—Will some one who has the Minutes of Annual Meeting for years back, please give through the MESSENGER the decision in regard to brethren selling grain or fruit to distilleries, or having anything to do with the same? Is it right or is it wrong?—*J. H. Dillon.*

[All the decisions referred to may be found in the "Classified Minutes," kept for sale at this office. Price, \$1.75.]

**Buck Creek, Ind.**—We are expecting Bro. A. G. Crosswhite with us Oct. 8, to commence a series of meetings. Our Sunday school closed yesterday with a very good interest. During the six months 3,071 chapters were read by the scholars, and 158 verses were committed, mostly by the infant class. The Sunday-school scholars and friends sent \$4.52 for the Children's Mission.—*D. E. Rhodes, Sept. 25.*

**Greene, Iowa.**—The church at Greene held her council preparatory to the love-feast yesterday, Sept. 21. Though much business came before the meeting, all seemed to pass off pleasantly. Brethren Harvey and Levi Eikenberry were chosen as delegates to District Meeting. The love-feast at Greene will be held Oct. 7 and 8, with a series of meetings following. A general invitation is extended to all.—*Elta Flora, Sept. 22.*

**South Fork Valley, W. Va.**—We appointed our love-feast for Sept. 16. A series of meetings was appointed in connection therewith. The meetings commenced Sept. 10 at 11 o'clock, and were continued each evening with quite a good interest till the 16th, when seven persons were baptized, after which a very pleasant, and, we hope, a profitable love-feast was enjoyed by about forty members, in presence of a large crowd of very orderly spectators.—*J. P. Zigler, Mayland, Va.*

**Quemahoning, Pa.**—One was added to the church at Sippsville by baptism in September. On Sunday, Sept. 10, our house of worship was dedicated. It is near the home of Daniel Baer. Services were held by elders E. J. Blough and S. P. Zimmerman. The house is to be known as the "Baer" meetinghouse. We now have six houses of worship, besides some other places for preaching in this church. Saturday, Sept. 16, we held our council, preparatory to the love-feast, Sept. 24.—*Joseph Beam, Ligonier, Pa.*

**Baptism of Fire.**—"This baptism of fire is the punishment of the wicked at the end of this world, when they shall be cast into hell."—*J. H. Moore in Gospel Messenger, Vol. 31, page 473.* The baptism of the Holy Ghost and with fire, Matt. 3: 11, was literally fulfilled on the Day of Pentecost (Acts 2: 3) when all the house was filled with the manifestation of God's power. The baptism with fire has no reference whatever to the penalty with which the wicked shall be punished.—*Allen Boyer.*

**Soldier River, Iowa.**—We held our love feast Sept. 23. Brethren Sam Goughenour, Wm. Thomas and Bro. Gibson started meetings Sept. 16. Bro. Thomas preached on the same evening and Bro. Goughenour on Sunday, Sept. 17. Bro. Thomas returned home on Sunday evening and Bro. Goughenour on Monday. Brethren Gibson, L. S. Snider and Sam Slotman continued the meetings until after our Communion. Bro. Gibson officiated at the Communion. He leaves for his home to-day, Sept. 23.—*Frank Tetter.*

**Anburn, Ill.**—The Sugar Creek congregation held its quarterly council Sept. 2. Eld. McClure was present, as were also many members from adjoining churches. Delegates were appointed to the District Meeting. They are brethren McKinzie and Christian Harnly. Preparations were made for holding a love-feast Oct. 20 and 21, which will be preceded by a series of meetings, to be conducted by Bro. Conrad Filtz, of Cerro Gordo. During the past few months five persons were led to acknowledge Christ as their Savior, and admitted into the church by baptism. Another series of meetings will be held near the Holidays, to be conducted by Bro. Henry Light, of Lancaster County, Pa.—*B. H. Harnly, Sept. 23.*

**Belser, Kans.**—At this writing, my place of work is in the Walnut Valley congregation. The heat and very dry weather seem to tax the strength of your correspondent to the full, but, by the help of the Lord, I hope to press on, for the cause is worthy. A crown of glory that fadeth not away, and a place where sufferings shall cease, are strong incentives to the weary, afflicted, though unworthy soldier of the cross. What I do for the Lord, suffering humanity, or myself, I must do quickly, as the end cannot be far ahead. I would love to sound the alarm from pole to pole, and from the rivers to the ends of the earth. The great enemy is constantly on the alert, to seduce the children of God and, if possible, have them defile themselves with the vanities of earthly things.—*A. Hutchison, Sept. 22.*

**Ephratah, Pa.**—Our quarterly council was held Sept. 16. A large number of members were present. Considerable business came before the meeting and was all disposed of pleasantly. The church decided to have a love-feast but the time was deferred. Arrangements were also made to have meetings every Sunday evening in the town of Ephratah. This will supply a long-felt want. Brethren should have more meetings in town, especially where they have their own houses. Our two young ministers, brethren J. W. Schlosser and Elias B. Lefever are getting along quite well. Our Sunday school is also prospering under the leadership of our young brethren. Last Sunday evening, Sept. 24, we were made sad in giving the parting hand to some of our members, who leave for the far west. One of those who are going away is a minister.—Bro. Wm. Meek. He was here on a visit, and our leader in singing while with us. Bro. John G. Kilhefner and family are also going away, and while we regret our loss, it is but gain to the church where they intend to work for Christ in the future.—*J. R. Royer, Sept. 25.*

**Paradise Prairie Church, Okla.**—Sept. 23 the church at this place met in quarterly council. One dear sister who had wandered away, but who found no consolation out in the cold world, returned to the fold, where she found a warm reception. Since our last report five have been added to our number by baptism. The church seems to be moving along pleasantly. To-day, Sept. 26, the foundation for our new church was begun. Our love-feast will be held on Saturday, Nov. 25, at 2 P. M. A series of meetings is to begin one week previous.—*N. S. Gripe.*

**Palatine, W. Va.**—The Bethany church met in council Sept. 9. Considerable business came before the meeting, but was disposed of with a Christian spirit. Not one word was spoken to mar the feelings of any one. Bro. Z. Annon presided. Our love-feast will be Oct. 7 at 2 P. M. Our little church is in a healthy condition and is still growing in numbers and also in zeal for the cause of Christ. Sunday, Sept. 10, one more came out on the Lord's side by confession and baptism. Others are near the kingdom. On Sunday, Sept. 17, at Uffington, one more deserted the ranks of Satan and was buried with Christ in baptism.—*W. R. Murphy.*

**Belleville, Kans.**—This evening, Sept. 24, closed another love-feast meeting in the Belleville congregation. A number of members from a distance were present. Ministers from other congregations were brethren Humphrey Talhelm, D. M. Pike, — Bowman, Samuel Myers and Charles Hillery. Bro. Talhelm officiated. We had a children's meeting this morning. Four young men were baptized. Our series of meetings commenced one week ago and will continue a while longer. We have fair congregations and good attention is paid to the Word preached. Our son, who has been sick for the last four months, is improving.—*Louisa J. Williams.*

**Gilman, Ind.**—Sept. 20 Bro. D. R. Richards commenced a series of meetings in the Killbuck church and continued until Sept. 23, when he had to close on account of smallpox, this point being within nine miles of Muncie, where the smallpox is now raging. The board of health has ordered every kind of gathering to be stopped until the smallpox gets checked. There are no schools running in the County. Although our meeting was short, one made the good confession and was buried with Christ in baptism. Sept. 23 was the time for our regular quarterly council. The business was disposed of apparently to the satisfaction of all. Our love-feast, which was appointed for Sept. 29, was also put off until after the cessation of the smallpox. Brethren Richards and Jacob Barick were present at our council and aided in the labors of the day. Thanks to the brethren for their help!—*H. E. Millsbaugh, Sept. 25.*

**Rock Grove Church, Iowa.**—We met last night for our Communion and had an excellent meeting. There were about eighty members at the tables. The house was filled by an interested audience. We had a week's meetings prior to our feast, and the best of attention was given to Bro. Harvey Eikenberry's earnest remarks. This morning we met at 9:30 and had a half hour of song service. After that we had a short address by several of the Brethren in behalf of the Sunday school cause. At 11 A. M. we had the pleasure of listening to a discourse by Bro. Joseph Hanawalt, and at 2:30 P. M. we had a splendid sermon by John F. Eikenberry, our elder. At 7:30 P. M. our Bro. Harvey Eikenberry preached an impressive sermon. At the close of our meetings one dear soul came out on the Lord's side and was baptized on Monday morning, Sept. 19.—*George Noah, Sept. 18.*



Maxwell, Iowa.—The Middle District of Iowa will hold a Ministerial Meeting in the Indian Creek church, Polk Co., Oct. 12 and 13. Persons coming will be met at Maxwell, Oct. 11, at all trains, or the morning of the 12th. A good programme is arranged and we desire as many to come as can arrange to do so.—*S. B. Miller, Oct. 2.*

Pine Grove, Pa.—My brother, three of my sisters and I, drove to Oriental, Juniata County, on Sept. 22, a distance of about forty-eight miles, to attend a love-feast in Lost Creek congregation. It was a new place for us, but the Brethren and sisters showed so much love to us, that we will long remember it and the earnest preaching we heard, by brethren Christian Moyer and John Beaver. We felt a little like Peter when he was on the mountain,—it was good to be there.—*J. S. Haldeman, Sept. 26.*

Conway Springs, Kans.—Bro. A. Hutchison, of McPherson, Kans., came to us on the evening of Sept. 2, and remained until Sept. 19. He preached in all, nineteen telling sermons, and attended our love-feast in addition. The "Cherokee Strip" excitement disturbed the minds of the people, so we could not get large congregations, but the preacher did his duty. The members that attended were edified. There were no immediate results by baptism. One person was baptized Sept. 26.—*John Wise.*

Round Mountain, Ark.—Our Communion was held last Saturday and Sunday. Eld. C. Holderman was with us and gave us one sermon on Friday evening and one on Saturday, the feast being on Saturday. He also gave us two sermons on Sunday. He ably defended the Truth. The meeting was a good one, and the members much revived. On Sunday morning we held a choice for a deacon. The lot fell on Bro. William Wattz. He and wife were duly installed. May the Lord bless them! Sept. 19 I was called to see a sick sister, forty-five miles away in Madison County, who wished to be anointed. The sister is Bro. Joshua Jarboe's wife.—*Samuel Weimer.*

Edson, Wis.—Wife and I remained in the Irvin Creek church from Sept. 9 to 21. We also spent a few days in the Barron church and came here on the 25th. I preached part of the time in Knapp,—a point which belongs to the Irvin Creek congregation. The Seventh Day Adventists kindly offered us their neat house of worship, which we accepted with thanks. The feast for this congregation was held Sept. 16, at Bro. John Yoder's, three miles east of Knapp. A large board shed was built to the house for that purpose. Nearly fifty members communed. The attendance was large and orderly. The next day an election was held for a speaker and deacons. This church had an increase of thirteen members since last spring, six by baptism and seven reclaimed, with one applicant awaiting baptism. A number are quite favorable to the church. Several want a little time to get ready. A meeting-house is needed in Knapp, where there ought to be regular preaching. The adjoining ministers will come to their help occasionally. The common people still love to hear of the old-fashioned religion. A vigorous effort for one year, from now on, would tell what can be done in a new place. With such prospects before us Northern Illinois should not fail to furnish all necessary ministerial aid. While at Barron we had a church meeting and also a feast. One deacon was elected, and Bro. Eli Bowman advanced to the eldership. Both were duly installed. This church has a bright future. The territory is large, and the material for a good church plentiful, but help in the ministry is needed very much.—*D. M. Miller.*

Batavia, Iowa.—I closed a series of meetings last evening near Fredric, in Monroe Co., Iowa, with seven additions by baptism and many more halting between two opinions. We had large crowds, and a good interest all the time. Their love-feast, Sept. 22, was among the best.—*Joseph Holder, Sept. 27.*

Summit, Pa.—We commenced a series of meetings Sept. 9, and continued until the 23rd, when we had our love-feast, which was a very quiet and enjoyable meeting. Four were received by letter, and ten by baptism. The meetings were conducted by Bro. H. A. Stahl, of Glade, Somerset Co., Pa.—*J. E. Gangey.*

Egion, W. Va.—Our love-feast at the Maple Spring church was held Sept. 23 at 2 P. M. Many met with us from far and near. The ministerial force was not as large as usual on these occasions, but we had plenty of help. About two hundred persons communed. Bro. W. F. Nine officiated. Next morning, at 9 A. M., Bro. Nine talked to the children, and at 10:30 A. M. Bro. S. A. Sisler preached for us, followed by Eld. J. P. Cosner. In the evening Bro. Jonas Fike preached at Brookside to a crowded house.—*Rachel Weimer.*

Pyrmont, Ind.—According to previous arrangements, Eld. Lemuel Hillery came to us Sept. 5, and continued the meetings which were commenced by the home brethren the Sunday evening previous. He wielded the Sword of the Spirit with zeal and power, preaching fifteen sermons in all. He was also present at our quarterly council, Sept. 7, and conducted a children's meeting, Sept. 10. The attendance during the meetings was comparatively good, considering the oppressive heat and dryness of the weather. The meetings closed Sept. 17, with two additions by baptism.—*J. W. Vetter, Sept. 28.*

Dunning's Creek, Pa.—We are few in number and have a large territory. We built a meeting-house at Point, four miles northwest of Napier station, 30 x 40 feet in size. Aug. 17 brethren John B. Fluck and Michael Olar came to preach for us, and continued till Sept. 21. We had our dedicatory sermon Sept. 20. Then Bro. Fluck left for home. Bro. Olar remained and we moved our meetings to the Holsinger house, where we continued till after our love-feast, Sept. 26. We had very good meetings, with five additions by baptism and one reclaimed. Sept. 27 our elder, John S. Holsinger, delivered his farewell address. He has labored and preached for us for thirty-eight or forty years. We feel as though we are left in the mountains, without a shepherd. Yesterday, at our regular meeting, one more was received by baptism.—*J. B. Miller, New Paris, Pa., Sept. 25.*

Gettysburg, Ohio.—The Ministerial Meeting of Southern Ohio will be held with the Brethren of the Oakland church, Darke Co., Oct. 27, commencing at 8:30 standard time. Those coming by rail, on Pan Handle R. R., coming from the East and southeast, will stop at Bradford, take second division of Pan Handle and run to Horatio (which is one mile west of the church). Train arrives at Horatio at 8:40 A. M. Those coming day before the meeting, can get to Horatio at 1 o'clock P. M. Those coming from the South and Southwest should come to Greenville. Take train running east and stop at Gettysburg. Train arrives at Gettysburg, at 8:40 A. M. Those coming day before the meeting can come from Greenville east at 1 o'clock P. M., or local train at 3 o'clock, if on time. Those coming to Gettysburg, will be met on the day before the meeting, also on the morning of the meeting, by notifying J. Katherman, Gettysburg, Ohio. All are invited to be present.—*Jeremiah Katherman.*

North Manchester, Ind.—Our love-feast was pleasant one. The large, commodious hall was well filled. The order was excellent. Force of ministers was present, among whom were brethren Henry Jacob Garver, from Ohio, and B. J. Hill, from Illinois; also a number of brethren from other churches. After the services two precious souls came out on faith, and were received by baptism.—*Sept. 26.*

Scullion, Pa.—Having secured the services of Bro. J. H. Beer, of Rockton, Pa., a series of meetings at the above place continued until Sept. 20. Two were received by baptism. Several others were persuaded. Bro. Beer did not shun the whole truth as it is in Christ Jesus. Bro. McGuire came among us again, to preach, but took typhoid fever and tend only the first few meetings. Bro. Beer is rapidly recovering, thank the Lord.—*Lowry, Sept. 23.*

Hutsonville, Ill.—The District Meeting for Northern Illinois will be held Oct. 24, at the church, Crawford Co., Ill. Those coming from the Big Four R. R., will stop at Huntsville, Cairo Division. Trains run south at 10:30 A. M., and north at 1:42 P. M. All coming from the St. Louis Division will change at Cairo, coming on the Peoria Division to Danville; thence south to Hutsonville. Parties of ten or more will be sent one fare for the round trip by special road agent in time. There will be a depot.—*Jacob Swinger, Sept. 26.*

Booth, Kans.—Being requested by the Board of the South-western District of Colorado to give notice through the papers of the fact that the Mission Board of that State has been incorporated under the laws of that State, as decided by our last District meeting, now make the announcement. We say that the Board is now in shape to take control, according to law, all the affairs in their care for the purpose of assisting in the missionary work of the District. We are requested to acknowledge the receipt of a dear brother outside of our District, and to add to the fund. May the Lord bless him in his good work and open the hearts of more of our dear brethren and sisters. The fund may grow and become a great blessing to the hands of God, in feeding the hungry of the District on the Bread of Eternal Life.—*Rose.*

Dayton, Ohio.—Sept. 25 I began a series of meetings with the White Oak congregation, Highland Co., Ohio. The meetings were well attended, with good interest. On Sept. 26, two were received by baptism. May the Lord bless the energetic and faithful workers in the vineyard! The meetings closed with a love-feast. The young people behaved, respectful and attentive. We shall ever remember with pleasure the presence of many at this place, called upon brother and sister, and whom their son William is lying in bed with paralysis. The case is a piteous one, and the sympathies and prayers of the congregation and the parents' behalf. They have been years, and the care he requires upon their energies. May the Lord bless them with strength and the Lord bless the whole church.—*S. W. Hoover.*



Our love-feast was a commodious house was excellent. A strong present from abroad, Henry Frantz and Bro. Delp, from brethren from adjoining services, at 10 A. M., on the Lord's side of baptism.—D. C. Cripe,

secured the services of Hutton, Pa., we began a love-feast Sept. 5, and Two sermons were Three united with the al others were almost not shun to declare the at Jesus. Bro. Calvin gain, to enjoy the meet- and was able to at- tings. At this date he ank the Lord.—G. W.

et Meeting of South- ct. 24, in the Lamotte Those coming by the at Huttonville, on the un south at 12:18 P. M. All coming on the range at Paris. Those vision will change at Huttonville. All com- will be carried for by seeing their rail- will be conveyance at Sept. 26.

ested by the Mission District of Kansas and rough the MESSENGER on Board of said Dis- under the laws of the et District Meeting, I ent. I would further n shape to receive and all monies placed in of assisting in the m- ict. We are also re- receipt of \$505 from our District, as an en- Lord bless our dear and open the hearts of and sisters, that the e a great power in the e hungry souls in our Eternal Life!—W. A.

began a series of meet- congregation at Hollow- The meetings were interest from the com- were reclaimed and ay they all prove to rkers in the Master's closed that evening ung people were well tentive throughout. I pleasure the acquaint- place. I frequently sister Mosher, with is lying helpless from pitiable one, eliciting rs of all in both his They are well up in aires is a heavy drain y Zion put on her less his people every-

Lost Nation, Iowa.—In company with Bro. John Zuck, of Clarence, Iowa, I am now at this place, and in council yesterday, we arranged for a love-feast Oct. 19, at 2 o'clock P. M.—George D. Zolers.

Monte Vista, Colo.—The Rock Creek church met in council Sept. 23, and decided to hold a series of meetings one week prior to the love-feast which will be held Oct. 28.—Nettie Wallingford, Sept. 26.

Lititz, Pa.—The Brethren have an evergreen Sunday school here. On Sunday, Sept. 10, Bro. C. H. Balsbaugh, of Union Deposit, was with us. He gave us some of his soul-cheering thoughts.—Sue L. Schreiner.

McAllisterville, Pa.—Sept. 17 three more united with the church by baptism,—all young people. Surely more fathers and mothers would rejoice to see their sons and daughters come to Christ, vowing to become representatives of a heavenly kingdom!—S. S. Beaver, Sept. 27.

Linwood, Md.—Sept. 16 the Brethren of the Pipe Creek congregation began a series of meetings in the Union Bridge church, conducted by Bro. Wm. A. Anthony, of Clay Hill, Pa. Our meetings closed on the evening of Sept. 26. Three came out on the Lord's side and were baptized, and many others are near the kingdom. The Lord willing, we expect to hold a series of meetings in the Pipe Creek church, beginning Nov. 11, by Bro. Joseph Long. Thus the good work is moving on; let us give God the praise!—Rachel A. Pfouts, Sept. 27.

Goshen, Ind.—We had council-meeting Sept. 23. Business passed off pleasantly. We have appointed Nov. 10 for our love-feast. We have preaching at the Beech church in West Goshen every two weeks, and the same evening of the day meeting. On the alternate Sunday evening we have Bible meeting at the church, and an evergreen Sunday school. Where there are so many young members, we must give them something to do. By so doing we will make a lively church and keep the members from going elsewhere, where they might be led away.—J. H. Müller, Sept. 26.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Martinsburgh, Berkeley Co., W. Va.

Aug. 8 I left home for Fort Pendleton, Garrett County, Md. While there I assisted Eld. Isaac W. Abernathy in holding his regular meetings. He is the elder of the Fair View church, in the south end of Garrett County. Sept. 20 and 21 they had their love-feast, which was one of the quietest meetings I ever attended. Ministers from the adjoining churches were, S. A. Fike, Aaron Fike, Jonas Fike, Moses Fike, J. P. Cosner, Raphael Baker and W. F. Nine. Bro. Jonas Fike officiated. On the second day an invitation was given and five arose. One desired to be reclaimed. The other four were baptized. I returned home Sept. 22. Sept. 23 and 24 was our love-feast at the meeting-house at Van Cleaveville. Our ministerial help were brethren D. F. Stouffer, S. Hutz and A. Rowland, all of Maryland. Bro. Utz officiated. We also had a very quiet and pleasant meeting. Three were received by baptism. This now makes seventeen for this year, 1893. One of those, baptized on

Saturday, was once a licensed minister for eight years.

JOHN BRINDLE

From Washington, D. C.

I AM glad to report that a beginning has been made toward purchasing a church property in this city. One brother has voluntarily pledged himself for \$10. This brother is quite poor, too, having no property or means of his own worth mentioning, and works for his daily bread. He lives in this city. This morning I received the following letter. The deeds named are to be commended:

Dear Brother Lyon:

Enclosed find some money toward building the Washington church. The first five cents is from my little boy, Jason, seven years old. He got it on his birthday, Aug. 23, and desires it put in the new church. My oldest boy, fourteen years of age, sends you the first dollar he earned for one day's work, and the ten cents is from my third boy, nine years old, who has united with us, and, poor as we are, I feel like helping this work along with our mite, knowing that all we have cometh from the Lord. I crave an interest in your prayers in behalf of us and our children. I want them to grow up liberal givers unto the Lord. . . . I hope every church will do its duty. How soon you could have a building in which to worship!—Libbie Hallopfeter, Rockton, Pa.

Glad to say that we have good prospects for several more accessions by baptism soon, and some by letter. We ask the prayers of those who love God's cause in deed and in truth.

W. M. LYON.

315 Ninth Street, S. E., Sept. 25.

## Ministerial Meeting.

THE following is a programme of the Ministerial Meeting of Southern Ohio, to be held in the Oakland church, Friday, Oct. 27, 1893, beginning at 8 o'clock A. M., standard time:

1. "How can we Make our Mission Work of Southern Ohio more Effectual?"—Isaac Frantz, Wm. Boggs.
2. "How Conduct our Council-meetings and Make them more Interesting?"—L. J. Rosenberger, Silas Gilbert.
3. "Elders, their Duties and Relationship toward their Co-laborers, and the Laity."—John Smith, Jacob Coppock.
4. "How can we best Raise the Standard of our Congregational Singing?"—Daniel Garber, W. W. Barnhart.
5. "How can we best Plant the Doctrines of the Bible in the Hearts of our Children?"—J. Bennett Trout, J. Calvin Bright.

One hour for discussion is allotted to each subject.

The first speaker will have FIFTEEN minutes, the second TEN, the others FIVE.

A cordial invitation is extended to all.

S. H. HOOVER, Sec.

Western Sufferers—Call for Help.

It having been made known to us and others of our Brethren in Kansas, that there would be more or less suffering in the western part of the State, a consultation was held with a number of the elders, ministers and others, who happened to meet at Booth, Kans., also McPherson, Kans. It was then agreed that steps be taken to ascertain the extent and nature of the suffering. This was done, and we learn that there are seven or eight Counties in the western part of the State where no grain was harvested, and that, unless something be done, there would be a good deal of suffering. It was therefore deemed proper that an effort be made to raise funds for the purpose of enabling the poor in these Counties to bridge over the coming winter. When we met with the General Mission Board at Mt. Morris this week, we consulted the members of that Board and oth-

er brethren, who advised us to at once make an appeal to the general Brotherhood for help to relieve this suffering. This we now do, and hope the churches will set at once, and send in their donation as soon as possible so it can be used mainly for the purpose of purchasing seed wheat. This will enable the farmers to get out a crop this fall yet, for the ground is in a good condition, and wheat in that country may be sown as late as December and make a good crop. If this call receives a quick and liberal response we feel sure that it will do a great deal of good. All funds sent to us will be distributed with great care among the poor that are worthy. We were urged by the General Mission Board and others present at Mt. Morris to act as the receiving and distributing committee, and have consented to do so. All communications and funds should be sent to Daniel Vaniman, McPherson, Kans.

ENOCH EBY,  
DANIEL VANIMAN, } Com.

A Voice from the West.

I WENT to the Antioch congregation, Coffey Co., Sept. 9. I preached twice on Sunday to attentive congregations, and once each evening till their feast, which was held Sept. 13 and 14. We had an enjoyable meeting. Ministers present from adjoining churches were brethren Jesse Studebaker, and D. W. Stonder. They told us much about our Father's business, and the good things in reservation for us in the heavenly world. Sept. 13 a choice was held for help in the ministry. The lot fell on brethren Elliot Wheeler, and Samuel Elrocht, both in the prime of life. May the Lord help them to faithfully discharge the obligations and new duties placed upon them! Two were added to the Antioch church by letter during the meetings.

Sept. 9 Bro. Isaac Orit, of Gardner, Kans., began a series of meetings at the Mount Joy school-house in the Scott Valley congregation. He continued the meetings at this place with unabated interest till Sept. 20, when the meetings were moved to a large tent at Bro. George Slaughter's, erected for the purpose of holding our love-feast.

Services were held in the tent at two o'clock, after which Bro. Isaac, several of the members and friends, and three applicants for baptism went to the Neosho River, north of Burlington, about fifteen miles distant, where, in the clear-running stream the three were initiated into the visible kingdom of Christ by the holy ordinance of baptism.

Self-examination services were held in their absence, and everything made ready to engage in the holy ordinances as soon as they returned. About 100 members surrounded the Lord's Table, and partook of the life-giving elements of God's house. It was a rich feast of grace and love,—one to be long remembered by the Father's children. These heavenly sittings in Christ Jesus are evergreen spots, indelibly stamped upon memory's sacred page. They are as an oasis in the barren desert.

Brethren Jesse Studebaker and Adam Downing were the ministers with us from adjoining congregations. The brethren fed us richly on the Bread of Eternal Life. Bro. Isaac, though not enjoying the best of health when he came among us, labored earnestly. He faithfully warned sinners to flee to Christ as a refuge from the wrath to come.

Six precious souls were baptized into Christ during the meetings, and others promised to come soon. God bless Bro. Isaac in his earnest labor for the Master's cause!

CHARLES M. YEABOUT,  
Westphalia, Kans., Sept. 22.



From Maple Glen Church, Somerset Co., Pa.

Bro Valentine Blough commenced a series of meetings at this place on Saturday evening, Sept. 9, and continuing over the feast, which was held on Saturday, Sept. 16. On Monday, Sept. 11, preparatory to the Communion, as above stated, the members convened in council. The business was disposed of in the usual way. One dear soul made the good confession and was received into the church by baptism. The meetings were held in the evenings only, except on the intervening Sundays, when there were also forenoon services. Notwithstanding the cloudy and drizzly weather, and very dark nights, our meetings were well attended. The audiences seemed much interested. Their conduct, to and from the meetings, was also very commendable. As an immediate result, eight more dear souls accepted the gracious invitation, and were buried with Christ in baptism. One dear sister, who had gone Progressive, was reclaimed, and two were received by letter, making in all twelve baptized, reclaimed and received by letter, all of whom surrounded the table of the Lord and participated in the Communion service. The one baptized on Wednesday came over from the Lutheran. Altogether these meetings were equally profitable with those of last year, which were the most profitable in the history of our little church. Husbands and parents were made to rejoice together, as well as the church, in seeing their companions and children make the good choice.

Eld. Blough, though well up in years, is still quite active. In his manner of speaking he is mild, but pointed and effective. His sermons are easily comprehended and the spiritual part is easy to digest by those who hunger and thirst after righteousness.

Eighty-two members surrounded the tables of the Lord. The best of order prevailed throughout the services and feast, as well as at the meetings preceding it. The ministers from other congregations were, elders Valentine Blough, R. T. Pollard, S. A. Miller, J. W. Peck and David Hochstetler. Eld. Blough officiated very satisfactorily at the feast. Eld. Pollard spoke to a full house on Sunday morning from 1 Tim. 3: 16, followed by Eld. Blough in the German, who also gave us a good farewell address in the evening.

J. N. DAVIS.

Tub, Somerset Co., Pa., Sept. 19.

#### McPherson Notes.

Our school opened Aug. 31. The attendance in the advanced classes is larger than ever before, while in the lower classes it is not so large. This reminds us that the school is growing in a general way, though the entire attendance is cut short on account of the stringency of the times. We can also say that a more earnest class of students is seldom found than those with us this term.

Bro. Enoch Eby and J. D. Trostle paid us their official visit, as directed by Annual Meeting. We received a telegram that Bro. John Wise, the other member of the Board, could not be present on account of the sickness of Sister Wise. During the day the elders visited the classes and among the members, and examined the school in all its bearings. They called together the faculty and students who were members, and gave a full explanation of the relation the Visiting Board sustains to the schools and to the church; also the relation of the schools to the church in general.

The great work and responsibility, devolving upon the schools were pointed out, and the necessity made clear that every professor and student should aid in the work.

The influence that may be exerted by these schools, if rightly conducted was especially dwelt upon, and all connected strongly urged to put forth their best efforts to labor for Christ, in harmony with the principles of our church, in humility and simplicity.

At the close of the school meeting the students were dismissed and the wants of the western sufferers were considered. As there were representatives present from several churches and different parts of Kansas, it was thought this was the most opportune time to take this matter into consideration, as the time is short and the matter pressing.

After consultation it was unanimously agreed to appoint a committee to ascertain the extent and kind of wants existing, and report through the MESSENGER. Eld. Enoch Eby and Eld. D. Vaniman were appointed on that committee. They will let the Brotherhood know the result of their investigation, that something reliable may be presented. We have had an unusually hot summer, though of late we had some refreshing showers.

S Z SHARP.

#### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

MARTIN-WEAVER.—At the residence of the bride's parents, near Helzer, Kans., Sept. 19, 1893, by the undersigned, Bro. Ira Martin and sister Mary E. Weaver.

A. HUTCH SON.

CHARLES-GARRA.—At the residence of the bride's parents, Sterling, Ill., Sept. 14, 1893, by the undersigned, Mr. Albert M. Charles and Miss Hattie R. Garra, both of Sterling, Ill.

P. R. KELTNER.

BASHOR-BRANSCOM.—In Ventura City, Cal., Aug. 17, 1893, by S. Chase, J. K. Bashor, of Covina, Los Angeles Co., and Miss Ida Branscom, of Ventura County.

AMANDA PLATT.

NISWANDER-LONG.—At the residence of the bride's sister, near South English, Iowa, Sept. 6, 1893, by Eld. Samuel Flory, Bro. S. F. Niswander and sister Effie Long.

B. L. NISWANDER.

NISLEY-ROYER.—Aug. 26, 1893, by Bro. John Herr, Henry Nisley, of Richland, Lebanon Co., and sister Maggie Royer, of Lexington, Lancaster Co., Pa.

HERTZLER-ROULET.—By the undersigned, at his residence, near Helzer, Kans., Sept. 14, 1893, Bro. Jonas W. Hertzler and Miss Lydia A. Roulet, both of Pawnee Rock, Kans.

MICHAEL KELLER.

WILT-RESSLER.—At the home of the bride's mother, Huntingdon, Pa., by the writer, Bro. Ardie E. Wilt, of Altoona, Pa., and sister Minnie R. Ressler.

RITTER-STIFFLER.—At the home of the bride's father, Hollidaysburg, Pa., by the writer, Jacob M. Ritter, of Kecksburg, Pa., and sister Emily R. Stiffler. J. W. WILT.

#### Fallen Asleep.

"Blessed are the dead which die in the Lord."

GOOD.—In the Sugar Creek church, Sangamon Co., Ill., Sept. 16, 1893, John Harvey, beloved son of friend Marshal and sister Priscilla Good, aged 5 months and 18 days. Funeral services from 1 Cor. 15: 57, by James Wirt.

H. M. WIRT.

GINGRICH.—At his home in Nickerson, Kans., in the Salem congregation, Bro. Isaac Gingrich, aged 45 years, 1 month and 19 days. Bro. Isaac served the church in the ministry for twelve years. His example is one worthy of imitation. Brethren Jonathan Brubaker and Daniel Dierdorff, assisted by Mr. Black, of the Baptist church, conducted the funeral services from John 5: 24-30.

L. E. FAHRNEY.

FROST.—In Glenwood, Carroll Co., Va., July, 1893, of cancer on the face, sister Martha Frost, wife of Stephen Frost. She was a member of the church for twenty-seven years. Funeral will be preached the second Sunday in November.

J. H. SLUSHER.

CLARK.—In the Honey Creek church, Nodaway Co., Mo., Sept. 23, 1893, sister Amanda A. Clark, aged 34 years, 8 months and 24 days. Funeral services by the writer from 1 Thess. 4: 14.

JESSE SHAMBERGER.

COUCH.—In the bounds of Big Creek Co., Ill., Sept. 23, 1893, friend Henry Couch, months and 19 days. He was a member of the church. His death was caused by the kick suffered only about twenty-four hours. His husband sister Mary has lost by the kick. Peter Bowers spoke a few words to the from the words, "Be ye ready, for ye know Son of man cometh."

MYERS.—In Mt. Carroll, Ill., Bro. Lynn elder Frank and sister Maggie Myers, months and 28 days. Bro. Lyman was a young man in high esteem for his early and devoted services in the Brethren's house in Mt. Carroll, Ill., conducted by Bro. I. J. Rosenberger, assisted by Bro. G.

KAUB.—In English Prairie church, La. Sept. 11, 1893, Martin Kaub, aged 86 years and 5 days. He was married to Miss Alzira Geo. in Guernsey County, Ohio. They had ten children, of whom preceded him. His aged companion daughter remain to mourn their loss. He died when he was eighteen years of age.

MILLER.—In the Fairview church, Sh. May 27, 1893, Sarah Sellina Miller, aged 51 years and 5 days. She was born in Ohio, Nov. 1841, with her parents to Missouri, then to Iowa, where Daniel Miller, who was a faithful minister of the gospel, preceded her to the glory world. She was in Kansas with her children, where she was married to her husband, who she remained with until he was sent back to Iowa, to be laid to rest.

BENNEFIEL.—In Savanna, Ill., Sept. 18, 1893, Russell Bennet, adopted son of brother and sister Nancy Ella Bennet, aged about 19 years and 10 months. He died in the M. E. church, by Bro. I. J. Rosenberger, the writer. The bereft family have the sympathy of the church.

PRICE.—In the Berrien church, Mich., Phebe Catherine, youngest daughter of brother and sister Jane Price, aged 1 year, 5 months and 10 days. Funeral by the writer.

DAVIS.—Also in the same congregation, Addison Davis (colored), aged about 75 years and 10 months. Above.

ECKLER.—Aug. 4, 1893, Joseph, son of brother and sister Mary Eckler, aged 11 years and 4 months. Above.

NEFF.—In East Germantown, Ind., Sept. 10, 1893, Lee, son of Lurten S. and Viola Neff, aged 10 years and 10 months. Funeral services conducted by Eld. John 10: 10.

ARNOLD.—In the limits of the Walnut Valley congregation, Barton Co., Kans., Sept. 20, 1893, M. E. Arnold, 89 years, 2 months and 19 days. Deceased member of the Methodist church for eighty years. Brethren, in the Walnut Valley meetinghouse.

#### The Gospel Messenger.

Is the recognized organ of the German Baptist Brethren and advocates the form of doctrine taught in the Bible for a return to apostolic and primitive Christianity. It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, good works, Regeneration of the heart and mind, baptism for remission of sins unto the reception of the Holy Spirit, are the means of adoption into the church militant.

It also maintains that Feet-washing, as taught in the Bible and command of Jesus, should be observed.

That the Lord's Supper, instituted by Christ and served by the apostles and the early Christians, in connection with the Communion, should be taken at the close of the day.

That the Salutation of the Holy Kiss, or Kiss upon the forehead, is a duty of the church.

That War and Retaliation are contrary to the principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of the world, as taught in the New Testament, should be followed by the church.

That the Scriptural duty of Anointing the Sick with oil of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support the poor, thus giving to the Lord for the spread of the Gospel.

In short, it is a vindicator of all that Christ and His apostles taught, and aims to bring the modern Christendom, to point out ground that is fallibly safe.

The above principles of our Faith are set forth in our "Brethren's Envelopes." Use them for postage, 40 cents per hundred.



October 10, 1898.

Creek church, Edwards  
Couch, aged 52 years, 6  
member of the Lutheran  
the kick of a horse. He  
ours. This is the second  
the kick of a horse. Bro.  
to the bereaved friends,  
ye know not when the  
J. M. FORNEY.

Bro. Lyman Myers, son of  
Myers, aged 19 years, 6  
was a young brother, held  
devoted life. Funeral  
Mt. Carroll, Sept. 15, con-  
sulted by the writer.

GEO. D. ZOLLERS.

rch, La Grange Co., Ind.,  
36 years, 3 months and 19  
ra George, Aug 26, 1840,  
had ten children, eight of  
companion, one son and  
loss. He united with the  
of age. JOHN LONG.

rch, Sherman Co., Kans.,  
aged 57 years, 6 months  
10, Nov. 22, 1835, moved  
to Iowa, where she mar-  
ried minister of the Gospel  
world. She then moved to  
ne was loved by all. Her  
be laid to rest with those  
JOHN F. CLINE.

Sept. 10, 1893, Charles  
brother Benson and sister  
19 years. Funeral services  
Rosenberger, assisted by  
the sympathy of all.

GEO. D. ZOLLERS.

ch, Mich., April 20, 1893,  
er of brother Christopher  
r, 5 months and 21 days.

gregation, May 18, 1893,  
over 75 years. Services as

ph, son of friend George  
and 4 months.

DAVID P. MILLER.

Ind., Sept. 21, 1893, Orsian  
eff, aged 7 months and 23  
by Eld. Jacob Rife from  
ALLEN NEFF.

the Walnut Valley congre-  
1893, Mary Arnold, aged  
Deceased was a member of  
years. Funeral by the  
meetinghouse.

A. HUTCHISON.

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ht in the New Testament and  
the Christian.

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and God. Repentance from dead  
and, baptism by Trine Immersion  
of the Holy Ghost by the laying  
to the household of God,—the

taught in John 13, both by ex-  
posed in the church.

by Christ and as universally ob-  
servations, is a full meal, and  
is taken in the evening or after

or Kiss of Charity, is binding  
to the spirit and self-denying

and of Non-conformity to the  
should be observed by the fol-

the Sick with Oil, in the Name  
all Christians.

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work of the Gospel and for the

Christ and the apostles have en-  
dictating theories and discords of  
that all must concede to be in-

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## Announcements.

## DISTRICT MEETINGS.

Oct. 2, at a P. M., in the Log Creek congregation, Oak Grove meetinghouse, Polk, Mo.

Oct. 2, at 4 P. M., Monticello, Ind.

Oct. 2, at 4 P. M., at Carson Valley, in Duncanville congregation, Pa.

Oct. 21 and 22, at 10 A. M., South Morrill church, Brown Co., Kans.

Oct. 21 and 22, at 2 P. M., Dorrance church, Dorrance, Ind.

Oct. 21, at 2 P. M., Springfield church, near Wawaka, Indiana.

Oct. 21, at 2 P. M., Chippewa Creek church, Mich.

Oct. 21, at 4 P. M., James Creek church, Huntington Co., Pa.

Oct. 21, at 2 P. M., Mt. Hope church, Okla. Ter.

Oct. 21, at 2 P. M., Newton congregation, Harvey Co., Kans., 5 miles southwest of Newton.

Oct. 21, at 2 P. M., Maple Valley church, 2 miles southwest of Aurelia, Cherokee Co., Iowa.

Oct. 21 and 22, Herrington church, Delaven, Morris Co., Kans.

Oct. 21 and 22, at 2 P. M., Green Mountain church, Va.

Oct. 21, Cromwell church, Ill. Meetings one week prior to the feast.

Oct. 21, at 2 P. M., North Star, Darke Co., Ohio.

Oct. 21, at 10 A. M., Pleasant Dale church, Adams Co., Indiana.

Oct. 21 and 22, at 2 P. M., Ames church, Ames, Iowa.

Oct. 21, at 10 A. M., in the Octola congregation at the Oak Grove meetinghouse, St. Clair Co., Mo.

Oct. 21, at 2 P. M., Kingman church, Kingman Co., Kans.

Oct. 21 and 22, Welly churchhouse, 2 miles from Edgemont, Md.

Oct. 21, Amwell church, near Sargeantville, N. J.

Oct. 21, Mt. Zion church, Tuscarawas Co., Ohio, 5½ miles northeast of New Philadelphia.

Oct. 21, at 10 A. M., Black River church, Chatham, Me. dina Co., Ohio.

Oct. 21, at 4 P. M., Fairview church, Kans.

Oct. 21, at 2 P. M., Shadle Creek congregation, Somerset County, Pa.

Oct. 21, at 2 P. M., Horner church, 5 miles from Johnstown, Pa.

Oct. 21, at 10 A. M., Mineral Creek church, 14 miles from Warrenburg, Johnson Co., Mo.

Oct. 21 and 22, at 10 A. M., Shank meetinghouse, Black Creek congregation, Pa.

Oct. 21 and 22, at 2 P. M., Mountville congregation at the Petersburgh House.

Oct. 21 and 22, at 10 A. M., Shank meetinghouse, near Greencastle, Franklin Co., Pa.

Oct. 21, Clover Creek, Pa.

Oct. 21, Bick church, 5 miles northeast of Nappanee, Ind.

Oct. 21, at 10 A. M., Black Swamp church, Walnut Grove, Mich.

Oct. 21 and 22, at 10 A. M., Lower Conewagon church, Pa.

Oct. 21, at 2 P. M., Bacheler Run church, Flory, Ind.

Oct. 21, at 2 P. M., Boasting Springs, Pa.

Oct. 21, at 2 P. M., Arcadia church, Hamilton Co., Ind.

Oct. 21, Somerset church, Walsh Co., Ind.

Oct. 21, at 4 P. M., Woodbury, Bedford Co., Pa.

Oct. 21, at 10 A. M., Panther Creek church, Woodford Co., Ill.

Oct. 21, at 4 P. M., Beech Grove church, Madison Co., Ind.

Oct. 21, at 2 P. M., Manvel church, Manvel, Texas. Meetings begin Saturday evening before.

Oct. 21 and 22, at 2 P. M., Little Cove church, Md.

Oct. 21, at 4 P. M., Cedar Creek church, Anderson Co., Kans. Ministerial meeting on the day following.

Oct. 21, at 4 P. M., Macopin Creek church, Montgomery Co., Ill.

Oct. 21, at 4 P. M., Pine Creek church, St. Joseph Co., Ind., 2 miles northwest of Fair.

Oct. 21, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.

Oct. 21, at 2 P. M., Upper Dublin church, Mountville, Pa.

Oct. 21, at 11 P. M., Brownsville, Md., near the line of the B. &amp; O. R. R.

Oct. 21, at 2 P. M., Linville Creek meetinghouse, one mile southeast of Broadway, Va.

Oct. 21, at 4 P. M., Solomon's Creek congregation, 2 miles northeast of Milford Jc., Elkhardt Co., Ind.

Oct. 21, Sandy church, (Reading house), Homeworth, Ohio.

Oct. 21, at the South meetinghouse, in the Bethel church, Mo.

Oct. 21, at 10 A. M., at the Mohican church, 1 mile north of Lattaburgh, Wayne Co., Ohio.

Oct. 21 and 22, at 10 A. M., Boone River church, Hancock Co., Iowa, ½ mile east and 2 miles south of Silikon.

Oct. 21 and 22, at 10 A. M., Anglaise church, 1 mile west of Dupont, Putnam Co., Ohio.

Oct. 21, at 4 P. M., in College Chapel, Mt. Morris, Ill.

Oct. 21, at 2 P. M., Harrison County church, Ind.

Oct. 21, at 2 P. M., Coon River church, near Pandora, Iowa.

Oct. 21 and 22, at 10 A. M., Fairview church, Wyandot Co., Ohio. A series of meetings the week before.

Oct. 21, at 2 P. M., County Line church, Allen Co., Ohio.

Oct. 21, at 2 P. M., Monitor church, McPherson Co., Kans.

Oct. 21, at 2 P. M., Ozarkville church, Kans.

Oct. 21, at 2 P. M., Nettie Creek church, Hagerstown, Ind.

Oct. 21 and 22, at 4 P. M., Independence, Kans.

Oct. 21 and 22, at 10 A. M., Vermillion church, Kans.

Oct. 21, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 21, at 4 P. M., Yellow Creek church, Bedford Co., Ohio.

Oct. 21, at 10 A. M., West Branch, Ogle Co., Ill.

Oct. 21, at 10 P. M., Meadow Branch, Carroll Co., Md.

Oct. 21, at 10 A. M., in the Sugar Creek church, Allen Co., Ohio.

Oct. 21, at 2 P. M., Clear Creek congregation, Huntington Co., Pa.

Oct. 21, at 11 A. M., Rockingham church, Va.

Oct. 21, at 11 A. M., St. Vrain church, Longmont, Colo.

Oct. 21, at 10 A. M., Pleasant Valley, Elkhardt Co., Ind.

Oct. 21, at 3:30 P. M., Covina, Cal.

Oct. 21 and 22, at 10 A. M., Iowa River church, Marshall Co., Iowa. A series of meetings one week prior.

Oct. 21, at 4 P. M., Fredonia church, Wilson Co., Kans.

Oct. 21, at 10 A. M., Landisville, Grant Co., Ind.

Oct. 21, at Bethel church, Neb.

Oct. 21, Greenwood church, Mo.

Oct. 21, at a P. M., in the Log Creek congregation, Oak Grove meetinghouse, Polk, Mo.

Oct. 21, at 4 P. M., Monticello, Ind.

Oct. 21, at 4 P. M., at Carson Valley, in Duncanville congregation, Pa.

Oct. 21 and 22, at 10 A. M., South Morrill church, Brown Co., Kans.

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Oct. 21, at 10 A. M., in the Octola congregation at the Oak Grove meetinghouse, St. Clair Co., Mo.

Oct. 21, at 2 P. M., Kingman church, Kingman Co., Kans.

Oct. 21 and 22, Welly churchhouse, 2 miles from Edgemont,





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### Announcements.

#### LOVE-FEASTS.

Oct. 12 and 13, at 10 A. M., Elder meetinghouse, Cumberland Co., Va.  
Oct. 20, at 2 P. M., Mexico church, Miami Co., Ind.  
Oct. 21, at 2 P. M., Naperville church, Ill.  
Oct. 21, at 2 P. M., Upper Deer Creek church, Cass Co., Ind.  
Oct. 21, at 2 P. M., Warrior's Mark, Huntington Co., Pa.  
Oct. 22 and 23, at 10 A. M., Lower Cumberland church, 3 miles east of Mechanicsburg, Cumberland Co., Pa.  
Oct. 24, at 10 A. M., Lower Twin Creek church, Ohio.  
Oct. 25, at 10 A. M., Salem church, Union, Ohio.  
Oct. 26, Bridgewater, Va.  
Oct. 28, Dry Creek church, 1 mile west of Robins Station, Linn Co., Iowa. Series of meetings to begin Oct. 9.  
Oct. 28, English Prairie church, La Grange Co., Ind., and part of Michigan.  
Oct. 28, at 9 A. M., Zion Hill meetinghouse, near Columbiana, Ohio.  
Nov. 10 and 11, at 2 P. M., Cedar Creek church, Anderson Co., Kans.

Smith's Bible Dictionary.—Edited by Peloubet. Cloth, \$2.00; leather, \$3.00.

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The House We Live In.—By Daniel Vaniman. It gives a concise account of the faith and practice of the Brethren. Price, 100 copies, 60 cents.

New Testament and Psalms with Notes.—Invaluable for Bible students, Sunday-school teachers, etc. Price, cloth, \$2.00; without Psalms, \$1.00.

Biblical Antiquities.—By John Nevin. Gives a concise account of Bible times and customs; invaluable to all students of Bible subjects. Price, \$1.50.

The People's Bible.—By Joseph Parker. An excellent work. In twenty-four volumes, 8vo, cloth. Per volume, \$1.50.

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To print a large number of testimonials is expensive and quite unnecessary since FAHRNEY'S CELEBRATED BLOOD CLEANSER OR PANACEA is so well and favorably known, but here is an interesting communication right from home, so to speak. The writer, Eld. Adam Baker, lives in Franklin Co., Pa., within the limits of the old Antietam congregation, where our grandfather and great-grandfather presided years ago. It was here where Fahrney's Panacea was first launched. He is a stranger to the proprietors, hence these letters were not written owing to any favoritism on his part. His name can be found in the minister's list published in the "Brethren's Almanac" for years past,—so he is no myth. In his first letter Eld. Baker writes:

SHADY GROVE, PA., April 11, 1893.  
CAMERER & BRO., Chicago, Ill.  
Dear Sir:—Please find enclosed \$— for the April offer for your Panacea. We have already used one bottle of your medicine and find it is an excellent remedy. My wife has been afflicted for four years with paralysis and nervousness. She is an invalid and we have used many medicines for her. Yours respectfully,  
ADAM BAKER.

His second letter is dated Sept. 8, 1893, and reads as follows:

SHADY GROVE, PA., Sept. 8, 1893.  
CAMERER & BRO., Chicago, Ill.  
Dear Sir:—I must inform you that we are now using the last bottle of your Panacea, and can say that I am convinced it cannot be excelled as a blood cleanser and purifier of the system. Yours truly,  
ADAM BAKER.

Hundreds of others could give expression to the same words.

Owing to the increased demand for Fahrney's Panacea and the liberal offers we have been making to persons willing to assist us in keeping the remedy before the people, this has been a busy year for us.

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493 persons availed themselves of our special February offer and secured each eight bars of Medicated Soap free.

79 clocks were given away as presents to those who preferred them as premiums.

199 ministers of the church made use of our special ministers' offer, only lacking one of being 200.

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Bear's Oil Ointment	.45	1.60
Indian Root Bitters	.50	2.75
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Salvation Oil	.25	1.90
Vegetable Liver Pills	.45	.75
Vegetable Pills, in glass bottles	.45	.75

A large, printed price list of other cheap medicines that sell well, mailed free on application. As we purchase these articles cheap for cash, we must kindly ask that all orders for same be accompanied by remittance. Address at all times,

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Origin of Single Immersion.—By J. H. Blunt. Price, 2 copies, 5 cents; 1 copy, 25 cents.

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Such as Scrofula, Sores, Boils, Tetters, and all the various skin diseases that beset the body.

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Coated tongue, bad taste in mouth, loss of appetite, Sick Stomach, Constipation, Biliousness, Indigestion, etc.

#### Constipation.

Is often the starting-point of important diseases. The retention of waste in the system with unhealthy and dangerous results, absorption of gases and other poisonous elements, the importance of using a purgative. The "Discovery" is the medicine for the bowels and cure Constipation. bottles, \$1.00, half size 50 cents.

Also Manufacturer and Proprietor.

#### Dubbel's Red Thyme Pain

Dubbel's Cough and Croup

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All of which retail for 25 cents

#### Dubbel's Blue Mountain B

Retail price, 50 cents. B.

#### The Offer for Private

Private families who wish to order their own use or to divide with their friends at agents' rates, providing there is no objection. Any person who orders not less than \$1.00 worth at agents' rates for private use of charge one 50 cent bottle of Bitters. I make this special offer out of the value of the "Bitters." The party said orders for private use. This is the chance to keep a small quantity of the "Pain Cure" in their homes. Agents wanted in every locality to sell strong guarantee. "No good, no circulars and terms. Address: S. E. DUBBEL, 3372a Waynesboro.

#### Dr. Wrightsman's Sovereign

Is prepared especially to soothe the

#### SORROWS OF MOTHERS

Every MOTHER ought to acquaint herself with its. An honest preparation,—a boon for mothers and get full particulars from SENGEL & CO., Box 401, Franklin

### Reliable Rem

Dr. Kilmer's sure Headache Cure is kept in stock and sold by brethren at all points. Dr. Kilmer, Sol. Dyerford, N. Y. and A. S. Goughnour, Waterloo, Iowa. The Brethren to try these remedies, at the best medicines made. For Terms and Prices address: S. E. DUBBEL, 3372a South Bend, Ind.



# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., October 17, 1893.

No. 41.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 54,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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A DECENT meeting in the Maple Grove church, Kansas, resulted in six accessions to the church, one by letter and five by confession and baptism.

"LIVE for the good that you may do; for the errors you may fight; for the aid that you can give; for the needs you can relieve; for the wrongs that you may right."

"MANY women to-day," says the *Ram's Horn*, "may be likened to the Mary and Martha of old. Though Martha undoubtedly had the best of 'intentions' and worked with a will, it was Mary who gave heart as well as hand service, and mingled real practical love with each action. By her utter forgetfulness of self, and her sincere sympathy with those who suffered, she made each smallest action a blessing to herself as well as

others. A woman is mistaken in supposing she is doing her duty by working past her strength for the good of her family, when the physical exhaustion, unavoidably following such a course, forces her to scold continually, thus making every one about her miserable; for it really amounts to the forbidden 'doing evil that good may come of it.' Remember, it is not the woman like Mrs. Gargery, who never had her apron off, who will accomplish the best results or prove the greatest blessing to her family and friends."

### GETTING RICH.

THE *New York Tribune* has this to say of the young men of the present generation:

"There is one great fault with the growing generation. The young men want to get rich too fast. With wealth going to waste all around them, they cannot find it in their souls to be patient. They are not content to plod along as their fathers did before them and slowly lay up a fortune. They must have it now, to-day, this instant! When they go into an enterprise, they want capital, and lots of it! They want to begin on a big scale and electrify the world.

"It is not the age of saving, but of spending. Speculation is the craze of the hour. Every man wants to make more than he can earn by the sweat of his brow. He must double his money in a night and quadruple it the next day. It is an altogether artificial existence. Contentment is not sought nowadays. All that men want is excitement."

### A SHORT VISIT TO MT. MORRIS.

PART of last week we spent in Mt. Morris, and we were surprised to see how the ancient village is dressing up and putting on new airs. It is not a boom, but a healthy growth, brought about largely by well-to-do brethren, who have left their farms and retired to this place for the purpose of enjoying special religious privileges afforded them, and some to have their children educated at the College located there.

This is all right. And we see no reason why it should not be a very pleasant place to live,—indeed it is,—and we are glad that there are just such places, not only for retired farmers to spend the evening of life, but for our children to spend the morning of life as well. A place that gives pleasant evenings will give equally pleasant mornings. Then, too, it is a goodly land.

On Monday morning, after the Sabbath was over, our good brother, D. L. Miller, took us out in his carriage that we might view the land. Though there were no Jordan's stormy banks on which to stand, neither did we see the milk and honey flow,—well, yes we saw some very fine honey and lots of milk,—but we did see great fields of corn that seemed to be calling out, "Plenty, plenty," wherever we turned our eyes. No hard times here. Barns full, houses full and tables full,—plenty and to spare,—and the good

brethren there are going to do it too,—as they were then raising funds, etc., for the needy in Kansas.

After our business was attended to, we made a number of pleasant calls and much enjoyed our short visit. We were also much pleased in meeting there, our brother, J. B. Brumbaugh and family, who have been visiting through the West since in July, and are located in Chicago for the purpose of pursuing Bible study for a season.

### WHY HE WOULD NOT DRINK.

DR. A. T. PIERSON being asked why he declined to drink wine on a certain occasion, related the following impressive incident:

"In Paris, during the Reign of Terror, there was a magazine where an immense amount of gunpowder was stored, with other kinds of explosives. There was a man there who took out his pipe, filled it with tobacco, and lit it with a taper. His companion said, 'You should not smoke in this magazine; if you are going to smoke, go out there.' He replied, 'I am not going to have my liberty interfered with! Liberty! Has any man a right

to exercise liberty when his indulgence is endangering millions of other people? It is quite a mistaken notion of liberty if you claim the right to smoke in a magazine of gunpowder. But the drinking habit is worse than a match lit in such a magazine. There is not only peril in drink, but there is absolute and consummate destruction in it, and I do not know how I could take any other position, knowing the effects of the drink traffic, than to set myself against it, tooth and nail, with pen and tongue, with principle and practice, and I ask God to help you all to look at it in the same light."

### ONWARD WITH THE WORK.

THERE are doubtless times when a church may rest for a season, provided the season is not too long, but there are more times when she should be aroused to duty, "stretch every nerve and press with vigor on."

"Even Christ with his disciples felt this necessary, and set us the example by retiring from their daily avocations for refreshing rest. But when rest and recuperation have been gained, every worker for Christ should return to his work with renewed strength, with every implement ready for use, with plans well-formed, and with a fixed determination to labor more unreservedly than ever for the Master. The battle must be carried into the camp of the enemy. An advance must be made upon the foe. The weak must not only be strengthened, and the sickly healed, and the lagging stimulated, but those opposing themselves must be attacked with the Sword of the Spirit, which is the Word of God; and every effort must be made to reduce every foe to subjection, and to make all a willing people in the day of God's power. The Master expects such work, his cause demands it, and every one of his followers should give it."



## ESSAYS

"Study to show thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### THE CHRISTIAN'S VOW.

BY J. O. BARNHART.

Oh God, what solemn words I hear!  
By mortal lips confessed,  
That fall upon the listening ear,  
With awful weight impressed.

"Till death, till death" the cross I'll bear,  
Till death I'll faithful be,  
Till death I serve my God with fear,  
Till death doth set me free.

On every side beset by sin,  
And foes on every hand,  
Fightings without and fears within,  
Yet will I firmly stand.

Though Satan practice all his art  
To move me from my God,  
Yet I will not from him depart,  
But keep the narrow road.

But every day, from thee I need,  
Of grace a rich supply,  
That I may, Lord, this promise heed,  
And keep it till I die.

Oh grant me strength, that every day  
I may this vow renew,  
That I may walk the narrow way,  
And still the path pursue.

Till death, till death, I'll faithful prove,  
Till death I'll serve my King,  
Till freed by death, then of his love,  
Eternally I'll sing.

Cerro Gordo, Ill.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

WE invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Peace Principles.

BY DANIEL HAYS.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18: 36.

#### In Four Parts.—Part One.

THE world's great need was peace with God and peace one with another. For about four thousand years war and strife made sad work among men. The strong trampled upon the rights of the weak, and the defenseless were at the mercy of the wicked. Many a prosperous country was overrun by a merciless foe. Many a beautiful home was laid waste. Many were the lives destroyed,—strong men, helpless women, and innocent children.

This was a long, dark night of human misery. But the world's hope gave promise of the dawn of a better day. The Star of Jacob appeared in the East. The Sun of Righteousness arose with healing in his wings. Christ, the Prince of Peace, was born as the world's Redeemer. His birth was announced by the angelic host with "glory to God in the highest, and on earth peace, good will toward men." "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2. This was according to the prophet Isaiah, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9: 6. Then, according to prophecy, the declaration of angels, and the testimony of the evangelist, Christ

is introduced to the world as the PRINCE OF PEACE,—God's best gift of love and good will to man.

Christ revealed the true character of God. He taught us to look up to him, and pray to him as unto "our Father." He taught the great truth that as God so loved us, we also ought to love one another; that as God is our Father, we all are his children, and members of the same family. This is the spirit that animates the family of heaven. The angelic host announced the birth of the Redeemer as "tidings of great joy which shall be to all people." It was a matter of great joy among the angels, and should have caused general joy among men; and where there is joy, there is love and good will.

God's love in sending his Son into the world was an overture of peace to the world. This fact lies at the foundation of peace principles. "We love him because he first loved us." God comes to the world in the spirit of self-sacrifice, and reaches over poverty and wretchedness, and offers life and peace to those living in sin. This exhibits the true nature of God's love,—it is a self-sacrificing love. It is said that it is impossible for a person to know that he is loved without feeling some degree of love in return. God gives the world the assurance of his love by an act so great that heaven and earth cannot measure it. Love springs up in the human heart of its own accord when we feel the kindling influence of God's love. It springs up and grows with an impulse and a life of its own, as the bud forms and opens in the sunshine. Love is a growth; and as it springs upward toward God, it spreads out its branches in the same love to man. "And this commandment have we from him, that he who loveth God love his brother also." John 4: 21.

The peace principles of Christ's kingdom may be seen and strikingly illustrated in the fact that in setting up his kingdom Christ lived a life of peace. If the nature of a kingdom may be seen in the life of its founder, then, from the manger to the throne, may be seen the unmistakable evidences of the peaceable nature of Christ's kingdom. Born king, he was the Prince of Peace. Possessing illimitable power over the children of men, he suffered their reproaches without resentment, and endured without complaint all the trials of a bitter persecution. When in the greatest need of assistance and defense, he was forsaken by his followers. He even forbade the use of the sword for his protection. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53: 7.

The peaceable nature of Christ's kingdom may be seen in the fact that Christ taught the principles of peace. The power of his kingdom rests not in force, but in the purity and spirit of his example and precepts which he impressed upon the minds, and laid deep in the hearts of his people. He introduced into the world a pure religion, and illustrated it by example, as he taught it by precept. In contrasting his precepts with those of the Mosaic Law, our Savior says: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil." And again, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

The ruling element of the kingdom of Christ is love and good will. The prevailing elements in the kingdom of this world are hatred and ill will.

Christ forbids absolutely the thought among his disciples, either toward each other or toward the world. Love and hate are the one is of God; the other is of the flesh. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath abiding in him." 1 John 3: 15. Hatred equivalent to murder. It traces its source. It forbids murder in its heart. It makes it a crime to entertain hate in the heart. It makes it murder in fact to do so. It shuts out the one who takes his brother's life. From the spring hate, strife, and murder. This place in Christ's kingdom. He teaches directly opposed to war,—principles received into the human heart, destruction of ill will, hatred and strife among men.

In giving the Golden Rule to the world, it rests its application in the desire of receive good and enjoy happiness. To receive good and enjoy happiness, these blessings upon others: "Therefore whatsoever ye would that men should do ye even so to them." Matt. 7: 12.

This great rule of Christian life when observed in the spirit of Christ's charity toward all men, kindness to love to our neighbor, the denial of self may be made happy, and the exercise of forgiveness toward them who offend. These principles are high and noble, as above the low and baser passions of nature. Those who observe the Golden Rule take time by the forelock and begin the work of good deeds toward others as they receive in return. It precludes every will even towards an enemy. The will, when observed, convert enemies. It would reconcile all differences and bring in the reign of universal peace.

Broadway, Va.

#### SECRETISM.

BY H. A. STAHL.

#### Part Three.

SECRET societies are the cause of much disturbance in the domestic circle. The of this disturbance is, that much stantly paid, time and services required, little good is manifest. Society is but lowered, people are made more proud. The sick and poor belong to the order are neglected, are poor and belong to the lodge, their dues, are dismissed from the lodge, they cannot enjoy the charity which have in the order. I now give the secretism. It sometimes costs to and even then leaves unpunished costs \$4.00 to \$50.00 initiation fee lodge. After becoming a member, a uniform, and that generally \$75.00. Just think of it!

Imagine a man walking around with fluttering feathers and the tattered buttons, in all the paraphernalia of uniform, while often his wife wears to raise a sufficient amount of money to pay up. From the United States of 1883, I learn that in the fraternal order of the B. O. E. F. there are 555,000 members, and during the year 1883, of which \$2,000,000 was their poor and sick, the afflicted and it took over \$3,000,000.00 to pay expenses. Hence it cost that f



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that fraternity \$5.00 to

give away \$200. If our churches did that way  
there would be a cry of extravagance over the  
whole country.

If we look at the missionary enterprise of our  
church, we find it costs us about two cents to dis-  
tribute one dollar, while in the order it costs \$3.00  
to distribute \$200. Now if we come to a con-  
sideration of the poor in our church, it costs not a  
single cent to distribute all the contributions that  
our church makes in that line.

The lodges have captured many of the preach-  
ers of our land. I read in some paper, not long  
ago, that seven-tenths of the ministers of the  
United States belong to secret orders. If that be  
true, it is no wonder to me that this "just as I  
believe doctrine" is gaining ground so fast. I  
believe that when God calls a man through his  
church to preach the Gospel, he never proposed  
that he should be a salaried officer in an institu-  
tion of man's organization. Although they may  
say they preach here and there, as occasion offers,  
yet it is not the preaching that God contemplated  
when he called them. God wants a man who will  
give his whole life and all the energy and time to  
the heaven-appointed work. This was the way  
Christ preached, and the way his disciples  
labored, and it is the way for the man called of  
God to preach to-day. By ministers belonging to  
such Anti-Christ institutions, they cannot spread  
the Gospel in its parity.

Now, then, I think I have given enough on the  
costliness of secretism, to give the reader an idea  
of it. According to the views given in papers,  
the majority of preachers hold to secret societies  
which is very wrong, and we should use all our  
influence to discourage secretism. Stand by the  
church, for it is of God!

Gebhart's, Pa.

#### SALVATION.

BY ALLEN A. OBERLIN.

"And I, if I be lifted up from the earth, will draw all men  
unto me."—John 12: 32.

SALVATION here is presented under two heads:  
"Lifting" and "drawing." The former is the  
cause, the latter the effect.

All Bible readers have a correct idea of the lift-  
ing up of Christ's physical body according to the  
prophecy of Isa. 53: 12, but of the lifting up of  
his mystical body some fail to have a proper con-  
ception. "If I be lifted up,"—the emphatic if,  
by inference, implies a "lifting" as Moses lifted  
up the serpent in the wilderness, that all who look  
may live. His enemies lifted him up on the  
cross. His friends or followers are now expected  
to lift him up before a sinful, dying world, by  
their walk, conduct and conversation. Every child  
of God must daily ask himself, "Is my conver-  
sation pure, so that I might converse with angels?  
Is my walk such that my feet may soon tread the  
courts of heaven? Are my eyes cleansed by the  
tears of mourning, that, with rapturous gaze, I  
can behold the throne of eternal glory and the  
ascended Redeemer?"

Sacred thoughts such as these, will tend to ele-  
vate the religious standard in the sense which the  
language of the text implies: "I will draw all  
men unto me." This attraction is grand and glo-  
rious. Christ, the great magnet, draws all men.  
He was human as well as divine, and knows man's  
frailty and weakness. Therefore his sympathies  
communicate with our sympathies, and thus we  
are magnetized and drawn. So great is this draw-  
ing, that it elevates saints above angels. With  
reference to the saints' song of victory, Tenny  
says:

"The angels look in wonder;  
They cannot join that song,  
But list in silent rapture,  
While salutes the notes prolong.

CHORUS.

I would not be an angel,  
For them no Savior died,  
No, rather let me glory  
In Christ, the crucified."

#### WHY IS IT?

BY MARTHA E. BILARY.

WHY is it? Is it right, or is it an impossibility  
for us to control our conversation, so that it may  
be for good, that it may be for the uplifting of  
some one rather than their downfall? Are our  
words comforting or are they full of censure?  
Are we seeking to encourage or are we seeking to  
discourage? Oh, may we strive harder each day  
of our life, to guard against evil talking!

Words are small things and it doesn't take long  
to speak them, but when once spoken, some of  
them have an everlasting meaning. If we have  
spoken good words, how grand to think of having  
done some good that will never die, and if from  
our lips pass defiled language, we should meditate  
seriously, for all our words and actions in this life  
are seeds sown, good or bad, of which we will  
surely have to reap the fruit in eternal life.  
Pray that we may plant deeply the seed of true  
Christian hearts, that there may be a glorious and  
fruitful harvest in that better and brighter world  
to come. Why is it that so many of us are *fault-  
finders*? We can always see something wrong  
about some one else, but are not able to see our  
own imperfection.

Do we have any record of our Savior's finding  
fault with anything or anybody? What a beauti-  
ful example he has given us in that respect!  
When he was nailed to the cross, suffering all for  
us, being mocked and laughed at, he bore it all  
patiently, and then ascended to heaven. From  
the lips of our dying Savior we have that loving  
and forgiving prayer: "Father, forgive them, for  
they know not what they do." Luke 23: 34.  
What a beautiful lesson in forgiveness! How it  
should sink deep into our hearts, and pierce our  
carnal natures!

When Christ, pure and holy, found no fault  
with man, vile and sinful, how can we, imperfect  
beings, justly see so many mistakes in our breth-  
ren and sisters? Do we not commit a sin in judg-  
ing one another wrongly? "Judge not that ye be  
not judged. Why beholdest thou the mote that  
is in thy brother's eye, but considerest not the  
beam that is in thine own eye?" Matt. 7: 1, 3.  
May God help us to look more earnestly and more  
prayerfully into the perfect law which he has given  
us, and, instead of fault-finding, do more pray-  
ing for one another and for ourselves. "Pray  
without ceasing." 1 Thess. 5: 13.

May we be ever ready to lend a helping hand  
or speak a helping word to those that need help,  
for we, too, may sometime be in need. None are  
so high but that they can be brought down low,  
and none are so good but that it is possible for  
them to become bad again, for Satan and his  
angels are never idle.

Let us pray for each other,  
Let Satan leads us far astray;  
Be faithful to our Heavenly Father,  
And never falter by the way.

Let us pray for each other,  
While here on earth we may roam,  
Let us help our weak brother,  
Travelling to our eternal home.

Webber, Kans.

#### RESTORING MEMBERS.

BY DANIEL HAYS.

IN GOSPEL MESSENGER No 31, Bro. West and  
the Editor give their views on the manner of re-  
storing members, and seem to think that more  
might be said to advantage on the subject. Bro.  
West is of the opinion that asking an acknowledgment  
is a time-worn practice, and that the con-  
fession of the prodigal son does not apply. I am  
of the opinion that the return and reception of  
the prodigal son does not apply and should not  
be cited as authority in the case. It is generally  
accepted that the parable of the prodigal son re-  
fers to the sinner. Then, to apply the return and  
reception of the prodigal son to the manner of re-  
storing members to church fellowship, is not well  
taken.

The fact that a member has been disellow-  
shipped by the church, or by an act of his own, im-  
plies the necessity of a return if it is desired to  
establish again former Christian relationship.  
This return does not refer to the distance to be  
traveled; but it means "to go back to the same  
state" in which he was before.

Let us look at the case fairly. When a certain  
one expresses a wish to be reunited with the  
church, it may be that two brethren may go to  
him with a message of invitation and encourage-  
ment. In any case, the church assembles at the  
meetinghouse, which at the least is meeting the  
returning one half way. Is not the church com-  
posed of individual members? Does not each  
member meet the one restored with a Christian  
greeting? And is this not true when he comes to  
each one separately? Does the relative distance,  
taken by the one that comes and the one that goes,  
affect the character of the meeting or the greet-  
ing?

Convenience alone would suggest the propriety  
that the one go around to be received by the  
members into church fellowship. The going and  
coming is already an accomplished fact. The  
meeting is a reality. The only thing that re-  
mains is the expression of Christian fellowship.

Bro. West refers to the order of receiving "the  
reformed one at baptism," and asks, "What are  
our reasons for a change in the order of restoring  
the erring one, when the example in Luke 15: 20  
forbids it?" The force of the question is not  
apparent when we consider that the "father" of  
the "prodigal son" does not represent the church.  
The church is our mother. We can not apply  
literally the details of the parable in the sinner's  
return. The prodigal, however, did return all the  
way, and so must we. The church could hardly  
be expected to run to meet the wanderer, if it be  
required that a certain distance be passed in order  
to meet him. The application of the parable is  
evidently spiritual, and teaches fervency in com-  
passion and forgiveness.

Then, as to confession, we can not be suffici-  
ently grateful that God has left so great a door of  
mercy open to us. We are, by nature, sinners,  
and the promises to those who confess their faults  
one to another, and their sins to God, are too rich  
to be ignored. If the wrong be to an individual,  
confession is due that individual. If the wrong  
be against the church, confession should be made  
to the church. If it be a public transgression, or  
a sin against God, the church, as the body of  
Christ, should take cognizance of it. The follow-  
ing Scriptures teach the importance and duty of  
confessing sins: "With the mouth confession is  
made unto salvation." Rom. 10: 10. "Confess  
your faults one to another, and pray one for  
another that ye may be healed." Jas. 5: 16. "If  
we confess our sins, he is faithful and just to for-  
give us our sins, and to cleanse us from all un-



righteousness." 1 John 1: 9. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28: 13.

Broadway, Va.

### A FEW PUZZLES.

BY W. M. LYON.

I HAVE frequently noticed in the GOSPEL MESSENGER that many brethren had met with things that puzzled them, so I have come to the conclusion to tell of a few things that puzzle me.

**PUZZLE No. 1.**—I have known of parents who profess godliness, who claim to be in love with the Lord Jesus Christ, who claim to represent "the faith once delivered to the saints," who have children whom they claim to love dearly, and I have thought on all of these claims, but there is one thing I can't understand. I can't understand how any parent can love,—love in the true sense,—the child, the son or daughter whom he neglects,—whose needs he fails to supply. Perfect love knows no such thing as neglect. Can a loving parent, through neglect, let his child suffer? No. Well, then, I confess I fail to understand why it is that any Christian parent can be satisfied to let his child leave the old homestead and go out to grapple with the stern realities of the world, perhaps to take up his residence in some wicked city,—live and yet starve there spiritually, when it is within the power of that parent to supply his child with an abundance of spiritual food every week, at the almost insignificant price of two cents!

Is there any one so very poor that he could not give a few pennies every week to relieve the temporal necessities of his child? Can it be possible, then, that any one should fail to come to the rescue with spiritual food, when it can be furnished at the rate of two-sevenths of a cent per day!

The puzzle is now before you. I can not answer. Perhaps some one can. I can see the results on both sides of this question. I want to say to those parents who have been supplying their children with this spiritual food through the GOSPEL MESSENGER, and others who have in the same way supplied their friends, that in some cases at least, it has not been in vain. On the other hand, those who have failed to do this should remember that if results are not what you desire, spiritually, it may be largely due to your failure. This weekly reminder of duties, this servant and messenger of the church and churches, this weekly glad tidings of great joy,—if we love this message ourselves, will we not try to deliver it to others,—especially those of our own household?

**PUZZLE No. 2.**—Many say, "Our doctrine is too unpopular; no use to spend money on city mission work; you can never build up a church in the city." No, not with such faith (?) as that! Such talk as that sounds to me very much like as if we would say, "What is the use of a man trying to make money unless he can have five, or ten, or twenty thousand dollars to begin with?" That is the report of one of the old spies. It is the grasshopper contending with giants,—with the sons of Ansk. As I read my Bible, I hear God talking to man on this wise: "Go thou and possess the land, nothing doubting. I am thy strength. I will fight thy battles." Jesus reiterates these promises, saying, "Lo, I am with you always, even unto the end of the world." If, then, we go in the strength of God, how can any work fail, whether in city, or in country,—at home or abroad? When we go in the strength of

God, we go in faith, and the work must tell, unless God's promises fail, unless they are not true.

It is our business to sow and to cultivate; it is God's business to supply the rain and the sun, and produce the crop. And the best part of all is, he will do his part every time, if we will only do ours.

It seems to me that many look over the field and say something like this: "Now just wait till I see a crop spring up spontaneously, even without sowing, and then I'll be willing to go to work. I'll build the barn, but I won't do it till the crop is ready to put away. I want the crop first." This is the man who talks about mission work after this manner: "Is there an opening there for the Brethren, do you think? Is there any prospect? Why, my dear brother, God expects you to make the prospect, and make the opening, too. Where is your faith? Build your barn and get ready for your crop in advance. This is the Gospel plan, and the Gospel faith. God furnishes the soil, the rain, the sun, the warmth, the seed, and even the tools and equipments. Are you not willing to do a little something, too?"

Mission work may be divided thus:

1. God's plan, which is of faith.

2. Man's plan, which is not of faith. The latter, or no-faith plan sends out its missionaries and tells them to "pitch a tent awhile among the people, and see what the prospects are, then report, and we'll see what we can do." Result,—a failure. Why? The people had no faith in the work. Why didn't they have faith in it? Because the missionary put up the no-faith signal,—the tent. He was among them prospecting,—not working in faith, relying on God to fulfill his promises.

Now God's plan is quite different. There is faith in that. God's plan is so full of faith that it can not afford to deal in tents. It calls for something more enduring. It digs deep, lays a solid foundation, and then erects a substantial building, thus saying to everybody, "I am here to stay."

"But the people of — are too proud and wicked. Why spend money among them?" Supposing Paul, and Peter, and John had acted upon that principle, how many churches would they have built up? Would there have been a church at Rome, at Ephesus, or at Corinth? Where would have been the seven churches of Asia? What about Pergamos, "even where Satan's seat is," Rev. 2: 12. The no-faith disciples would have reasoned thus: "Keep away from Pergamos, that wicked city! Why, it is the very headquarters of Satan. If you do go there, just pitch a tent; no use to go with the idea of staying!" What faith! "According to thy faith, so be it." Faith is a failure; everything a failure.

**PUZZLE No. 3.**—Many and loud are the cries coming from every direction, across land and sea, "Come and help us," "O bring us the Bread of Life; we are starving." Are we doing all we can do? A few years ago a Baptist missionary in Africa was embarking for this country. The natives gathered on the shore and watched him out of sight, and, with extended arms, they cried, "Soon come back, soon come back."

The Chinese once said to Dr. Hartwell, "When did you people hear of Jesus?" "Eighteen hundred years ago." "How long does it take to come from where you live to us?" "A few weeks." "Well, what have you been doing all this time? Why have you not come and told us of Jesus and salvation before?" The doctor could not answer. The same question has been put to me, and I'm a long distance this side of China, which puzzles me still more.

315 Ninth Street, S. E., Washington, D. C.

ONLY A CRUMB.

BY O. H. BALSBAUGH.

My Dear Sister:—

"UNKNOWN yet well known." To yours I receive by hundreds. The quality on earth exempt from sorrow an inch of earth that is not marked footprint. Sin, suffering and death where. But awful as these facts site is greater and more surpassing. "Where sin abounded, grace did abound." Rom. 5: 20. God has with the origin of sin except that gels and men capable of committing this possibility man would be neither responsible.

Suffering and sorrow are here, no vine appointment, but as the resurrection powers which He gave for other is both penalty and discipline. "It seemeth not joyous, but grievous afterward it yieldeth the peaceableness unto them which are exalted." Heb. 12: 11. Sin is not here by but being here by the misdirection. He is at no loss to utilize its consequences to the highest interests of man. This failure to break out in rapturous doxology. Sin is a curse, but suffering and sorrow are blessings during our probation. It is intended to make us "partakers of the inheritance of life." Heb. 12: 10. By it we are to be partakers of the inheritance of light." Col. 1: 12.

David put it upon record for all generations that "it is good for him and that "in faithfulness God affords." 119: 71, 75. Even "the Captain was made perfect through suffering." Therefore, says Peter, "Think it as a joy to be partakers of the sufferings of Christ, that when He revealed, YE MAY BE GLAD ALSO JOY." 1 Pet. 4: 12, 13. Does the bitterest cup ever drained Christ said, "The cup which given me, shall I not drink it? Who can enumerate or comprehend the sufferings of that awful chalice? All and all the horror of hell were in of man and all the malice of devils was running over with joy unspeakable of glory." "For the joy set before Him He endured the cross, despising the shame." 2. "Let this mind be in you, worthy CHRIST JESUS." Philpp. 2: 5.

Your trials are many, pressing. Two children in eternity, two in the world, and one blind. Two with faces heavenward, and one hellward. This is the record of Oh what pathetic, tearful, pleading! What heart-broken moaning, agonizing, despairing wailing, darkened homes cursed by woe, lust, and avarice. How many only one crumb of comfort. Whole loaf. Jesus is "the bread of life." In Him is the fullness of the Godhead bodily. For every possible condition of sufficient for every thorn that cleave the soul." Luke 2: 35. piled with the very dainties of the pantry is full of exhaustless and eternity. At His door no



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vain that knocks in faith. In spite of storm and waves and darkness and shipwreck and opposition and contradiction and confusion and disappointment and loss, say with Paul, "I BELIEVE GOD, that it shall be even as it was told me." Acts 27: 25, and context. Let neither earth nor hell daunt you. Pray day and night that God write Rom. 8: 34-39, and 1 Cor. 3: 23, 23, on the innermost tablet of your heart. Our Savior is omnipotent. "In Him are hid all the treasures of wisdom and knowledge." His love never varies and His patience never falters. Make room for Him so that Satan may not find the least corner for selfishness or doubt. Sing the Magnificat of Mary in the deepest midnight of your trials and sorrows. Luke 1: 46-55. "He giveth songs in the night." Job 35: 10. Turn self out of doors with uncompromising rigor. Let every breath be the prayer of Philpp. 3: 10. This will bring light and peace and strength and hope and joy. Then will you be indeed a very incarnation of Christ, and your family and neighbors will see in all your ways "beauty of holiness." Then will 1 Tim 4: 16 be fulfilled. Be always partaking of John 6: 56, 57; then ask and expect great things. When Christ is our Life, we can pray with unction and restful confidence. Matt. 6: 10.

#### DIFFERENCES BETWEEN LIFE INSURANCE AND PROPERTY INSURANCE.

BY H. C. EARLY.

To see that there are wide differences between life insurance and property (fire) insurance, requires only a little careful thinking. True, many candid men, some of them our brethren, maintain that the principles underlying these two branches of insurance are the same; but a fair investigation of the matter will show that they differ materially. To mention a few:

1. They differ in the purposes of their existence. With the property insurance company the purpose is to restore to the loser a part or all of what he loses by fire. With the life insurance company it is twofold: On the part of the company, to get gain from her members; on the part of the individual or members, to get something for nothing. This may sound like a contradiction of terms, but such are the facts. Members expect to pay in much less than they expect to draw out. That is the inducement to men to become members. It is to disregard the law of "equivalency" or "value received,"—the basis of all legitimate business, and to get what we do not pay for. This gives life insurance the complexion of gambling. There is nothing of this sort in property insurance. It is simply a mutual agreement among a body of men, pledging help to the loser. Men are not induced to become members by telling them that the payment of a few dollars insures the collection of many dollars; neither are companies induced to organize with the hope of speculation,—making spoil of the unwitting.

2. They differ in basis. Property insurance has a money basis; life insurance, a flesh and blood basis. In the one it is property, in the other, man. This becomes the ground of wide differences between the two. For this reason no life insurance company can stand,—must fail sooner or later. Not so in property insurance, because it is founded upon money. In the one only a few policies need to be paid; in the other every policy must be paid at some time, while in the membership not a single cent represents necessarily, more than enough to pay initiation fee, but flesh and blood, at the dissolution of which the money is expected. Where is it to come from? And yet these people expect to draw out what they do not pay in. Who is to pay it?

Every dollar paid out in policies must be paid in by the members, and in addition, the "wear and tear" of running, which is not small with a complication of machinery and a big number of fat offices. Don't you see that the basis of life insurance makes fraudulent the purpose held out to catch the simple-minded?

Not so in property insurance. If the life insurance business be regarded simply as a "sinking fund," it is an uncertain and unnecessary way of doing it. The poor man had better put his money, if it be little at a time, in the hands of some one, not necessarily destined to "break up," and where "keeping" expenses are not so heavy.

Life insurance is built on the principle of gambling, with its characteristic costliness and uncertainties.

Meyerhoeffer's Store, Va.

#### THE SABBATH QUESTION.

WHILE Bro. I. J. Rosenberger was holding meetings in Johnstown, Pa., some weeks ago, it fell to his lot to engage in a public controversy with Mr. Russell, an Adventist, who maintains that the Jewish Sabbath is still in force and therefore binding upon Christians. The outline of the arguments was published in the *Daily Herald* of that place, and presents a number of points that may prove valuable to our readers. The published report of Bro. Rosenberger's arguments is given so as to also include Mr. Russell's arguments, hence to get all the points presented it is only necessary to read the condensed report of Bro. Rosenberger's speeches. Below will be found the outlines of his first speech, to be followed by three more chapters, containing the main arguments presented on both sides.—Ed.

I. The first time the Sabbath is named is in Israel's sojourn in the wilderness. The first Sabbath law is in Ex. 16: 29. In Neh. 9: 12 and Ezra 20: 10 it is clearly stated that God gave Israel the Sabbath after their exodus. Five Advent authors were produced as proof of their view, showing that Adventists claim that the Sabbath was given to Adam in Gen. 2: 2, 3. This text shows as matter of history: (1) That God finished the work of creation on the seventh day. (2) He rested on that day. (3) He blessed and sanctified that day. Nobody was told to do anything; no law given; no duty assigned; hence nothing given. The Sabbath observance was new to Israel, hence not given before.

1. They did not know how to prepare victuals for the Sabbath. Ex. 16: 22.

2. They did not know how to rest. Ex. 16: 27, 29.

3. They did not know how to deal with violators of the Sabbath. Num. 15: 32, 34.

4. The sin of violating the Sabbath is not once previously named; but after this event it is frequently named. Texts were referred to.

II. The Sabbath was given to the Jews and those within their households.

1. That strangers within their gates should respect the Sabbath of their host would be but common courtesy. See Num. 9: 14.

2. Given to the Jews only. "I give them my Sabbath," Ezra 20: 12; "Verily my Sabbath ye shall keep," Ex. 31: 13; "The Lord hath given you the Sabbath," Ex. 16: 29.

3. The law regulating the manner of keeping the Sabbath shows it was a local institution, designed for the Jews only; (1) "No fires," Ex. 35: 3; (2) "Not bake or boil," Ex. 16: 23; (3) "Not go out," Ex. 16: 29; (4) "Priests offer two lambs," Num. 28: 9; (5) "All within their gates to keep the Sabbath," Ex. 20: 10; (6) "Must put to death

all who break the Sabbath law," Ex. 31: 14; (7) "Must keep it from sunset to sunset," Lev. 23: 32. "Their cattle must rest," Ex. 20: 10. There would be no Sabbatarians to-day if they were compelled to respect the ancient Sabbath law.

III. The Sinaitic Covenant included the Ten Commandments.

Adventists claim the Covenant was Israel's simple agreement. Several of their authors were produced. "He wrote upon the tables the words of the Covenant, the Ten Commandments, Ex. 34: 28. See also Deut. 9: 9, 11; Heb. 9: 1, 4. These we name as proof.

In Joshua 7: 11, Achan violated the eighth Commandment, and it is called "transgressing my Covenant." In Joshua 23: 16 the violation of the first Commandment is again called, "transgressing the Covenant of the Lord."

IV. The Sinaitic Covenant was but a type—a shadow—hence was to cease.

1. That it was a shadow. See Col. 2: 16, 17; Heb. 10: 1.

2. "To cease," "to be abolished," "to be done away." Hosea 2: 11. This includes all days kept sacred by the Jews. Reference was made to Rom. 7: 1-6; 2 Cor. 3: 7-11; Col. 4: 21-31; Heb. 12: 18-24.

The Elder gave a list of the institutions peculiar to the Jews, and the language enforcing their observance. Their duration in each case is limited by the phrase, "In your generations," or "throughout your generations." The same language limiting the perpetuity is given to the Sabbath. The list is as follows: Burnt offerings, incense, atonement, washing hands and feet, first fruits, meat offerings, day of atonement. Also the law for oil for the lamp, riband of blue, anointing the priesthood, circumcision, the passover, pentecost, the feast of tabernacles. The Sabbath law is limited as follows: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual Covenant," Ex. 31: 16. All the institutions of the Jews, as to their perpetuity, were limited by the same language, the Sabbath included.

Adventists have a peculiar theory of "two laws." (1) They call the Ten Commandments "the moral laws." (2) Those laws outside of the Ten Commandments, governing their worship and other ceremonies, they call "the ceremonial law." To this Eld. Rosenberger took stout exceptions. He claimed the observance of the fourth, the Sabbath Commandment to be purely ceremonial (see Num. 28: 9, 10), and that the Law of Moses, outside of the Decalogue, contained a long list of laws, as moral as any found in their moral list, the Ten Commandments. Hence their classification is seriously misleading.

The Ten Commandments, and the entire Law of Moses, the Law of Christ, with the Commandments taught by the apostles and the Holy Ghost, are all, in a sense, laws and commandments of God.

"No man ever realizes how poor a son he was until he gets into his father's place by becoming a father himself. Then he finds how much love and thought and toil were expended upon him, which he took as a thing of course, and with hardly a thought of thankfulness. So it always must be in this relation of life. And it is not otherwise in the relation of men to their Heavenly Father. We shall have to get up to something near his point of view to discover what thankless children we have been, and how much of thought and care we took as a thing of course, with no return of love on our part."

"THE purest treasure mortal times affords is spotless reputation."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, to let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, to let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kan.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALLEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on inferior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

OUR mistakes sometimes attract more attention than our virtues.

THE saloon is the arch-enemy of virtue and the despoiler of home.

AFGHANISTAN, in Asia, has six millions of population and no missionary.

IN New York 4,300 men who are Jews have decided to embrace Christianity.

THERE is said to be work in Asia among the heathens for 40,000 missionaries.

THE unoccupied missionary territory in Central Africa is larger than the whole of Europe.

IN India there is one missionary for every two hundred and seventy-five thousand population.

RUM, in its universal sway over the world, sends one person every six minutes into a drunkard's grave, or nearly 1,000,000 a year.

IT is said that 500 missionaries are kept constantly at work in the City of London. The basis of the work is visiting from house to house.

GEN. BOOTH, of the Salvation Army, says that nine-tenths of the evil that he has to fight against in the social department of his work is caused by drink.

IT is estimated that Brahmanism, the historic religion of India, is embraced by 138,000,000 people, or about one-tenth of the human race. Buddhism claims a following of 503,000,000 worshippers, over one-third of the world's inhabitants.

IF you are the richest person in your city, state or country, make haste to do something good and great with your wealth. Suppose you should die to-morrow? Do you recall what the Bible says about a rich man entering the kingdom of heaven?

ALL over the United States are excellent openings for missionary work, and our Brethren ought to have hundreds of workers in the field. Any one, by the proper use of tracts among his neighbors, may do a good work right at his own door. We need more of this home work.

WHAT a stupendous and momentous work is the Christian education of the young! How difficult to counteract the seductive influences that abound. How necessary that we ascertain exact principles, adopt the wisest measures, and work harmoniously for the great God-appointed issue!—C. H. Balsbaugh.

RECENTLY, Toronto, Canada, the best Sabbath-keeping city in the world, defeated the proposal to allow Sunday street cars, by 10,000 majority. The *Guardian* says that but for great frauds and open bribery, the majority would have been much larger. It is significant and hopeful that of seven daily newspapers published in Toronto, only one advocated the Sunday street cars. We would like to import some of those papers into the United States.

### MISSION PAPERS.

BY W. B. STOVER.

#### Will the Heathen be Saved?

ARE the heathen really worshipers of idols? "They fall down, yea they worship." Isa. 46: 6.

Are their idols nothing more? "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat." Ps. 115: 4-7.

But is not that even better than nothing? "Their sorrows shall be multiplied that hasten after another god." Ps. 16: 4.

What can they do? "He that believeth and is baptized shall be saved." Mark 16: 16.

Mohammedans and others believe in God, don't they? "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31. "I am the way, the truth, and the life: no man cometh unto the Father but by me." John 15: 6.

Can't they have God without Christ? "I and my Father are one." John 10: 30.

Not knowing of Christ at all they certainly will not be lost? "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4: 12.

But can't they follow the light of their conscience and believe? "How shall they believe in him of whom they have not heard?" Rom. 10: 14.

I am not responsible for the conversion of the heathen? "Go ye therefore and teach all nations." Matt. 28: 19.

God could convert the heathen if he wanted to. "Go ye into all the world and preach the Gospel to every creature." Mark 16: 15.

Yes, but the Gospel was once preached everywhere. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14.

The end has not yet come, I know, but since they have rejected the Gospel they do not deserve to have it now. "And as ye would that men should do to you, do ye even so to them." Luke 6: 31.

Well, grant it all. I am not opposed to missions. But as for myself, it would be impossible for me to go. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2: 8.

Should all those, that don't literally go, give themselves poor? "Freely ye have received, freely give." Matt. 10: 8.

But I prefer home missions. Look to be done right here! "Go rather to the sheep of the house of Israel." Matt.

Well, suppose we are all missionaries, some giving, all working, all preachers, the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."

Then what? "All the ends of the earth shall remember and turn unto the Lord; and the kindred of the nations shall worship him." Ps. 22: 27.

Then what? "Lo I am with you unto the end of the world." Matt. 28: 20.

Then what? "And then shall he come, and shall gather together his elect from four winds, from the uttermost part of the earth to the uttermost part of heaven." Matt. 24: 31.

Then what? "And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them: and they were judged every man according to their works." Rev. 20: 13.

Then what? "I am alive forevermore." "And the four and twenty elders fell down and worshipped him that liveth forever and ever." "And there shall be no more death, nor sorrow, nor crying." "The Lord God shall be with them, and they shall reign for ever and ever." Rev. 1: 18, Rev. 5: 14, Rev. 21: 4, Rev. 22: 3.

### YOUNG MEN.

BY J. A. OBAUGH.

ONE of the most critical periods in a young man's life, when he is about to leave the parental roof, to try his fortune in a new world, and among strangers. No more can he rely on the friends of his youth, but he must make new associates. Too often young men make first acquaintances for their associations of character. Associations help to form character, and our character helps to choose our associates in divine life.

It is a melancholy fact that many young men who have been an honor to their parents and the pride of their parents, left with every prospect of a bright future, but where are they to-day? They have been led astray by their new associates, having given way to drunkenness, gambling, and murder, they may to-day be behind the bars of some prison house, whilst their former associates have shunned bad associations, have been faithful to those evil propensities, have been faithful to their piety and moral worth. It is therefore, to seek those for our associates who will make us happy.

The great misfortune with many young men in the present age is, that when they are young, they start with the wrong motives. Their chief pursuit is to gain wealth and pleasure. We find in the Bible the story of the prodigal son, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." God is ever willing to help those who seek his aid, and trust in his almighty arm. God has placed us in the world to do good work and he has given us mental and physical powers which to achieve it. Let us be up and doing, not only for our own good, but also for the good of those around us. Young men, impute to God what he has intrusted to your care, that it may be God who does not want me, while his pardoning grace is as free as the air. Let us trust in God, even though that blessed hope and the glorious promise of our Lord and Savior Jesus Christ.

Hermitage, Va.



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## "ACCEPTED IN THE BELOVED."—Eph. 1: 6.

BY GERTRUDE A. FLORY.

"In the Beloved!" The way on earth  
The saints in holy fear have trod;  
Not reputation, wealth nor birth  
Commands the favor of our God.

"In the beloved!" O, blessed thought!  
No merit of our own we claim,  
Christ with his blood has dearly bought  
Acceptance for us in his name.

"In the Beloved!" O, joy supreme!  
A shelter from earth's sin and woe.  
Pure in his life. How sweet the theme!  
Our hearts with melting love o'erflow.

"In the Beloved!" How rich our claims!  
What fellowship so sweet can be!  
Adopted in the Name of names,  
A Father's grace is full and free.

"In the Beloved!" Secure we stand  
Upon the sure foundation stone;  
Heirs to bright mansions in that land  
Where we shall know as we are known.

"In the Beloved!" O, sweet beloved,  
Enthroned in light and bliss above!  
O, let us all in deed be proved,  
One with Thee in eternal love!

La Porte, Ind.

## THE CHURCH AND THE RELATIONSHIP IT BEARS TO THE HEAVENLY FAMILY.

BY CHARLES M. YEARTOUT.

### Part Six.

"Upon this rock I will build my church; and the gates of  
hades shall not prevail against it."—Matt. 16: 18.

THE church is now traveling through a foreign  
country,—its members are pilgrims and strangers  
upon the earth. She journeys toward the heav-  
enly country,—her own everlasting habitation,  
and by an eye of faith she beholds with wonder  
and fond anticipation the beauty and glory of the  
place Christ has gone to prepare. "I go to pre-  
pare a place for you. And if I go and prepare a  
place for you, I will come again and receive you  
unto myself; that where I am, there ye may be  
also." John 14: 2, 3; 12: 26.

Having renounced all allegiance to this world,  
with its sinful pleasures, they have come out from  
among them (the world), and are separate. Their  
names are registered in the records of heaven.  
They are not mindful of the country from whence  
they came, and have no desire to return again.  
"But now they desire a better country, that is,  
an heavenly: wherefore God is not ashamed to be  
called their God: for he hath prepared for them a  
city." "Let us go forth, therefore, unto him  
without the camp, bearing his reproach. For  
here have we no continuing city, but we seek one  
to come." Heb. 13: 13, 14; 11: 16.

We behold the church in all its stages of ad-  
vancement as it nears the blessed haven of eternal  
peace, and we are made to exclaim: How wonder-  
fully and how literally every prediction and  
prophecy concerning the church is being fulfilled,  
and yet only the border land of beauty, wonder,  
and glory has been reached! "For now we see  
through a glass darkly; but then face to face: now  
we know in part, but then shall we know even as  
also we are known." 1 Cor. 13: 12.

The kingdom that the God of heaven set up  
nearly nineteen hundred years ago has withstood  
every opposing element, even the combined forces  
and fury of the apostate church, and spiritual  
wickedness, which beset her upon every side.  
Though many of her valiant subjects yielded up  
their lives at the stake, the rack, and other inhu-  
man tortures and devices of the enemy, yet they  
triumphed gloriously in the hour of death,—re-  
maining true and faithful to their king, while en-  
veloped in the ascending flames of death,—ex-  
horting their brethren to continue faithful to the

end; they glorified Christ with their last expiring  
breath. The threats, mockery, and jeers of the  
howling, infuriated mob could not cool their ardor  
or cause them to recant. They left the uncontro-  
verted testimony that "they were dead (to the  
world) and that their lives were hid with Christ  
in God." Col. 3: 3.

The subjugation of every opposing power, and  
final absolute supremacy of this kingdom,—the  
church,—is fast approaching fulfillment. The  
time will come when the little stone, cut out of  
the mountain without hands, shall fill the whole  
earth, when righteousness shall be worn as a gar-  
dle, and faithfulness to the Lord shall be stamped  
upon every face. "For the earth shall be full of  
the knowledge of the Lord, as the waters cover  
the sea." And the Lord Jesus Christ shall take  
unto himself his faithful, ready bride. "And I  
heard, as it were the voice of a great multitude,  
and as the voice of many waters, and as the voice  
of mighty thunders, saying, Alleluia: for the  
Lord God omnipotent reigneth. Let us be glad  
and rejoice, and give honor to him; for the mar-  
riage of the Lamb is come, and his wife hath  
made herself ready. And to her was granted that  
she should be arrayed in fine linen, clean and  
white; for the fine linen is the righteousness of  
saints." Rev. 19: 6, 7, 8

Christ will reign personally with the church a  
thousand years upon the earth as king, after  
which he will turn over the kingdom to God the  
Father. Then the church will realize in full the  
force of the language, "Heirs, sons of God, and  
joint heirs, brothers of Jesus Christ."

"Then cometh the end when he shall have de-  
livered up the kingdom to God even the Father:  
when he shall have put down all rule, and all au-  
thority and power. For he must reign till he  
hath put all enemies under his feet. And when  
all things shall be subdued unto him, then shall  
the Son also himself be subject unto him that put  
all things under him, that God may be all in all."  
1 Cor. 15: 24, 25, 28.

Thus the church advances step by step until  
she arrives at a state of absolute perfection.  
Then she enters the presence of the Father,—the  
eternal God,—where she is permitted to enjoy  
the endless glories of an endless eternity.

Westphalia, Kans.

### AN INFIDEL'S MOTHER.

AFTER an infidel had succeeded in sapping the  
foundation of his mother's faith in the Christian  
religion, he received a letter from her one day,  
informing him that she was near death. She said  
that "she found herself without any support in  
her distress: that he had taken away that only re-  
source of comfort upon which, in all cases of af-  
fliction, she used to rely, and that she now found  
her mind sinking with despair. She did not  
doubt her son would afford her some substitute  
for her religion; and she conjured him to hasten  
to her, or at least send her a letter containing  
such consolations as philosophy could afford a dy-  
ing mortal." He was overwhelmed with anguish  
on receiving this letter, and hastened to Scotland,  
traveling day and night; but before he arrived his  
mother expired. Such is the only work the in-  
fidel can do. He can destroy the faith of some,  
but he can afford nothing in the place of the faith  
he destroys.

### THE LORD WILL COME.

SOME one may ask, Is not the Lord's coming a  
matter of theory unrelated to our every-day re-  
ligious life? There are many theories and wild  
guesses concerning his coming, it is true, but the  
event itself is the greatest fact that lies before us

and it involves our ultimate salvation. So I  
believed when he wrote, "God hath not  
pointed us to wrath, but to obtain salvation  
our Lord Jesus Christ, who died for us,  
whether we wake or sleep we should live together  
with him."

"When Christ, who is our life, shall appear,  
then shall ye also appear with him in glory."

"Christ was once offered to bear the sin of  
many; and UNTO THEM THAT LOOK FOR HIM as  
he appear a second time without sin unto sal-  
vation."

### MISSION RECEIPTS FOR AUGUST.

Should there be any amount sent in during the month  
that is not herein acknowledged, please notify the Sec-  
retary immediately, giving amount, date of sending, and how  
corrected for this month, if any, will appear in connection  
with next month's report. Usually, amounts mailed be-  
fore the 28th of a month appear in the following month's report.

### HOME AND EUROPEAN FUNDS.

John C. Franz and wife, Laurel Dale, W. Va., \$6;  
Clear church, Pa., \$3; Tippecanoe church, Ind., \$2.25;  
E. N. Welsh Run, Pa., \$2; Loudonville church, Ohio, \$1.16;  
Maple Grove church, Ohio, \$27.20;  
Mohican church, Ohio, \$27.50;  
Okechewa church, Ohio, \$15.07;  
Black River church, Ohio, \$7.50;  
Canton church, Ohio, \$17.34;  
Salem church, Ohio, \$8.20;  
Mahoning church, Ohio, \$3.34;  
Tuscarawas church, Ohio, \$3.68;  
S. Thompson, Mt. Morris, Ill., 25 cents;  
B. Thompson, Mt. Morris, Ill., \$1.00;  
young people's prayer meeting, Longmont, Colo., \$5;  
New Entrance church, Pa., \$18.88;  
overpaid, 1 cent;  
Okechewa church, Ill., \$3.75;  
Mary C. Miller, Kircofe, Va., \$2;  
Bethel church, Ind., \$5;  
White Oak church, Pa., \$7.50;  
English River church, Iowa, \$16.80;  
Ephratah church, Pa., \$24.16;  
Harrison Courthouse church, Ind., \$3.12;  
Walnut Valley church, Kan., 75 cents;  
Pleasant Grove church, Kans., 50 cents;  
Washington Creek church, Kans., \$1.85;  
sisterhood of West Dayton church, Ohio, \$4.75;  
Senechal church, Ohio, \$3;  
Duncansville church, Pa., \$1;  
Ida A. Garber, New Market, Va., \$1.50;  
Samuel Whisler, Mt. Morris, Ill., 45 cents;  
Johnstown church, Pa., \$15;  
Price's Creek church, Ohio, \$4.75;  
Mt. Morris Sunday school, Ill., \$35.57;  
Savannah Creek church, Ill., \$2;  
Rock River church, Ill., \$34.89;  
Southern District of Illinois, \$20.24;  
Bethel church, Nebr., \$1.65;  
Greene church, Iowa, \$1.00;  
total, \$350.81.

### INDIA MISSION FUND.

Moscow church, Idaho, \$9.50;  
Elizabeth M. Barb, Oakfield, Ohio, fifty cents;  
a sister, Bridge Creek church, Ind., \$1;  
B. Riley, Tropic, Cal., \$10;  
Dry Creek church, Iowa, \$2;  
Snake Spring Valley church, Pa., \$7.20;  
a brother, Charleston, Ill., \$1;  
Isadore Weirich, Wichita, Kans., 50 cents;  
Middle River church, Va., \$1.25;  
Elk Run church, Va., 50 cents;  
Oak Grove church, Iowa, \$5;  
Yoder Hill meetinghouse, Pa., \$5.20;  
South Beatrice Sunday school, Nebr., \$1;  
Elkhart church Sunday school, Ind., \$5.60;  
total, \$50.25.

### SUMMARY.

Interest from endowment notes,.....	\$	13 26
Interest from loans of mission fund,...		29 73
General mission,.....		350 81

Total, .....	\$	393 79
Total receipts for September, 1892,....		948 24
Total receipts for September, 1893,....		393 79

Decrease, .....	\$	554 45
Total receipts for year 1892 (6 mos.)...		3,520 74
Total receipts for year 1893 (6 mos.)...		6,120 47

Increase, .....	\$	2,599 73
Total receipts for India mission,.....		\$3,235 05

CORRECTIONS.—In August report total receipts for year 1892 (5 mos.) should be \$2,572.50.

In last report Mary Zug is credited with \$10; it should be 10 cents.

GALEN B. ROYER, Sec.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, . . . . . Editor  
J. H. MOORE, . . . . . Office Editor  
J. B. BRUMBAUGH, } . . . . . Associate Editors.  
J. G. ROYER, }  
JOSEPH AMICK, . . . . . Business Manager.

ADVISORY COMMITTEE.  
L. W. Teeter, Knuch Eby, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., . . . . . October 17, 1893.

BRO. ELEAZAR BOSSERMAN should now be addressed at Mt. Blanchard, Hancock Co., Ohio, instead of Alvada, as heretofore.

DURING a recent series of meetings in the Pine Creek church, Hampshire Co., W. Va., there were thirteen accessions; seven by baptism and six reclaimed.

BRO. I. M. GIBSON writes us that he has just closed a meeting in the Salimonia church, Huntingdon Co., Ind., with fifteen additions. Thirteen were baptized and two reclaimed.

BRO. J. J. EMMERT, of Mt. Carroll, Ill., whose failing health makes it necessary for him to retire from church work, came to this place several days ago, where he will probably make his future home.

We have encouraging news from Denmark. Recently thirteen were baptized, and among them three who were regular preachers in another denomination. The Brethren across the ocean are very much elated.

THERE are, at the present time, about nine members at Swearengen, Ala., and they would appreciate it very much if a minister could be induced to settle among them. We understand that Bro. S. A. Honberger, of Esterly, La., will shortly visit them and hold some meetings.

SEVERAL of our ministers have been away this week, preaching. Bro. D. L. Miller spent several days with the Brethren at Shannon. Bro. Galen B. Royer was with the congregation at Milledgeville over Sunday. Bro. J. C. Lahman is preaching in Iowa, while Bro. J. G. Royer is at work somewhere in Indiana.

BRO. S. A. HONBERGER writes the General Mission Board that the cause is progressing very encouragingly in Louisiana, and that the mission has never been in a better condition. We are glad for this one small, but earnest, church in the State, but we ought to have a dozen more. The only question is, Who will plant them?

FROM the *Educator* we learn that Bro. Henry Brubaker, of Texas, has purchased a home at McPherson, Kans., and will move there soon.

WE call special attention to the Literary and Miscellaneous Department at the close of the editorial pages. Our readers may do well to keep an eye on this column. Here will be found most of our business and book notices.

IN response to the call made last week, in behalf of the Western sufferers, this congregation has raised nearly one hundred dollars. It is an easy matter to raise money where there are liberal hearts. Many other congregations will likely respond to the call during the coming week. Send all donations to Bro. Daniel Vaniman, McPherson, Kans.

WHILE we receive many printed programs of Ministerial Meetings, we publish only those that we are requested. For the lack of space in the correspondence department some of these programs, which have been on our desk over one week, cannot appear until next week. On the last page of this issue will be found a place for standing announcements of these meetings. Those wishing their announcements kept standing in this department will please send them in soon.

It is encouraging to read of the success the Brethren are meeting with, in their attempt to build up a church in St. Joseph, Mo. Already a number of members have been gathered into the fold, and others are inquiring after the Truth. During the recent feast, held in their city, a large number of friends were present to witness the performance of the ordinances of the house of God in a manner new to them, but in perfect harmony with the Written Word. We learn that many were favorably impressed.

BRO. A. I. MOW, formerly of Indiana, was located in Arkansas about one year ago. He finds a large field before him, and a people who listen attentively to the Word, but they are slow to accept the Gospel terms of pardon. He, however, does not seem discouraged, but will continue his efforts of preaching a pure Gospel. Our people are getting a good foothold in various parts of the State, and, with proper efforts, may succeed in building up a number of good congregations. Those who have settled there seem to be pleased with the country.

FROM what we can learn Bro. Sidney Hodgden is doing a good work in the State of Idaho. He is getting old, but is an earnest worker. He spends nearly all of his time in the field, and quarterly sends his report to the General Mission Board. It would be a grand thing if a number of our young ministers could be induced to imitate his example, and consecrate themselves to the work and spend their whole time in earnest labor at isolated points. Our old missionaries are wearing out, and we need strong, earnest and faithful young men to take their places.

NOT much, it seems, is being done in behalf of the few members located in the vicinity of Hendersonville, Ky. Not long since, however, Bro. Oulp held four meetings there. More missionary work ought to be done in Kentucky. It is probably one of the finest States in the Union, and should have within its borders a number of large congregations of Brethren. At one time our people had a good hold in some of the Counties, but at present we cannot claim one organized congregation in any part of the State. Here is an excellent chance for some earnest advocates of home mission work.

THE District Meeting of Northern Indiana seems to have passed off very pleasantly. Queries were sent to the Annual Meeting. A. H. Puterbaugh represents the District of Standing Committee.

WE must again remind our contributors before any appeals for help can be published in the MESSENGER, they must have the endorsement of the Mission Board of the District in which the appeals originate. This applies to assistant appeals in building meeting-houses as well as other purposes. It is presumed that the Boards will not endorse an appeal for help they have fully examined the case and know the call is a worthy one. We find a rule of kind necessary to keep our columns from being burdened with calls that would doubtless be headed. We decline calls of this kind less every week.

## TO OUR AGENTS AND PATRONS.

THE time is here, according to our custom, to send to our agents our annual price and subscription list. We need not repeat the rapid flight of time. We realize one year has passed since we thus addressed agents and patrons, and we must now make arrangements for the approaching year. We send an agent's outfit to all of those who have been working for us, and if any one has been overlooked we hope to be informed of it.

Without the assistance of our agents we cannot succeed in our important work, and we feel too thankful towards them for what they have done in the past. We trust they will continue their efforts, and not only succeed in getting all the old subscribers to renew, but in as many new ones as possible. It is well for the elders of each congregation to announce that the agent is ready to receive subscriptions, and then urge the members to have names at an early date. A little help from elders and preachers in this respect will be much appreciated. And most of all, the MESSENGER is a help to any elder or his church work.

We suggest that our agents commence their work at once, and forward all subscriptions to us as they are obtained. And do not fail to visit every family in the church. There are many of families who do not read our paper, and with a little effort it may be got into the hands of many more families. Remember that all new subscribers for 1894, will receive the MESSENGER free the remainder of this year.

Concerning the character of the coming year, we have this to say: We know what it has been in the past, and that they may know what to expect in the future. If it is possible for us to make it a better one, we shall certainly do so. In fact, it is our duty to the publishers and editors of the MESSENGER to constantly strive for greater efficiency. We believe the paper is growing, and at least we are trying to improve it, and are succeeding in a small degree at present. Our contributors have great influence. Without their aid it would be impossible to give our readers the variety and information that the paper weekly contains. As we know, we are on good terms with them. We seldom receive an unfavorable report from any of those who contribute to it. In this respect our labors are very plain.



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and all, both readers and contributors, we feel ourselves greatly indebted, and trust to see all their names returned on the subscription list, accompanied by many new ones.

#### HOME MISSION WORK.

EVERY missionary should labor with a view of making his field self-supporting at as early a date as possible. This may be done by stimulating the spirit of liberality upon the part of those benefited by the preaching. Each member in these fields should be encouraged to give at least something regularly. Only one cent per week is far better than nothing, while those in moderate and good circumstances can give more. At any rate all should be taught and urged to contribute cheerfully and liberally to the support of the Gospel. It is not wise to build up a congregation of members who are not willing to make, at least, a reasonable sacrifice for the cause of the religion they hold dear to their hearts. On this line all of our missionaries may do some very careful and profitable teaching. It is not so encouraging to Mission Boards to send money to a missionary year after year and then receive no returns from that field. When one is at the expense of planting a vineyard it is altogether natural as well as proper for him to look for fruit in due time.

The General Mission Board has some stations that it is real encouraging to hear from. For instance, at the last meeting of the Board the minister in charge of one of the stations, in his quarterly report, stated the average attendance at each service, the number of members belonging to the station, the number baptized, a few applicants, and wound up by stating that the regular collection for the first month was \$9.00; the second \$10.00, and the third month, \$11.00. This showed that the missionary was working all parts of his field, and that his mission post must be continued. In the far west is another missionary, who has a hard field to work, but he sends in encouraging reports. He informed the Board that the members in his field, poor as they are, had pledged themselves to raise \$75.00 for the India Mission. While the missionaries, stationed at other points, may not always be able to furnish such encouraging reports, we hope these remarks will prompt them to make still greater efforts. We must not only plant the seeds of liberality in the hearts of the people, but we should concern ourselves about gathering in and wisely utilizing the fruits.

We also suggest that efforts be made to encourage the spirit of liberal giving at every point where the Mission Board has helped to erect a meeting-house. At all such points one or two collections for the General Mission fund should be taken up each year. We are reminded of one poor congregation, whom the Board aided to complete a house of worship, that yearly sends to the Secretary of the Board from eight to sixteen dollars. If, at each of the seventy houses thus erected, a yearly collection or two be taken up, it would place in the hands of the Board nearly one thousand dollars each year with which to aid other congregations to erect houses of worship.

We deem this line of work important, for while we are preparing to enter more vigorously upon work in foreign fields, we should also make still greater efforts to increase our working force in our own country. The time is here for our people to be more aggressive in their missionary movements. They should no longer limit their

efforts by the Macedonian calls to "come," but should take upon themselves the Master's proclamation, "Go ye into all the world," and thus enlarge the borders of Zion at home as well as abroad.

J. H. M.

#### THE INDIA MISSION.

THE members of the Consolidated Missionary and Tract Committee met here last week in consultation with the General Mission Board. The two bodies acted together and were presided over by Bro. Vaniman, foreman of the General Board. The work of the meeting was important and some of it far-reaching. The India Mission matter received considerable attention and was again thoroughly discussed. While most of the members of the two committees may be of the opinion that the money intended for this mission, might possibly be used to a better advantage in this country, nevertheless they could not consent to resist the pressure brought to bear in behalf of foreign missionary work, lest haply they be found fighting against God. In their hands is sufficient money to start the mission in fair shape, and keep it going at least one year, if not two. A number of earnest young members offered to consecrate their lives to the work, asking only that their actual expenses be met. Besides, the Gospel plainly says, "Go into all the world and preach the gospel to every creature." For years the General Board has been urged to call for funds and open up work in foreign fields. It was told them that the Lord had the men and money ready for the undertaking. The Board has for sometime felt that this pressure could not longer be resisted, hence last winter announced their intention to open up a field in India. Our readers know what an earnest and liberal response there was to the call. Not only money was placed at the disposal of the Board but a number of workers said, "Here am I, send me." When the Board, with the members of the Consolidated Committee and others in consultation, looked the subject all over carefully and prayerfully last week, it was the unanimous opinion of every one present that steps should at once be taken to send missionaries to India, hence suitable ones will be recommended to the Standing Committee for confirmation by the next Annual Meeting. If satisfactory arrangements can be made, two brethren and their wives will be sent, and, if all goes well, they should enter upon the mission sometime next fall with a view of making it a life-work.

Our readers can therefore rest assured that the India Mission is a sure thing, and the work will be undertaken just as soon as matters can be placed in proper shape. It has behind it many friends and prayers. Never before in the history of our Brotherhood have so many churches, Sunday schools and individuals sent in donations in support of a missionary undertaking. While a few may be opposed to it, there are thousands in favor of it, and now let no one lay even a straw in its way.

It is also wise that the Annual Meeting should confirm the missionaries to be sent to these foreign fields. Since they are to be supported by the General Brotherhood it is no more than proper that the Brethren, assembled in Conference, should endorse the undertaking which, through the General Mission Board, has been perfected. With the authority, support, approval and prayers of the united Brotherhood back of it the mission

J. H. M.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

Number 57.

WE closed our last letter in Jaffa, having given a description of Dorcas and her work, her death and restoration to life by Peter.

Leaving the so-called house of Dorcas and going southward from the place where Simon the tanner dwelt, we continue our walk along the seashore. Here are the tanneries and here they have been since the days of Peter. Without doubt he walked along this same shore in company with the tanner and saw the restless willow break and waste their strength on the sand beneath his feet, as we see them to-day. If he had a love for the beautiful he no doubt gathered up the beautiful, colored shell, painted by the hand of the Creator and admired their beauty just as the Elder and the writer did in their long walk on the seashore. But we must curb our imagination and tell of what is now here.

We notice that the tanners use the sea as a great soaking tank. A long, heavy chain is securely fastened to the shore and its full length is stretched out in the water. To this the skins are lashed and here they remain until they are ready for the tanner's block. They are then taken out and treated much in the same manner as in tanneries in other parts of the world. The goat skin after being tanned is dyed either red or yellow, and is made into shoes. The religion of the wearer is made known by the color of his shoes. The Mohammedans wear yellow and the Christians red leather. Reference is made to this custom of dyeing skins in Exodus. When the people brought together a free-will offering for the tabernacle, among other things they brought the "red skins of rams, and badger skins."\*

Both to the north and south of Jaffa, as we walked along the seashore, we saw the broken hulls and ribs of a number of ships that had been wrecked on the rocky reefs on the coast at this place. These wrecks are an unpleasant reminder of the dangerous character of the port of Jaffa. Many a good, staunch ship has been wrecked and pounded to pieces on the rocks at this place since Jonah's ship was overtaken by a storm as it sailed away from Jaffa and was finally saved only by throwing the runaway prophet overboard. Since then the sea along this coast has opened its insatiable mouth and swallowed seafaring men, pilgrims and travelers by the thousand. Just now there is some talk of a sea wall and a pier for large steamers, and since the railroad has been built, such an improvement may be made. If it were, hundreds who are now deterred from visiting southern Palestine because of the dangerous landing would gladly go.

The streets of Jaffa present a lively appearance on market day and we were much interested in wandering about the market and noting what was going on. The market-place of any city is a good place to study the people, and especially in this true of eastern cities. Almost the entire population is to be seen on the streets and at the market-place. Here are lemons and oranges, pomegranates and quinces, apples and apricots, and all kinds of fruit and vegetables in their season, which are produced in the extensive gardens of Jaffa. The villagers bring their sheep and goats, their lambs and kids, their cows and calves

\*Exodus 35: 23.



their milk and butter and cheese, their poultry and eggs, their figs and olives, and every other kind of fruit, fresh or dry, which they possess; in baskets or round trays or small earthen jugs, in jars or in large skin bottles, on camels or mules, or horse or donkey, on the heads of men or boys, women or girls, are they brought and set down here to be sold.\* The selling is carried on amid much quarreling and bickering. Looking at buyer and seller you are persuaded by their angry talk and violent gesticulation that they will at once come to blows; but this rarely occurs. It is only their way of buying and selling. Many of those who come to the market are ragged and filthy, and, to judge by their appearance, must be wretchedly poor. Many of them do not have sufficient clothing to hide their nakedness. Around about the market-place and in the streets leading to it are the beggars. Some are blind, others with painful physical effects, — all appealing in the most pitiful and beseeching tones for alms. These are the beggars by the wayside, and they are to be seen all over the Land of Palestine. Here one is reminded over and over again of the blind son of Timæus who sat by the wayside near Jericho, begging from those who passed by. The Savior came that way, and the blind man when he "heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me."† Then came the call of the Master to the blind and the question, "What wilt thou that I should do unto thee?" How quick came the reply of him who was afflicted, and as quickly the Master restored his sight

Blindness and diseases of the eye are very common in Palestine, and in this country in a single day one will see more men and women who have lost the sight of one eye or are totally blind than in half a lifetime in the United States, unless it were in some institution for those who have lost their sight. When the Savior was here he found the blind in every village and city in the land. They sat by the wayside begging then as they do to-day, and as he passed by he healed them. What wonder, then, that the blind called to him when they knew he was passing, as did the blind Bartimeus at Jericho, and how the poor, unfortunate fellows must have crowded upon him, even leaving their outer garments behind so that they might go unhindered to the one Physician who could restore their sight! And as they went away seeing, what rejoicing there must have been amongst them all! To-day there is no one in Palestine to restore sight to the blind. Thousands lose their sight from exposure and neglect of the eyes. An oculist could here find a great field for mitigating human suffering. Then, too, the people are also suffering from spiritual blindness. What a field for the earnest missionary who will carry to the people the Gospel of Christ and open their spiritual eyes!

The dark lines drawn on the map given on this page show our wanderings in the Holy Land. It will be seen that we have passed over a goodly portion of Palestine. Landing at Jaffa, thence to Jerusalem, Bethlehem and Hebron. At Jerusalem we spent altogether nearly a month. From there we journeyed down to Jericho, the Dead Sea and the Jordan, and thence northwest through the land to Bethel, Samaria, Nazareth, the Sea of Galilee, Caesarea Philippi, crossing Mount Her-

mon, visiting Damascus, Baalbek, and other places of interest. Of course this outline embraces both our journeys to the Land of Canaan.

From Jaffa to Jerusalem, by railway, robs this most interesting journey of much of its old-time sentiment and brings it down to the common place of every-day life. The first feeling that comes to us as we stand on the platform at the depot at Jaffa and hear the bell ring and the voice of the conductor shouting, "All aboard for Jerusalem," is that a great sacrilege has been committed in the very act of building a railroad in the Holy Land. It all seems out of place with its surroundings. One likes to think of the land where the Master was born and lived as she was before these modern innovations came to her.

Where the blind were restored and the h  
wrought.

"O here with his flock the sad wanderer came,  
These hills he tolled over in grief are the same  
The founts where he drank by the wayside stream  
And the same airs are blowing that breathe  
brow!

"And throned on her hills sits Jerusalem yet,  
But the dust on her forehead, and chains on her feet,  
For the crown of her pride to the mocker have been,  
And the holy Shekinah is dark where it shone."

It is in this mood that one loves among the holy and blessed associations of the Land of Canaan, and live again in it, and in spirit in the days long since past, to rush across the beautiful and fertile Sharon, beautiful yet amid all its desolation, at the rate of forty miles an hour, to dash up the picturesque slopes of Judea, and to hear the awakened by sound of steam, and rushing train, takes a great leap from the first half of the nineteenth century and from the old sentiment to that of the modern age of steam and iron. But, as Dr. Merrill observes, we believe that Providence is guiding the march of the world, and hence there can be no doubt as to the holy in the fact that the railway, the guard, the railway, the steam locomotive, Palestine and the sea, the steam whistle reverberates through the walls of ancient Jeru-

But while we meditate upon the bell rings, sounds, and we are off to the Holy City. We gardens of Jaffa far across the sand along and are out upon the plain. Our little company doubled. At Cairo we enjoyed the company of Holmes, Traveling Secretary of the Young Men's Christian Association of London, and at Jaffa the pleasure of meeting him and Simpson, of New York, of the Evangelical Mission Society, on a tour of inspection, we met at

Both these friends are with us and  
association very much.

Here we close this letter, and in will give some account of our journey plain of Sharon and the valley of A the Holy City, with interesting ob the way. It was our purpose when to give our readers a letter every tw on the first part of our journey w portion. Owing now to a press of have fallen back to the original de try to give a letter every two w close with letters from the sever Asia.

SOME complain because it takes so much money to run the missionary work. We do not complain about the cost of ribbons, candies, photographs and other things. The necessary money is wasted on.



with her hallowed associations and tender memories unbroken by the march of nineteenth century improvements. One likes to give way to thoughts such as inspired our own Quaker poet when he wrote:

6. Blest land of Judeal thrice hallowed in song,  
Where the hollest of memories pilgrim-like throng  
In the shade of thy palms, by the shores of thy sea,  
On the hills of thy beauty, my heart is with thee.

"With the eye of a spirit I look on that shore,  
Where pilgrim and prophet have lingered before;  
With the glide of a spirit I traverse the sod  
Made bright by the steps of the angels of God.

"Blue sea of the hills!—In my spirit I hear  
Thy waters, Genessaret, chime on my ear;  
Where the Lowly and Just with the people sat down,  
And thy spray on the dust of his sandals was thrown.

"I tread where the TWELVE in their wayfaring trod;  
I stand where they stood with the CHOSEN of God,  
Where his blessing was heard and his lessons were  
taught:

\* "The Land and the Book," page 25.

† Mark 10: 47.



*Literary and Miscellaneous.*

Any of these works will be sent on receipt of price.

The MESSENGER will be sent from now to the end of 1894 for \$1.50.

Send for the "Brethren's Almanac" for 1894. Every family should have a copy. Price, 10 cents.

Send 15 cents for a package of the Brethren's Envelopes, and use them. See last matter on page 638, this issue.

Bunyan's "Pilgrim's Progress." An excellent edition of this good work, printed on good paper, finely illustrated with forty engravings, at the low price of \$1 per copy.

"Trine Immersion Traced to the Apostles." A pamphlet of forty-eight pages, showing clearly that trine immersion was the primitive method of baptizing. Price, 8 cents, or 14 copies, \$1.

The *Young Disciple* is an illustrated weekly paper prepared especially for children. It should be in every family, where there are little folks. Do not forget to feed the lambs. Price, 50 cents a year.

"Biblical Antiquities." By John Nevil. Gives a concise account of Bible times and customs; invaluable to all students of Bible subjects. Price, \$1.50. This work will prove valuable to any Bible student.

"Classified Minutes of Annual Meeting." Not all the members of our church have that perfect knowledge of our principles, that is so desirable. Others there are who are well acquainted with the church as it exists, but who would like to know something of her past history, as regards her gradual growth and development. In fact, all who are interested in the welfare of the church, that is so dear to all of us, should have access to a complete compilation, such as is found in the "Classified Minutes of Annual Meeting," with the appendix, containing the Minutes up to the present date. We sell this work at only \$1.75 for cloth binding. Be sure to send for a copy while the supply is still on hand. Those who have the *old* edition of the "Classified Minutes," can have the "Appendix" in separate binding for 25 cents.

*Notes from Our Correspondents.*

"As cold water to a thirsty soul, so is good news from a far country."

Sumption Prairie, Ind.—Sister Boone was with the Brethren of the South Bend church on the evening of Oct. 1, and gave us an interesting talk on her mission work in the city. All were well pleased. We hope the Lord may abundantly bless her labors. At the close a contribution was taken, amounting to six dollars.—*Isaac Whitmer, Oct. 2.*

Columbiana, Ohio.—The members of the Mahoning church, Ohio, will hold a love-feast Oct. 28, at 5 P. M., in the Zion Hill house, one and a half miles from Columbiana Station, on the Pittsburg, Ft. Wayne & Chicago R. R. Visiting brethren will be met at the depot by notifying Bro. S. Melinger, A. Harrold or the writer.—*A. W. Harrold, Sept. 30.*

Colchester, Ill.—I closed meetings at Coal Creek with two additions by baptism. (S. Bucklew will report.) I am now at Camp Creek. There have been five baptized thus far in the meetings, which began with a love-feast a week ago. One was restored. I will continue one more week; then go to the Cornell mission for a week, and after that to District Meeting.—*D. B. Gibson, Oct. 2.*

Blue Ridge, Ill.—Our love-feast, held Sept. 23, was a very quiet and enjoyable little meeting. Brethren S. S. Miller, of LaPlace, and Geo. Cripe, of Cerro Gordo, were the ministers present from abroad. Bro. Cripe officiated. On Sunday morning, at 10 o'clock, Bro. Cripe talked to the little ones about the dear Savior. All enjoyed his talks very much. Afterwards Bro. Miller preached a very interesting discourse to a good congregation. Bro. Cripe preached on Sunday evening.—*Bertha Barnhart.*

Warrenville, Ill.—The Naperville church met in council Sept. 30, but, on account of rainy weather, but few were present. The church here, at present, is in peace and love, such as becometh God's children. Since our last council one dear brother was added to the church. Oh how glad we were to see the young brother take up the cross! May God give him grace sufficient for every trial.—*H. M. Barkdoll, Oct. 1.*

Brighton, Ind.—The English Prairie council was held to-day. The reports made by the visiting brethren showed that the members were in love and union and at peace. The church received several letters of membership, and also granted some, for such that move to other places of our Fraternity. Our fall Communion will take place Oct. 28, and the church extends a hearty invitation to all.—*John Long, Sept. 30.*

Garnett, Kans.—The Cedar Creek church, of Anderson Co., Kans., has decided to change their love-feast and ministerial meeting from the date now given in the MESSENGER, to Nov. 10 and 11, at 2 P. M. We make the change so that our meetings will not be held at the same time other love-feasts are held in this District (Southeastern Kansas), as we desire a good attendance of the ministers at our meeting.—*Wm. C. Watkins.*

Canton, Ohio.—The Communion meeting at the Mount Pleasant meetinghouse, Canton church, Stark Co., Ohio, was held on Saturday evening, Sept. 23. Over two hundred members communed. There was also a children's meeting the next day, Sept. 24, in the forenoon. Some of the ministering brethren of the adjoining congregations were present, and spoke upon different topics to the edification of all.—*George S. Grim, Louisville, Ohio.*

Lick Creek, Ohio.—The Brethren of the Lick Creek church held their love-feast Sept. 27. We had a very good meeting. Quite a number attended from adjoining churches. We had plenty of help in the ministry. Bro. Jerry Gump, from Indiana, officiated. Other ministers present were brethren—Holler, David Lytle, and others, from adjoining churches. We want to hold a series of meetings some time this fall or winter. The dry weather has come to an end, for this time, and health generally is good at present.—*N. J. Bosserman.*

Burnett, Okla.—We commenced a series of meetings Sept. 16 and continued over the 24th. Bro. and sister M. M. Ennis came to our assistance Sept. 21, and Bro. Ennis did good, we believe, by his plain way of talking to saint and sinner. Sept. 23 we had a refreshing Communion meeting to the few that were there. Bro. Ennis officiated. There were ten communicants present. On account of rain not many were out to the services. Some members did not get to the feast. Brethren, come and see us when it goes well with you.—*Henry Traxel, Sept. 28.*

Maple Grove, Kans.—Our love-feast, held Sept. 23, was a very quiet and enjoyable meeting. Fifty-six members communed. Our new churchhouse would not hold all the people on Saturday evening. Ministering brethren present from abroad were B. B. Whitmer, Lomax Miller, William Lugenbeel, Isaac Lerew, and J. W. Jarboe. All did valuable service. On Sunday, Sept. 24, at 10 A. M., we met for a children's meeting. Bro. William Lugenbeel's remarks were appreciated by all. We then listened to an able discourse—a dedicatory sermon by Eld. B. B. Whitmer. We held a week's meetings previous to our feast and continued until the evening of Sept. 26. Five were received by baptism and one by letter since my last report.—*Aldula Throne, Sept. 28.*

Mount View, Mo.—Our love-feast in the Turkey Creek church was an enjoyable one. About thirty-two members communed. Bro. Lantz, from Adrian, Bates Co., was with us. His sermon was edifying and soul-cheering. Bro. Campbell was advanced to the second degree of the ministry. May the Lord bless him in all his labors. We expect to have a series of meetings in the near future.—*Charlotte Masters, Sept. 28.*

North Webster, Ind.—The Brethren of the Nappanee church, Kosciusko Co., Ind., held their love-feast on Friday, Sept. 22. A goodly number of members participated and all seemed to enjoy the meeting. The ministerial help was ample and they did well in dealing out the Word of Life. Bro. Hollinger officiated, and Bro. E. G. Gifford of Kansas, remained with us over Sunday.—*Daniel Rothenberger, Sept. 29.*

Monitor, Kans.—Bro. S. G. Lehmer came to the Monitor church, Sept. 16 and remained till the 24th, preaching in all nine edifying sermons. Saints were encouraged and sinners warned. Three of our Sunday school scholars were received by baptism, and others were almost ready to come and feed on the riches of his grace. From here Bro. Lehmer and his estimable wife, who accompanied him, returned to their home in California.—*S. E. Lantz, Sept. 28.*

Pleasant Dale, Ind.—I commenced meetings here Sept. 16, and closed last night, Oct. 1, with a crowded house and good interest. I preached in all twenty-four sermons. As an immediate result six came out and were received into the church by baptism,—one brother and five sisters,—all heads of families. May they prove faithful and be the means of bringing others into the church! This is a small congregation and has had its adverse winds in days past, but we believe that brighter days are at hand, as the Lord is adding souls to the fold. Oct. 7 we expect to go to Hancock Co., Ohio, to commence a series of meetings there.—*Daniel Snell, Sidney, Ind., Oct. 2.*

Garden Grove, Iowa.—Our Communion at the Franklin church, Decatur Co., Iowa, appointed for Sept. 22, is now in the past. On account of a heavy rainfall on the afternoon of that day, but few were present, still we had a good, solemn meeting, which was truly a feast to our souls. The only minister from abroad was Bro. J. D. Haughtelin, of Guthrie Co., Iowa, who officiated, and also conducted a series of meetings, closing on the night of Sept. 26, in order to meet other appointments. On Sunday, at 10 o'clock, he delivered a very instructive discourse to the young people. After that came the funeral discourse of our dear brother in the flesh, to a crowded house of sympathizers.—*Jemima Kob, Sept. 30.*

Washington, D. C.—One more has been received into the church here by baptism,—a young man from New York City. I attended a religious meeting held by him. He invited me to lead. After reading a Scripture and making a few remarks he questioned my position. I defended it the best I could. Two weeks later and he was an applicant for baptism. In the meantime he attended some of our meetings and "searched the Scriptures to see if these things were true." So we see what good may often be done by attending other religious meetings. A few months ago he was kicked on the breast by a horse and was nigh unto death. Abscesses have formed on his lungs. He was anointed after baptism. He goes back to New York City to-day. His address is, "Richard Skinner, No. 179 East 78th St., New York City." He seems greatly in earnest. Brethren, pray for him. May we not hope that through him a mission may spring up in that great city? We have other applicants for baptism.—*W. M. Lyon, Oct. 2.*



Everett, Pa.—Within the last few months seven precious souls have been received into the church by baptism in the town of Everett. The Brethren of Everett, in the south end of the Hopewell church, contemplate holding a love-feast in our small house of worship.—*D. S. Clapper, Oct. 3.*

Ministerial Meeting of Northeastern Ohio.—Arrangements have been made with the Wheeling & Lake Erie R. R., for trains to stop at Hoff's Crossing, near place of meeting; as follows: East No. 1, leaves Creston at 6 A. M.; East No. 7 leaves Creston at 5:20 P. M.; West No. 4 leaves Smithville at 9:17 A. M.; West No. 6 does not stop at Hoff's Crossing, but is due at Creston at 2:10 P. M., so passengers can return on No. 7 train, at 5:20 P. M. [The above came to us without a name. On account of its importance we publish it with this explanation.—Ed.]

Rock Creek, Ill.—Our feast here occurred Sept. 27, 1893, and was one long to be remembered. The weather was fine and the roads good, which permitted the brethren and sisters from abroad to meet with us. Among the ministering brethren with us were brethren J. G. Royer, I. J. Rosenberger, and others. The church here saw fit to call one of her number to the ministry. The lot fell on Bro. Wm. Grater, a young brother of promise. May the Lord bless him! Bro. Royer remained with us over Sunday and gave us some good lessons and cheering words, which, with some, will never be forgotten.—*John A. Myers.*

North Beatrice, Nebr.—We are glad to report that Bro. Aaron Sollenberger, a young minister, from Naperville, Ill., has decided to locate among us. While he was with us, he preached a number of sermons for us, all of which were much appreciated. Though Bro. Sollenberger is a young man and also young in the ministry, he handles the sword much like a veteran. Bro. B. F. Stouffer, of Maryland, Ill., is now with us to remain a few weeks. No doubt he will labor some for us while here. We are looking forward to a series of meetings, to be held in November by Bro. D. B. Gibson, during which time we also expect to have our Communion meeting.—*J. E. Bryant, Pickrell, Nebr., Oct. 3.*

Aukeny, Iowa.—We are now located in the Des Moines Valley church, having arrived here Sept. 22. Sept. 23 was the time for holding their quarterly council, at which time we met with them. All business passed off quietly. Eld. S. M. Goughenour was chosen delegate to District Meeting, which convened at Deep River, Iowa, Sept. 28. The writer was chosen as correspondent. On Sunday we met with them in worship at their meetinghouse. They closed their Sunday school for this season on Sunday. We are going to try to have a singing class, starting Oct. 9. We have four regular points where we hold meetings. We want to hold a series of meetings at each point this fall.—*A. W. Hawbaker, Sept. 29.*

Quemahoning, Pa.—Sept. 24 a large number of members assembled at the Sipesville meetinghouse to engage in the ordinances of God's house. Quite a number of brethren and sisters from adjoining churches were present. Elders Jacob and Daniel Holsopple, Josiah Berkeley, Silas Hoover, Valentine Blough, Robert Hull and Uriah Bronger were the preachers who made the services interesting by their earnest labors in word and doctrine. Bro. Hoover gave a good talk on 1 Cor. 11:10. Eld. Jacob Holsopple officiated. At the tables were a number of young brethren and sisters near their twelfth birthday. May they advance in the divine life as they grow in years! A church council is appointed for Oct. 21 at the Fry meetinghouse, which will be reported later.—*Joseph Beam, Ligonier, Pa.*

Gardner, Kans.—Last evening I began meetings in the Washington Creek church. I expect to continue the meetings for some time, the Lord willing. I attended the feast in Miami County Sept. 29. The meeting was small, but good. The feast at Pleasant Grove, Sept. 30, was also good and largely attended. There is a mistake in our Olathe feast notice. The date should be Oct. 28, at 4 P. M., instead of Oct. 29 or 30.—*J. H. Crist, Oct. 2.*

Spring Gap, W. Va.—We enjoyed some good meetings recently. Bro. Benjamin W. Smith, of Barnes' Mills, came Sept. 16 and remained till the 19th. He preached four sermons. We rejoiced to see many old members attend our meetings. We had Sunday school on Sunday and rejoiced to see so many with us. Bro. Smith baptized two more, an aged father and son. Bro. Smith will preach for us again the first Saturday and Sunday in November, the Lord willing.—*Annie B. Shanholts, Sept. 21.*

Falcon, Va.—Eld. J. B. Hylton and the writer spent ten days with the members at St. Paul, Glenwood and Mount Nebo, and gave them fourteen meetings with very fair congregations. Owing to the rainy weather, the church at St. Paul was not in the shape we would like to have seen it, but we think a little work, done in the right way, will get it all right again. The members are strong in the faith. Several persons are very near the kingdom. Work is needed here as elsewhere, to get men and women into the church.—*J. H. Slusher.*

Oakley, Ill.—Bro. Geo. L. Studebaker, of Shideler, Ind., commenced a series of meetings in the Oakley church on the evening of Sept. 8, and continued until the evening of the 24th. As an immediate result two dear souls were added to the church by baptism. The meetings closed with good interest. Our love-feast occurred Sept. 16. Bro. Studebaker officiated. The attendance was large and the order excellent. Our quarterly council occurred Sept. 28. There was not much business before the meeting. Brethren M. J. McClure and A. J. Nickey were chosen delegates to District Meeting.—*D. J. Blickenstaff, Sept. 29.*

Waddam's Grove, Ill.—On the evening of Sept. 16 Bro. David Eby commenced a two weeks' meeting at the Chelsea meetinghouse, in the Waddam's Grove church. The meeting grew in interest and attendance until our love-feast, Sept. 30, when one young man was received into the church by baptism. Bro. David dealt out the Word of Life in a very impressive manner, and much good was accomplished both in and out of the church, as many seem to be near the kingdom. Our feast was held Sept. 30 and Oct. 1. It was small in attendance but rich in spiritual blessings. Brethren Enoch and David Eby, Peter Keltner and Henry Baum were with us.—*Albert Myers, Oct. 2.*

Soho, W. Va.—I arrived at Johnstown on Saturday evening, and up to the present held four meetings. During these meetings we had quite a good feeling among the people. Four strong young men stood up for the Lord. One was received after yesterday's service, and three will be baptized this morning, before I leave for my home. Three of these young men are heads of families, whose companions have been members. They were made to weep for joy, in seeing their husbands take up the cross. The members at this place desire to build a churchhouse, and yet the majority are comparatively poor, and may require some help. Those wishing to correspond with the church, should address Bro. M. M. Johnson, Soho, W. Va. Since writing the above, one more was made willing and was received by baptism.—*D. F. Stouffer, Oct. 2.*

Manvel Church, Tex.—Our quarterly council held Sept. 28. Everything passed off in order. Bro. Eby, from Nocona, Tex., was with us, together with others from that vicinity. Souls were added to the church by baptism. Makes, during the past few weeks, eight to come out from the world. We have now five members, though the church is only one year old. We have Sunday school and sing every Sunday and prayer meeting every Wednesday night. Our love-feast will be Oct. 27.—*John M. Moore, Sept. 30.*

Cerro Gordo, Ill.—The church met in council Oct. 4. One was received by letter, appointed a Communion for Nov. 24, at 10 o'clock, and also appointed a committee of three after the Bible school, to be held at this place February next. A petition was made for District renewal her call for Annual Meeting in 1894. This church sends a request for Meeting in 1894. Brethren David Truitt, W. Cripe and A. L. Bingaman were chosen delegates to District Meeting. We decided to hold our churchhouse.—*Wm. Landis, Oct. 6.*

Warrior's Mark, Pa.—Our council meeting held on last Saturday, Sept. 30. The church was disposed of in love and union. Our next meeting will be held Oct. 21. We feel to extend invitation to the members of neighboring churches. Bro. Moomaw, of Indiana, recently moved into our neighborhood and is now teaching in the graded school of Warrior's Mark, and also a minister. Truly it was a blessing to receive him as such. After attending business, pertaining to the welfare and the church, preparations were made for the next meeting. Another dear soul was willing to follow the commands of our Lord and Master.—*Nancy Chronister, Oct. 6.*

Poudre Valley, Colo.—We have just had a very interesting series of meetings. Hollinger came to us Sept. 2, and held meetings at once in the City of Poudre, where we held nine meetings, but as he did not seem to justify any further, we moved the meetings to the regular place in the country, where we had meetings. Our feast was Sept. 23, which was a very enjoyable season. Many of the dear ones of the St. Vrain church, Colo., were present and added much to our enjoyment. Our meetings closed on the night of Sept. 24. We were glad to see so many good seed sown. Such men as he are badly needed on the frontier. He does not fear to tell the truth.—*D. M. Click, Ft. Collins, Colo.*

Mt. Vernon Church, Ill.—Our quarterly council held Sept. 21, to make arrangements for the next feast, Sept. 23. Bro. Henry Lillig was president. He also preached several times while with us. The report of the visit was all were in peace and united to work in the good cause. At our Saturday there was an election held for one elder and one deacon. The lot fell on Bro. Campbell for minister and Bro. Anderson for deacon. They were duly installed. Elders from a distance were Bro. I. from Bond County, and brethren Daniel Ullery, from Marion County, were also present. Thirty-eight members were present. Our meeting, though small, and, we believe, was enjoyed. Some of our young members surprised us for the first time. The Lord expects to hold a series of meetings at Mt. Vernon, Ill. —*J. M. Angle, Mt. Vernon, Ill.*



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Oakland, Pa.—I am at present engaged in a series of meetings near Oakland, Armstrong Co., Pa. So far we have attentive congregations and good attention.—*Silas Hoover, Oct. 3.*

Stratton, Nebr.—There are now four members of us here. We would like to have a minister locate among us. None of the Brethren have yet been here, but we would like a minister, and hope we will get one.—*Harry Garnett.*

Walnut Level, Ind.—The members of the Walnut Level church held their love-feast on the evening of Sept. 30. We were blessed with the presence of quite a number of brethren and sisters from adjoining churches, both in the ministry and laity.—*Malinda S. Shudebaker.*

Dayton, Ohio.—One was received by baptism Sept. 29. The Sunday school was re-organized Sept. 30, with Bro. W. H. Klepinger, Superintendent, and Elmer Wombold, assistant. Bro. W. B. Hoover is still holding forth the Word with power and great zeal.—*Elmer Wombold, Oct. 3.*

Upper Cumberland, Pa.—Our old friend, Samuel Evans, stepped down into the flowing stream today and was baptized as commanded by our Savior. Bro. Evans is in his eightieth year. Notwithstanding his old age, he stood the baptizing very well.—*J. E. Hollinger, Sept. 17.*

Dinsmore, Mo.—I am here in Harrison County, Mo., in the midst of a glorious meeting. Five have made application for baptism and others are very near the kingdom. Our congregations are large and interest very good. The nights are very dark and roads not good, but the interest is increasing. To God be all the praise!—*Wm. C. Hipes, Oct. 5.*

Coquille Valley, Ore.—The members at this place held their love-feast Sept. 24, which, we believe, will long be remembered. The weather was pleasant and the roads good. Nearly all the members in this arm of the church were present. One was baptized during the meeting. Bro. Thomas Barklow was forwarded to the second degree of the ministry.—*Geo. C. Carl.*

Akron, Ind.—Sept. 28 the Beaver Dam church enjoyed a refreshing Communion season. A number of our neighboring brethren and sisters were with us and a larger number surrounded the tables than there have been for many years past. Eld. Joseph Brower officiated. Bro. Jacob Fisher did most of the preaching. There were also a number of other ministers with us.—*D. E. Cripe, Oct. 5.*

Indian Creek, Pa.—Our series of meetings and love-feast, of Sept. 26, were very enjoyable. Bro. George S. Rairigh preached twelve soul-cheering sermons to a crowded house and attentive listeners. There were no accessions. Our love-feast occurred Sept. 26 at 3 o'clock. Our large house was soon filled up. We had a very good meeting and, we hope, one long to be remembered. The ministers were G. W. Lowry, Valentine Blough, Josiah Barkley and Isaiah Johnson.—*Jeremiah Faust, Oct. 1.*

Chippewa Valley, Wis.—Sept. 2 we met in quarterly council. After meeting we repaired to the water's side, where six dear young sisters were received into the church by baptism. May God give them grace sufficient to withstand all the fiery darts of the enemy! Oct. 7 will be our fall love-feast, at which time we expect Bro. D. M. Miller and wife to be with us. On last Thursday, Sept. 28, sister Katie Baker, wife of Eld. H. O. Baker, met with a very painful accident. She had started with a horse and buggy to visit some friends, and when about two miles from home the horse became frightened and tried to run away.

Sister Baker jumped out of the buggy and got the horse by the bit, but it dragged her some distance and through a pair of bars in such a way as to break one of her lower limbs about six inches above the ankle.—*Katie Joyce, Red Cedar, Wis.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the church."

Our Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not admitted for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Overhill, Upshur Co., W. Va.

SEPT. 14 I started to Doddridge and Ritchie Counties on a mission tour. I stopped off at Toll Gate, where there was an appointment for night meeting, but as the train was late I failed to get there in time for the meeting. Upon arrival Bro. Isaac Czigan took me to his home about twelve miles distant in Doddridge County. Here is a little band of brethren and sisters under the care Bro. Milton C. Czigan. The members are alive to the cause. The attendance and attention at the meetings were good. The meetings were held in the Seventh Day Baptist Brethren's church, who gave their house to the Brethren to hold the meetings in. A kinder people we never visited. They seemed as brethren and did all they could for us. The meetings began on Friday night and continued till the next Friday night.

On Sunday, Sept. 17, we preached the funeral of sister Sarah Czigan. On Thursday evening the brethren and sisters met for love-feast services. It was the first time for some of them. There were two baptized and two more are to be baptized in the near future. Sept. 23, in company with Bro. Milton Czigan and two of his daughters, we went to Ritchie County, to Bro. John Friedly's home, on Rock Camp. Here we began meetings that night and continued till the next Thursday night.

On Tuesday evening the Brethren met around the tables of the Lord. Brethren Friedly and Martin Cochran are the ministers and elders of the Rock Camp church. Bro. Friedly is almost fourscore years of age. His faith is strong and his love for the church is great. Sister Friedly is in feeble health, and has not been able to leave her bed for some time. She is past her fourscore years.

Bro. Milton Czigan has a happy family,—eight daughters and one son. Six of them came into the church last winter,—all that were old enough. Bro. Czigan tried to get help last winter, to hold a series of meetings, but failed, so he went into the work himself, which resulted in a glorious meeting, bringing into the church six of his children, with several others.

We arrived home Sept. 29 and found all well. Sept. 30 was our home council; all was love and peace. We appointed our love-feast for Nov. 13, the meetings to begin Nov. 10. All are invited to be with us.

DAVID J. MILLER.

Oct. 1.

A Sad Occurrence.

WHEN, in passing through this cold, selfish world, we meet a case that awakens our pity and sympathy, we feel a present blessing and also anticipate a future one in eternity by thus having our finer feelings exercised. Such a case I here relate.

Sept. 7 John R. Kob, the only surviving son of Eld. Lewis M. and sister Anna Kob, was united in holy wedlock to Miss Maggie Pease, with bright anticipations for the future. He was mak-

ing arrangements to move to Kansas, to secure new home for himself and his new bride. I had disposed of his surplus stock, etc., secured car, and intended, in a short time, to start for his new home. Sept. 8, during the infare at his father's home, he complained of not feeling well. That night he took his bed never to rise again.

Being seized with a severe attack of typhoid-malaria, he sank fast and Sept. 20 was carried away by the restless hand of death, when only a little over twenty-two years old. Sept. 23 his mortal remains were interred in the cemetery, attached to the Brethren's meeting-house, known as Franklin church near Garden Grove, Decatur Co., Iowa, in the vicinity where he was born, and where he and his now sorrowing young wife were raised. Thus, in one short and eventful night, from the time he stood at the hymenal altar with high hopes and bright prospects, he was sleeping in the cold and silent grave. What a lesson for us all! Who will not shed a tear of sympathy?

Funeral discourse Sept. 24 from 2 Sam. 14: 1 by the writer, in presence of a very large concourse of sympathizing friends and neighbors, showing great regard for the memory of the departed one.

He was a strictly obedient son,—a moral and upright young man. He was always kind and dutiful to his parents and affectionate and amiable with his associates. This is another load cast to us all, to heed the injunction of Inspiration "Be ye also ready."

J. D. HAUGHTLIN.

Random Notes.

THE Pleasant Valley Brethren in Floyd County, Va., have just completed a comfortable house of worship. This house is five miles from their old church, and is 28x40 feet in size. Sept. 24 it was dedicated, and named White Rock, because the corner was built on a large native white flint. One was baptized on the day of dedication.

Sept. 16 we visited the little church at St. Paul near the North Carolina line. Their visit was reported on the occasion. The brethren seemed to be in peace with one exception, which, we trust, has been satisfied ere this.

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At our visit meeting at the Brick church at passed off pleasantly, and an excellent feeling seems to exist between the members. There were only three admonitions presented, and they were not of a personal nature.

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Sometimes we overleap our Christian obligations in admonishing our brethren and sisters. We look through smutty glasses, which makes our brethren look smutty, and when the deacons come around, we tell them to admonish our brethren to rub off the smut, and it is generally told in such a way as to appear very personal, and nine times out of ten it wounds feelings and genders strife. Of course we don't want the church to know who gave in the admonition, but we want them to know who it was intended for. This is unchristian, and the next step would be private injury.

We have been on the visit frequently, and we found the old standards in the church with no admonitions, unless it was something for the general good of us all, while others whose Christian life was not in keeping with their profession, could see the church going wild.

Brethren, let us scour our glasses with God's Word and get the smut off of them, and we will not see so much about our brethren and sisters.

C. D. HYLTON.

Eyton, Va.



From Webber, Kans.

THE little church here, at White Rock, is still trying to press forward. We were made to rejoice, not long ago, because of one being made willing to come and unite with us. One week ago to-day we had the pleasure of meeting with our dear brethren and sisters of the Belleville church at their love-feast. It was indeed a feast to my soul. Three young men,—brothers,—were baptized. On Sunday morning another young man was willing to forsake sin and follow Jesus.

Now, as we have told you of what gladdened our hearts, we will tell you something that made us feel sad. To-day we attended the funeral of a poor orphan girl who, with two brothers, came from England about twenty months ago. She was raised a Catholic. After she was here a while and attended religious services, she became dissatisfied with her Catholic faith, so much so she told me at one time, she could never go to the priest any more to have her sins forgiven. She fell sick in this condition and died.

May this prove a warning to many dear young people who are out of the ark of safety! May it be a warning to older ones, also, to be ready at any time, for we know not how soon we may be called away.

LIZZIE HILARY.

#### Death of Jeremiah Hillery.

BRO. JEREMIAH HILLERY was born in Frederick County, Md., Feb. 24, 1812. He died Aug. 25, 1893, aged eighty-one years, six months and one day. He was married to Rachel Norwood, Aug. 6, 1837. They lived together fifty-six years. He joined the Methodist church at the age of seventeen years, but in 1850 he united with the Brethren. In 1855 he moved with his family to Lee County, Ill., and in the fall of 1869 moved to Marshall County, Iowa. In the fall of 1870 he was elected to the ministry in the Iowa River congregation. In 1882 he, with his companion, came to Republic County, Kans., where we first became acquainted with Father Hillery. He lived a good Christian life and was always ready to give a word of comfort and good advice, and was a faithful worker in the ministry as long as his mind was strong enough. We learn that in his younger days he was ever ready to help the needy and suffering, and in later years he was much grieved that he could not do more. For several years his mind has been very much impaired, and for the last eleven months he has been a constant care. His affliction was Bright's disease, and at times he suffered intensely. His last intelligent words were, "I want the life of Jesus!" He was the father of six children. A number of grandchildren and great-grandchildren mourn their loss. When in his right mind yet, he selected his own funeral text, 2 Tim. 4: 7, which was preached from by Bro. C. S. Holsinger, to a large crowd of people.

He leaves his aged companion, who has to go on crutches. Perhaps it will not be long until they will be united again on the other shore, where parting will be no more!

LOUISA J. WILLIAMS.

Belleville, Kans.

#### From Coal Creek Church, Ill.

BRO. D. B. GIBSON came to us Sept. 15. We met in council next day. With little exception the church was found to be in peace and union. We then proceeded to elect a deacon. When the vote was taken, we found that instead of one, two were elected. The lot fell on brethren Silas Richard and Henry Rohrer, both very worthy brethren.

We met on the evening of Sept. 16 for preaching services and continued over two Sundays with

good attendance and marked attention. Sinners were made to tremble, and the church was encouraged.

Sept. 23 the church met for the purpose of celebrating the Lord's Supper. Quite a number of the brethren and sisters from the adjoining churches were present. This made us feel encouraged and I can truly say that we had a glorious feast. Our house was well filled, and the very best of order prevailed. Ministers present were D. B. Gibson, Jonas Beck, and George Bricker, of West Virginia. Bro. D. B. Gibson officiated. The meetings were continued until Sept. 27. Bro. Gibson did most of the preaching. As an immediate result of our meetings two precious souls came out on the Lord's side and were baptized.

SOLOMON BUCKLEW.

Canton, Ill., Sept. 30.

#### Matrimonial.

"What therefore God hath joined together, let not man put asunder."

OTT-SHATTO.—At the residence of Mr. Geo. W. Dittmer, Sept. 26, 1893, by the undersigned, Mr. W. K. Olt and Miss Sallie M. Shatto, both of Cumberland County, Pa.

HENRY BEELMAN.

MOCK-CALLIHAN.—At the residence of the bride's parents, Bedford County, Pa., Sept. 28, 1893, by the undersigned, Bro. Jordan Mock, of Somerset County, Pa., and sister Mary E. Callihan, of Bedford County, Pa.

JOHN B. MILLER.

DARLING-GARTEN.—At the residence of the groom's parents, Gypsum City, Kans., Sept. 27, 1893, Mr. Oliver L. Darling and Miss Rebecca J. Garten, both of Gypsum City, Saline Co., Kans.

GEO. MANON.

QUEER-NULL.—At the residence of Mr. Lape, near Somerset, Pa., Sept. 17, 1893, Bro. Herman Queer and Mary Eliza Null.

PLETCHER-HANGER.—At the residence of the bride's parents, in the Middle Creek congregation, Somerset Co., Pa., Sept. 24, 1893, Mr. Nelson Pletcher and sister Emma I. Hanger.

A. D. CHRISTNER.

LAPP-TRINDEL.—At the residence of Marshall Colebank, Frontier County, Nebr., Sept. 24, 1893. Eld. Christian Lapp, of Shelby County, Mo., and sister Eliza Trindel, of Frontier County, Nebr.

S. M. FORNEY.

LOHR-WISSINGER.—At the home of the bride, April 16, 1893, by the undersigned, William Lohr and Elmira Wissinger, both of Johnstown, Pa.

A. W. MEYERS.

#### Fallen Asleep.

"Blessed are the dead which die in the Lord."

SHIRK.—In McAllisterville, Pa., Sept. 14, 1893, sister Flanna Shirk, wife of Bro. Michael Shirk, aged 63 years, 5 months and 4 days. Sister Shirk was the mother of nine children; two of them preceded her to the spirit world. She stood united with the Brethren church for forty-six years. The family have lost a kind mother, the church a devoted sister. Funeral services by the writer.

S. S. BEAVER.

STOVER.—In the Falling Spring church, Franklin Co., Pa., near Shady Grove, Sept. 24, 1893, of dropsy, Bro. Christian Stover, aged 64 years, 2 months and 21 days. During his illness he called for the elders, and was anointed according to James. He leaves a wife, a sister in the church, and five sons and three daughters. Services by the writer, assisted by Bro. Isaac Riddleberger, from Job 14: 14.

WM. C. KOONTZ.

AMBROSE.—In the Berkeley church, Aug. 29, 1893, Bro. Carter Ambrose, aged about 54 years. He had been afflicted for several years. He came into the church at our love-feast meeting a few months ago. He was anointed a few weeks before he died. He leaves a widow who came into the church a short time after he came. Bro. Joseph Utz conducted the funeral services.

JOHN BRINDLE.

MARTIN.—In the Oakland church, Darke Co., Ohio, Sept. 20, 1893, of typhoid fever, David Martin, aged 71 years, 9 months and 6 days. Funeral services by Eld. Tobias Krider and the home brethren.

VANNOY.—In the same church, Sept. 23, 1893, of typhoid fever, Randolph Vannoy, aged 57 years. Funeral services by the writer from John 5: 28, 29.

JEREMIAH KATHERMAN.

SNOWBERGER.—In the Yellow Creek church, New Enterprise, Pa., Sept. 15, 1893, sister Eve S. Snowberger, aged 87 years, 2 months and 3 days. She was a member of this church, having been a member for 50 years. Until quite recently she could walk half a mile to church services. Funeral by brethren T. B. Fluker and R. S. Buck.

ROSIE S.

SLOAN.—At Johnstown, Pa., May 25, 1893, Bro. Sloan, aged 30 years and 9 months. Funeral services by the writer.

HEIPLE.—At the same place, March 14, 1893, Bro. Heiple, aged 31 years, 11 months and 8 days. S. P. Zimmerman and the writer.

HEIPLE.—At the same place, June 24, 1893, Bro. Heiple, aged 33 years, 8 months and 26 days. Services by the writer.

A. W.

ROLAND.—In the Cedar Lake church, D. Ind., July 14, 1893, Albert H. Roland, son of Bro. and sister Eunice Roland, aged 20 years. He was an obedient son, beloved by all who knew him. He died at the Union cemetery. Funeral services by Eld. J. M. Matt. 24: 44.

JAMES

GOCHENOUR.—In Clinton County, Ind., Bro. Glen Irvin, son of John E. and Eliza Gochenour, aged 5 months and 4 days. Funeral services by Bro. Billhelmer, from the words: "Suffer little children to come unto me, for of such is the kingdom of heaven."

JOHN E.

LILLIGH.—In the Warrensburg church, Mo., July 23, 1893, sister Susan Lilligh, aged 16 months and 16 days. She had recently come from Grove, Ill., her former home, to spend some time with her son-in-law, Bro. C. Blocher. Funeral services by Eld. D. M. Mohler.

H. D.

YODER.—In the Monitor church, Kans., Bro. Ralph Homer, son of Bro. Jonathan Yoder, aged 10 months and 17 days. Our brother lost his companion, near Goshen, Ind. A few weeks ago he came to Kansas with his little son, to visit, where he was taken from him. Funeral services by Bro. S. Z. Yoder.

S.

LEHMAN.—In the Garrison church, Benton, Mo., Sept. 10, 1893, Bro. J. B. Lehman, aged 57 years and 3 days. He was on his way home from a business trip, when he was overtaken by a runaway horse, out of the buggy, and killing him almost instantly. Funeral services by Eld. Stephen Johnson, assisted by W. H. H.

E. H.

HEISEL.—In the East Nimshtillen church, Ohio, Sept. 12, 1893, Lloyd Parker Heisel, aged 27 months and 27 days. Funeral services by the writer.

Gen. 42: 36.

BEEGHLY.—In the Bear Creek church, Co., Ohio, Aug. 26, 1893, Joseph Beeghly, aged 18 months and 8 days. Six children are left. He died about eighteen years ago. Funeral services by Martin Shively, assisted by S. W. Hoover.

J.

#### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren church, and advocates the form of doctrine taught in the New Testament, and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance toward men, Regeneration of the heart and mind, Baptism by water for remission of sins unto the reception of the Holy Ghost, and the laying on of hands, are the means of adoption into the household of God.

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That the Lord's Supper, instituted by Christ and observed by the apostles and the early Christians, is a communion with the Communion, should be taken in the church at the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, should be observed by the followers of Christ.

That War and Retaliation are contrary to the spirit and principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, as taught in James 5: 14, is binding upon all Christians. It also advocates the church's duty to support Missionary Work, thus giving to the Lord for the spread of the Gospel to the heathen.

In short, it is a vindicator of all that Christ and the apostles taught, and aims, amid the conflicting theories of modern Christendom, to point out ground that all must follow.

The above principles of our Fraternity are set forth in our Brethren's Envelopes. Use them! 100 per package; 40 cents per hundred.



reek church, near Eve Snowberger, she was the oldest member for sixty-five years. She was half a mile to the north of B. Fluke and C. L. ROSE S. MYERS.

Oct. 25, 1893, Mary E. ... services by the

Oct. 14, 1893, Henry ... services by

Oct. 1893, Jacob Heiple, ... services by the writer. A. W. MEYERS.

church, De Kalb Co., son of brother Levi ... He was a kind, ... He was buried by Eld. James Bar-James BARTON.

Ind., Sept. 28, 1893, Gochonour, aged 2 ... services by Eld. Isaac ... children, and for- ... is the kingdom of JOHN E. METZGER.

church, Johnson Co., ... aged 69 years, 3 ... come from Mulberry ... some time at the ... Funeral services H. D. BLOCHER.

Kans., Sept. 7, 1893, ... aged 2 years, 6 ... companion a few ... weeks ago he came ... he was suddenly ... S. Z. Sharp. S. E. LANTZ.

Benton Co., Iowa, ... 57 years, 7 months ... ne from church. It ... away, throwing him ... instantly. Funeral ... by W. H. Long. E. H. STAUFFER.

church, Stauffer Co., ... sel, aged 1 year, 10 ... y the Brethren from D. F. EBIE.

church, Montgomery ... lish, aged 59 years, 9 ... t. His wife preced- ... from Job 14: 14, ... over. JOSIAH EBY.

et or Brethren's church, ... the New Testament and ... infallible rule of faith and ... Repentance from dead ... them by Trine Immersion ... Holy Ghost by the laying ... household of God,—the

... spirit and self-denying ... Non-conformity to the ... be observed by the fol- ... k with Oil, in the Name ... ristians. ... port Missionary and Tract ... of the Gospel and for the ... and the apostles have en- ... thorties and discords of ... all must concede to be im-

ternity are set forth ... em! Price 15 cents

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**Announcements.**

**DISTRICT MEETINGS.**

Oct. 24 Southern District of Illinois, in the Lamotte Prairie church, Crawford Co., Ill.

**LOVE-FEASTS.**

Oct. 22, at 4 P. M., Fairview church, Kans.

Oct. 22, at 3 P. M., Shade Creek congregation, Somerset County, Pa.

Oct. 22, at 4 P. M., Horner church, 5 miles from Johnson, Pa.

Oct. 22 and 23, at 10 A. M., Lower Cumberland church, 3 miles east of Mechanicsburg, Cum'b'd Co., Pa.

Oct. 24, at 10 A. M., Lower Twin Creek church, Ohio

Oct. 24, at 10 A. M., Mineral Creek church, 14 miles south of Warrensburg, Johnson Co., Mo.

Oct. 24, at 4 P. M., in the bounds of the Danell's Creek church, 1 mile northwest of London, Ohio.

Oct. 24 and 25, at 10 A. M., Shank meetinghouse, Black Creek congregation, Pa.

Oct. 24 and 25, at 1 P. M., Mountville congregation at the Petersburg Hcme.

Oct. 24, at 10 A. M., Lower Twin, Preble Co., Ohio, 3 miles south of Logan, on the Mackinaw R. R.

Oct. 24 and 25, at 10 A. M., Shank meetinghouse, near Greenacres, Franklin Co., Pa.

Oct. 25, Clover Creek, Pa.

Oct. 25, Brick church, 5 miles northeast of Nappanee, Ind.

Oct. 25, at 10 A. M., Black Swamp church, Walnut Grove, Mich.

Oct. 25 and 26, at 10 A. M., Lower Coneygo church, Pa.

Oct. 25, at 3 P. M., Bachelor Run church, Flory, Ind.

Oct. 25, at 10 A. M., Salem church, Union, Ohio.

Oct. 26, at 4 P. M., Roaring Springs, Pa.

Oct. 26, at 4 P. M., Acadia church, Hamilton Co., Ind.

Oct. 27, S. merret church, Walsh Co., Ind.

Oct. 27, at 4 P. M., Woodbury, Bedford Co., Pa.

Oct. 27, at 10 A. M., Panther Creek church, Woodford Co., Ill.

Oct. 27, at 4 P. M., Beech Grove church, Madison Co., Ind.

Oct. 27, Marvel church, Marvel, Texas Meetings to begin Saturday evening before.

Oct. 27 and 28, at 3 P. M., Little Cove church, Md.

Oct. 27, at 4 P. M., Macopin Creek church, Montgomery Co., Ind.

Oct. 27, at 4 P. M., Pine Creek church, St. Joseph Co., Ind., 3 miles northwest of La Paz.

Oct. 27, at 10 A. M., in the Spring Creek church, Kosciusko Co., Ind.

Oct. 28, Bridgewater, Va.

Oct. 28, Dry Creek church, 1 mile west of Robins Station, Jan Co., Iowa. Series of meetings to begin Oct. 9.

Oct. 28, English Prairie church, La Grange Co., Ind., and part of Mt. Zion.

Oct. 28, at 9 A. M., Zion Hill meetinghouse, near Columbus, Ohio

Oct. 28, at 2 P. M., Upper Dublin church, Mountville, Pa.

Oct. 28, at 10 P. M., Brownsville, Md., near the line of the B. & O. R. R.

Oct. 28, at 2 P. M., Linville Creek meetinghouse, one mile southwest of Broadway, Va.

Oct. 27, at 4 P. M., Solomon's Creek congregation, 2 miles northeast of Milford, Jr., Elkhart Co., Ind.

Oct. 28 Sandy church, (Reading house), Homeworth, Ohio.

Oct. 28, at the South meetinghouse, in the Bethel church, Mo.

Oct. 28, at 10 A. M., at the Mohican church, 1 mile north of Lattaburg, Wayne Co., Ohio.

Oct. 28 and 29, at 10 A. M., Boone River church, Hancock Co., Iowa, ½ mile east and 2 miles south of Stilson.

Oct. 28 and 29, at 10 A. M., Angeline church, 1 mile west of Dupont, Putnam Co., Ohio.

Oct. 28, at 4 P. M., in College Chapel, Mt. Morris, Ill.

Oct. 28, at 4 P. M., Harrison County church, Ind.

Oct. 28, at 1 P. M., Coon River church, near Panora, Iowa.

Oct. 28 and 29, at 10 A. M., Fairview church, Wyandot Co., Ohio. A series of meetings the week before.

Oct. 28, County Line church, Pa.

Oct. 28, at 4 P. M., County Line church, Allen Co., Ohio.

Oct. 28, at 3 P. M., Monitor church, McPherson Co., Kans.

Oct. 28, at 4 P. M., Ozawille church, Kans.

Oct. 28, at 10 A. M., Nettie Creek church, Hagerstown, Ind.

Oct. 28 and 29, at 4 P. M., Independence, Kans.

Oct. 28 and 29, at 10 A. M., Vermilion church, Kans.

Oct. 28, at 4 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 28, at 4 P. M., Yellow Creek church, Bedford Co., Pa.

Oct. 28, at 4 P. M., Lower Deer Creek church, Ind.

Oct. 28 and 29, Hade church, Franklin Co., Pa.

Oct. 28, at 4 P. M., Olathie church, Kans.

Oct. 29, at 3 P. M., with the colored Brethren, at Frankfort, Ross Co., Ohio, on the D. & C. R. R.

Oct. 31, at 2 P. M., Buffalo Valley church, Union Co., Pa.

Nov. 1, at 2 P. M., Pyramont, Carroll Co., Ind.

Nov. 3, at 4 P. M., Forks of Creek (Snake Spring church), Bedford Co., Pa. A series of meetings to follow.

Nov. 1, at 2 P. M., Blue River, Whitley Co., Ind.

Nov. 10, L. W. Miami, 5 miles southwest of Dayton, O.

Nov. 10 and 11, at 2 P. M., Cedar Creek church, Anderson Co., Kans.

Nov. 11, at 2 P. M., Woodland church, Mich.

Nov. 11, at 10 A. M., Hudson church, McLean Co., Ill.

Nov. 11, at 2 P. M., Paradise Prairie church, Payne Co., Oklahoma.

Nov. 17, at 3 P. M., Fairview church, Appanose Co., Iowa.

Nov. 18, Mill Creek church, Liberty, Ill.

Nov. 25, at 2 P. M., Paradise Prairie church, Payne Co., Oklahoma.



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## Announcements.

### MINISTERIAL MEETINGS.

Oct. 27, at 8 A. M., Southern Ohio, Oakland church.  
Oct. 29, at 9 A. M., Northern Illinois, Brethren's meetinghouse, Polo.  
Nov. 10, at 9 A. M., Northeastern Ohio, Chippewa congregation, Beech Grove house.  
Nov. 21, 22 and 23, Eastern Pennsylvania, Elizabeth-town church, Lebanon Co., Pa.  
Nov. 22, 23 and 24, at 9 A. M., Middle Pennsylvania, Woodbury church.  
Nov. 28 and 29, at 10 A. M., Southern Pennsylvania, Mechanicsburg, Cumberland Co., Pa.

### LOVE-FEASTS.

Oct. 21 and 22, at 4 P. M., Franklin County church, Franklin Co., Iowa.  
Oct. 28, at 3:30 P. M., Upper Dublin church, Pa.  
Nov. 2, Clear congregation, Pa.  
Nov. 4, Attona church, Blair Co., Pa.  
Nov. 9, at 2 P. M., White church, Montgomery Co., Ind., 4½ miles west of Colfax.  
Nov. 11 and 12, at 2 P. M., Three Spring meetinghouse, Perry Co., Pa., 1½ miles south of Blain.  
Nov. 12 and 13, at the Miller chapel, on Big Sand Run, Upshur Co., W. Va.  
Nov. 24, at 10 A. M., Cerro Gordo, Ill.

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To print a large number of testimonials is expensive and quite unnecessary since FAHRNEY'S CELEBRATED BLOOD CLEANSER OR PANACEA is so well and favorably known, but here is an interesting communication right from home, so to speak. The writer, Eld. Adam Baker, lives in Franklin Co., Pa., within the limits of the old Antietam congregation, where our grandfather and great-grandfather presided years ago. It was here where Fahrney's Panacea was first launched. He is a stranger to the proprietors, hence these letters were not written owing to any favoritism on his part. His name can be found in the minister's list published in the "Brethren's Almanac" for years past,—so he is no myth. In his first letter Eld. Baker writes:

SHADY GROVE, Pa., April 11, 1893.

CAMERER & BRO., Chicago, Ill.,  
Dear Sirs:—Please find enclosed \$— for the April offer for your Panacea. We have already used one bottle of your medicine and find it is an excellent remedy. My wife has been afflicted for four years with paralysis and nervousness. She is an invalid and we have used many medicines for her. Yours respectfully,

ADAM BAKER.

His second letter is dated Sept. 8, 1893, and reads as follows:

SHADY GROVE, Pa., Sept. 8, 1893.

CAMERER & BRO., Chicago, Ill.,  
Dear Sirs:—I must inform you that we are now using the last bottle of your Panacea and can say that I am convinced it cannot be excelled as a blood cleanser and purifier of the system. Yours truly,

ADAM BAKER.

Hundreds of others could give expression to the same words.

Owing to the increased demand for Fahrney's Panacea and the liberal offers we have been making to persons willing to assist us in keeping the remedy before the people, this has been a busy year for us.

We have distributed absolutely free of charge, 414 Dictionaries among our patrons. No pocket editions, but books weighing over seven pounds each, not to mention hundreds of other books on religious, scientific and household topics.

493 persons availed themselves of our special February offer and secured each eight bars of Medicated Soap free.

79 clocks were given away as presents to those who preferred them as premiums.

199 ministers of the church made use of our special ministers' offer, only lacking one of being 200.

We will not mention the musical instruments, baby carriages, rocking chairs and general household furniture sent out to our regular agents in recognition of the services they are rendering us.

Over 1500 such persons have secured good and valuable premiums from us.

We could not give such big offers were we not located in a great city like Chicago, where we have opportunities of buying goods at cost, and even below cost, sometimes.

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Indian Root Bitters.	50	2.25
Redmond's Pain Cure.	25	1.00
Harter's Pills.	25	1.25
Carter's Little Liver Pills.	25	1.50
Salvation Oil.	25	1.50
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Vegetable Pills, in glass bottles.	25	.75

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., October 24, 1898.

No. 42

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 54,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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By request we again give the poem entitled, "He is Just the Same To-day." It will be found on another page of this issue.

THE first weeks in October have been a benediction in loveliness. Our Heavenly Father, as the great Master Artist, has so beautified our hills and mountains that everywhere the souls of an appreciative people are filled with expressions of praise and gratitude.

In a late letter from Eld. J. W. Brumbaugh, of Clover Creek, Pa., he informs us that his general health is good and there seems to be an improvement in his cancerous trouble. He says that he is receiving remedies from all over the Brotherhood, and that he is now using a remedy that he hopes may prove effectual in his case. His greatest reliance is on the Great Physician and the prayers of the church in his behalf. Brethren and sisters, in your prayers remember the sick. The effectual and fervent prayers of the righteous availeth much before God. We like the idea of special and personal prayers for special and personal cases. This is our privilege and the Lord will be pleased to hear.

### HAND RELIGION.

RECENTLY we have come in contact with some circumstances that impressed us with the need of a little more hand religion. This will not have so much reference to taking care of the hands and keeping them clean and presentable, as to the manner of using them in administering to the needs of others.

The hands form a very important part of the human structure, and few appreciate the value they are to us and to those about us. While it is important that, in care, they receive the honor that is due them, we must not forget that they are given us for use rather than ornament. Christ came into the world to do good, and his presence everywhere was a blessing to all with whom he came in contact. His hands were used in the dispensing of his blessings to the world.

At the touch of his hands the eyes of the blind were opened, the ears of the deaf were made to hear. He took the maid by the hand and she lived.

The touch of the healing hand is a blessing that lifts the world from the sloughs of sin and places it in the plane of hope. Hand religion is the religion that touches the needy and fallen in the most tender spot and gives inspiration where the tongue cannot reach. The great secret in practical religion is to utilize the forces we have at hand, and our hands are a power that is ever present with us.

Our hands are ever most ready servants, and the Lord has given so much work that can be done with our hands, that it places in our possession most wonderful resources for the accomplishing of good. There is a world of good in the strong, warm grasp of the Christian hand. Such a grasp sends a thrill of warmth and cheer into the heart and soul that heals and energizes as it goes.

But hand shaking is only a very small part of hand religion. "Christ went about doing good," and much of the good was administered by his hands.

Much of our good can be done in the same way. God has given us physical houses in which to live. In order that the soul may live here and prosper, those houses or bodies require much attention—more than we are able, of ourselves, sometimes to give, and the hands of others are needed. The poor, it is said, we will always have with us, and it is so arranged that the blessings wherewith we bless them are reflective and thus make the giving as sweet and as satisfying as the receiving. To give we must get, and to get, we must use our hands. When the getting is prompted by pure motives, the giving becomes more blessed than the receiving, the administering more blessed than being administered to.

The hands of Dorcas have been made object lessons for the world in all ages, and we are glad that we have in the church to-day those who are Dorcases, lovingly acting out the hand religion of the Bible and the Master. One of the most beautiful features about hand religion is that it comes within the possibilities of all,—the poor as well as the rich.

We all have hands that may be used in doing the religion of Christ. The hand that earned and cast into the treasury the mite, was as richly blessed as the one that earned and cast in the pounds. So the hand that sews the garment or knits the stocking for the poor is as greatly blessed as the ones who endow our orphans' homes or a school for the intellectual and Christian development of our children. The Lord gives to both, and it is only giving that which was received.

The church, in praying for more success and prosperity, in bringing the world to Christ, must exercise more hand religion. "Be ye warmed, be ye clothed, and be ye fed," without applying the hands is only lip service and will neither feed, warm nor clothe those who are in need. The hand ministry is the great need of the world. Show people that you want to do them physical good and you have the shortest way to reach them spiritually. Men and women, before their conversion, walk by light, and to lead them you must give them something tangible to lay hold upon. Indeed, we cannot expect less. It is evidence that is wanted and we should be ready and willing to give it. Thomas doubted until he had unmistakable assurance and then he believed with his whole being. He was the better man by having the evidence, and there was no chiding in giving it. It is the hand ministry that gives this evidence to the world to day. It is this that shows the difference between the child of God and the child of the world. The one lives to bless others, the other lives to bless himself.

As we look into our own life and the life of others, the question often comes to us, Are we indeed the children of God and are we following in the paths of the Master? If the goodness of the world depended on us, how good would it be?

After all, is not too much of our religion that of the lips and the head, and not enough of the heart and hands? Pure and undefiled religion before God is heart and hand service, and it is a reasonable service. Is this our kind? If not, why not?

As the time for examination services is coming to us, let us examine into our hand religion and see whether or not we are doing as much as we should. There is nothing in the world that is intended to be so practical as our religion. It is the thing that makes the world better by doing it. He that doeth the will of our Father which is in heaven, he shall be blessed. This blessing we all want.



## ESSAYS

Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth.

## THE FLIGHT OF TIME.

How swiftly from the deadly bow,  
When held by hunter firm and strong  
An arrow leaves the twanging tow,  
And speeds its rapid course along;  
A moment streams the feathered shaft,  
A moment gleams the pointed head,  
And ere he drinks the tempting draught,  
"The Monarch of the Hills" lies dead.

But swifter than the arrow's flight,  
Swifter than the roaring wind,  
Swifter than the shades of night,  
That leave the hurricane behind,  
Swifter than the rays of light,  
Than rapid glance of active mind,  
Than e'en rapidity of sight,  
Yea, fleetest far art thou, oh Time!

So quickly Time bedews the brow,  
The moment now is now the last,  
The future is the present now,  
E'en now the present is the past;  
And no one yet has had the power,  
A single moment to detain;  
But every moment, minute, hour,  
Succeeds to be succeeded again.  
But who would stop Time's onward flight,  
Or make a moment last away?  
Or hope for everlasting night?  
Or who enjoy forever day?  
Is it the prisoner in his cell  
Who would not wish from thence to go?  
Does he desire for aye to dwell,  
Where winds of freedom never blow?

Is it the sick man in his room,  
When time he knows may change his lot?  
Is it the son away from home,  
Whose footsteps near his father's cot?  
Is it the workman weary, faint  
When sun hangs low in golden west?  
Is it the mother, goodly saint,  
Who does not seek a time of rest?

Is it the sailor when the tide  
Debars him from a place to land?  
Is it the anxious, waiting bride,  
Whose wedding day is near at hand?  
Is it the child whose Christmas toys  
Are yet in shopfront gaily spread?  
Or aged Christian filled with joys,  
Who soon on brighter shores will tread?

Ah no, no, no there lives not one  
Would see the wings of time be still;  
The flowers would wither in the sun,  
Or else without it grow too chill;  
The seedtime last the year around  
And never come the time to glean;  
The cares of life be longer drawn,  
The joys too very far between.

Why not prepare in early life  
To meet our Maker at the end?  
Then, when we join in active strife  
Our strongest efforts we may lend,  
Nor thoughts of death our powers reserve,  
While fighting in our youthful prime,  
And thus eternal life deserve  
Beyond the furthest shores of Time.

Kruka, Fla.

—N. R. Baker.

## THE SABBATH QUESTION.

Outline of Arguments Presented by Bro. J. F. Rosenberger in his Second Reply to Mr. Russell, at Johnstown, Pa., as published in the Daily Herald.

RUSSELL, 1.—"I shall prove that a law existed before Sinai, and that law was God's Law, the Ten Commandments, observed by Abraham, and I quote Gen. 24: 4-6, 'And I will make thy seed to multiply as the stars of heaven. Because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.'"

REPLY.—I do not doubt but a law and laws, both moral and ceremonial, existed as the elder states, but that it was the Decalogue, there is not a vestige of proof.

RUSSELL, 2.—The Decalogue is the only law that defines sin.

REPLY.—That is strong in the extreme. There are scores of laws, both moral and ceremonial, both in the Old and New Testaments; is not their violation sin? Judge ye.

RUSSELL, 3.—We want to show that there was a Sabbath before the exodus. I refer to Gen. 2: 2, 3; and I quote Drs. Clark and Luther.

REPLY.—Gen. 2: 2, 3 is pure history, not imperative. I have due respect for Drs. Clark and Luther, but when they say what the Bible does not say, I dissent.

RUSSELL, 4.—I admit Rosenberger's impression that Adam worked on the first seventh day (see Gen. 1: 24-31), but he rested on the second seventh day.

REPLY.—I was glad for his admission, but where is his proof that Adam rested on the second seventh day? Where?

RUSSELL, 5.—I will prove that Christ did teach the Sabbath. "But pray that your flight be not in winter, nor on the sabbath day," Matt. 24: 20.

REPLY.—The elder missed the point. Christ was naming the points of danger in their flight from their doomed city. First, those with child; second, those with nursing babies; third, fleeing in the winter; fourth, fleeing on the Sabbath day. On the Sabbath day the gates of their city would be closed, which would prevent their escape. The warnings were all timely. No Sabbath observance taught.

RUSSELL, 6.—Christ knew that there would be persons teaching that the Law was "abolished," "done away;" hence Christ says, "I have not come to destroy the law and prophets." Matt. 5: 17.

REPLY.—Missed the point again. This sermon I name as Christ's inaugural, delivered on entering on his high mission. To guard against being accused as setting up a rival system, he set himself properly before his people. It was himself he alludes to. See Matt. 5: 17. At this point I name that Sabbatarians stoutly confront numerous teachings of Christ and his apostles. Examples: "Not every one that saith, Lord, Lord, shall enter the kingdom of God, but he that doeth my will;" says Christ. "Not so," say Sabbatarians, "He that hears Christ's sayings and keeps the Ten Commandments." Paul says, "Christ is the author of eternal salvation to all them that obey him." "Not so," say Sabbatarians, "but—and—keep the Ten Commandments." They are clear violators of Christ's teaching. "No man putteth a new piece of cloth to an old garment." You will be surprised when I read from their work, "Two Laws," published at Battle Creek, Mich., (hence orthodox) as follows: "The New Testament alone does not furnish sufficient instructions upon every moral duty." This language seems much like a criticism on Heaven's perfect, faultless new system, —THE GOSPEL COVENANT.

RUSSELL, 7.—The Decalogue will be in existence as long as God exists.

REPLY.—This is orthodox Advent doctrine. But let's see,—I read from the Decalogue and address the inmates of heaven, "Thou shalt have no other gods before me." Will there be any longer other gods when the devil is cast into the bottomless pit? That Law talks about daughters, maid servants, etc., not stealing nor committing adultery, etc. This theory lacks even common propriety.

RUSSELL, 8.—I quote Col. 2: 16, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." I deny that Sabbath days here include weekly Sabbaths. The text adds, "which are a shadow of things to come." And he Sabbath is not a shadow.

REPLY.—"Sabbath" occurs about in the New Testament, and Advent that "fifty-nine times out of the sixty weekly Sabbath, but this does not," as not consistent. Besides, this is frequently in the Old Testament, and I have already admitted that "Sabbaths" include the weekly Sabbath. See 1 Chron. 23: 3; Ezek. 45: 17.

RUSSELL, 9.—The Ten Commandments in the Old or Sinaic Covenant basis.

REPLY.—In the above the elder is according to their school. But is not part of the structure? Time and space talks of "the tables of the covenant of the covenant," etc. Read Heb. 8: 13.

RUSSELL, 10.—The Old Covenantment to accept the Law on stones. Covenant is the agreement to be written on the fleshly tables of the law.

REPLY.—I confess that this is new to me. The Old Covenant was God made a New Covenant. If the rect, then the Old Covenant was as good as the New, not much improved very new. I name this as an error.

RUSSELL, 11.—The Sabbath is creation. I read Ex. 20: 9-11.

REPLY.—I affirm that the Sabbath is a memorial of their rest, Egyptian bondage. In Deut. 5, he cites the Sabbath law, he says: "For thou wast a servant in Egypt and God brought thee out thence; and the Lord thy God commanded thee the sabbath day." Deut. 5: 15. First, remember that thou wast a servant, a memorial language; second, a day apart would be a most fitting symmetrical rest they were enjoying; this received was well worthy of such remembrance; fourth, memorials of it will be found in Deut. 15: 15; 16: 1.

## THE ALL-SUFFICIENCY OF

BY C. H. BAISBAUGH.

Beloved Fellow-sufferer:—

I would be glad to know your might write you a private letter. reach you as quickly as I wish. so pathetic, and your agony so heart-rending, I would have been on my knees in moment had it been possible.

But God's great store-house is open to you, and his great heart of turned inside out for your consolation, long, mighty arm can reach even you out of all your distresses, and the Rock that is higher than your sixty-first psalm and read slowly, personal emphasis the first two the end of the earth." You can away than that. God is able to say most." Heb. 7: 25. You are no one heart is indeed overwhelmed, and low is rolling over you, so that I surprised that you sigh and pray, this is not the divine intent. I prolonged, and this "fiery trial" on God's image in you, and make a patient soul-winner. Let the words come into your inmost being, free of Jesus: "God is faithful, who you to be tempted above that ye are with the temptation also make that ye may be able to bear it. Here, dear sister, you have the pl



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Sabbath command-  
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; 16: 12; 24: 18, 22.

NCY OF JESUS.

GAUGH.

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so heart-rending, that  
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no exception. Your  
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that I am not greatly  
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rial" will only bright-  
make you a more effi-  
words of Inspiration  
ng, fresh from the lips  
l, who will not suffer  
at ye are able: but will  
make a way to escape,  
ear it." 1 Cor. 10: 18.  
the pledge of Omnip-

tence that your present afflictions shall not swal-  
low you up. "Only believe" and "cast not away  
your confidence, which has great recompense of  
reward." Heb. 10: 35. "He is faithful that  
promised." Heb. 10: 23. Turn back again to  
Psalms 62: 5, and let that wonderful passage be  
like the very kiss of Jesus, printing the everlast-  
ing assurance of his ineffable love upon your  
heart. In every perplexity and sorrow that verse  
rings through my whole being. I will here em-  
phasize it for you as I always do for my own com-  
fort: "My soul, wait thou ONLY UPON GOD; for  
my EXPECTATION is FROM HIM." Then you can  
joyfully repeat six and seven amidst your sobs  
and tears.

One great trouble with many of us is that we  
are ignorant of the Holy Book, and know so little  
of God and his resources and provisions, that  
when calamities break like a cyclone upon us we  
know not where to go for refuge and comfort.  
Psalms 46: 1-5 is the natural resort of faith.  
Read it and read it and read it, pray yourself in-  
to it, and it into you, until you are perfectly at  
home in it, and the second and fourth verses are  
your very breath, and the very pulsations of your  
twofold being. Your letter shows that you have  
a desperate encounter with external temptation,  
and internal fears and doubts and agonies. "My  
grace is sufficient for thee." 2 Cor. 12: 9. Be-  
lieve this in spite of all seeming impossibilities.  
Trust, pray, live, as becometh a saint. Have only  
one thought, one desire, one purpose, one joy:  
"I am Christ's; and Christ is God's." 1 Cor. 3:  
23. This is the secret of the wonderful pen of  
the ecstatic apostle in Rom. 8: 35-39. Study that  
till your soul burns with a flame of love and grati-  
tude and devotion that mounts up into the third  
heavens.

These are not enthusiastic fancies, but the so-  
ber realities of grace available to faith. We see  
little of Jesus, and taste little of his fullness, be-  
cause we believe little. "According to your faith  
be it unto you," is an eternal law, as valid in heav-  
en as on the earth. Oh how little do we think  
how we "limit the Holy one of Israel," by our  
miserable shyness to take him at his word! Ps.  
78: 41. As soon as we are ready to die with him,  
all his fullness is at our command. The longest  
interim between death and resurrection on record  
is the case of Paul; the seventh of Romans gives  
the history of those three dark days. We have  
much to say about baptism, but about the death  
into which we are to be baptized, many of us  
know too little. Our want of spiritual power and  
victory and joy lies in our ignorance of this fact.  
One with Christ on the cross, resurrection will  
soon follow, and with it all the evidences of in-  
dwellling Deity.

Look unto Jesus, dear sister, for HE is the au-  
thor and finisher of FAITH, and by faith we have  
access "into this grace wherein we stand, and re-  
joice in hope of the glory of God." Heb. 12: 2;  
Rom. 5: 2. You are now in the furnace, and the  
flames are hot; but in the midst of the fire, and in  
the agonies of the smelting, keep your gaze rivet-  
ed on 1 Pet. 1: 6-8, and 4: 12, 13.

Notwithstanding your manifold trials and sor-  
rows, you remembered the necessities of my pen  
ministry. I had for some days been out of  
stamps, but kept on writing and praying. I start-  
ed to the office, several miles distant, with my let-  
ters unstamped. On my way my mail was handed  
me, and lo, in your letter I found the answer to  
my prayers. So it often happens; or, so God often  
orders. Thanks to God, and to you.

Finally, sister, "be strong in the LORD, and in  
the power of HIS MIGHT." Eph. 6: 10. Ponder  
well the "ABOVE ALL" in verse 16, and let verse  
18 be your vital breath. And for the very last I  
put in a personal plea for verse 19.

## PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published  
under this head. Criticisms on language, facts and arguments will be in or-  
der, and should be sent to the author of the article to which they refer.]

### Peace Principles.

BY DANIEL HAYS.

"Jesus answered, My kingdom is not of this world: if my kingdom were of  
this world, then would my servants fight, that I should not be delivered to  
the Jews: but now is my kingdom not from hence."—John 18: 36.

### In Four Parts.—Part Two.

THE SPIRIT OF THE LAW AND OF THE GOSPEL  
CONTRASTED.—Many justify war upon the consid-  
eration that it was permitted under the law of  
Moses. This matter was forever settled in  
Christ's sermon on the Mount, "Ye have heard  
that it hath been said, An eye for an eye, and a  
tooth for a tooth: but I say unto you, That ye re-  
sist not evil: but whosoever shall smite thee on  
thy right cheek, turn to him the other also."

This takes away the spirit of war and revenge  
of former times and establishes in its stead the  
peaceable spirit of the Gospel. This peaceable  
spirit Christ instilled into the minds of his disci-  
ples and required them to practice it. When  
passing through a village of the Samaritans, and  
the disciples desired permission to command  
fire to come down from heaven to consume them  
as Elias did, because the Samaritans would not  
receive him, he turned and rebuked them, saying,  
"Ye know not what manner of spirit ye are of.  
For the Son of man is not come to destroy men's  
lives, but to save them." Luke 9: 55, 56.

This proves that the spirit of Christ which is to  
save life, not to destroy, is to be maintained  
among his disciples. This is the spirit of peace,  
and when the disciples desired to take revenge, it  
was because of a misconception of the nature of  
the Christian religion. When one of the disci-  
ples drew his sword, and struck a servant of the  
high priest, and smote off his ear, Jesus said,  
"Put up again thy sword into his place: for all  
they that take the sword, shall perish with the  
sword." Matt. 26: 52. The sword was put up  
into his scabbard, and is no longer used nor per-  
mitted to be used by the disciples of Christ.

Are any minds perplexed in the solution of the  
problem, why God permitted the Jews under the  
Law to engage in war, and now forbids it under  
the Gospel? There is no question more perfectly  
answered, and it is given by Paul in Rom. 9: 23,  
"What if God, willing to show his wrath, and to  
make his power known, endured with much long-  
suffering the vessels of wrath fitted to destruction:  
and that he might make known the riches of  
his glory on the vessels of mercy, which he had  
before prepared unto glory?" Those who lived  
under the former dispensation were "vessels of  
wrath, fitted to destruction." Under Christ the  
children of God are "vessels of mercy, prepared  
unto glory." The one was sensual; the other,  
spiritual. The Jew was under the control of an-  
ger, wrath, and engaged in destructive warfare.

The Christian, on the other hand, is brought un-  
der the controlling power of love and mercy,—a  
vessel of honor, prepared to glorify God and en-  
joy his presence forever. God made his power as  
well as his wrath known under the law, in the  
punishment for sin, yet sin was not removed, but  
became exceeding sinful. With "much long-  
suffering God endured the vessels of wrath fitted to  
destruction" till Christ came "to save his people  
from their sins," and to "perfect forever them  
that are sanctified." "Being made free from sin,  
and become servants of God, ye have your fruit  
unto holiness, and the end everlasting life." Rom. 6: 22.

CHURCH AND STATE.—The relation of the  
dom of Christ to the kingdoms of the world  
clearly explained in Rom. 13 in these words, "Let  
every soul be subject unto the higher powers. For  
there is no power but of God: the powers that  
be are ordained of God. Whosoever therefore re-  
sisteth the power, resisteth the ordinance of God:  
and they that resist shall receive to themselves  
damnation. For rulers are not a terror to the  
works, but to the evil." The governments in  
kingdoms of this world, therefore, are ordained  
of God for the protection of the righteous and  
the punishment of the wicked. The restraint of  
good government are in the direction of wrong-  
ing, and the infliction of punishment is to pre-  
vent or deter crime. The disciples of Christ  
whose "kingdom is not of this world," are re-  
quired to be subject to the "higher powers,"  
the Christian is not a subject of the "higher  
powers." He belongs to Christ. The govern-  
ments stand between the righteous and the wicked,  
"the minister of God to execute wrath upon  
that doeth evil."

The Supreme Ruler of the universe has  
pointed the powers that be for the protection  
the peaceable kingdom of Christ. The govern-  
ment that respects the peaceable principles of  
Christian religion, that recognizes the pur-  
her mission, the transcendent excellency of  
work, and the glory of her destiny, is the gov-  
ernment that God honors,—the strongest, most  
endured, most permanent among the nations of  
earth.

Whilst, in the nature of things, it is proper  
church and state stand divorced from each other,  
yet there is no conflict between the kingdom of  
Christ and the governments which God has ordain-  
ed for her protection. The Christian, by his  
prayers for rulers, by his tribute, and by his  
submission to the laws, gives, in the highest  
strength, character and influence to govern-  
ment. Paul, writing to the Romans, says, "For  
cause pay ye tribute also: tribute to whom trib-  
ute is due; custom to whom custom; fear to  
fear; honor to whom honor." The same writer  
Timothy says, "I exhort therefore that first of  
all supplications, prayers, intercessions, and  
praying of thanks be made for all men; for king-  
doms, for all that are in authority; that we may  
quiet and peaceable life in all godliness and  
sobriety." Referring to the prayers of the  
Christians for rulers, Origen says, "We know  
this way more helpful to the kings than  
who go into the field to fight for them." The  
righteousness of her people is the strength of  
nation; and the government which, by an en-  
culture of the arts of peace, fosters the moral  
intellectual and spiritual advancement of her  
people has a stronger support than navies and  
armaments frowning with cannon and bristling  
bayonets. What stronger safe-guard and  
defense can a people have than the God of  
heaven who rules over all, and sets up whom he  
will to rule over them?

The fear entertained by some that if all  
became Christians and non-combatants our  
country would be helpless at the hands of neigh-  
borly and foreign powers, has been proven to be ground-  
less. The world has had an illustration of the  
possibility of carrying on a government on  
peace principles. William Penn founded a gov-  
ernment in Pennsylvania with no provision for  
military force, yet, during a period of seventy  
years in which his province was controlled by  
hostile and those sharing with him the principles  
of peace, in no case was there a resort to  
violence, though in proximity to a wild and savage  
people and surrounded with other English colonies  
who, with armed forces for self-protection







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If good church music is sung in the homes, that is the kind the children will learn to appreciate, to enjoy, and to love. On the other hand, if the music in the homes is of a light, trashy character, they will learn to like that kind, and will develop a distaste for the good old hymn tunes, or the good new ones, too, for that matter. A close observer need not go very far to be convinced of this truth. It is a matter worthy of serious consideration.

As a Brotherhood, let us remember these facts: We have no organs and no choirs in our churches, and cannot depend upon being led in our singing by instruments and choirs, hence the greater importance of our learning to read music. As a church, we aim to have congregational singing, but we cannot have this unless the congregations do the singing, and they cannot do the singing unless they first learn to sing.

We desire that our children may become deeply rooted and grounded in the faith and practices of the church of our choice; and that this may be so, we must get them into the church and keep them there by keeping them at work with ourselves, and in our own places of worship.

### IS THERE A GOD?

BY A. HUTCHISON.

ONE careful view of the stupendous works, as seen in this world, is enough to impress the beholder with the idea that, back of all these things, there must be one grand, great, first cause. The earth and seas, and all that is found therein, declare that these cannot be the work of chance. And when we view all these things in their relation to each other and to other planets, we are again made to exclaim, "There must be a hand back of all this which is omnipotent."

Yes, when we look at the intricacy, and yet the regularity of all this machinery, we are made to wonder, whence came the great machinist and where is the motor? The only satisfactory answer to all these questions is, that in the unseen space there is a Hand that is not finite, and a Power that is unlimited.

When we contemplate this earth, with all its massive parts, with all that enters into the make-up of these several parts, we are again prompted to say, "It is beyond the power of man, and can not be the work of chance." We behold this great planet with all its great waters, towering mountains, teeming millions of human beings, populous cities, and wide-spread plains. With all these it makes its daily revolutions, without, in any way, displacing or disturbing anything of all its ponderous cargo. What power, less than that of a God, could control all this? Surely there is a Hand that moves the world, that we cannot see, and we feel fully warranted in saying it is an Omnipotent Hand, even the Hand of him who has created all these things, and therefore knows how and is able to control them all.

When we contemplate the grandeur of the mountains,—large and small,—we are made to wonder why one is so much higher than the other. We can soon see the great wisdom of their Designer and Builder. Amid these mountains and hills we find the larger and the lesser streams constantly coursing their way on toward the great father of waters. As they move along, in the even tenor of their way, they give life to the parched ground and drink to the thirsty man and beast. These finally land in the great ocean, only to be taken up into the clouds and brought back to renew their circuit, to bless the earth with all its inhabitants, and thus repeat its mission of mercy.

When we consider the works of man we are made to exclaim, "Wonderful are thy works, oh

man!" But wonderful as these works are they drop into insignificance when compared with the great works of the Unseen Hand. Man, with all his boasted greatness and power, cannot so much as make a grain of wheat or a blade of grass. While he may, out of matter previously created, form something very nearly resembling the grain of wheat or the spear of grass, as far as the appearance is concerned, yet he cannot give it the essential elements to sustain animal life, or to reproduce itself. Man may use created matter but cannot create any new matter; his power is limited.

Great and grand as man's powers are he is wholly dependent upon a First Cause for all the material with which he works. He takes of those things which some other hand has created and so adjusts them as to make them do wonders. But when the Creative Hand is withheld, man must stop and say, "There is a God," though he may say in his heart (as the fool), "There is no God." But while he may say in his heart, "There is no God," he only says so because his heart would like to have it that way, though his head knows better.

Again, when we take into consideration the animal and fowl creation, with their peculiar instinctive characteristics, we are again made to say, "Whence come all these?" Every species of animal has its own peculiar nature and instinct, and yet there is such harmony all along the line that we are constrained to exclaim, "Wonderful are thy works, Lord God Almighty!" We cannot account for this uniformity and yet diversity, except to attribute it to the same creative power. The uniformity is apparent in the fact that a sheep always has the nature and characteristics of a sheep, and a wolf has the nature of a wolf, etc. Why do not these natures change? Simply because they are the workmanship of One whose knowledge is infinite. The little sparrow knows as well how to build her nest and care for her young as does the great eagle who selects for her nest the towering mountains or the craggy cliff.

Lastly, we turn to the vegetable kingdom, and again we see such an endless variety, and also such harmony that we are anew inspired with the idea, that all this could not have come by a mere "happen so." We trace man with his wonderful reasoning powers,—the great seas and lofty mountains, and the plains with their broad acres, the animals and the fowls, with their instinctive natures, and the grand planetary system with all its glory, back to the one grand, great, first cause,—God.

### A LITTLE CHILD SHALL LEAD THEM.

BY NETTIE WALLINGFORD.

[This was unintentionally mislaid, but it will still be found interesting.—Ed.]

If the good editor will allow me, I should like to tell the readers of the MESSENGER about the little ones who attend the Rock Creek church, way out here in Colorado in a beautiful valley, entirely surrounded by mountains.

Last spring I had a class of bright little boys and girls who did not know much about Sunday-school until we organized one here over two years ago. Now these little ones are taking a great interest in the Sunday-school. Last Thanksgiving Day they all brought generous offerings for the mission in Chicago.

Last February, in our social meeting, I noticed the bright eyes of some of my little scholars who were eagerly listening to an essay on Christ's second coming by our dear sister Undertill, of Canon City. (Let us teach the children to love his appearing.) One little fellow promised his mother if she would let him go to hear it, he would not go to sleep and he did not.

These children have all promised to try perfect in their behavior in the class after and if they begin now to love Jesus and have well in the house of God, we will never see them acting rudely in church, or disturbing meeting by laughing and whispering, as so many who have grown up without knowing how to behave!

One little, five-year-old, whose papa and were not yet members of the Brethren church, said one day, "Papa, what made you join the church, and what do you go there for any more?" Her papa, scarcely knowing how to answer, said, "Oh for fun, principally, I guess." "Well," said she, "I would not go any more if I were, and if I should join anything I would join the Dunkard Church." Some time after this, her father had joined the Dunkard church, withdrawn from the Alliance, he gave her a badge to play with and was asked why he did wear it any more. On being told he was ashamed of it she took it and fastened it to her dress, and walked about awhile thoughtfully, and came to her mother and said, "What if I was ashamed of this like papa did?"

This little girl wants her dresses made and is very much opposed to wearing any more stylish.

Two more little boys of our Sunday-school a few days ago, "Mother, we want to join the Brethren church." One of them said, "I am old enough I want to preach for them." Before long we expect to see these boys, and several other members of this family, brought to the fold.

Dear little tender, loving hearts! Brethren sisters, do you all realize the responsibility upon you in training them for heaven? Children, by nature, love good things and if they are not interested in the Bible and the church Sunday-school, there is some one to blame. Is it? If it is you, ask God to help you to do your duty.

Let all the teachers in the Sunday-school remember they can do nothing without a prayer to the Great Teacher of the universe. "Pray without ceasing."

### ROYAL ARCANUM.

We are having some trouble here in respect to secret societies, and after reading Bro. Berger's tract on Freemasonry, I conclude, perhaps, he could give me the information I am looking for. Is the secret order, called "Royal Arcanum," an oath-bound society or not? Several here belong to it and say it is an oath-bound society but a secret society.

WM. IKENBERRY.

### Waterloo, Iowa.

#### REMARKS.

As to the Royal Arcanum I have the statement from a reliable member of the order that it is an oath-bound society. There are orders, however, whose initiatory rite is administered by affirmation, though the obligations of the higher and more important degrees are taken by an oath.

But it is immaterial whether the members or obligations are assumed by affirmation or oath,—the principle is the same. It is a grave sin of secrecy, and needs to be dealt with promptly, without any measures of compromise.

I see from their journal of September that they were organized in Boston, Mass., June 23, 1840, with eight members. Their membership in 1897 was 145,026. What a growth of evil! Let the Lord to give you wisdom in removing the evil from your midst, for, rest assured, that if allowed to remain, will soon leave a whole lump." I. J. ROSENBERG.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—Cor. 8:12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALEN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on inferior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

PARENTS, do you ever provoke your children to wrath?

THERE is power in the man who sings much and prays often.

Too many congregations are starving to death while waiting for a big preacher.

THERE is no Gospel precedent for any prayer that is over five minutes in length.

CHRISTIANS should dress to please God. Sinners may dress to please the world.

WHENEVER you feel like scolding, sing some sweet song. It will drive Satan away.

THE man who expects to make money out of his preaching is in the wrong business.

THE kind of a man to put on the mission field is one who practices what he should preach.

HE who talks much about the evils of others, is in danger of poisoning his soul with the filth of conversation.

WE need short, earnest prayers, and plenty of them. Then the people want to be as good as their prayers.

NEVER does a person forget his pure Christian mother, and as a general rule men are what their mothers make them.

THE man who says his word is as good as his note, may sometimes tell the truth in a way that will not be to his credit.

INSTEAD of calling for able men who can and will defend the doctrine of the Brethren, why not call for one of the Lord's ministers, who believes the Bible and is willing to practice what he preaches?

THE *Treasury* says, "In Swedish Lapland one single parish is often as large as some kingdoms. That of Gallivare, for instance, contains three hundred and fifty-two square miles. Many of the inhabitants live at such a distance from their church that they are obliged to start on Thursday to attend divine service on Sunday. Thus the complete liturgy is only celebrated once a month. The congregation is then always most numerous."

GIVE your flowers to loved ones while they are living. Do not wait till they are dead; then have to put them on the coffin lid.

At a funeral is the very place where the mourners ought to kneel. God is certainly there, and every knee should bow to him.

SOME people may not think so, but it is true, nevertheless, that a debt for a newspaper is just as much of a debt as any other.

GOD has plenty of patience with a stammering prayer that is from the heart, but none whatever with an eloquent one that comes from the lips only.

MOTHERS, disturbed by the noise and untidiness of boys, must be careful, lest their reproaches drive their children in search of pleasure elsewhere.

GOD never intended that a Christian should have ten thousand dollars worth of property, and then give but five dollars a year, or even less, for the spread of the Gospel.

THE woman who often sings sweet songs while about her household duties, may seem to some a little noisy, but it makes the path of life much smoother for herself and her household.

A WOMAN, who was remarkable for always being at church before the time, being asked her reason for being always so early, replied, "It is no part of my religion to disturb the religion of others."

SEVERAL weeks ago a severe storm passed up the Atlantic coast from Florida to North Carolina, destroying over one thousand lives. This was thought a great calamity, but a still more terrible storm recently swept the gulf coast from Texas to Pensacola, in which over two thousand persons are reported to have lost their lives. And yet these, perhaps, were not sinners above thousands who enjoy good homes and fail to thank God for it.

THE true missionary spirit was displayed by a brilliant Oxford student who was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated. "You are going out to die in a year or two. It is madness." The young fellow (who did die after being on the field only a year) answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, to be a foundation for the bridge. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content; certain as I am that the final result will be a Christian Africa."

DURING these times when so many homes are threatened with want, it is well to study such statistics as the following: "The figures as given in the 'Handbook of Prohibition Facts,' based upon the report of the Treasurer of the United States and the United States Bureau of Statistics, are as follows: 'The drink bill of the United States for 1891 was \$1,223,704,371. The value of the dutiable merchandise, imported into the United States in 1891 was \$478,764,844, and the total collections of tariff revenue from imports in 1891 was \$219,522,205, or in all \$698,197,049.' It will be seen from this that the combined value of the dutiable merchandise and the tariff levied thereon, for a year, is a little more than half the annual drink bill." If this enormous waste had been saved to the resources of those who have paid the tribute to King Alcohol, the country would be rolling in wealth.

## HE IS JUST THE SAME TO-DAY.

[By request we again give this song space in the Messenger.—]

HAVE you ever heard the story,  
Of the babe of Bethlehem,  
Who was worshipped by the angels  
And the wise and holy men?  
How he taught the learned doctors  
In the temple far away?  
Oh I'm glad, so glad, to tell you,  
He is just the same to-day.

### CHORUS.

He is just the same to-day,  
He is just the same to-day,  
Seeking those who've gone astray,  
Saving souls along the way,  
Thank God, He's just the same to-day.

Have you ever heard the story,  
How he walked upon the sea,  
With his dear disciples tossing  
On the waves of Galilee,  
How the waves in angry motion  
Quickly at his will obeyed?  
Oh I'm glad, so glad, to tell you,  
He is just the same to-day.—CHO.

Have you ever heard of Jesus,  
Praying in Gethsemane,  
And the ever thrilling story,  
How he died upon the tree,  
Cruel thorns his temple piercing  
As his spirit passed away?  
Then he died for you, my brother,  
And he's just the same to-day.—CHO.

Have you ever heard the story,  
How the Lord before he died,  
Laid his blessed hands in healing  
Upon all who to him cried?  
How the sick and all afflicted  
He rejoicing sent away?  
This he came to do, beloved,  
And he's just the same to-day.—CHO.

Have you ever heard the story,  
Of the Pentecostal day,  
How the Holy Ghost descended  
How he had the right away?  
With the cloven tongues of fire  
Inbred sins were swept away,  
Oh I'm glad, so glad, to tell you,  
He is just the same to-day.—CHO.

Have you ever heard the story,  
That our risen Lord should come,  
Down to earth again and gather  
All his chosen people home?  
Oh he says he's surely coming,  
We should watch as well as pray,  
God declares his word unchanging,  
He is just the same to-day.—CHO.

## HINTS TO SUNDAY SCHOOL WORKER

BY W. B. STOVER.

1. THE time to continue the session of the day school ought to be *one hour*. When made longer than this, the children get tired of course, restless. Shorter than one hour is short. If the Sunday school meets in the morn'g, and the morning services are at 10:30, the school session be at 9:30. Give of the hour, thirty or thirty-five minutes to the proper, and the rest of the time to the opening and closing exercises.

2. Have the Secretary or Librarian, or whoever else may receive the papers for distribution to children, always fold the papers as soon as they are received by him. Then, when they are distributed on Sunday, there is a good deal of avoided, and the papers are in readable condition by the time they reach the children's homes.

3. The time has now come when our Sunday schools ought to have libraries. Each individual Sunday school ought to have a library of its own for circulation among the scholars and teachers. Quite a number of our schools already have libraries, and they all appreciate them very much. The Sunday school library makes readers of the children. It brings a good



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into the school and holds them. It instills doctrine into the child's mind. It gives children high ideals of life. It helps to establish the value of time. It nourishes the appreciation of good books. By means of the Sunday school library the teacher is given instead of one hour, several hours each week in which to mould the plastic child-mind. Many a child will come to Sunday school happy with the thought that he is going to get a book, all for himself, to read during the coming week.

4. What is the best disposition of the Sunday school collections? Some give all of it to the work of missions, others give part to missions, and yet others spend it all upon themselves. Whatever we do we want the best, and that must not be selfish. Spending all upon ourselves is decidedly selfish. Some one says, "But we can scarcely collect enough to pay expenses for papers, quarterlies, tickets, etc., and where would we be if we were to give part away?" That is just it. Be more interested in others, and God will be more interested in you. Bless others and he will bless you. Be a blessing to other neighborhoods and he will be a blessing to yours.

Now I consider the best method of all to be this: The collection of the first Sunday of every month is, all in all and always, for missions. The second is for the library fund for your own school. The remaining Sundays are for the necessary expenses incurred in the school. Schools adopting this method of disposing of the Sunday school money are much in favor of it. Our Sunday school at Waynesborough, Pa., is one of them. The little Sunday school in Germantown does this way, and may I speak of the work they did in the fifteen or sixteen months while I was with them? The Sunday school organized with twelve scholars. A year later the average attendance was about forty; I think. With the mission Sunday collections, the Sunday school sent the *Missionary Review of the World* (a large magazine), to each of our five colleges; paid for three missionary MESSENGERS for the year, to give to different scholars of the school, into whose homes the MESSENGER did not come, and gave about five dollars in cash to the General Fund for mission work.

The library Sunday collections were also invested. About ninety-four books were added to the library,—some of these, however, were given as donations by persons interested.

The collections of the remaining Sundays met the running expenses, and there remained about \$18.00 in the Sunday school treasury. If so small a school as ours in Germantown can do that much in sixteen months, how much can one five times as large do in twelve months?

It was my usual custom in our Germantown Sunday school on the last Sunday of the month to say, "Children, this is the last Sunday of the month. For what is the collection, next Sunday?" Quickly they would answer. Then I would say, "Well, on missionary Sunday I always give twice as much as on other Sundays. If any one wants to do like I do, why, all right." And they often did so.

I am very much in favor of that arrangement for the disposition of the collections. I think it is better even than to give all the collections for missions. Suppose a boy gives five cents every Sunday. He soon gives ten on missionary Sunday. After a little, on library Sunday he considers five cents a very little gift indeed, and then he gives ten. Presently he gives ten every Sunday, and then remembering, he gives twenty cents on missionary Sunday. And thus he continues to think.

I have sat beside brethren in Sunday school, who, when the collection was taken, would draw

out a purse, and after fingering about among dimes, quarters and dollars, would find a cent and give it. Such, on seeing the good example of the Superintendent, would throw in not two cents on missionary Sunday, but five. Presently they would give five on library Sunday, and doing that several times they would feel ashamed before the Lord to give him a lone cent from among their dollars. Soon it would be five cents regularly and ten on mission day. Then ten regularly and twenty on mission day. It is a good plan. Try it, and let others hear of your success.

### BIBLE TERMS.

BY J. D. HAUGHTELIN.

We desire to encourage as many of our brethren, sisters and friends as possible to arrange to attend the Bible Term at some one of our schools during the coming winter. The first character, introduced by the Psalmist, is a "righteous man." Of him it is said, "his delight is in the law of the Lord; and in his law doth he meditate day and night." Ps. 1: 2. Then follows the promise, "Whatsoever he doeth shall prosper." Verse 3.

We will try to give a few reasons why brethren, and especially ministers, should attend a Bible Term.

1. The brethren who are conducting our schools have kindly and generously offered to furnish all instruction free.

2. The associations and interchange of thought, together with close application, develop our scope of meditation and comprehension. An old, gray-bearded brother, who had labored over a quarter of a century in the ministry, wrote home to his children, "As we advance we find many new and interesting beauties in the Bible that were unnoticed before."

3. *The Result.*—(a) Humility. Instead of exalting, the study of God's Word is calculated to humble the disciple. If a minister, he returns to his field of labor more humble, zealous and profound. This will assert itself in his preaching and its effect upon his hearers. (b) System. (1) Time. The wisest man that ever lived on earth said, "There is a time there for every purpose and for every work." Eccl. 3: 17. Oh! how I was impressed with the value of time as the faithful old college bell warned us that another hour had gone into eternity, with all its opportunities, and also that another new hour was upon us with its work that must be done now! Is it any wonder that the members of the class, realizing all this, were often found upon their knees, begging for grace and help for the hour? (2) Individual work. The Greatest Teacher that ever gave instruction to man said, "To every man his work." Mark 13: 34. That same bell warning us of passing time, also reminded every teacher and student of the work for that special hour. (3) Graduation. From the teachings of our Savior we learn that when he gave gifts unto men he gave "unto every man according to his several ability." Matt. 25: 15. So in the Bible study each one can select work "according to his several ability," and his earnest and zealous effort is appreciated and respected just as much as those of superior opportunities and attainments. (4) The best last.

Oh, how consoling, after the earnest, busy labors of the day, to meet in the chapel, where, blending in the sweet songs of Zion, the professors and their pupils dismiss all cares and perplexities, and, humbly bowing around the congregational altar, forget their differences, knowing that "God is no respecter of persons." Acts 10: 34. Then, after being fed by the preached Word, "he giveth his beloved sleep." Ps. 127: 2.

4. *Needs.* (a) Books. I would recommend, take only the Bible you use at home. At Mt.

Morris there is a good Bible Library, containing commentaries, concordances, dictionaries, different versions and all needed helps right by the class room. I suppose the other schools have similar arrangements. Procure a good, substantial note-book and prepare to take copious notes for future reference. (b) Expenses. Good board with warm room, light, etc., costs about \$3.00 per week. Don't expect to do too much visiting,—though it would be very pleasant, time is too short and valuable. The enthusiasm pervading the atmosphere of our schools is contagious. One of the senior students wrote to some of his friends, "Your father has gone soul and heart in to Bible study and elocution."

Hoping these simple lines may encourage some to decide to attend at least one Bible Term, I will close by saying that I regard the time I spent at Mt. Morris last winter as one of the brightest and best of my whole life.

### THE POWER OF LITTLE THINGS.

BY FANNY MORROW.

KING Solomon said that little foxes spoil the vines. So little wrongs, little sins, spoil the peace and prosperity of the church. Again Solomon mentions the ants, conies, locusts and spiders as four things that are little upon the earth, but they are exceedingly wise. If we study natural history we will find that, though small, they each perform strong and skillful work.

When Columbus sailed the ocean, on his memorable voyage of discovery, his crew became discouraged and rebellious. They were just upon the verge of mutiny; when a little seaweed caught their attention. Hope revived,—a little seaweed had the power to lead them on to victory, and lo, America was discovered.

"A little child shall lead them." Yes, a little child does sometimes lead people from sin and Satan to holiness and heaven.

A drop of ink is a little thing. A noted man once said of it: "A small drop of ink, falling like dew upon a thought, produces that which makes thousands, perhaps millions, think."

Let us never despise the day of small things. God is able to enlarge and build up. The kingdom that Christ likened to a grain of mustard seed shall grow, and one day fill the whole earth.

Ottawa, Kans.

### The Gospel Messengers

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that faith toward God, repentance from dead works, regeneration of the heart and mind, baptism by True Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Sanctification of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That Word and Retribution are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It advocates the church's duty to support Missionary and Tract work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.



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The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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BRO. B. F. MILLER, formerly of Alpena, S. Dak., may now be addressed at Dallas Centre, Iowa.

SOME one in the Fairview church, Ind., sends a love-feast announcement for publication, but gives no date.

BRO. JOHN ZUCK, of Clarence, Iowa, has been selected to represent the Middle District of Iowa on the Standing Committee.

THE Lord never intended that, in spreading the Gospel, the preacher should bear the cross alone and all the church go free.

BRO. JESSE STUTZMAN writes us that the Ludlow, Ohio, feast notice for Oct. 30, is in the MESSENGER by mistake, as the feast was held Sept. 30.

BRO. BENJAMIN NEFF, of Roann, Ind., writes that Bro. J. G. Royer is doing some good preaching at that place, and that three had already applied for membership.

UNDER date of Oct. 14, Bro. J. E. Young, writing from Morrill, Kans., says, "Our meetings are deepening in interest and results. There are two confessions, and more are hoped for."

THE Ministerial Meeting for Northern Illinois will be held at Polo, Thursday, Oct. 26, commencing at 9 A. M. We hope to see all of our ministers, as well as many of the laity, present.

BRO. S. E. YUNDT, of this place, is holding a series of meetings at West Branch, expecting to continue during the week. The church will hold its fall love-feast the coming Saturday evening.

FOUR weeks ago our correspondent from Herington, Kans., told us of the sad loss which H. W. Smith of that place, recently sustained in the burning of his barn and much other property. Bro. Smith is a minister of the Herington church, and is deserving of substantial sympathy. His own locality raised him \$125.00, thus showing a willingness to help bear the heavy burden.

BRO. ROYER writes us that he has visited a number of churches in Indiana, including Pipe Creek, Eel River, Roann and North Manchester. At Roann four were baptized, and several others made application for membership.

THE Waldenses, of Europe, are said to have purchased twelve thousand acres of land in Burke County, North Carolina, and about 800 of them will move to the place the coming winter. They are said to be a thrifty people and will make good citizens.

AFTER six years' labor the Mennonites have completed their college building at Newton, Kans. We learn from the *Educator* that it is the only college owned by that denomination in America, and that the instruction is in the German language.

BRO. GALEN B. ROYER, who attended the feast at Lanark, last Saturday, reports a glorious meeting, as he calls it. The house was packed; nearly 200 members communed, while the ministerial force was quite ample, and the members felt greatly encouraged and revived.

THE season is here for revival meetings in all parts of the country, and our readers will find in the MESSENGER many encouraging reports. We would like if some one would send a short report of each meeting just as soon as it closes. Our readers enjoy short, early reports, and plenty of them.

BRO. F. W. DOVE, formerly of Jonesboro, Tenn., but now of Cabool, Texas County, Mo., writes that he is much pleased with his new field of labor, and has been there at work one year. During that time he has baptized fourteen persons. During his labors in Tennessee he baptized over 500. It is to be hoped that he may meet with equal success in Missouri.

BRO. T. T. MYERS and wife, who have been spending some weeks in Iowa, stopped with us a few days this week on their way East. Bro. Myers preached an excellent sermon in the Chapel on Tuesday evening. A very large audience was present and listened to the discourse with intense interest. He returns to his labor in Philadelphia, where we are glad to know he is doing a good and much appreciated work.

No one can read the first article in the Brethren's Almanac for 1894, without feeling that Bro. John Kline possessed a spirit far above the average in humanity. He carried in his heart a life-long sorrow that proved a burden to the day of his death, and yet he bore the burden without a murmur, and even appeared cheerful under its great and powerful weight. Certainly no one will read the biographical sketch of this good man without resolving to live a better and a more useful life. The pen picture is made by a gifted lady who knew Bro. Kline in her childhood, and she paints the picture true to life.

LAST Saturday we drove across the country to the Pine Creek church, where Bro. Rosenberger has been conducting a series of meetings, and had the pleasure of hearing one of his very interesting and instructive sermons. The large and commodious house was well filled with an audience that gave the closest attention to the Word preached. Our visit was short but pleasant. In the evening was the love-feast, but we could not remain, yet we learn that it was a very enjoyable meeting, and was largely attended. Bro. Rosenberger returns to his home at Covington, Ohio, this week. Several were baptized during the meeting, and many others seem deeply impressed.

It is not generally known, but less a fact, that since the organizational Mission Board, several years assisted churches to build not less meetinghouses, many of which have been erected had it not been for the from this Board.

WHILE our people are attempting the missionary spirit in all the there is danger of neglecting some well-organized churches. In fact, ready been done in a few instances make every possible effort to keep established churches in a healthy condition, for if they once go down it is possible to restore them again to condition. It is poor management to have a church which is not properly-organized and well-equipped for the purpose of building up new objects which deserves more attention than it

THE Brethren's Almanac for 1894, picture of the large house occupied by Christopher Sower during his residence in Mantown, Pa. Here it was that the man Bible in America was printed. The first almanac and paper published by the Brethren. Bro. Sower was probably the first among us to take an active part in a high school, and was the first to venture to print Sunday school lessons. One looks at the picture and cannot but feel that he knew more of the history of men who more than 100 years ago lived in an ancient-looking house.

SOME of our Brethren think that of our late Annual Meeting, concerning the missionaries to foreign countries, takes the these missionaries out of the hands of the General Missionary Board. The decision was made to make that impression. Iowa:

Will the District Meeting ask Annual Meeting Art. 10 of Minutes of 1892, and so change or sister be sent to foreign countries to do church work, without first obtaining a favor from the local district in which they live, as to then also obtain the consent of Standing Committee of Annual Meeting, and that no be allowed to go for the above purpose in the neighborhood without being so sent? Decided to be granted.

This means that those, selected for work in foreign countries, must have the endorsement of the congregation to hold their membership, the consent of the Standing Committee and the approval of the Annual Meeting, before being employed and sent upon their mission. This is understood by the General Missionary Board, and in harmony with this view to select four missionaries for work in the next Annual Meeting. These missionaries are selected with their fitness to fill the responsibility thoroughly discussed by the meeting Board. They will not recommend does not impress them as being the to send. Connected with the Board who are well posted on this subject about what is needed in these foreign readers need not be afraid to trust it yet it is altogether proper that the should first receive the approval of the Annual Meeting before entering upon it will surely be comforting to missionaries and feel that they have the Brethren's support, and are supported by their prayers, as well as by their means.



, but it is nevertheless the organization of the General Conference, years ago, it has as yet less than seventy years could not have been for the aid received

attempting to develop all the congregations, some of the old and in fact, this has all instances. We must to keep the well-being and growing congregation it is almost impossible to gain to their former position to neglect full of new ones. This substitution is receiving.

for 1894 contains a occupied by Bro. his residence in Germany that the first German printed, and also the published by the Brethren the first elder part in establishing the first one who school literature. As cannot help wishing history of the busy years ago occupied this

ank that the decision concerning mission- es the appointing of hands of the General Conference was not in- in. It reads as fol- Annual Meeting to reconsid- o change that no brother es to do missionary, or a favorable assent of the as to their qualifications, nding Committee and ap- no brother or sister be in the name of the Brethren decided that the request be

ected by the Board es, must first obtain regations where they onsent of the Stand- roval of the Annual oyed by the Board . This is the way it Missionary Commit- s view it is their aim r work in India, and xt Annual Meeting. ted with great care, sponsible position is e members of the mend any one who ng the proper person Board are brethren s subject, and know foreign fields. Our trust the Board, and hat those appointed roval of the Annual on their work. It missionaries to know Brotherhood back of y their counsel and means.

## HISTORY OF THE MORMONS.

Will you please give a short history of Latter Day Saints? I sometimes meet persons who uphold their doctrine, claiming that they adhere very closely to the teachings of the New Testament Scriptures. They also say that the Saints are strongly opposed to polygamy.

O. A. McGREW.

THE Mormons, or Latter Day Saints, are a denomination of quite recent origin, with Joseph Smith for their founder. The first church was organized in the town of Manchester, N. Y., April 30, 1830. Smith claimed that it was previously revealed to him that he should discover golden plates upon which were the records of the aboriginal inhabitants of this country, how that Christ, after his resurrection, appeared upon this continent and established his true religion, which, in course of time, became extinct, and that he, Smith, should restore again this religion. It is alleged that these plates were found, and that they contain what is now known as the "Book of Mormon." But there are good reasons for concluding that the Book is made up mainly from the contents of a novel, written by Solomon Spaulding, about the year 1812. Spaulding died in 1816, but his manuscript found its way to Sidney Rigdon, who worked in a printing-office where the manuscript was left for examination and publication. Rigdon and Joseph Smith were close friends, and it is thus easy to account for Smith's idea concerning his alleged revelation. When the Book of Mormon was published, it was at once recognized by those having seen Spaulding's novel as being the identical story, with a few ungrammatical interpolations, for Smith was no scholar.

The leaders of the new sect found it necessary to seek new quarters to avoid persecution. They settled at Kirtland, Ohio, then in Jackson County, Mo., in 1831, and finally at Nauvoo, Ill., near which place Smith was shot in 1844. At this time the denomination numbered over 15,000. On the death of Smith, Brigham Young was elected President, and under his leadership the Mormons established themselves at Salt Lake City, which has since been their headquarters. While they have some tenets in harmony with other denominations, they also believe in modern miracles, tongues, miraculous healing, and polygamy to its full extent. They do not now openly practice it for the reason that the law of the land positively forbids it. Believing as they do, that revelations are still received from heaven, enables them to accept and propagate at pleasure any and every doctrine that may be conceived by their leaders. In this way the doctrine of polygamy was suggested and established.

J. H. M.

## ANNUAL MEETING ADVICE.

FOR wise reasons our Brotherhood, assembled in Annual Conference, has seen proper to make two classes of decisions, one known as "The rule of all the churches," and the other "That given as advice." The decision on this subject was made in 1883, and reads as follows:

"All queries sent to Annual Meeting for decision, shall, in all cases, be decided according to the Scriptures, where there is any direct 'Thus saith the Lord,' applying to the question, and all questions to which there is no express Scripture applying, shall be decided according to the spirit and meaning of the Scriptures, and that decision shall be the rule of all the churches for such cases as the decisions cover, and all members who will hinder or oppose such decision shall be held as not hearing the church, and shall be dealt with accordingly. The decision shall not be so construed as to prevent the

Annual Meeting from giving advice when it deems it proper to do so, and that given as advice, shall be so entered upon the "Minutes."—Classified Minutes, Page 31, Art. 4.

Any one who willfully and knowingly disregards a decision, classed as "The rule of all the churches," falls into the judgment of the church, not for violating a decision of the Annual Meeting, but for violating what, in the judgment of the Annual Meeting, is contained in the "Direct thus saith the Lord," or "The spirit and meaning of the Scriptures." Persons who persist in walking contrary to this rule, in spite of the earnest entreaties and admonitions of the church, may be expelled on the ground of violating what the Brotherhood looks upon as fixed Gospel principles. On questions of this class no member has a right to oppose or hinder the work of the church. And when any one falls into the judgment of the church, for not respecting "The rule of all the churches," it should be clearly stated that he is not being tried for violating the rules of the Annual Meeting, but for violating what the church, in open Conference, after mature deliberation and thorough discussion, considers plainly taught in the Scriptures.

There is, however, another class of decisions, passed in the Annual Meeting, that she does not see proper to make "The rule of all the churches." These are entered upon the Minutes as "advice," and should be respected as such by those entrusted with the oversight of congregations. Questions sometimes come before the Meeting, on which the Gospel does not have sufficient bearing to justify a positive decision, and for that reason the Brethren find it necessary to occasionally go no farther than giving advice. This advice is for the benefit of those who are seeking advice from the Conference, and are willing to profit by it. And while all the members may wisely be admonished, and even urged, to heed this advice, nevertheless no one can legally be brought into the judgment of the church, and required to make a confession for refusing the proffered advice of the Conference. While churches may resort to expulsion with those who willfully ignore decisions that are to be a "Rule to all the churches," they cannot go that far with those who decline to accept that offered merely as advice. They may be kindly admonished and granted the privilege of making a voluntary confession for the sake of those whose feelings may be disturbed by their conduct, but cannot be put to a test which will, in any manner, endanger their membership or standing in the church.

On questions of this character our people must learn to bear with one another, and while they may not always see alike, they should respect each other's convictions, and continue to labor faithfully for the love, unity and purity of the church. Let us always remember that to err is human, but to forgive is divine!

On questions where the wisdom of our Brotherhood has ventured to give advice only, it is dangerous for individuals, or even churches, to go still further and attempt to make such matters a test of fellowship. It is better for members to bear with one another until the Conference obtains more light on the subject. And on the other hand, we urge our people not to knowingly disrespect the advice of Annual Conference, especially in localities, and under circumstances where it will wound the feelings of their brethren and sisters.

J. H. M.

## WHAT HAS BEEN DONE.

An occasional would-be reformer would like to make it appear that the church is greatly in need of a reformation, and that he is the one to bring about the needed change. We have been watching some of these indications for years, and now feel confident that the church does not stand in need of a reformation, but she is all the while in need of a higher development in Christ Jesus. The church has now and then been troubled with those whose plea was reformation, but whose real aim was to switch off the church from the old Gospel track, and run it on line with the popular religion of the day. While the church, at times, has been shocked by these unwise attempts, still she has kept right along on the old Gospel line, and is still pursuing the course marked out by our ancient Brethren in Germany, who set on foot a radical reformation that was not only a necessity at that time, but has proven a blessing. For a number of years the church has been blessed with a class of brethren whose aim was to develop and bring out the powers of the church, and lead her to a higher plane of proficiency and usefulness. The rapid stride the church has made in this direction, during the last dozen years, demonstrates the wisdom of their course. There is, perhaps, not an instance on record, in America, where a church has made such a record in growth in the proper direction. Let us place these means of usefulness in line, one after the other, for our readers to look at:

1. Sunday schools.
2. Series of Meetings.
3. Schools and Colleges.
4. Bible School Departments.
5. Sunday-school Helps.
6. Ministerial Meetings.
7. District Mission Boards and Plans.
8. General Home Missionary Department.
9. Danish Missionary Department.
10. India Missionary Department.
11. Book and Tract Work.
12. The Brethren's Publishing Concern.
13. Old People's Home.
14. Orphans' Homes.
15. Regular Prayer and Social Meetings.
16. Children's City Mission Schools.
17. City Missions, where the Minister is fully Sustained in his Work.

Can any one take a good look at this list and then say that our Brotherhood has not made a commendable growth? This has not been brought about by working for reformation, but by an earnest and united effort to raise our standard of usefulness, and develop a greater degree of zeal and spirituality. With these facts before us, we can well say that the church is not in need of special reformers, but we are most assuredly in need of an army of earnest workers, who are in line and sympathy with the church and her various departments of usefulness, and are willing to help keep her on the old Gospel line. If reformation is needed at all, it is to assist in getting some of the world out of the church. In spite of the rapid strides made in the way of increasing our facilities for good, Satan, too, has made some far-reaching advances, and we must labor with more earnestness, lest he deceive us as he did our first parents in the garden, but so far as growth is concerned, we are on the right line, and it becomes us to even double our diligence in the good work.

J. H. M.



## THE FOUR BAPTISMS.

IN GOSPEL MESSENGER No. 30, page 473, there is an article by J. H. Moore, entitled, "Four Baptisms," which contains some thoughts which I can not easily receive.

1. THE BAPTISM OF SUFFERING.—In his remarks on Mark 10: 38 he says: "Here Christ makes distinct reference to his suffering, from the time he entered the Garden, just before the betrayal, until he expired on the cross."

I think Christ is referring to his death and resurrection, as much as to his suffering. He may have been overwhelmed in suffering, plunged into grief and buried beneath a burden of sorrow, but all this did not hide him from human reach in the sense that he was hid when he plunged into the "valley and shadow of death." Death is a covering, *Psa. 44: 19*, a hiding, and therefore we are buried with him by baptism into death. Christian baptism must be "in the likeness of Christ's death." *Rom. 6: 5*. Therefore Christ's death is the proper example for Christian baptism. When we speak of Christ's suffering, it is more proper to speak of it as a cup of suffering than to call it a baptism of suffering. He had a baptism to be baptized with, and that was the greatest of all baptisms. Our baptism ought to be a faithful representation of that baptism. I believe that Christ's own baptism which he received of John in Jordan was a representation or type of that great baptism.

2. THE BAPTISM OF FIRE.—*Matt. 3: 11, 12*. The brother speaks of the baptism of the Holy Ghost and with fire as being two separate baptisms, independent of each other. The word "with" before "fire" in the end of the eleventh verse is in italics, hence was inserted by the translators. If we leave out that word, we read it thus: "He shall baptize you with the Holy Ghost and fire." From this it appears that the Holy Ghost and fire are united in one baptism. In *Acts 2: 3* we read: "And there appeared unto them cloven tongues like as of fire and it sat upon each of them." This, on the day of Pentecost, in connection with the Holy Ghost poured out until it filled all the house where they were sitting, is a clear fulfillment of the promise given by John the Baptist. John says, "I indeed baptize you with water . . . He shall baptize you with the Holy Ghost and fire." It can not be that those persons whom John baptized with water, and Jesus baptized with the Holy Ghost, will, in the end of the world, be cast into hell fire.

John's baptism was not of himself; it was from heaven. He was only an instrument in the hands of the Spirit, doing what the Spirit directed him to do. Therefore the work which he did was the Spirit's work, hence his baptism was of the water and of the Spirit; yet it was only one baptism. If to be born of the water and the Spirit is only one birth, we may safely say that the baptism with the Holy Ghost and fire is only one baptism.

The brother also mentions a third baptism, of the Holy Ghost, and a fourth, of the water.

He says the baptism of the Holy Ghost is called the baptism of the Spirit. I think it is not so called by inspired writers. The Spirit and the water agree in one, *1 John 5: 7*, but the baptism of the Holy Ghost was promised in connection with fire. It was also limited to "not many days hence," and was fulfilled on the day of Pentecost. The baptism of water and of the Spirit was to be preached and administered to all nations even unto the end of the world. When a brother goes to the water to baptize, he prays for the Holy Spirit to guide him and take charge of the work. He wants the Spirit to do the work

through him. Then, when the work is done, he will say that he was only an instrument in the hands of the Spirit, and the work was not of himself. When the subject is thus baptized, in harmony with the Gospel, he can realize that he is born of water and of the Spirit by the Word of God, which liveth and abideth forever. Do not understand that man can baptize with the Spirit, but that the Spirit can baptize by means of the man.

I do not understand that there are two separate and independent baptisms to be administered, one of the water, and the other of the Spirit, so that a man may be baptized of one and not of the other, or part born and part unborn.

There is one baptism, and all the outpourings and gifts and comfortings of the Spirit, after that, are not called baptisms. The baptism with the Holy Ghost and with fire was not a baptism of individual persons. It was rather a baptism of a body of separate people at the beginning of their service of God under the Gospel, very like the Israelites were baptized in the cloud and in the sea, as a body, at the beginning of their service under the Law. A repetition of such baptisms cannot be looked for without looking for a new church.

R. R. GOSBORN.

Woodside, Ind

## REMARKS.

We hope our brother will pardon us for following his article with some remarks. We shall refer to a few of his points only.

1. The simple fact that Jesus asked the two disciples, whether they could drink of the cup that he should drink, and be baptized with the baptism set apart for him, shows that something outside of the usual line was contemplated. Death was not outside of the usual line of human suffering, but what he endured from the garden to the cross was. Hence the propriety of calling this suffering the baptism of suffering.

2. It should be observed that the term fire is never applied to the baptism spoken of on the day of Pentecost. In speaking of this baptism, shortly before his ascension Jesus says: "For John truly baptized you with water; but ye shall be baptized with the Holy Ghost not many days hence." *Acts 1: 5*. Not one word is here said about being baptized with fire. Years after, in speaking of the same circumstance Peter says: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." *Acts 11: 15*.

No mention is here made of fire baptism. We do not consider the cloven tongues a baptism in any sense. A correct analysis of *Acts 2: 2-4* will show that it was the sound that "filled all the house where they were sitting," but the Holy Ghost filled the saints. Holy Ghost baptism is for the soul. It is not claimed that those whom John baptized with water, and Jesus afterwards baptized with the Holy Ghost, will in the end of the world be baptized with fire. Fire baptism is for the wicked,—those who die in their sins. This is clearly indicated in the verse following what John says of the baptism. He says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." *Matt 3: 12*. Those baptized with water and the Holy Ghost, who remain faithful until death, are the wheat. Those who rejected the baptism of John, and consequently received not the baptism of the Spirit, but die in their sins, are the chaff, to be burned with unquenchable fire.

The baptism with water, and the baptism with the Holy Ghost are most assuredly separate or

two distinct acts, and one may receive with the latter. All the apostles were baptized with water in the time of John, still were baptized with the Holy Ghost at Pentecost. Judas, though baptized, never received the Holy Ghost. At Samaria Philip baptized both men with water, but the baptism with the Spirit was delayed until some of the apostles from Jerusalem and laid their hands on the newly-baptized converts. Other facts given, but these unmistakably show a clear distinction between the baptism with water, and that with the Holy Ghost.

Man may baptize with water, as he cannot baptize with the Holy Ghost. Complete water and Holy Ghost baptisms are two administrations; one for the outward and the other for the inward, one for the body and the other for the soul. To whom Jesus delegated the power to administer the baptism with water, he never delegated to any other authority to baptize with the Holy Ghost. This is a reason for this. Man cannot see into the heart. He can judge only of the outward, and may sometimes be led to administer when the heart of the applicant is not right. Philip made a mistake at Samaria, and baptized Simon, who was afterwards called Peter, still "in the gall of bitterness, and in the bond of iniquity" (*Acts 8: 23*), and consequently he could not receive the baptism of the Holy Ghost. The Lord, who knows the hearts of men, is deemed it wise and proper to retain the power to administer baptism with the Holy Spirit. Those who will read the line will find much wisdom displayed in the human and divine parts of the scheme.

Other points are named that were not pleased to notice, but when a member of the church differs with us, and presents his views, it is our duty to consider the Christian spirit, as is done in this issue. We believe in letting our readers have a fair consideration of the views presented, and we hope that which seems to accord best with the

## Literary and Miscellaneous.

THE MESSENGER free from now to the end of the year to all new subscribers.

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J. H. M.

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When you renew your subscription for the *Messenger*, do not fail to order the *Young Disciple* for your children. Both papers will be sent from now to the end of 1894 for \$2.

We will gladly send sample copies of either the *Messenger* or the *Young Disciple* to any one who would like to examine them with a view of subscribing. Our agents may do well to have samples sent to those who may likely be induced to become subscribers, and then call on them.

"Sacred Geography and Antiquities," in large atlas form, is the best work in Bible Geography known to us. No Bible student should be without it. It should also be in the hands of every Sunday-school teacher in the Brotherhood. We now send it by mail at the low price of \$2. Send for it without fail.

Every reader of the *Messenger* may become a missionary the coming year if he feels so disposed. It may be done in this manner. Send us one dollar and have the paper sent one year to some one not a member. That will be equal to fifty sermons for one year—sermons that go to the houses where the people live. Try this. We would not mind seeing ten thousand members try this method of missionary work. This offer is for those only who desire to donate the paper to some one not a member.

"Europe and Bible Lands." Not all can go to foreign lands and see for themselves the many interesting sights presented to the observant traveler. Many have neither time nor means to spend in that direction, and yet they would like to know something about the world at large. To such we recommend "Europe and Bible Lands." With those who are interested in Bible study this work will always remain a favorite. Those who have read the ordinary book of travel will be surprised to find "Europe and Bible Lands" of thrilling interest for both old and young. Those who have not yet secured a copy of the work should embrace this opportunity of securing it. Price, in fine cloth binding, only \$1.50 per copy, post-paid.

"Sunday-school Commentary for 1894." The Christian Publishing Company, St. Louis, Mo., has placed on our desk a copy of B. W. Johnson's International Lesson Commentary for 1894. The work is neatly printed, well bound in cloth, and contains 430 pages packed full of information that will prove valuable to any Sunday-school teacher or Bible student.

We regard Mr. Johnson's Commentaries on the lessons as the best that are published, and being so much in harmony with the views generally held by our Brethren, we keep the work for sale for the accommodation of those who desire a work of the kind. It would be well if young ministers would procure the book year after year, study it carefully in connection with the *Brethren's Quarterly*, and then keep it for future reference. In this way they will soon have a little library of excellent commentaries, extending over the whole range of the Old and New Testament Scriptures. The book will be sent post-paid on receipt of \$1. Send your orders to the *Messenger* office. Order early and be ready for the work when the year begins.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

**Wacanda Church, Mo.**—This church met in council Saturday, Oct. 7, with very good attendance. Bro. O. H. Brown, of Holt Co., was present, and is now holding a series of meetings at this place. He will probably preach for us until our Communion, Oct. 19, a report of which will appear later.—*J. H. Shirkey, Oct. 9.*

**Ministerial Meeting Notice.**—As the Ministerial Meeting of Northern Illinois will be held with the Brethren of the Pine Creek church, the following arrangements have been made: (1) The meeting will be held in the Brethren's meeting-house in the town of Polo. (2) A committee of arrangements has been appointed to prepare to serve with meals those who come, where they may all be together during meals. (3) No arrangements will be made to take care of, or feed teams; but there are three large feed sheds in Polo, which will be ample for all who come.—*John Heckman, Pine Creek, Ill., Oct. 5.*

**Greenwood, Nebr.**—We, the Weeping Water church, are in the midst of a glorious revival meeting. Six have been baptized and there are nine more applicants. Bro. Jacob Witmore, of Centre View, Mo., is doing the preaching.—*Moses Keefer, Oct. 9.*

**Manmee Church, Ohio.**—The Manmee church, of Defiance County, Ohio, met in council Oct. 7. All business was disposed of in a satisfactory manner. The church decided to hold their Communion meeting Oct. 25, commencing at 10:30 A. M.—*David Shong, Sherwood, Ohio.*

**Dunlap, Kans.**—The members of the Cottonwood church feel greatly revived. We held our Communion meeting for the first time in our new tent. Thirty-six brethren and sisters surrounded the table of the Lord. Bro. John Clark was elected to the deacon's office. May God bless him in all his efforts! Bro. J. D. Trostle remained with us over Wednesday night, preaching in all four sermons with the greatest interest. He closed his meetings too soon.—*Addie Burnett, Oct. 5.*

**Harbor Springs, Mich.**—The Brethren of the Little Traverse church held their love-feast Sept. 2. We had a good meeting and good attention was manifest from the outsiders, which is very commendable. The meeting was fairly well attended, there being several members present from adjoining churches. Ministering Brethren present from a distance were elders Isaac Rairigh, of Ionia County, Mich., and H. W. Kreighbaum, of South Bend, Ind. Eld. Kreighbaum officiated at the feast. The brethren did well in holding forth the ever blessed Gospel.—*L. B. Wilcox, Oct. 9.*

**Panther Creek, Ill.**—On Saturday, Oct. 7, the church met in council, to hear the report of the annual visit, which found the members generally in love and union. On the evening of Sept. 22 we commenced a meeting about twelve miles south-west of here, in the outskirts of this church. Here we had five meetings and baptized one young brother whose wife has been a faithful sister from the days of her youth. Oct. 1 there were two more baptized, after meeting here at the church. Two young sisters made the good choice. May they be faithful until death, that they may enjoy a crown of life! Yesterday, after meeting at the church, we again went to the water, where we baptized an aged brother, who had been putting it off for years. He can now rejoice in Christ, the Savior. May the Lord bless him, that his last days may be his best days!—*Jas. R. Gish, Roanoke, Ill., Oct. 9.*

**Progress, Colo.**—Bro. D. M. Mohler, of Warrensburg, Mo., and Bro. Z. Henrieks, of Conductor, Kans., came to this place Sept. 20 and commenced a series of meetings on the evening of the 21st. Our council-meeting was Sept. 25. All passed off pleasantly. We decided to have a love-feast on Thursday evening, but on account of incessant rain it was postponed until Friday evening, Sept. 29. We expected some members from abroad, but on account of the rain they did not get here. Seven brethren and five sisters surrounded the Lord's table. We are very glad to report four additions to the church by baptism during the meeting, which is quite an addition to our small number. The outlook for church work here is more encouraging, we think, than ever before. Bro. Henrieks has a monthly appointment here. The meetings closed on Sunday morning. There was to have been meeting Sunday night but rain prevented. On Monday, after administering baptism to two applicants, the Brethren left for Border, Kans.—*Mina Walker, Oct. 3.*

**Pine Creek, Ill.**—Bro. I. J. Rosenberger is in the midst of an interesting series of meetings, which will continue for some days yet. The interest is increasing. One applicant at present.—*John Heckman, Oct. 5.*

**Conestoga Church, Pa.**—On Saturday, Sept. 30, our members met in quarterly council. The little business before the meeting was disposed of in a Christian-like spirit, with our own elder, Bro. John Grabill, as foreman. We note this fact with pleasure, feeling that a long-felt want has at last been supplied, our church having been without a presiding elder for quite a while. Not that we do not feel very grateful to adjoining elders who have so kindly lent us their assistance and supervision for perhaps six years, but we think it is the same in the church as in a family,—if there is no father or mother at home to guard and direct, the children will naturally become a little wayward. A love-feast was appointed Nov. 16 and 17, at the Spring Grove church. This church, 40 x 50 feet was built during the summer, with basement for love-feast and funeral purposes. It is situated in the eastern end of our district. A series of meetings will be opened on the evening of Oct. 7, at the Voganville church, when we expect Bro. J. M. Mohler to labor with us.—*Lizzie Myer, Oct. 5.*

**St. Joseph, Mo.**—Eld. E. H. Brown, of Mound City, preached for us Friday night, Sept. 29. A council-meeting was held the same night. We held our love-feast on Saturday, Sept. 30, at which Eld. C. H. Brown, and brethren P. R. Oaks, and — Hildebrand were present. Eld. Jacob B. Shirk, of Ramona, Kans., arrived at the close of the service. He preached a good sermon the Sunday following. Bro. Brown held meetings all week until Friday, Oct. 6. During the meetings one dear soul came out on the side of the Lord. About forty members surrounded the Lord's Table, about twenty of whom were from a distance. There was a large congregation to witness the solemn ordinance, as laid down by our Savior, and a great number want to know more about us, and our practicing the "Thus saith the Lord." We have the use of a meeting-house now, and invite all of the Brethren that so desire, to come and hold meetings for us. Please let us know by card, or otherwise, and the place of meeting will be ready. Who knows what good may be done? We, as babes in Christ, desire spiritual food. Will not some, who can, feed us?—*G. H. Lutz, Oct. 8.*

**Loraine, Ill.**—In reply to many who enquire concerning my long silence in the *GOSPEL MESSENGER*, I will say, that there is wisdom in giving place to the more worthy. Some work at home has also engaged my time. I have my arrangements completed, however, so that my family can be comfortably cared for through the winter, and am now ready to enter upon the field of missionary or evangelistic work wherever I may be needed. I, like Peter and John, have neither silver nor gold, but the time which the Lord may yet give me I desire to devote to the good of the church and the saving of souls. All who may desire my services during the coming winter and spring, should address me at Loraine, Ill. I was permitted to assist the members of the Hadley Creek church at their feast on the evening of Sept. 30. These brethren and sisters are few in number, but exemplary members and need ministerial help. Any one who can visit and labor for them will be kindly received by them, and may address sister Susan Mickey, Barry, Pike Co., Ill. She is Secretary of the church. We are now having a series of meetings at this place, conducted by the home ministers.—*H. W. Strickler, Oct. 8.*



I MET with the Brethren Green, Ind., Sept. 18, and had with good attendance, communion. Two made the good confession. In the night we were awakened by a messenger, requesting to baptize a young man. This was done next day. Satisfaction of the sick and his friends.

After enjoying a large, warm, and comfortable winter season on our way home, we



October 24, 1893.

Daniel Walker commenced singing, 23, and continued until a number of soul-cheering hymns resulted three united love-feasts. Our love-feast was well filled and good. *Minnie S. Brandt, Oct. 11.* Our love-feast Sept. 30, attended, on account of diptheria. Fourteen persons, so far as low in this neighborhood, joyfully at our feast. It was Eld. Wm. Neff officiated. He had an able sermon from unto God," by Wm. Neff.

er Creek church has been the last two weeks. For the Lord's side and was baptism. We hope the newness of life. Our service on Sunday Oct. 10th us. Hope we can save sin and turning t. 10.

Brethren of the Lincolnton Advent Home, summer, and have been a month. Bro. George W. Va., came there Sept. of meetings, which he also held two meetings same congregation. The church.—*Barbara E. Rolfe*

church just closed a series of meetings, conducted by Bro. Gordo, Ill. He began on Oct. 10 and continued until Oct. 15. He did not shun to use power to the edification of the church and the results were gratifying and two were baptized and two were most persuaded.—*D. Burdette*

Our love-feast is in the past was not as large as ordinary. All that were present. Four ministering brethren from other churches, and all of them. One was baptized that day. Our church meeting was a love-feast. Most of the business was transacted. One dear soul was saved that day.—*Florida J. Ely*

## PONDENCE.

and send it into the churches."

for this Department. If you have letters, so that others may rejoice with you, to that effect. Be brief. None of the Land Advertisements are accepted. We have an advertising page, and, if you

New Paris, Ind.

thren of Camp Creek, Eng. and had meetings one week, considering the busy season, good confession and we might we were aroused from slumber, requesting us to go and bring man, sick of typhoid fever, next day, much to the satisfaction of his friends.

large, well-attended Communion, we met with the Brethren

church, where two more were baptized and where we had a pleasant feast together. The Lord willing I will be with the Brethren of the Lower Fall Creek church, Anderson, Ind., Oct. 13, to enjoy a love-feast and try to preach two weeks.

While at our late Annual Meeting I saw the great convenience of natural gas. Wife and I would be willing to sacrifice our home and church associations to try at least one winter in the gas district,—somewhere among God's faithful children, where our labors might be of some value. Railroad crossings on Big Four, north and south, preferred. Brethren living in the different gas fields who are interested in this kind of missionary work may address me at Anderson, Ind.

DANIEL SHIVELY.

Oct. 3.

### District Meeting of Northern Indiana.

THE District Meeting of Northern Indiana, held with the Rock Run church Oct. 5, was very largely attended and a general feeling of good will was manifested all along the line. The business of the meeting was disposed of without a jar, and a deep interest was shown in the entire work. There is a social feature now connected with our annual District Councils that tends to promote brotherly love and attach us to each other more closely than could well be done in any other way. The church where the meeting was held did nobly in supplying all the wants of the large assembly, and they deserve praise for the kindness bestowed upon us.

No queries were sent to Annual Meeting. We think this favorable. Certainly the time is at hand when all local questions ought to be decided at home, and when we should allow Annual Meeting to devote her time to subjects of greater importance than to queries already covered by decisions of Annual Meeting. The writer was chosen to represent the District on the Standing Committee, Bro. Lemuel Hillery, alternate. I think the meeting was a blessing to the brethren and sisters of Northern Indiana, and will long be remembered by all present. May the Lord stimulate us for the conflict, that we may enter our several fields of labor refreshed and invigorated for the work!

A. H. PUTERBAUGH.

### Notes by the Way.

I WENT to the Deep River church, Iowa, Sept. 16, and began meetings the same evening with fair attendance and good interest from the beginning. I continued till Oct. 6. Sept. 28, the District Meeting of Middle Iowa was held at that place. The churches of the District were well represented, and considerable business was transacted. All business passed off very pleasantly. Eld. John Zuck, of Clarence, Iowa, will represent the District at Annual Meeting of 1894.

The next day, Sept. 29, was the time appointed for Communion meeting. Though it rained all day, yet we had a very enjoyable meeting. Bro. Dessensberg, of Ashland, Ohio, was present and delivered an able discourse at 11 A. M. In the afternoon, before examination services, they, according to the counsel of the elders of the District, proceeded to take the voice of the church, relative to an ordination. Eld. H. R. Taylor was ordained to the eldership. Elders John Zuck and Snider officiated. This church never had a resident elder till now. May his labors be crowned and the cause prosper! The feast which followed, with about seventy-five communicants, was very enjoyable. Many were the tears shed during the services.

From the time of the love-feast our series of meetings continued with much interest until Oct.

6, when we closed with eight accessions by baptism. The church seemed to be much built up. During these baptismal scenes I saw more tears shed, both by the lookers on and those baptized, than at any place where I have labored. May God add his blessing to the work! I arrived home in safety Oct. 7. Bro. Daniel Wysong, of Indiana, is now with us, at the Maconpin Creek church, Montgomery Co., Ill., holding forth the Word of Life. He began on Sunday, Oct. 8.

My next place of labor will be Hudson, Ill., where I expect to commence meetings Oct. 29. May we have the prayers of all God's people, is our desire! Praise the Lord!

MICHAEL FLORY.

Girard, Ill., Oct. 10.

### From Rock Run, Ind.

On the evening of Aug. 3 Bro. Amsey Puterbaugh gave us a practical sermon on "The Higher Christian Life" to the edification of all. Although in failing health, he wielded the Sword of the Spirit with power. Aug. 4 was the Ministerial Meeting of Northern Indiana, when the following subjects were discussed:

1. "A Thoroughly Consecrated Life in both Ministry and Laity."—L. Hillery and I. L. Berkey.
2. "Education in the Doctrine and Work of the Church."—D. Wysong, J. Metz'er.
3. "What and How to Read."—Wm. Neff and J. H. Miller.

In the evening Bro. J. C. Murray was given Jeremiah Gump's subject (he not being present), "Bible Faith and Hope," which was well handled.

Aug. 5 was the appointed time for the District Meeting of Northern Indiana. All queries passed the Meeting, not one being sent to Annual Meeting. There was one request for a Bible Term which passed, and a committee was appointed to locate a place. This is a step in the right direction. On the evening of Aug. 5 Bro. Wm. Dester gave us one of his plain talks on "Will a Man Rob God?" This certainly caused some resolutions to be made. Our meeting was blessed with fine weather and a large crowd, there being an attendance of about 600 on the first day, and 900 the second day. The meeting will not soon be forgotten by the attendants.

Aug. 10 Bro. I. L. Berkey and B. F. Statzman were called to see one that long stood outside of the fold. After an interview on Bible subjects, he desired to be received at once. May God help him to prove faithful! R. W. DAVENPORT.

### From Rogue River, Oregon.

THE District Meeting of Oregon, Washington and Idaho was held in the Rogue River church Sept. 8 and 9. Although the weather was rainy, the attendance and interest were good. Two days previous to District Meeting, Sept. 6, the brethren of the Rogue River congregation met in quarterly council. All the business was disposed of in a Christian-like manner. The church at this place seems to be in a healthy condition. Sept. 7 was our Ministerial Meeting. Although this meeting was new to some present, yet there was a deep interest manifested by the congregation that seemed greatly to inspire the speakers. The meeting was to the joy and edification of all present.

Sept. 8 the work of the District Meeting was commenced. All felt that their own individual responsibility towards God was great, and that the spirit of the Lord was in our midst. All was done to the honor and glory of God.

District Meeting closed Sept. 9 in time for love-feast services the same evening. The attendance and attention of the audience was good.

Sunday, Sept. 10, at 10 o'clock a children's meeting proved to be another season of spiritual refreshment. Regular services followed the children's meeting.

In the afternoon a meeting was held and a choice for a minister was taken. The burden fell upon our beloved brother, Charles Nininger. The brethren and sisters should give him their prayers. We had regular services again in the evening, this being the last meeting on the present occasion.

GEO. C. CARL.

### From Connersville, Ind.

I COMMENCED a series of meetings in the Oakley congregation, Macon Co., Ill., on the evening of Sept. 8 and continued until the evening of the 24th. A Communion meeting was held on the 16th, which was a feast to the soul. A goodly number of members surrounded the Lord's table, and there was excellent order. Sept. 24 we had the pleasure of baptizing two souls. May they be bright lights in the church! Bro. M. J. McClure has charge of this church.

On my return home I found all well. Considerable excitement prevailed in and around the City of Muncie on account of the smallpox epidemic. Our love-feast, which was to be Oct. 6, was recalled; meetings and public gatherings of all kinds were ordered stopped. It is thought now that the disease is under control. Schools in the country have begun, and we are having meetings again. Our Communion has been appointed for Nov. 3, at 10:30 A. M. Bro. G. W. Studebaker, of Fredonia, Wilson Co., Kans., is expected to be with us. Our Sunday school closed Oct. 8 with a splendid interest. General average during the term, 122. One hundred of the Young Disciples were distributed each Sunday. The mission cause was remembered by the school with a liberal donation.

At present I am with the Brethren in Fayette County, Ind., near Connersville. I began meetings yesterday evening and expect to remain here until after the feast, Oct. 19. I will go from here to the Clear Creek church, Huntington Co., Ind. May the Lord bless his people everywhere, and may the cause prosper!

I take this opportunity to inform those, requesting my services, that my time is all engaged for the fall and winter. "The harvest is great but the laborers are few." Oh that we had more laborers in the Lord's vineyard! Brethren, are we doing our duty? Can we say, "To her (the church) my cares and toils are given?"

GEO. L. STUDEBAKER.

### Shideler, Ind., Oct. 11.

### Report of Bible School.

THE following is a report of Girls' and Boys' Bible School, Baltimore, Md., for quarter ending Sept. 30, 1893:

#### RECEIPTS.

David Stone, \$1.00; harvest meeting, Woodbury church, and Clover Creek, Pa., through Simon Snyder, \$12.28; sister Maggie A. Dickey, Alvada, Ohio, \$1.00; the members at Waynesborough, Pa., through Jacob F. Oller, \$9.00; Chas. C. Ellis, Baltimore, Md., \$5.00; total, \$28.28.

#### EXPENDITURES.

Rent for July, August and September, \$21.00; taking school to preaching, \$1.05; labor, 25 cents; book, 50 cents; total, \$22.80. Balance in hand, \$5.48.

JAMES T. QUINLAN, Supt.

1315 Light St., Baltimore, Md.



## Report of a Ministerial Meeting.

THE Ministerial Meeting of Northern Indiana was held with the Rock Run congregation Oct. 4. A very large number of brethren, sisters and friends met at the hour appointed and were directed in the devotional exercises by Bro. Lemuel Hillery. The meeting then organized by electing Lemuel Hillery, Moderator, and A. H. Puterbaugh, Clerk. The discussion of the several subjects was interesting and instructive, showing a careful preparation on the part of the speakers for the work. An advancement in the line of work in our ministerial meetings is plainly perceptible and will evidently make lasting impressions upon us all for good. The minister who does not attend these meetings will miss a treat, which he cannot well afford to lose. The entire work of the meeting was highly satisfactory. So far as we were able to judge, a very happy spirit characterized the entire day's work. May God put upon the work his seal of approbation and let it sink deeply in all our hearts!

A. H. PUTERBAUGH.

## From the Pleasant Valley Church, Darke Co, Ohio.

ONE-THIRD of our members are from ten to twenty-four years of age, and a more zealous and loving group of children in Christ Jesus is hard to find. Our Sabbath school has always been encouraging, but never so much so as this summer, with larger attendance and a greater interest in searching the Word. We use the Testament for our text-book and the "Brethren's Hymnal" for our song book. We have teachers' meetings to prepare the teachers to come before their classes, with their lessons properly prepared. We had a refreshing season at our harvest meeting. Eld. D. D. Wine was with us and preached on Saturday at 2 o'clock; also in the evening. On Sunday was the day for our children's meeting at the Jordan house, and a glorious meeting it was. Brethren John Christian, D. D. Wine and H. C. Longanecker gave talks to the children. I am, at this writing, in the Woodland church, Ill. One year ago I assisted the church in some meetings. We find the young soldiers, that enlisted then, zealous. We have no greater joy than when our children are walking in the Truth.

SILAS GILBERT.

Oct. 2.

## From Genda Springs, Kans.

ON the morning of Sept. 30 several of us took the train for La Porte, to attend the feast. At Winfield we missed connection, as there had been a change in the time of trains. Finding we could not get through in time for the feast, we so telegraphed the brethren and soon received the reply that the feast would be deferred till the next night, that being Sunday evening. We reached the place late at night, and were met and kindly cared for. The next morning we were taken to Bro. John Shul's, the place of meeting, where we found a goodly number of members assembled, among them Eld. G. W. Studebaker, of Fredonia, and Bro. Jeremiah Murray and wife, of Rose Valley. We had a good meeting. On Sunday evening was the feast, which was a very enjoyable one. At the close of the services one expressed a desire to unite with the church. Baptism will be attended to in the near future. The next morning we started for home but reached the depot too late for the train. We then returned and had meeting at 2 P. M. and another at night. We surely had good meetings. We made another start for home the next morning, where we arrived at 3 P. M. Of late we have been having some good rains.

WM. B. SELL.

## From the Pine Church, W. Va.

OUR Communion meeting was held Sept. 23, beginning at four P. M. More members communed than ever before. There was good attention and good order on the part of spectators. Bro. Isaac Abernathy, of Maryland, was with us. On Sunday morning, Sept. 24, he preached to a crowded house. We had children's meeting in the afternoon. Over one hundred children were present, besides many others,—more than could get in the house. Bro. Abernathy talked to the children for a short time, after which Bro. D. B. Arnold gave them a short talk. Bro. Abernathy, having promised to stay with us a while, the meetings were continued each evening until Oct. 2. We had song service every evening half an hour before preaching.

Thirteen souls united with the church during the week's meeting. Seven were received by baptism, and six returned that had wandered away. Many more are counting the cost. The crowd increased all the time till the house would hardly hold the people. The church here is much strengthened, and alive to the cause of the Master. Under Bro. Abernathy's powerful preaching we felt that we were sitting in heavenly places.

SARAH O. LEATHERMAN.

## Matrimonial.

"What therefore God hath joined together, let not man put asunder."

McMURRY—HERTZLER.—By the undersigned, at his residence near Newton, Kans., Oct. 5, 1893, Mr. Guy McMurry and sister Rhoda Hertzler, both of Booth, Reno Co., Kans. A. L. SNOBERGER.

DICKSON—MASTERSON.—At the residence of the bride's parents, in Arkansas City, Kans., Sept. 28, 1893, by the undersigned, Mr. George H. Dickson and Miss Fannie M. Masterson, both of Arkansas City. WM. E. SELL.

ROCKWELL—GROVES.—At the residence of the undersigned, near Union Mills, Iowa, Oct. 1, 1893, Mr. W. L. Rockwell and Miss Della Groves, both of Mahaska County, Iowa. S. P. MILLER.

HAWVER—CROSS.—At the residence of the bride's parents, near Nickerson, Kans., Oct. 1, 1893, by Bro. A. F. Miller, of Booth, Kans., Mr. George Hawver and sister Gertie Cross, both of Reno County, Kans. JOS. G. CALVERT.

BERGY—CROUTHAMEL.—At the residence of the bride's parents, at Line Lexington, Bucks Co., Pa., Sept. 26, 1893, by Eld. F. P. Cassel, Wilson Bergy and Orpha May Crouthamel, daughter of brother and sister Hillery Crouthamel. HENRY T. HORNE.

GARST—MILLER.—By the undersigned, at his residence, in the bounds of the Appanoose congregation, Oct. 4, 1893, Bro. Hiram S. Garst and Barbara Ella Miller, both of Appanoose, Kans. JOHN SHERRY.

GENTRY—KELLER.—At the home of the bride's parents, in the Wacanda church, Ray Co., Mo., Sept. 21, 1893, by Bro. S. B. Shirk, Mr. Robert Gentry and sister Gertrude Keller. J. H. SHIRKY.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

SCHLICHTER.—In the Hatfield congregation, sister Caroline Schlichter, aged 63 years and 11 days. Occasion improved by Eld. F. P. Cassel, from Ps. 126.

HENRY HORNE.

SHERMAN.—In the Pipe Creek church, Carroll Co., Md., Sept. 29, 1893, Sarah Blanche Sherman, aged 10 years, 5 months and 11 days. She met her sad death by being placed on a horse, to ride to the barn. The horse became frightened, causing the little one to fall off and catch her foot in the harness. Thus she was dragged to death. Funeral occasion improved by the writer from Rom. 14: 7. May the Lord comfort the afflicted ones!

E. W. STONER.

YATES.—In the Macoupin Creek church, Ill., Sept. 3, 1893, Ernest Charles, infant son of Mr. and Mrs. Yates, aged 5 months and 3 days. Funeral and interment at church, conducted by the writer from Matt. 18: 3, assisted by James Buckley. MICHAEL FLORY.

WARNER.—In the Salem church, Ohio, of typhoid fever, Bro. Clinton Warner, 11 months and 26 days. Deceased was when he thought that his time on earth felt that "not all was well with him," and to the church for admittance, and was before his death. His father, Lewis Warner, his long home about twenty years. Her funeral at our central house, conducted by man, Kinsey and Brandon from Isa. 38: 1 in order," etc. JES.

CLICK.—In the Donnels Creek church, 1893, Bro. John S. Click, aged 62 years. Click had suffered much for several years by the writer, assisted by Bro. Bennett.

HALBOATH.—In Bloom Centre, sister Halboath, wife of A. J. Halboath, 11 months and 28 days. Sister Halboath emigrated to this country at an early death by the explosion of a gasoline stove conducted by Bro. Abednego Miller.

SHROYER.—In the bounds of the Shelby Co., Ohio, Aug. 18, 1893, Bro. J. 59 years, 11 months and 9 days. Funeral by Bro. Abednego Miller.

COOVER.—Near Lewistown, La. Merrel Coover, daughter of Mr. and Mrs. Coover, aged 11 months and 3 days. Funeral by Bro. Abednego Miller.

SHULTZ.—Sept. 19, 1893, Martha Noah Shultz, aged 33 years, 10 months services by Bro. Wm. Beam, assisted by Miller.

DEVILBISS.—Near Yale, Iowa, in River church, Aug. 27, 1893, Moses and sister Rachel Devilbiss, aged 12 years. Funeral discourse by Bro. Moses was a grandson of sister Ara Devilbiss, caused just a week before by being thro

TROXEL.—In the Maple Grove church, Co., Ohio, Sept. 20, 1893, Bro. John Troxell, 11 months and 9 days. Funeral services from Job 14: 14.

BEHRINGER.—At the home of sister of deceased in Mechanicsburgh, Pa. Catharine Behringer, aged 70 years, 3 Services held in the Union house in occasion was improved from John 11: 25 Beelman and the writer.

MILLER.—In the bounds of the Ind., Aug. 15, 1893, Albert E. Miller, sister Susan Miller, aged 25 years, 8 He was married to Sarah E. Hardman leaves a loving wife. Funeral services logie, assisted by the writer.

CZIGANS.—In Doddridge County, sister Sarah Czigans, aged 81 years, 11 She was baptized forty years ago by E. the Shiloh church, Barbour Co., W. V. of four children. Her funeral was pro by the writer, from 1 Sam. 20: 3.

KEIM.—In the English Prairie church, Ind., Oct. 1, 1893, Bro. Elias P. Keim, 22 and 22 days. He has been a member for many years. He suffered for some his stomach. Funeral services by Eld. Felthouse.

HENTLA.—In the bounds of the M. Ill., Oct. 6, 1893, Royal, infant son of aged 1 year, 5 months and 21 days. Conducted by the writer, from 2 Cor. 5: D. Wysong, of Indiana.

SNIDER.—In the Snake Spring church, 1893, Elizabeth A., daughter of Daniel years, 2 months and 29 days. Sister S of a glorious faith. She leaves a husband Funeral by the writer, assisted by the

BLICKENSTAFF.—In the North Ind., Oct. 6, 1893, of paralysis, Bro. J. 84 years, 6 months and 21 days. He was a deacon for many years. He was a good counselor. Funeral services by ed by Eld. Isaac Miller.

LISTEBARGER.—In the Silver church, 7, 1893, Isaac Listebarger, aged 59 years, days.



church, Montgomery Co.,  
Warner, aged 29 years,  
died about two weeks  
on earth would be short. He  
him," and made application  
and was baptized one week  
before. He left a widowed mother  
and three children. He was  
conducted by elders. State  
Isa. 38: 1, "Set thine house  
in order."

JESSE K. BRUMBAUGH.  
Free church, Ohio, July 24,  
1862 years and 26 days. Bro.  
several years. Funeral services  
Bennett Trout.

HENRY FRANTZ.  
Centre, Ohio, Aug. 2, 1895.  
Halboath, aged 63 years, 11  
months and 24 days. He was  
born in Germany and came  
to this country at an early age. He met his  
wife in the stove. Funeral services  
conducted by Bro. J. R. Snyder.

JOHN R. SNYDER.  
of the Pleasant Hill church,  
Bro. John F. Shroyer, aged 35  
years. Funeral sermon by Bro.  
JOHN R. SNYDER.

JOHN R. SNYDER.  
own, Logan Co., Ohio, 1847,  
and Mrs. Solomon Coover,  
funeral services conducted by  
JOHN R. SNYDER.

JOHN R. SNYDER.  
Martha T. Shultz, wife of  
John T. Shultz, aged 24 years,  
died 10 months and 24 days. Funeral  
services by Bro. Abeneberg.  
JOHN R. SNYDER.

JOHN R. SNYDER.  
Towa, in the limits of the Coon  
Moses V., son of Bro. S. C.  
and 12 years, 2 months and 14  
days. Deceased. Deceased.  
Devilbiss, whose death was  
caused by a buggy.

J. D. HAUGHTLIN.  
Grove congregation, Ashland  
John Troxel, aged 80 years,  
died 10 months and 24 days.  
Funeral services by Eld. Wm. M.  
DAVID SNYDER.

DAVID SNYDER.  
me of sister Lydia Himes (sister  
of Bro. S. C. M., Sept. 24, 1893, sister  
died 3 months and 11 days.  
Funeral in Mechanicburgh. The  
funeral was held on Oct. 11, 1898,  
at 11:25 a.m., by Bro. Henry  
DANIEL LANDIS.

DANIEL LANDIS.  
of the Nettle Creek church,  
Miller, son of Bro. Philip and  
Bro. John, aged 8 months and 11 days.  
Hardman Dec. 23, 1888. He  
was conducted by Eld. David Rep.  
ABRAHAM BOWMAN.

ABRAHAM BOWMAN.  
County, W. Va., Oct. 12, 1898,  
aged 11 months and 21 days.  
Funeral by Bro. Henry Wilson,  
at 10 a.m. W. Va. She was the mother  
of three children. She was  
preached Sept. 17, 1893.  
DAVID J. MILLER.

DAVID J. MILLER.  
le church, La Grange Co.,  
Kelm, aged 68 years, 9 months  
and 11 days. He was a member  
of the Brethren church for  
some time with a cancer in  
his back. He was conducted  
by Eld. Peter Long and J. V.  
JOHN LONG.

JOHN LONG.  
of the Macoupin Creek church,  
son of John and ——— Hentle,  
died 10 months and 24 days.  
Funeral at the church,  
Oct. 12, 1898, at 1-3, assisted by Bro.  
MICHAEL FLORY.

MICHAEL FLORY.  
spring church, Pa., March 28,  
1898, aged 35 years. He was  
conducted by Eld. Peter Long  
and J. V. He was a member  
of the Brethren church for  
some time with a cancer in  
his back. He was conducted  
by Eld. Peter Long and J. V.  
JOHN LONG.

JOHN LONG.  
the North Manchester church,  
Bro. John Bickelstauff, aged 35  
years. He served in the office  
of a faithful brother and a  
member of the Brethren church  
for some time with a cancer in  
his back. He was conducted  
by Eld. David Neff, assisted  
by Eld. C. C. Cripe.

D. C. CRIPPE.  
Silver Creek church, Ill., Oct.  
12, 1898, aged 29 years, 2 months and 11  
days. He was a member of the  
Brethren church for some time  
with a cancer in his back. He  
was conducted by Eld. David Neff,  
assisted by Eld. C. C. Cripe.

## Programs.

### Ministerial Meeting of the Middle District of Pennsylvania.

The following is a program of the Brethren's Ministerial Meeting for the Middle District of Pennsylvania, to be held in the Woodbury church, Nov. 22, 23, and 24, 1893.

Tuesday evening, preaching. Opening Wednesday morning at 9 o'clock.

Address of welcome and response—J. H. Brown, J. A. Sell.

1. "The Design and Power of the Church."—G. W. Brumbaugh, J. B. Replegle.

2. "Examples and Importance of Early Piety and how to Promote It"—David Clapper, Wm. Howe.

3. "New Birth"—S. J. Swigart, J. W. Will.

4. "Helps for the Christian."—J. R. Lane, S. S. Gray.

5. "Change of the Sabbath from the Seventh to the First Day of the Week."—John B. Fluke, T. Maddock.

6. "Mission Work."—C. L. Buck, J. E. Garver.

7. "What is the Difference Between a Parable and an Allegory?"—John Bennet, Wm. Richey.

8. "Personal Contact of Minister and People."—J. L. Holsinger, M. Claar.

9. "How do you Distinguish Between Interest and Curiosity?"—J. M. Mohler, Abram Myers.

10. "How do you Interpret the Song of Solomon?"—Brice Sell, Geo. B. Brumbaugh.

11. "Why are you not a Member of a Secret Order?"—H. B. Brumbaugh, C. Myers.

12. "A Discourse to Ministers."—J. B. Brumbaugh.

13. "A Discourse to the Laity."—W. J. Swigart.

14. "How Can we Get our Members In General to Take a more Active Part in our Sunday Schools?"—David Detwiler, Samuel Richey.

15. "How do you Conduct a Recitation where the Prepared Lessons are Used?"—S. G. Rupert, S. F. Myers.

16. "Our Singing."—D. D. Sell, J. B. Miller.

NOTE.—All the ministers in the District are cordially invited to study the above subjects and come with their best thoughts. The minister who receives these programs will please distribute them to his co-laborers.

Brethren coming east or west on the P. R. R. will change cars at Altoona to meet the 1 o'clock P. M. train on the Branch R. R., to Martinsburg and Curry Station, arriving at the latter place at 3 o'clock P. M., where conveyance will be in readiness to convey all to the place of meeting near Woodbury. For further information address Simon Snyder, Curryville, Pa.

### Ministerial Meeting of the Southern District of Pennsylvania.

The following is the program of Brethren's Ministerial Meeting of Southern District of Pennsylvania, to be held at Mechanicburgh, Cumberland Co., Pa., Tuesday and Wednesday, Nov. 28 and 29, 1893, meeting to open at 10 A. M. on the 28th, and continue to its close with evening session.

1. "Object of the Ministerial Meeting."—C. L. Pfoutz.

2. "Duty of Ministers to the Church."—Isaac Eby, Daniel Keller.

3. "How Can We Impress Individual Responsibility on Members of the Church?"—Andrew Basor, C. L. Pfoutz.

4. "How Can We Best Win our Children to the Church?"—Wm. A. Anthony, Elias Landis.

5. "The Factors that Lead to a Prosperous Church."—J. F. Oiler, S. S. Beaver.

6. "How Can We Make the Result of Series of Meetings more Lasting for Good?"—D. H. Baker, W. B. Stover.

7. "How Can We Get the Labor of the Ministry more United in Church Work?"—E. D. Book, Cyrus Brindle, C. F. Hosfeld.

S. "What are the Benefits Derived from Family Worship, and how Can we Induce our Members to Adopt It?"—John Beaver, B. E. Price, Aaron Baugher.

9. "The Object or Design of the Sabbath School."—Joseph Long, John Lehner.

10. "Scriptural Sermons, How Prepared and Delivered."—C. Ness, B. F. Kittling.

11. "How Can we Make the Mission Work of the Southern District of Pennsylvania a Greater Success?"—Isaac Book, John Stamy, Hezekiah Cook.

12. "Should we Use the Lord's Prayer Always at the Close of Prayer Services?"—Daniel Miller, Adam Beaver.

13. "How to Revive a Church that is on the Decline."—J. F. Oiler, Henry Etter, Orville Long.

14. "Duty of the Laity to the Ministry."—Wm. Koontz, Abraham Hull, M. Mummet.

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## Announcements.

### MINISTERIAL MEETINGS.

Oct. 27, at 3 A. M., Southern Ohio, Oakland church.  
Oct. 27, at 9 A. M., Northern Illinois, Brethren's meetinghouse, Polo.  
Nov. 10, at 9 A. M., North-eastern Ohio, Chippewa congregation, Beech Grove house.  
Nov. 21, 22 and 23, Eastern Pennsylvania, Elizabethtown church, Lebanon Co., Pa.  
Nov. 23, 24 and 25, at 9 A. M., Middle Pennsylvania, Woodbury church.  
Nov. 25 and 26, at 10 A. M., Southern Pennsylvania, Mechanicburgh, Cumberland Co., Pa.

### LOVE-FEASTS.

Oct. 26, at 5 P. M., Roaring Springs, Pa.  
Oct. 26, at 2 P. M., Arcadia church, Hamilton Co., Ind.  
Oct. 27, at 8 P. M., Walnut Co., Ind.  
Oct. 27, at 4 P. M., Woodbury, Bedford Co., Pa.  
Oct. 27, at 10 A. M., Panther Creek church, Woodford Co., Ill.  
Oct. 27, at 4 P. M., Beech Grove church, Madison Co., Ind.  
Oct. 27, at 8 P. M., Manvel church, Manvel, Texas. Meetings to begin Saturday evening before.

Oct. 27 and 28, at 2 P. M., Little Cove church, Md.  
Oct. 27, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.  
Oct. 27, at 4 P. M., Pine Creek church, St. Joseph Co., Ind., 3 miles northwest of La Paz.

Oct. 27, at 10 A. M., in the Spring creek church, Kosciusko Co., Ind.

Oct. 28, Bridgewater, Va.  
Oct. 28, Dry Creek church, in the mile west of Robins Station, Linx Co., Iowa. Series of meetings to begin Oct. 9.

Oct. 28, English Prairie church, La Grange Co., Ind., and part of Michigan.

Oct. 28, at 9 A. M., Zion Hill meetinghouse, near Columbus, Ohio.

Oct. 28, at 10 P. M., Brownsville, Md., near the line of the B. & O. R. R.

Oct. 28, at 9 P. M., Lincolnton Creek meetinghouse, one mile southeast of Broadway, Va.

Oct. 27, at 4 P. M., Solomon's Creek congregation, 2 miles northeast of Millford, Ky., Elkhart Co., Ind.

Oct. 28, Sandy church, (Reading house), Homeworth, Ohio.

Oct. 28, at the South meetinghouse, in the Bethel church, Mo.

Oct. 28, at 10 A. M., at the Mohican church, 1 mile north of Lottsburg, Wayne Co., Ohio.

Oct. 28 and 29, at 10 A. M., House River church, Hancock Co., Iowa, 1/2 mile east and 2 miles south of Stillson.

Oct. 28 and 29, at 10 A. M., Angeline church, 1 mile west of Dupont, Adams Co., Va.

Oct. 28, at 4 P. M., in College Chapel, Mt. Morris, Ill.

Oct. 28, at 4 P. M., Harrison County church, Ind.

Oct. 28, at 1 P. M., Coon River church, near Panora, Iowa.

Oct. 28 and 29, at 10 A. M., Fairview church, Wyandot Co., Ohio. A series of meetings the week before.

Oct. 28, County Line church, Pa.

Oct. 28, at 2 P. M., County Line church, Allen Co., Ohio.

Oct. 28, at 3 P. M., Monitor church, McPherson Co., Kans.

Oct. 28, at 2 P. M., Ozarkville church, Kans.

Oct. 28, at 10 A. M., Nettle Creek church, Hagerstown, Ind.

Oct. 28 and 29, at 4 P. M., Independence, Kans.

Oct. 28 and 29, at 10 A. M., Vermillion church, Kans.

Oct. 28, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 28, at 330 P. M., Upper Dublin church, Pa.

Oct. 28, at 4 P. M., Yellow Creek church, Bedford Co., Pa.

Oct. 28, at 2 P. M., Lower Deer Creek church, Ind.

Oct. 28 and 29, Hudson church, Franklin Co., Pa.

Oct. 28, at 4 P. M., Olathe church, Kans.

Oct. 29, at 2 P. M., with the colored Brethren, at Frankfort, Ross Co., Ohio, on the D. & C. R. R.

Oct. 30, at 2 P. M., Ludlow church, Darke Co., Ohio.

Oct. 31, at 2 P. M., Buffalo Valley church, Union Co., Pa.

Nov. 1, at 2 P. M., Fyrmont, Carroll Co., Ind.

Nov. 2, Clear congregation, Pa.

Nov. 3, at 2 P. M., Forks of Creek (Snake Spring church), Bedford Co., Pa. A series of meetings to follow.

Nov. 4, at 3 P. M., Blue River, Whitley Co., Ind.

Nov. 4, Altoona church, Blair Co., Pa.



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## Announcements.

### LOVE-FEASTS.

Oct. 27, Warrensburg, Mo.  
Oct. 28 and 29, at 1:30 P. M., Monocacy church, Rocky Ridge, Frederick Co., Md.  
Nov. 4, at 4 P. M., Eagle Creek church, Hancock Co., Ohio.  
Nov. 16 and 17, at 8 A. M., Conestoga congregation, in the Spring Grove house, Pa.  
Nov. 18 and 19 at 2 P. M., Neosho County, church, Kans.  
Nov. 23, at 3 P. M., Spring Creek church, Butler Co., Kansas.

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SHADY GROVE, PA., April 11, 1893.

CAMERER & BRO., CHICAGO, Ill.,  
Dear Sirs:—Please find enclosed \$— for the April offer for your Panacea. We have already used one bottle of your medicine and find it an excellent remedy. My wife has been afflicted for four years with paralysis and nervousness. She is an invalid and we have used many medicines for her. Yours respectfully,  
ADAM BAKER.

His second letter is dated Sept. 8, 1893, and reads as follows:

SHADY GROVE, PA., Sept. 8, 1893.

CAMERER & BRO., CHICAGO, Ill.,  
Dear Sirs:—I must inform you that we are now using the last bottle of your Panacea, and can say that I am convinced it cannot be excelled as a blood cleanser and purifier of the system. Yours truly,  
ADAM BAKER.

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493 persons availed themselves of our special February offer and secured each eight bars of Medicated Soap free.

79 corks were given away as presents to those who preferred them as premiums.

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Redmond's Pain Cure.....	25	1.00
Harter's Pills.....	25	1.25
Carter's Little Liver Pills.....	25	1.50
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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa. October 31, 1898.

No. 43.

## The Gospel Messenger.

H. E. BRUMEAUGH, Editor,  
And Business Manager of the Eastern House, Box 55,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are published at Mt. Morris, orders for them and Sunday-school supplies should be sent to that office.

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"HE travels safe and not unpleasantly, who is guarded by poverty and guided by love."

At a late official meeting, the time for holding our love-feast was appointed for Nov. 18. We will be glad to have our brethren and sisters to make a note of this time and be with us. Always welcome.

AUTUMNAL showing is now here, and our mountains and hills are decked in garbs of inexpressible beauty. How good God is, to so lavishly distribute the beautiful that all may see and enjoy without money and without price.

ON the morning of Oct. 10, we enjoyed a pleasant service at the home of sister Calhoun, of Everett, Pa., at the marriage of their daughter, Jennie E. Calhoun, and Bro. Francis Baker. The services took place in the presence of a number of the immediate friends, and was a very pleasant occasion. They start out in the new relation with the best wishes of their many friends.

"It is harder than he who has never made the effort might imagine, silently to return with love the hatred with which our love has been required."

SISTER SADIE LEATHERMAN, for years a resident of Boston, Mass., is in town and expects to spend the winter in the family of Bro. J. W. Leatherman, whose wife and children have their home here, enjoying the advantages afforded in the College at this place. We extend to her a hearty welcome, and hope her stay with us may be pleasant and profitable.

### THE VISIT.

THIS visit is decidedly a church institution. By this, we mean, that it has been established by the church as a means to accomplish a very desirable end,—union, peace and harmony among the membership. And as we suppose that, as a rule, these visits are made throughout the Brotherhood, and also, that for the present year they have already been made, we speak of it now as a reminder of what has been done. It is a subject, or act rather, that can be retrospected with great profit if we do it in a proper way.

But the first question that generally comes up in regard to it is, "Do we have Scripture for it, or any precedent given in the Scriptures?" Not more than we have for holding church meetings, building houses for worship, and other means adapted for the prosecution of church work. This is given to us as something that we are to do, without, in all cases describing minutely how we are to do it or what means we are to employ to accomplish the work.

It is with this just as it is in the different callings in life. The farmer is to farm; the mechanic to build houses, and so through all the professions. It is not stated what implements they shall use to reach their ends, but they adopt such as will best answer the ends in view.

So with the church. Salvation is the end desired. That this may come to the greatest number, work must be done and means employed. That the church, as the family of God, may prosper, peace and union must be maintained. The visit is one of the means adopted to reach this end, and it has proven so generally effectual that it has thus become an established institution of the Brethren church.

This duty has been very properly delegated to the deacons, because it comes in line with the character of their duties, and the importance of it can not be too seriously considered, as much depends on how it is made. Deacons, having the Scripturally-prescribed qualifications, are fully prepared to do the work, and when they are not, it shows that they are not up to the standard,—they are not skilled workmen,—and it is not a work that should be given to a novice for practice and making experiments. It should be a Christian visit, made in a Christian way, always ac-

companied with advice, encouragement and prayer. Such visits have much to do in keeping the membership together and in good working condition.

Then, the order of the visit is very suggestive, and gives food for thought after the visit is made as well as at the time of the visit. "Are you still in the faith of the Gospel as you were when you united with the church? And are you endeavoring to promote holiness in yourself as well as in others?" Simply to be in the faith is not enough for a living Christian. We must grow and work. To grow necessarily means to promote self-holiness, and to work means to promote it in others. This question is sometimes answered lightly and but little meaning is attached to it,—simply filling out the form. In this case the form does not mean anything. It is the life and spirit that is in it, and it means much.

Those of you, who have answered these questions, have you told the truth? Think of it and what it means, and if you have not, make it so now by living and acting out what you have said. Get into the faith by getting closer to the Master and in a fuller communion with the Father. Then commence doing some work for the church and for those around and about you. The best way to promote holiness in others is to do something for them in helping in their Christian work. This is done to advantage, sometimes, by administering to their physical wants as well as praying for them. A great many people would rather pray than give, because it is cheaper,—but often not worth much. The better way is to give first. This is a pledge of earnestness, and then follow with prayer.

There is no kind of religion so good as the practical. It keeps peace and promotes holiness wherever it touches.

The second question is also a very close one: "Are you in peace with all the membership and also with others?" Peace is an excellent element in our religion. It may not be possible to have everybody in peace with us; because there are those who don't enjoy peace. But it is possible for us to be in peace with others. When we have the spirit of peace within our own hearts, that peace will be exercised towards others, and thus, as far as we are concerned, we are in peace. This question has been put to us and we have given the answer. What has it been? Sometimes the answer is, "Yes," when our actions and feelings say, "No." If such has been the case with any of us, let us now so live that our actions and feelings will correspond with the affirming we have done. And in this way peace will come to our own lives and spread forth into the lives of others.

Let us all make this visit reflective in our lives, so that we may enjoy the peace that is intended to flow out of the religion of Christ, and thus make our religion practical as well as living.



— 150 —

"Ready to show myself approved unto God; a workman that needeth not be ashamed, specially declaring the Word of Truth."

WHEN WE WAKEN IN THE MORNING.

BY GERTRUDE A. FLORY.

WHEN we waken in the morning,  
Nevermore to "fall asleep,"  
Nevermore to cross the "valley,"  
Nor with Death lone vigils keep;  
Ever passed will be the scorning,  
Sin and weak, imperfect praise;  
Passed, the crucial fire and thorn-road,  
Passed, the weary, tollsome days.

When we waken in the morning,  
Shall we greet our best loved there?  
Shall there be no dear one missing  
We have wrestled for in prayer?  
Ah, we know: we'll meet the children  
That the Savior sweetly blest;  
And the saints who in the conflict  
Won, and entered into rest.

When we waken in the morning  
In that world of ceaseless bliss,  
God will show us why our yearnings  
Were not satisfied in this;  
From Love's fountain overflowing  
He our empty hearts will fill  
To their deepest, fullest measure,  
Till our human plains are still.

When we waken in the morning  
By redeeming grace refined,  
We shall reign with Christ forever,  
Perfect'd in form and mind.  
Hail that blessed, happy dawning  
When his glory we shall share;  
See him in his shining beauty,  
And his holy image wear.

When we waken in the morning  
Clothed in immortality,  
That the Savior died to save us,  
Will more sweet and wondrous be;  
New-born praise in anthems pulling  
Through the City's vaulted dome,  
Shall proclaim to listening angels,  
Jesus' love has led us home!

When we waken in the morning  
In our "Father's house" above,  
Ready for the glad adorning  
With the victor's crown of love,  
Father's smile of loving welcome  
Will be dearer to our mind,  
Than the crown and palms of glory,  
Than all other joys combined.

*La Porte, Ind.*

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD  
AND PRACTICED BY THE BRETHREN.

(We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.)

## Peace Principles.

BY DANIEL HAYS.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18: 36.

IN FOUR PARTS.—PART THREE.

THE SCOURGE OF WAR.

THE history of nations has been written with blood. From the time when Cain stained the earth with the blood of Abel, war has held high carnival with crimson band and desolating away. War's sweetest music is the clanking chains of captives, the din of musketry, and the roar of cannon. His altars are battlefields, covered with human gore, where, amid the groans of the dying, piteous cries for aid are answered by the trampling feet of an enraged foe. His incense is the stench of battlefields, and the smoke of burning cities. The wail of widows and orphans is his

delight, and he glories in helpless infancy and decrepit age, decrepit women and impoverished country, drained of her resources and the life-blood of her citizens. It is said that if all the blood that has been shed in battle could be collected together, it would be sufficient to float a navy. If the three thousand millions of dollars expended, and the 1,200,000 soldiers, that perished in the late Civil War in America, be multiplied by the centuries and the nations in all history, the account would almost overwhelm our understanding.

War has literally drained the earth of her treasure. War has sacrificed upon his accursed altar his millions of the flower of the human race. He has glutted the worst passions of the human breast,—hate and revenge. War has elevated to positions of honor and power, monsters of human cruelty whose work takes hold on hell, and whose end is destruction. War says, "Hate your enemies, curse them, do them evil, overcome them, slay them." The spirit of war is revenge. War develops and fosters the works of the flesh, "hated, variance, emulations, wrath, strife, seditions, envying, and murders. War is a duel between nations, a trial of strength, an insult to human justice, and an offense to God who gave men life. He who fights a duel, or the nation that goes to war, to gratify a wounded sense of honor, sinks to the level of the lowest assassin, for either yields to the basest passions of human nature. The scourge of war and the curse of dueling may be traced to the lowest and basest elements of the human heart. There is no escape from either in the groveling passions of wicked men. As long as a sense of honor and the fear of being called a coward are held as the standard of bravery, so long will duels between men and nations continue.

Men are slow to lose faith in long and established means of seeking redress and settling grievances. Force is a short way of settling matters. It dispenses with all inquiry into the causes of trouble, as well as the results of a conflict. There is no argument, no sifting the cause of complaint, no justice, no humanity. Such a course is contrary to civilization and should be abandoned, and a course of love, benevolence and justice substituted, as of far more efficacy than dealing the heaviest blow, or taking the surest aim.

Serious doubts are entertained as to the ultimate efficacy of force. It is observed that as a rule, nations which rule with an iron rod, provoke a spirit of rebellion among their subjects,—that men who are put down by arbitrary means, are disposed to break out at times in violent deeds. "He who sows the wind shall reap the whirlwind." Even victory is purchased at a dear cost. The evils it entails in vice, immorality and crime, should stimulate every true man and woman in the land to cry out against it. It is to be feared that the practice of rendering evil for evil among nations is the cause of the prevalence of the same spirit among individuals. So base is this passion that it will not stop with those who have injured us. He who continues to return evil for evil will, by and by, seek to distress and oppress those who have done him no harm. But this is not all. Cruelty, not satisfied with insulting the innocent, usually ends in doing them an injury who have been trying to do us good.

Of all human vices, there is none so base, so infamous as to return evil for good. This is the spirit and practice of war. It often brings lifelong friends, and brothers of the same household, in deadly conflict. What, shall national differences find justification in war that leads men to debase the purest friendship, degrade

morality, insult reason, and subject nature of the spiritual man to the lo and ravages of brute force? There escape from it. The world needs suc of knowledge as will cause men to tions to reason. Governments are he hands of an unenlightened people. are what the people make them. driven to desperate steps by the ceas for war among their subjects. A people begets a like sentiment amon of a nation, and the threatening war perse before the brighter light of Ch principles. The heaven of peace must among the people. Peace among na reached in no other way. Rulers a to control the war-like spirit of th The only remedy is for each indi come a peace man, each society a p each church a peace church, for the the principles of peace, of love, and among men. The Great Teacher ne to reach the people through their ru among the people that he labored, a the people of all nations that he s ples to teach them the same doc same principles of obedience to God man Christianity, like its Founde ish. It reaches out, with loving inv men in all nations. The univers Christianity will insure the univer of peace.

During a war the energies of a  
 rector toward the manufacture of  
 war. The moral, intellectual and  
 instincts of the people are made subservient.  
 All the prayers for peace, the lessons  
 the deeds of philanthropy are lost  
 and horrors of human strife. What  
 the mother has bestowed all the tender  
 affections upon her innocent boy?  
 of youth is lost in the hardened so-  
 ght nature of his early life becom-  
 ment of revenge that seeks a life  
 his own.

The destruction of human life, the flower of the nation, is, by no means calamity attendant upon war. The true, may be mangled in the conflict, becomes blackened by rage and revenge, and the injury bestowed is irreparable, as death shuts out forever the possibility of forgiveness. The forgiveness of those contemplated in war; it is not with those engaged in human strife and rivalry. How terrible is the spectacle of the same race, of the same family perishing in the conflict, unforgiving

Then the cause of war often became a question, and after two years exhausted their resources in devoting the question at issue is as much undetermined as when the war began. Our American government has lost millions of dollars, and lost the respect of the world, and the question concerning the rights of the American seamen still remained

If peace commissioners are close of a war, in order to determine of peace, why not submit the question to peaceable arbitration at first?

Is not war, then, an insult to  
Has not the time come when re-  
her rights in the council of nation  
encouraging signs of the times  
is taking the place of the sword  
recent meeting of delegates  
States, and the government of E  
posed that all matters of intern  
ay be submitted to arbitration,



subject the higher the lowest depths. There is but one such a diffusion to think, and nature helpless in the people. Governments are ceaseless clamor. A peace-loving among the rulers of war clouds dis- of Christian prin- must be infused long nations can be rulers are powerless of their subjects. an individual to be- ty a peace society, or the diffusion e, and of good-will her never attempted their rulers. It was red, and it was to he sent the disci- doctrine and the to God and love to founder, is not self- ing invitation, to all universal diffusion of universal prevalence

of a nation are di- are of the sinews of and spiritual inter- subservient to this. e lessons of love, and e lost in the gloom. What avail it that the treasure of boy? The innocence ned soldier, and the e becomes the instru- a life as precious as

a life, and that of the no means, the greatest war. The body, it is o conflict, but the soul and distorted by re- ved is often irrepara- ver the possibility of es of injuries is not o within the reach of life and human butch- spectacle! Brothers of family, meet as foes to giving and unforgiven! often hinges upon a sin- two nations have ex- a devastating war, the h undecided as before African government spent ost thousands of lives, ng the impressment of rained unsettled.

are necessary at the o determine conditions the question at issue to rest? result to human reason? hen reason shall assert of nations? One of the times is that arbitration e sword. When, at the gates from the United t of England, it was pro- international controver- sation, an initial step was

taken, which, it is to be hoped, will become the rule among all civilized nations.

Then it becomes more than ever the duty of every sincere lover of his race to point out the way to a peaceful solution of national grievances. The youth of our land should be taught the grandeur and glory of self-sacrifice; that there is a higher standard of bravery than meeting a foe in mortal combat; that it is more courageous to receive an injury without resentment than it is to inflict an injury for wrongs imagined or received. Let it be remembered that in the chain of destruction none of God's creatures destroys its own kind but man. What a sad, yet convincing evidence of man's fall! Truly, "The best thing you can do with a man is to save him, and the worst thing you can do with a man is to kill him."

When a perfect horror of the shedding of human blood and the taking of human life is made a part of the education of every boy and girl, throughout the land,—when every minister of the Gospel shall raise his voice in the interests of peace and the common brotherhood of man,—when rulers shall turn their rewards into more legitimate channels and bestow more honor upon the benefactors of the human race than upon the destroyers of mankind,—then shall we see the dawn of a better day,—then shall the blessings of peace cover the earth "as the waters cover the sea."

Broadway, Va.

THE SABBATH QUESTION.

Outline of Arguments Presented by Bro. I. J. Rosenberger in the first half of his last Speech in reply to Mr. Russell, at Johnstown, Pa., as published in the Daily Herald. The Remainder of this Speech will Appear in next Issue.

1.—I THANK Elder Russell for his apt illustration of Lincoln freeing the slaves that they might serve their country with freedom and obey its laws as citizens, for which they have set aside a day of memorial. Just so God freed Israel in Egypt, that with freedom they might serve him and obey his laws. In memory of that event God gave them the Sabbath as a day of memorial. Deut. 5: 15.

RUSSELL, 1.—The Sabbath was a memorial of his rest in creation week and not a memorial of the Jews' deliverance. Ex. 20: 10, 11. "For" and not "wherefore" (for this reason). I fear he does not read his Bible carefully.

REPLY.—Right, Ex. 20: 10, does say "for" and "wherefore the Lord blessed," etc. This relates to what God did and why. But I alluded to what God told Israel to do. Deut. 5: 15, "remember that thou wast a servant in the land of Egypt, . . . therefore the Lord thy God commanded thee to keep the Sabbath."

A thing given to remember is a memorial. In Exodus God tells why he gave the Sabbath, and in Deuteronomy what for, "Remember." I'm sure that Elder Russell is too careless in reading his Bible.

1. The event was of sufficient moment to call for a day of memorial.

2. Here was a new era and a new count of time. See Ex. 12: 2.

3. Jacob erected a pillar as witness of his vow to God. Israel on crossing Jordan planted twelve stones to witness the event. According to custom of the times as a witness to this event of giving the Law, the principles of the Law were placed on two tables of stone; hence the language "the tables of testimony." The ten commandments were in no way superior to other laws. See Matt. 22: 40.

RUSSELL, 2.—I read Ex. 16: 23, "The Lord hath said, To-morrow is the rest of the Holy Sab-

bath." "Hath" is the past tense, shows that the Sabbath had been previously given, and I re-affirm that the Sabbath was given in creation week. In support I quote Drs. Clarke, Luther, and others.

REPLY.—Right again in part; turn to Ex. 16: 4-5, and the matter is related which, as the Elder says, was previous. All in same chapter. But does that prove that the Sabbath was given in creation week? He spans that long and wide chasm of 2,500 years with his assertion, and then calls up man's testimony to his support.

I previously showed by Neh. 9: 14, Ezek. 20: 12, the Lord said through Ezra, "Moreover I give them my Sabbath." In face of all the foregoing, the elder re-affirms his former position. I'm sorry.

I asked the elder again and again when God blessed the Sabbath day. Up to date no reply.

RUSSELL, 3.—I read Matthew 24: 20, "Christ told his disciples to pray that their flight be not on the Sabbath because it was wrong."

REPLY.—David ate the shew bread and was blameless. Did not Christ teach that if an ox or an ass fall into the pit on the Sabbath day that it would be no harm to take it out on the Sabbath? Hence, surely, it would have been no sin for the Christians to have made their escape from Jerusalem on the Sabbath if necessity required it, but it would have been dangerous. I therefore affirm that it was the safety of the disciples that Christ was seeking, and not the sanctity of the Sabbath. I thank the elder for his information read from Josephus; it proves my position and not his.

RUSSELL, 4.—As the ten commandments is the only law that defines sin, hence, when you reject this, God's law, as my opponent does, the results are serious. I illustrate:

Here are three books. The first represents the Law, the second sin. The third book represents the Gospel, or Christ. My opponent rejects "the Law," hence that is laid aside.

Paul says: "I had not known sin but by the Law," and "where there is no Law there is no transgression." This lays sin aside. Now, as Christ came to save sinners, and as you see we have no sin, hence no sinners, therefore we need no Christ. You see that his theory not only overthrows the Law, but the Gospel.

REPLY.—The elder's premises are misleading. I believe in Law as much as he does, but not in his classification. I believe as Paul says, "That the Law was our school-master to bring us to Christ." Our old school-master being dead, we have another,—Christ,—"who has become the author of eternal salvation to all who obey him." The Law of Moses, when in force, did discover sin; now the Law of Christ,—that perfect Law of liberty,—is God's agent to discover sin. Moses said, "Hear him in all things;" God said of Christ, "Hear ye him."

RUSSELL, 5.—I read Col. 2: 16, "An holy day of new moon or Sabbath day, which are a shadow of things to come." Shadows reach forward.

REPLY.—The feast of the Passover pointed forward to Christ as its antitype ("as our Pass-over") and then it pointed back to the event of their deliverance. See Ex. 12: 26. Here shadows fell both ways.

RUSSELL, 6.—In the New Covenant God will put his laws in our minds, and write them in our hearts; and of this I'm glad, that God will do the work for us, that we need not work out our own salvation.

REPLY.—I'm surprised. "We are co-workers together with God." God will help us, but he will only help those who seek to help themselves. "Work out your own salvation with fear and trembling" is plainly taught. I fear the elder

teaches too much rest. I don't do that. I urge work. We have only too many members resting. This is a dispensation of work and not of rest. Our reward will be for our work and not for our rest.

A FEW OBSERVATIONS.

BY J. C. DEAHM.

A FEW weeks ago I was called into the Johnsville community, Roanoke County, Va., to teach singing. I responded and have just closed two very interesting classes.

The hospitality of that section made my work a home-like pleasure, and the intense interest they take in sacred music evinces the fact that they are a Christian people. The church is in a healthy condition. Bro. Jacob Grisso is their elder and only minister, but, happily, when his neighbors speak of him they say, "He is a good man." That's what Christ wants us to say about all elders.

Bro. Grisso "rules well his own house." As often as he eats he thanks the Lord for his bread. His home is consecrated by the erection of a family altar. Truly his daily life is an index to his religion!

The family is an orderly one. The father prepares to read while the mother and her three daughters adorn their heads with the prayer-covering. Two sons are out of Christ. Brethren, pray for those boys!

Many valuable lessons may be learned by visiting these homes of prayer. Truly I was led into the "green pastures and beside the still waters" of that little valley. Those people sing much because they pray well and have learned of Christ. "My lips," says the Psalmist, "shall utter praise when thou hast taught me thy statutes."

I would impress upon all the importance of good singing in worship. Elevate your standard of church music! Sing! Sing! Sing!!!

If we sing right in this world we will be permitted to learn that song which none but the redeemed shall know in the next.

Brethren, remember, a singing people are a happy people, and a happy people are a useful people. May God help us all to be useful!

Lowry, Va.

IS THE BIBLE A REVELATION FROM GOD TO MAN?

BY A. HUTCHISON.

WHEN we contemplate the peculiarities of man's nature, and the wants of the human soul, we find characteristics belonging to man, which do not belong to any other creature on earth, and when we look for something to meet these peculiarities, and to satisfy the wants of the souls of men, we look in vain through all the realm of nature, to find that which will supply the demands of the case. But as soon as we apply the Bible, we find the specific for all the wants of an awakened soul. The vacuum is filled, the soul is now satisfied and happy. Jesus himself said to his disciples, "If ye know these things, happy are ye if ye do them." John 13: 17.

This having been tested by many in past ages, and none being disappointed (who in full faith obeyed), the case is forever settled that the Bible is a revelation from God, because it meets and satisfies all the wants of the souls of men. Man being the highest order of God's created intelligences on earth, and the Bible being perfectly adapted to all the diversities of man's spiritual nature, proves it to have emanated from the same source from which man himself came.

Man is inclined to worship something, but with all the various avenues through which this devo-



tional spirit manifests itself, there is no system, or form of worship, which meets the requirements of the soul, till the whole of God's Word is incorporated into the system of worship, which is adopted. As soon as it is all taken into account, and each particular part placed in its proper relation to the other factors in this system, then, and then only, is the soul satisfied. This is not strange, for Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. Then it is clear that he is not speaking of the natural life, but of the spiritual.

In John 15: 3 he says, "Now are ye clean through the word which I have spoken unto you." And that we may have the full benefit of this great system of praise and devotion, we must take all that Jesus and the apostles have put into that Book, called the Bible. In Rev. 22: 18, 19 we have the revelator saying, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The Bible being perfect, as it certainly must be, coming from a perfect source, we dare not add to it, or take from it, because, in either case, it would no longer be perfect.

In this way we can easily account for the fact that a great many who enter upon, what they are pleased to call a Christian life, are not happy, except for a short time. They become restless, dissatisfied, and make a change of church relationship, in many instances only to become dissatisfied again.

The secret of all this lies in the fact that they do not bring into requisition all the parts which belong to that system of service which Jesus and the apostles gave us. Until we use all that is found in that book, there is left an aching void, which can never be supplied by anything outside of the Bible. Man being a devotional creature, he will naturally fall in line with some system of worship, and while he claims the Bible as the man of his counsel, yet he finds, within his own nature, a disposition which inclines him to leave out some things which are found in that Book, simply because they are not congenial to his own spirit. But when he turns to Rom. 8: 7 he finds a clear statement there, saying, "The carnal mind is enmity against God." So he has a clear proof that the Bible is a revelation from the God who made him, for it tells him of the nature that is in him. This we all know to be true in us. We cannot claim that we cannot comprehend the things which are taught in the Bible, so far as that which is necessary to the salvation of the soul is concerned. While that Book contains that which is far too great and grand for the comprehension of finite man, yet Jesus, its author, has said, "If any man will do his will, he shall know of the doctrine," etc. John 7: 17.

"He shall know of the doctrine." As far as the wants of the soul are concerned, the doctrine is all that we need, and in order to be happy, we must make a personal application to ourselves, of the principles contained in that doctrine. Then we can say in the triumphs of faith, "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. Having so many witnesses in the Bible, all of which declare, beyond successful contradiction, that the Bible is a revelation from God to man, we feel to thank God for this "lamp to our feet," and press on for the prize of our high calling.

## CARNAL WARFARE INCOMPATIBLE WITH CHRISTIANITY.

BY THURSTON MILLER.

"And he that hath no sword, let him sell his garment, and buy one. . . . And they said, Lord, behold, here are two swords. And he said unto them, It is enough."—Luke 22: 36, 38.

THE circumstance, referred to in the above extracts from Luke, seems to have taken place in the room where our Savior had just previously instituted the Communion, and just before he started to go to the Mount of Olives, whither his disciples followed him. He had just reminded them of the time when he had sent them out upon a missionary tour among strangers, when he had forbidden them to provide any means for their daily maintenance, or weapons for their defense, and asked them: "Lacked ye anything?" "And they said, Nothing."

True, the sword is not mentioned, but the staff appears among the things forbidden,—an instrument of warfare, and a good substitute for the sword. "But now," says the Master, "he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." It appears, that they immediately procured two swords, and so informed their Master, who replied: "It is enough."

Two were enough for his purpose, but that they were to be used either as weapons of offense or defense, the sequel certainly contradicts. For when the assault was made, they cried out: "Lord, shall we smite with the sword?" Whether the Lord purposely delayed his reply to this question, or whether the act of the disciple was too quick to admit it, may not be known, but certain it is that one of the swords was drawn, resulting in the severing of an ear from the head of a servant of the high priest. "Then came the answer: Put up again the sword into his place: For all they that take the sword shall perish with the sword."

The following hypothesis is now offered: Much of our Lord's teaching was by what is now called *object lessons*, that is, he drew from real life, or things, his illustrations, in order to simplify his doctrine, and more deeply impress his hearers with the importance of the principles of the same. Hence we have the use of the sword upon the occasion cited. He permitted the weapon to be drawn, and an ear to be cut off, that he might command its return to its place. By the immediate healing of the wound thus caused, Christ showed that the use of the sword could not be permitted even in self-defense under the most extreme circumstances.

When under examination by Pilate, Jesus more fully explains his position, and at the same time described the position that should be occupied by Christianity, for all time to come, to wit: "Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18: 36.

This was, perhaps, the hardest thing to comprehend, of all that Christ taught, namely, that he was the King and the Head of a spiritual kingdom, having no relation to, nor dependence upon, earthly kingdoms; with no common ground of occupancy at any point,—an institution absolutely separate and distinct from all others.

The founder of this spiritual kingdom,—the Lord Jesus,—was called "the Prince of Peace" in Isa. 9: 6, because he is the only one through whom peace can be procured between God and men, Isa. 53: 5, and between men and men, that is, between Jews and Gentiles, Eph. 2: 15.

Moreover he left peace as his legacy, saying: "Peace I leave unto you: not as the world giveth, but as I give I unto you." John 14: 27.

Sometimes the world has given exchange for rivers of human blood, including two lands with widows and orphans, and the cost of millions of treasure; but the kind of peace that Christ bequeathed to his followers, such as separates friends, men, and crushes out fraternal affection, is a peace which unites, and binds in brotherly love; a peace which renders no account of evil, but which overcomes evil with good, and turns swords into plowshares, and spears into hooks, and whose possessors shall not be overcome.

Hence carnal warfare is incompatible with Christianity, and cannot be made compatible with it by any rule known to saint or sinner.

La Porte, Ind.

## PURPOSE AND ACTION.

BY SOLOMON BUCKLEY.

SOMETIMES I am asked why the Brother now does things they did not do in the past. I answer: All good purposes can be accomplished at once. As time passes, it is circumstances that did not appear in the days of our beloved Brotherhood. We are beginning to see how many good purposes are in our hearts and yet, how seldom we attempt to carry them out, or if they do, about the work so recklessly. If we would only follow out their convictions, under the supreme guidance of the Spirit of Truth, we would allow the enemy of souls to place before them, or if they would utilize the power God gives them, to the promotion of the cause, we cannot conceive of the wrongs the world would receive.

The religion of the Lord Jesus is comprehensive and yet so extensive that we do not think of it all at one time, but a little by little. This proves to us that we wish to do something for the Lord, but do not expect to accomplish everything in one year, neither must we expect to do one thing without but one effort.

We must do this important work in steps. If it be God's plan that one be a preacher and he feels convinced that he has come to him, he must not be discouraged by the idea that he need not prepare his own work, nor qualify himself for the work. Such questions are of great weight. God's purpose may be concerning a large work, though we may feel that we have a special work, we must take it step by step. We must dash headlong into the enemy's net, and not be deterred,—all on account of our folly in not doing much without first going to the workshop, and becoming fitted and the place where he would have us, so that we may use us to an advantage. We must be submissive to God if we are going to do his work. Otherwise we may rest assured that our work will be done. The adversary is only too anxious to take advantage of our opportunity to lead us away while we are in the highest round of enthusiasm. He will wait for us, to capture us. If we do not tire trust in God, we will soon, very soon, be in his snare. By studying God's plan



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tion, we notice that there was perfect order and perfect system. This shows us that God is perfectly systematic. Why should we not be likewise? Is there any reason why we should not be so? Where is the institution that was established with any degree of permanence in one great leap? There is probably none in existence. There must be a solid foundation before a substantial building can be erected. This is equally true with the Christian worker. Unless he make preparation, and, with God's help and assisting grace, qualify himself for every such work, the work will become too heavy. He can not endure it. He must go down.

We sometimes say, "Haste makes waste." This applies to the over-zealous Christian worker, just as well as to anybody else. We could not anticipate much success for a druggist who undertakes to compound a certain kind of medicine without looking what ingredients he is using.

Just so with the Christian worker. He may have a good purpose and, if carried out properly and wisely, his purposes may prove a great blessing, but if he goes about it without studying the nature of the work, and looking ahead to see what the result may be, and looking to God for direction, it will prove a failure.

Zeal and enthusiasm must never run ahead of knowledge and judgment. Therefore, if we feel prompted that we should go about and do something, let us first examine ourselves in the light of the Scriptures, and see if we are qualified for the work, before we undertake it. Let us see to it that we, as tillers of the soil in the Lord's vineyard, are in proper trim for work, for that which is only half done had often far better be left entirely untouched. Now, dear brethren, let us qualify ourselves through the divine grace of God, and remember well that there should be a growth in Christianity.

Canton, Ill.

### "HOW READEST THOU?"

BY A. G. CROSSWHITE.

FOR the benefit of the MESSENGER readers I give below some quotations from the Bible, slightly changed, and some that I cannot find in my Bible at all. Mark well the distinction and see how some of them will surprise you.

1. "In the beginning God created the heavens and the earth."
2. The destroying angel passed over the land of Egypt and slew the first-born.
3. Count the commandments given to Moses on the tables of stone and tell why we say the "TEN COMMANDMENTS."
4. Flying, fiery serpents sent among the Israelites.
5. Cousins forbidden to marry.
6. We are prone to sin as the sparks fly upward.
7. "God does not look on sin with the least degree of allowance."
8. "Neglect not the assembling of yourselves together."
9. "Cleanliness is akin to godliness."
10. "Be ye temperate in all things."
11. "God's house is a house of order."
12. "This day shalt thou be with me in Paradise."
13. Judas was a devil from the beginning.
14. Seven deacons chosen.
15. "He that saith he liveth and sinneth is a liar and the truth is not in him."
16. "The things I once loved I now hate, and the things I once hated I now love."
17. "The cup of the New Testament is the communion of the blood of Christ."
18. "Baptized in the likeness of Christ's burial."

19. "Every generation grows weaker and weaker."

20. "God will not suffer us to be tempted above that we are able to bear."

21. Parable of Lazarus and "Dives."

22. Prayer-covering. Does prayer need a covering?

23. "Strain out a gnat and swallow a camel."—Loflon in "Character Sketches."

24. "Judged according to the deeds done in the body."

NOTE—I submit these as a reminder of our careless reading. I give some of the quotations verbatim, marking the words misquoted; the rest simply contain the thought, allowing the reader the benefit of a research which will prove both interesting and instructive.

Gratis, Ohio.

### WANTS NONE OF IT.

BY J. S. FLOREY.

If the papers tell the truth, Lyman Abbott, who now discourses from the pulpit formerly that of H. W. Beecher, says, "If the Christianity of the church is that man can come to God only through one narrow door, I do not want any of it. It is not my religion." Precisely so, there are thousands all over the land that will say "Amen" to that. But the mere fact of men not wanting any of that kind of religion is no argument at all against the fact that Christ did teach "I am the way," "I am the door," "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." We are not wanting in evidence, that, as a rule, people do not want that kind of Christianity. As the reverend gentleman seems to use that little word "if" in a way expressive of doubt, it might not be out of place to kindly say that the Christianity of the Apostolic church did then and does now teach just that doctrine that man can come to God only through one narrow door. But, bless the Lord, that door is wide enough and high enough for every truly converted man and woman to get in, and that, too, without any crowding. But remember, just as certain as Christ came into the world and gave us a Christianity for the church, just so sure are we, that that door is too narrow for a man to crowd in with a heart bulged out with worldliness. If you have ever seen a snake trying to swallow a rabbit, you have seen a very good illustration of a man trying to get into the kingdom of heaven while he is full of the world. The money-bags of the young man that came to Christ to know what to do that he might get in, were too much of a hindrance.

Yes, sir, all the right reverend bishops in the world to the contrary, man must accommodate himself to the way. By the use of the "sword" he must be trimmed so as to fit the narrow way. Churches and ecclesiastical conventions may do as they please, and to their suiting open a double door for the admission of a whole drove of little foxes and innumerable pompous giants into the church militant, but if Christ's and the apostles' teaching means anything, it means that nothing short of the true coin will pass at the bar of God.

Do the people want apostolic Christianity? Of course not, so long as the world can not be given up. The devil does not want it. For that reason he gnashed his teeth when the powers of the Son of God were encroaching on his domain. To-day he cringes when he sees an humble saint on his knees, and his eyes flash fire when a fearless minister of God rebukes the doctrine of latitude and freedom of conscience, such as is suited to the times. A man with a high, haughty spirit and

proud heart is sure to object to a low door, how can such a head bow in humble submission or such a heart throb in unison with the cross Christ! Verily say. We are glad the Christianity of the church is as it is, otherwise conversation would be of no consequence,—salvation a negative; for how could men be saved in carnality. Nothing short of a "being born again" can ever meet the needs of fallen men.

Lordsburg, Cal.

### PROPHECY FULFILLED.

BY A. FLOREY.

My article, under this head, has been criticised, and perhaps justly, too. After a more careful study of the subject, I concluded that our brother is correct. While the figure drawn by the prophet has direct reference to the destruction of Nineveh, it also may be applied as indicated in my former article. If it will not admit of this second application, I must necessarily surrender the position. The only right thing to do when we discover our mistakes, is to confess them and be more careful in the future. I can not see why a misapplication of this prophecy should weaken the faith of any one. There was only an error on the part of the writer, while the prophecy stands unchanged.

Friedens, Va.

### A MINISTER'S FAREWELL.

A READER of one of our exchanges knows of a country minister in a certain locality who took permanent leave of his congregation in the following pathetic manner:

"Brothers and sisters, I come to say good-by. I don't think God loves this church very much, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary; your donations are mouldy fruit and wormy apples, and 'by their fruits ye shall know them.' Brothers, I am going away from you to a better place. I have been called to be chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls! Good-by."

### BE PROMPT.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very one that comes to hand, and you will find the rest will all fall into file, and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret,—the magic word, now!—The Lutheran.



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him to store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2

"Every man as he purpoeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purpoeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANHIMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GABRIEL B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

All donations intended for Missionary Work should be sent to GABRIEL B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on local banks, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meetings, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

No home is complete without a praying woman.

We would have a glorious land, indeed, were there no saloons in it.

We should not only let our light shine, but it should be a good light.

If your brother does wrong, talk to him about it, not to some one else.

If you look and act just like the world, how can you be the light of the world?

SATAN has little hopes of overcoming a family when there is a praying mother.

The man who has a praying wife will often find himself in heavenly places in the presence of angels.

If the world hate you, see that, like your Master, you can say, "They hated me without a cause."

The church was never intended for the person who thinks more of the ways of the world than the ways of God.

In portions of Maine prohibition is so complete that an entire generation has grown up, never having seen a saloon.

SATAN sometimes baits a hook with whisky and catches the husband. He baits another with fashion and catches the wife.

The Christian who prays for a thing, and then works with a view of obtaining it, is almost sure to see his prayers answered.

If all the men killed by strong drink in the United States, in one year, were placed in a line, one behind the other, it would require two days for them to pass a given point, and the line would be nearly seventy-five miles in length.

THOSE who think that every good thing ought to run itself should remember that nothing runs itself unless it runs down hill to ruin. All good works are headed up grade, and it requires work and push to keep them going. Stop the pushing and they will run themselves down hill only too soon.

Or the 9,000 pilgrims that left Africa and other parts in May for Mecca, only a half have returned, the others having fallen victims to the cholera.

WE need more sermons in shoes—people to run God's errands, hunt up the sick, sorrowful, and sinful, to attend the means of grace, and walk in the highway of holiness.

THE kind of preaching many want is that which will permit them to serve the devil all the week, and then go to church on Sunday without losing their self-respect.

It was a pretty bright and sensible man, a physician, who said of a certain church that "it was dying of the foot-and-mouth disease: the members spent all their time in going about talking against each other."

THE Pope of Rome, though a busy man, has found time to write a number of poems. He commenced writing Latin verse when about thirteen years old. A third edition of his Latin poems is to be published soon.

At a prayer meeting, where the subject was "Prayer," those present seemed to have little to say. One brother arose and said, "Would it not be well for some of us to pray for strength to speak in prayer meeting?"

SOME mothers will shed tears all through a meeting while listening to a missionary telling how the heathen mothers in India throw their children to the crocodiles, to satisfy the demands of an imaginary god, and then go right straight home and work half the night making fine clothes for their innocent children to appease the Goddess Fashion. Which mother stands most in need of a missionary?

SKILLFUL navigators have spent thousands of dollars, and caused the sacrifice of many lives in attempting to reach the North Pole, but did not get much closer than 500 miles of the unknown spot. But now comes the report that Captain Porter, while whaling last summer, reached a point within 350 miles of the Pole. This is much like what we sometimes witness concerning Christians. Some of those who make the least pretensions, accomplish the most difficult feat.

It was Alexander Duff, the first missionary sent out by the Church of Scotland to the heathen, who said, "There was a time when I had no care or concern for the heathen. That was when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul then it was I began to care for the heathen abroad. In my closet, on bended knees, I then said to God, 'O Lord, thou knowest that silver and gold to give to this cause I have none; what I have I give to thee—I offer thee myself. Wilt thou accept the gift? Amen.'"—J. R. Snyder.

A MINISTER was soliciting aid for foreign missions and applied to a gentleman who refused him with the reply: "I don't believe in foreign missions. I want, what I give, to benefit my neighbors." "Well," replied he, "whom do you regard as your neighbors?" "Why, those around me." "Do you mean those whose lands join yours?" "Inquired the minister. "Yes." "Well," said the minister, "how much land do you own?" "About five hundred acres." "How far down do you own?" "Why, I never thought of it before; but I suppose I own about half way through." "Exactly," said the clergyman, "I suppose you do, and I want the money for the New Zealanders,—the men whose land joins yours on the bottom."—Mission Studies.

## LAST DAYS OF SUMMER.

The summer days are ending,  
With autumn smoothly blending.  
The setting sun shines mellow,  
And skies seem softly yellow,  
And fringed with leaden haze—  
The smoke of autumn days.

The forests scarlet—green,  
With many a shade between.  
The leaves are falling down,  
And fiercely blown around—  
Until abed they're found  
Asleep upon the ground.

The meadows brown and scar,  
That mark the passing year.  
The harvests all are gathered  
In stack or bin—a treasure  
Precious, ample yield  
Though barren now the field.

The apples crimson—red,  
And trees their fruitage shed;  
While gardens yield their store  
Enough for all, and more—  
The corn is bending down,  
Its coat is turning brown.

The nuts from trees are dropping,  
For children, pleasant cropping;  
And squirrels aloft are barking,  
Their mates intently harking.

The children trip to school  
To mind the teacher's rule,  
Their dawning minds to store  
With every needful lore.

The winds have waked to life  
And storm, as if in strife  
About the way to go;  
Blowing hard, blowing low.

No more the cooling dove  
Is heard in plaintive love.  
The birds consort together  
In doubt about the weather,  
And soar away in bands  
To far-off sunny lands.

The summer flowers are dead  
And all their fragrance fled,  
Their brilliant colors shed,  
And lowly in their bed  
They lie, and sweetly sleep  
While clouds will o'er them weep  
Till other summer days  
Will fill our hearts with praise.

### MORAL.

Life's summer, too, is ending,  
With autumn soon be blending,  
When angel hands will gather  
The wheat and tares, and sever  
The tares from wheat—to burn  
The wheat to God return.  
God help us seed to sow  
Eternal life will grow,  
Before the summer's past,  
To us may be our last.

Morrill, Kans.

## MISSION PAPERS.

BY W. B. STOVER.

### X.—Our Opportunity.

A FEW weeks ago a letter came from Cutta, India, begging kindly that I look lightly on Cooch Behar. Other the work there if we do not, but the Holy Spirit has laid this particular. Two souls there have already Christ. The territory is centrally of access, healthful in climate, and able extent and promise.

At this moment we can stretch forth and, embracing that country in mighty effort lift it up before God its early rescue from present darkness.

The Northern Chin people of yet touched by missionaries. Other making calculations for occupational time in the future. They offer to aid if we will take up the field work.



terwhile, unless we enter that field in the near future, to us those gates will be practically closed. Even to-day we can present those poor dear Chins to God that he, in his own way, may speedily give them an opportunity for a saving knowledge of the Gospel of grace.

A quarter of a century ago a Bible was found floating in the Japan sea. The people took it up, and in the course of time, with that blessed Book of God as the one instrument, a whole village became converted to Christ.

Africa presents an inviting field for the earnest, self-sacrificing preacher of the Lord Jesus Christ.

South America comes in with her earnest claim for work and workers. She is not across the seas, but right by our side—and unchristian.

Australia is a whole continent with a rich future, and there is no Dunkard preacher there.

As never before in the history of the world is the opportunity apparent. Nowhere is the cry heard, "Come over and baptize us," but almost everywhere this is said, "If you come, we will give you an honest hearing." Millions will now listen attentively who before would persecute. From amongst good listeners come brave doers of the Word. It is our opportunity, in this supreme moment of the ages, to help God find and establish his elect in all the quarters of the wide, wide world.

Recently my heart was made sad when I heard one of our ministers, in beginning his sermon, say, "We are all trying to get rich." I was sorry, not because of the fact, for it is not true, but because he said it. We are not all trying to get rich. Money is not the one object of our lives. We have plenty of it, however. We seek for other things. I presume that, on an average, the members of our church are worth probably a thousand dollars each. I realize that some stand about a thousand dollars below the average. Others are above. We have a membership of perhaps 80,000 souls. At this rate we have a grand total of possessions amounting to \$80,000,000. The most of this wealth is used, however, for the benefit of institutions of from one to six—self, wife, and children—while the institutions that foster from 100 to 500,—our schools—must go a-begging. While we are not all trying to get rich, not many are willing to become really poor. \$80,000,000, and only a few offers for missions! \$80,000,000, and our schools go a-begging!

Comparatively well-to-do churches sometimes want to borrow money, or rather receive help gratis, from the Mission Board, to build a meeting-house that costs but little. Why, if we gave of our wealth but a half cent on the dollar annually, there would be \$400,000 every year absolutely for the Lord's work. The Israelites' rule was that of tithes, and we are living under grace, are we spiritualizing when we give less than a tenth, or even that? It is our opportunity, in this supreme moment of the ages, to consecrate our wealth.

I have before me on the table the catalogues of our five colleges. All are doing a noble work. I presume about 200 ministers, and others, attended the Bible Terms last winter. There have been more than 250 graduates of the literary departments of our schools thus far. And during the last school year 1,197 students were enrolled, besides those who were under our instruction in private schools and smaller institutions in various parts of the Brotherhood. Each year the number increases. They come in, and then go out to battle with the world. Some go canvassing for books, others go canvassing for souls. Some go out better teachers, others go out better preachers. Very many of the students are members of the church, or become such before leaving school. They want to sacrifice for the Lord. They really

love the church. They will contend for the faith, and often with most forcible argument. They argue for a thing, not only because Annual Meeting says so, but because it's right. It is our opportunity in this supreme moment of the age, to give these young Christians all the work they can do for the Lord, and to give them that work before they may connect themselves with secular affairs to such an extent that they cannot be of any special service to the Lord and his church whatever.

Here is the field. Here is the money. Here are those willing to work. Our opportunity is to unite the three. May God give us the Holy Spirit in abundant fullness. Let us pray!

## ADVICE TO YOUNG MINISTERS.

BY I. J. ROSENBERGER.

A YOUNG minister, who seems to feel the weight of his sacred calling, closes his letter to me thus: "Any counsel or advice to aid me will be gratefully received." Believing that there are others, having the same concern, we pen the following for the GOSPEL MESSENGER.

1. The church, feeling the need of additional help in the ministry, has been led to call you to that important office. "Two can not walk together except they be agreed." Hence, of necessity, when received into the church, you were asked to accept of her rules and usages in carrying out the principles of the Gospel. In your recent advance, this agreement becomes a greater necessity. Upon your consent to accept these you were received by affectionate greeting at your installation. All religious bodies are alike in requiring loyalty to their rules and principles, especially upon the part of their officials.

Whenever the faith of any minister becomes com-  
modified that he can no longer defend the rules  
and doctrine of the church as he agreed to, it is  
but courteous and proper for him to promptly re-  
sign. It requires ego and experience to lead in a  
work of reform; besides, the church needs no re-  
form, but is in pressing need of more spirituality  
and greater zeal.

2. "Preach the Word, be instant in season and out of season." You will have frequent need to "reprove, rebuke, exhort with all longsuffering and doctrine." By these alone will you "make fall proof of your ministry." To inspire others with love, zeal, and humility, you must yourself live and move in these graces.

3. You will need to become familiar with the Scriptures, especially the New Testament and Old Testament types. A daily course is best, but actual Bible study must be done by topic to be successful.

4. Cultivate regularity and promptness in your church work. This will be necessary to secure the confidence of those around you, which is a necessary help. In all your efforts make the good of the cause prominent.

5. I urge you to guard yourself against the influence of those aimed by Peter and Jude who "walk after the flesh and despise government. Presumptions are they, self-willed, they are not afraid to speak evil of dignities." "These speak evil of those things which they know not. . . . There are numerous complainers, walking after their own lusts; and their mouth openeth great swelling words, having men's person in view because of advantage."

6. Helps will be of advantage. Dictionaries, Cruden's Concordance and "Nevin's Antiquities," will prove of great value. As to commentaries, Burkit's is the best on the New Testament that I ever consulted. Others are also good. As to comments on doctrine, the ordinances, etc., there

are none that can be relied on; besides you don't need any on this line. The Bible on doctrine is sufficiently clear. In Sunday-school work the *Sunday School Times* is invaluable as a help.

7. In your preaching, be yourself and not seek to be some one else; hence sermon volumes and notes of other men will only be of value to you when you can so cut down, mould and revise them as to make them your own. We can seldom wear other persons' garments without appearing odd or feeling uncomfortable.

8. Written sermons are objectionable, and preaching from notes we name as not the best, save on some special doctrinal subjects. Seek to come before your congregation meek and prayerful, feeling impressed that your well-prepared subject is what the occasion needs. In this way you will usually find freedom and the aid of the Spirit.

9. It will be of great value to you to keep yourself provided with pencil and paper, and note all important items that occur in your reading, speaking, or in hearing others. The simple noting will aid your memory. It is of advantage to use but one book in reading the Scriptures, and note the points you wish to retain on the margin. Your Bible, marked in this way, will be of great value for reference.

10. Lengthy sermons are commonly objectionable, especially by beginners. When the real matter of your subject becomes exhausted, it is always best to close at once, rather than continue when it is not edifying. Do not allow yourself to be discouraged at what seems to you a feeble beginning. Some of our ablest ministers have felt at times much discouraged with their first efforts in preaching, but, by continued, prayerful efforts, were greatly blessed. Christ commended that faithful woman because she had done what she could. Let us go and do likewise!

Not only are the Jews persecuted in Russia, but the Baptists are especially victims of despotic and priestly vengeance. They have suffered much persecution, and during the famine had additional sorrow. Nevertheless, there are now sixty-seven Baptist churches in Russia and a membership of 16,443. Pastor S. Lehman and three other missionaries have lately been banished, and their flocks are constantly made to know tribulation.

## The Gospel Messenger

into a simplified form of the German Baptist or Brethren's church, which is the form of doctrine used in the New Testament and which is the only one which can organize Christianity.

...and were said that Faith toward C. J. Repentance from dead works, Non-resistance to evil, and belief, baptism by Trine Immersion, were the means of the reception of the Holy Ghost by the laying on of hands, the means of adoption into the household of God,—the

... of John 13, both by ex-  
... of John 13, both by ex-

...the Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in the Communion, should be taken in the evening or after

1. The first of the three Misses, Miss A. Charity, is binding

1. The principle of Plain Dressing and of Non-conformity to the

...should be observed by the fol-

...and for the purpose of maintaining the work with Opi, in the name of the Lord, and for the benefit of all Christians.

For this, this is a danger of all this. Christ and the apostles have en-

...in cooperation with the conflicting theories and discords of  
modern Christianity, to point out ground that all must concede to be in-  
correct. 6/2/15

The above principles of our Fraternity are set forth in our *Brother's Magazine*. (See there) Price 15 cents

per package; 60 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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BRO. D. B. ARNOLD is a member of the Standing Committee from the Second District of West Virginia.

SISTER ELLA RAFFENSPERGER writes us that she is now distributing tracts in Harrisburg, Pa. This is her method of sowing good seed and we trust the work will tell for eternity.

CLERKS of District Meetings will please send us copies of the Minutes of their meetings, with queries intended for Annual Meeting marked, and we will keep the same on file for future use.

BRO. SAMUEL M. MILLER has been chosen to represent the Northern District of Iowa, Minnesota and South Dakota on the Standing Committee. The District sends no query to the Annual Meeting.

BUT little business came before the District Meeting of Northeastern Ohio. Bro. Samuel Sprinkle will represent the District on the next Standing Committee. No papers are sent to the Annual Conference.

BRO. J. O. LAHMAN returned from Iowa last Tuesday. He reports good meetings and the very best of attention. During his visit he attended three love-feasts, one Ministerial Meeting, one District Meeting and delivered five talks on Bible Lands in addition to a number of other sermons.

THERE is a movement on foot for the entire State of Iowa to unite in one Home for the old people. This is far better than having one Home for each district. It is better to have but few of these Homes and then support them well. If we are not careful our people may build more than they can sustain.

It so happens that Bro. J. F. Britton, of Bristoe Station, Va., is both a preacher and a miller, being fitted to feed both the body and the soul. It also happens that he is just now out of a situation as a miller, and would like to correspond with Brethren where he could continue his occupation as a miller and at the same time be useful as a preacher.

BRETHREN Miller and Amick are both away this week. Bro. Miller is holding a series of meetings in Indiana, while Bro. Amick is in Southern Illinois attending the District Meeting. We trust they will have a pleasant sojourn among the people of God.

THE Brethren are arranging to commence vigorous work in the City of Roanoke, Va., where there are a number of earnest members. The standing of our people in that part of the State is good, and we hope to soon learn of a large, well-equipped congregation in the city. We need more churches in cities, and are glad to know that there is a feeling of that kind all along the line.

BRO. ANDREW HUTCHISON, who is now preaching at Beatrice, Nebr., has arranged to go to Tennessee the last of this month so as to be at the District Meeting which will be held with the Brethren of the Pleasant Hill church, Sullivan Co., Tenn., Nov. 3, being the first Friday before the first Sunday in the month, as named in the District Minutes of last year. Bro. Hutchison may possibly spend the winter in the South.

So far as we can learn but few queries are being sent to the next Annual Meeting. That is good. We hope to see the day when less time can be spent on queries, and more on practical mission work and the developing of the church in her various departments. The queries already answered and entered upon the Minutes are sufficiently comprehensive to enable our people to understand each other well enough to work together quite harmoniously.

THE feast at West Branch last Saturday was a pleasant gathering, and it was also largely attended. The weather was delightful. We never experienced a more lovely evening for a feast. The spirit of the meeting was excellent. Bro. Daniel Dierdorff, of Franklin Grove, officiated in a manner that made the services quite impressive. The West Branch church, under the wise management of Bro. M. S. Newcomer, seems to be in a healthy and growing condition. It is also one of the oldest congregations in Northern Illinois.

Do we ever pause to think how truly merciful God is toward us? He has borne for generations and even ages, with the sins of the world. For centuries he has borne with the church, though often corrupt, and even careless concerning her duties and privileges. Then, how merciful has he been with us as individuals! How often have we come short of our duty, neglected to embrace favorable opportunities for doing good, and have even sinned! Yet the merciful Father is still blessing us as well as prolonging our lives. Surely God is merciful to his creatures, but how ungrateful indeed are his children!

A BROTHER wishes us to state what we consider the most profitable way of giving to the members, assembled in church council, the admonitions handed to the deacons on their annual visits. This part of church work probably requires more care and wisdom than it generally receives. We suggest that the deacons hand all requests for admonition to the elder in charge of the congregation, and he take them under careful advisement. He should give to the church such only as prudence would dictate. It is not always wise, nor is it necessary, to present to the church every admonition suggested to the deacons. A prudent elder, after counseling his co-laborers, will find it necessary to either decline some of these requests, or hold them until they can be presented in a manner that will do good rather than harm. When an elder once decides on giv-

ing an admonition, he should study with care, so as to reach the heart in need of warning, encouragement or as the case may be. Often, where it is directed against a few who happen to be in the line, a personal visit and proper instruction will accomplish more good and be better.

ONE of our ministers recently preached a sermon on trine immersion in a new people became thoroughly interested in the subject. To help them in their investigation we mailed "Trine Immersion Apostles" to a number of addresses. We fear that our ministers do not preach on the leading doctrinal points they ought. The public is in need of information on this line and our ministers to supply it. We suggest that our plenty of our tracts in connection with preaching, for unquestionably they are cheap. We can fill orders for lots amounting to ten cents or over:

"The Brethren or Dunkards,"	2 cents each
"Perfect Plan of Salvation,"	3 cents each
"The Sabbath or Lord's Day,"	6 cents each
"Lord's Supper,"	1 cent each
"Origin of Single Immersion,"	1 cent each
"The House We Live In,"	1 cent each
"Secret Societies,"	2 cents each
"Path of Life,"	6 cents each
"Trine Immersion Traced to the Apostles,"	8 cents per 100

WE are pleased to learn that the pointed for some of the eastern churches years ago, and being continued by the Meeting from year to year, is doing commendable work this season. So may think that the committee is working to accomplish good results. Watching this committee work among the churches for years, and long ago came to that much harm has been done by it. In some cases, at least, it has been better if committees had not been, and, in a few instances, years, in attempting in one or two days. It is for Satan to sow the seed of discord in the peace of a church, and it needs strange if months, or even years, required to restore the congregation to normal condition. When the members divided and the trouble a perpetuity might be well for the committee to give grievances, labor to bring about an understanding and reconciliation between the members without resorting to expulsion, give admonitions, and continue the same meeting in the course of a month or give all a chance to think over. Much thinking and a great deal of doing will sometimes pave the way for settling troubles which might otherwise be settled by the skill of the most experienced committee required to pour oil upon the troubled waters. Most members in the church meet and do what is right, but Satan is the better of even those who are must be assisted out of their troubles. We must be assisted out of their troubles by the committee for making important church work, believing that good will be accomplished in the

## QUERISTS' DEPARTMENT

In a recent number of the MESSENGER we published a communication a lady sent to us, in which she stated that she had been tormented by a clergyman, who differed from her in his views on baptism, as to feet-washing, and, as I read it, did not



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cents per copy, 14 copies  
\$1.00; 100 copies, \$6.00

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#### DEPARTMENT.

SENGER you comment, ed-  
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d, did not think Jesus meant

it as a religious rite, or to be carried out literally, which, from  
your comment, I presume you do; and, if I am correct to far,  
I would like to ask whether you take the words of our Savior  
literally when he said to his disciples, "Take, eat; this is my  
body," and if not, why not? W. H. BENNETT.

Marion County, Kans.

CONCERNING the eating of the Communion bread  
we mean to observe the command literally just as  
Jesus gave it. Whatever spiritual import may be  
attached to the expression, "This is my body,"  
has no bearing whatever on the command, "Take  
eat." Nor should it in the least change, modify  
or disannul the command and precept given by  
Jesus respecting feet-washing. To maintain that  
the phrase, "This is my body," is spiritual, and  
therefore feet-washing must be understood spiri-  
tually, is to lay the foundation for spiritualizing  
out of practical existence every command in the  
New Testament. While Jesus evidently intended  
that the phrase should be understood spiritually,  
he certainly did not intend that the spiritual im-  
port should serve as an excuse for ignoring so  
plain a command as that pertaining to feet-wash-  
ing.

Will you please give me your method, or plan, of preparing  
your sermons? A YOUNG MINISTER.

We would sooner hear from some of our expe-  
rienced preachers on the plans of preparing ser-  
mons. For our part, we have always been a close  
reader and want to keep on reading as long as we  
can see. We also try to remember what we read,  
and then devote as much time to thinking as we  
do to reading. After selecting a subject, we read  
everything on that subject at hand, and generally  
make very carefully-prepared notes. Our object  
is to master the subject, so as to have a thorough  
understanding of it, if possible, in all its parts.  
We are then ready to talk about it. Our notes  
we preserve for future use in case of necessity.  
Sometimes we use these notes in the stand, and  
other times we do not. We prefer mastering the  
subject so as to avoid the necessity of notes in the  
stand. Our aim is to study the Gospel, under-  
stand it and then preach it as clearly as possible,  
so the people can also understand it. We like to  
have a clearly-defined subject and then stick to  
it, and at the end of thirty-five or forty minutes  
quit, and give the people time to do their own  
thinking. Our motto in preparing sermons is,  
hard work, thorough work, and plenty of it.

What books would you select for a young speaker, just  
starting out, and who has but a limited education? I would  
not wish to invest much money. J. M. R.

The first book a young minister should have is  
an Oxford Bible, containing the usual helps.  
This he should make his daily study. No one  
should ever think of doing efficient work in the  
ministry without a good understanding of the Bi-  
ble. He ought then to have a good Concordance,  
Smith's "Bible Dictionary," and a good dictio-  
nary of the English language. To these add R. H.  
Miller's "Doctrine of the Brethren Defended,"  
"The Brethren's Tracts and Pamphlets" in book  
form, Nevins's "Biblical Antiquities," "Manual of  
Bible Geography," and "Franklin's Sermons,"  
volume 1. If money can be spared for a commen-  
tary on the New Testament, we should recommend  
the American. We would then advise the young  
minister to study these works well and make thor-  
ough work as he advances. What a minister  
knows he ought to know well. He should im-  
mediately enter into Sunday-school work in earnest.  
Each year he might purchase a good lesson com-  
mentary and master the lessons year after year,

and inside of seven years' hard study he will have  
a knowledge of the Bible that will enable him to  
clearly expound the Scriptures in any community.  
During all this time he should keep well read up  
in the Brethren's literature and see to it that he  
thoroughly understands their doctrine. For men  
of more means and a fair education we would  
probably recommend a different class of books in  
some respects

I would like an explanation on a clause found in Isa 3: 20-  
23. There are a number of things mentioned with which it  
seems the Lord is displeased and which he will take away.  
Among them are bonnets, hoods and vails. I understand a  
bonnet to be a head-covering for woman, as is worn by our  
sisters. A hood is for the same purpose and is worn by many  
of our sisters in cold weather. I also understand that the sis-  
ters' prayer-covering comes under the head of a vail. Are  
these things wrong? J. J. TROXEL.

This scripture has no reference whatever to the  
dress question. Isaiah was foretelling the down-  
fall of the Jewish nation, and in speaking of the  
things which the Lord would take away mentions  
things both lawful and unlawful. In the forepart  
of the chapter named, bread and water are among  
the items that the Lord threatened to take away  
when that awful calamity came upon the Jews.  
The dress question must be settled by the New  
Testament, where the principles of plainness, sim-  
plicity, neatness and comfort are clearly set forth.  
The articles of dress, for wise reasons, are not  
itemized in the Gospel. They must be approved  
or disapproved according to the law of expedi-  
ency.

Please give your view of the following Scriptures, viz.:

- (1) "Simon, son of Jonas, lovest thou me more than these?"  
To what does "these" refer?
- (2) "Wheresoever the body is thither will the eagles be  
gathered together." Luke 17: 37. Please give explanation  
of "body" in this passage. JEREMIAH THOMAS.

1. The Syriac version of the New Testament  
makes this clear. It reads thus: "Simon, son of  
Jonas, lovest thou me, more than these do?"

2. The dead body here is used to represent the  
spiritually dead mass of humanity that will be  
found upon the earth at that time. The Jews de-  
spised the eagles upon the Roman banners, yet,  
at the destruction of Jerusalem these eagles  
would come down upon them in their spiritually  
dead condition as the vultures upon a dead car-  
cass. This thought, emphasized, should be car-  
ried in the mind to the second coming of Christ,  
when the Lord's agents, with far more fury and  
destruction than the Roman or natural eagles,  
will visit the wrath of God upon the mass of wicked-  
ness that will exist upon the earth at the second  
advent of the Messiah.

Who are the ten judges in the case of Briney's "Form of  
Baptism," and what are the religious views of each: what  
faith do they belong to? B. E. KESLER.

The judges were: J. W. McGarvey, B. W. John-  
son, W. J. Loose, H. McDiarmid, B. B. Tyler,  
William D. Martin, Thomas F. Gailor, Erastus  
W. Spanking, W. P. DuBose and T. L. Tucker.  
The first five decided that Mr. Briney had conclu-  
sively proven that immersion is the only form of  
baptism taught in the Bible. The other five de-  
cided to the contrary, and thus the matter stands  
where it did before. After reading the work care-  
fully we pronounce it one of the strongest works  
published in support of immersion. Mr. Briney's  
short addenda against trine immersion, however,  
is weak in the extreme. It is hard for him to  
kick against the voice of all antiquity. The first  
five judges are members of the Disciple church.  
The others are Pedobaptists.

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#### EDITORIAL WANDERINGS IN THE OLD WORLD.

Number 58—The Plain of Sharon—Lydda—  
The Country of Samson.

AND now we are on our journey to Jerusalem.  
The day is bright and clear and warm enough to  
be delightfully pleasant. The plain of Sharon  
presents a busy picture of farm life, for it is the  
season of plowing and sowing. The one-handed  
plows that have been in use on this plain and in  
the valleys of Palestine since the days of Abra-  
ham are still in use. We are again reminded of  
the language of the Master, "No man, having  
put his hand to the plow, and looking back, is fit  
for the kingdom of God."\* This apt illustration  
shows that the one-handed plow of to-day was  
used when he taught the great lessons of the Gos-  
pel here nearly two thousand years ago. Nine  
years ago, when we rode across the plain of Sha-  
ron, we saw men plowing and sowing as we see  
them to day; no change has been made.

The rude implement used for plowing is in  
many cases made after the pattern used by the  
fathers centuries ago. Occasionally we notice a  
slight attempt at improvement, but for the most  
part the farmers on the plains of Sharon, like the  
fathers of the Shaduf in Egypt, are not wiser than  
their fathers, and are quite content to use the  
same kind of agricultural implements used by  
them. The plows that we examined were very  
simple in their construction. A strong, tough  
piece of wood about three and a half feet long  
serves as a post, to one end of which is fastened  
the plowshare and to the other the handle. Near  
the center is mortised a hole, into which a long  
pole is securely fastened, which may be called a  
beam, or better still a tongue. It is long enough  
to reach to the yoke on the neck of the oxen, to  
which it is fastened by a rope, or piece of raw  
hide. One end of the post is pointed and is some-  
times armed with a piece of iron. This is the  
plowshare to which reference is made in Joel  
3: 10. The upper end of the post is fitted with a  
short, round crosspiece of wood, which serves as  
a handle.

With one hand the farmer grasps the handle of  
his plow; in the other he carries a strong pole  
about eight feet long, armed at one end with an  
iron bit, or chisel, used for scraping the dirt from  
the plow, and, at the other, with a sharp spear;  
and this is the ox-goad. We examined one of  
these ox-goads closely and could well believe that  
it might become a powerful and deadly weapon of  
a strong man, as the Philistines found, to their  
sorrow, when Shamgar, son of Anath, slew of  
them six hundred men with only such a weapon  
as this.†

At one place we induced a plowman to let us  
try his implement. The Arab looked on, much  
amused at our vain efforts to handle the rude im-  
plement with one hand and make it work. It was  
a difficult task, and we soon gave it up, quite will-  
ing to admit that the Arab was the better plow-  
man. We learned that if he who puts his hand to  
the plow would accomplish any work he must look  
forward and keep his eye on his work. The  
lesson taught by the Savior is apparent. The  
Christian must look forward, and not backward,  
if he is to become fit for the kingdom of God.

Twelve miles from Jaffa we reach Ludd, the  
first stopping-place and station on the way to

\*Luke 9: 62.

†Judges 3: 31.



Jerusalem. A grove of tall palm trees, their feathery branches waving in the air, give the place the appearance of an Egyptian town. Fine old olive groves also add much to the attractions of the place. These groves cover some twelve square miles of the plain about Ludd and Ramleh, the next station, only two miles away, and the vigorous growth of the trees shows that the plain of Sharon has lost none of its old-time fertility.

Ludd is the Lod\* of the Hebrews, and the Lydda of the New Testament. It was occupied by the Benjamites after the captivity, and attained to some importance because it was located on the principal caravan route between Egypt and Syria. It was to Lydda that Peter came preaching the Gospel and visiting all the saints; and "he found a certain man *Aeneas*, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, *Aeneas*, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord."† There must have been a wonderful revival in those days around about Lydda, on the plain of Sharon. Everybody in the town was converted and turned to the Lord, and the news of what was done spread into the country and the Sharonites all embraced Christianity. The preaching of the Word and the working of the miracle had a powerful effect on the minds of the people.

During the reign of Nero, Lydda was destroyed by his general, Cestius Gallus, but it was rebuilt again, and in A. D. 445 a great church council was held there, at which Pelagius was tried for heresy and ably defended himself. It is now an unimportant village, saving that it is a railway station, and this may, if the road proves a success, bring it into more prominence again.

Ramleh, on the carriage road between Jaffa and Jerusalem, is the next station on the railway and is fourteen miles from the former place. Here nine years ago we saw the lepers for the first time and here they are yet. Perhaps not those we saw then, for doubtless they perished long ago, but others have taken their places. The coming of the train into the stations seems to be a source of great curiosity to the natives. They collect in groups and watch the coming and going of the trains with open-eyed wonder. The Arab is slow and uncertain. He will invariably put off until to-morrow what he ought to do to-day, and then to-morrow he will, if possible, put it off again. One source of surprise to him is that the trains should come and go on time. When the road was first opened for travel and the time card arranged, the Arab who wished to avail himself of its advantages invariably came too late for the train. He could not understand why it should go on time and that he should be left behind. He and his fathers have been traveling for so many centuries on camels and donkeys and on foot that it will take some time to teach him that there is a vast difference between railroading and camel riding.

From Ramleh to Es Sejed, where the engines are supplied with water from a spring, the road crosses over ten miles of rich, level land which reminds us of our own western prairies. With proper tillage and care it would produce abundant harvests. Indeed the entire plain of Sharon has the appearance of our rich prairie country. Re-

place the native villages with farm houses, barns and well-kept farm-yards; the one-handed implements used for scratching the soil with steel clipper riding plows; the sower and his basket of grain with the seeding machine; the hand sickle with the reaper and self-binder; the threshing floor and the unmuzzled oxen treading out the grain with the steam thrasher, and the change would be so complete that one would at once imagine himself on the western prairies. The railroad is already here; will the other improvements come? If so the country will be revolutionized. As it now is the railway seems quite out of place with its surroundings. It is a bit of nineteenth century progress set back in the lap of the first.

We are now passing over a country of great historic interest. Here may be pointed out Gezer, once a royal city of the ancient Canaanites. Yonder are the great hills guarding Beth-horon, the scene of Joshua's memorable battle. From yonder height he may have looked down upon the valley of Ajalon while the battle raged. It was here that he overcame the five kings and slew them. The pleadings of the king of Jerusalem for help, sent to the king of Egypt and found on the Tell Amarna Tablets, availed him nothing, and he was put to death with his comrades.

Another stop and we are at Deir Aban at the foot of the bold and rugged mountains of Judea. Of this place and of the journey to Bittir, the next station, fourteen miles distant, Dr. Merrill says: "We are in the country of Samson, and probably near the place of his birth and burial; and in a land where there are twenty foxes to one jackal, and where hundreds of them are caught every year, we may be allowed to suppose, contrary to the opinion of 'learned commentators,' that the former, and not the latter, were the instruments of his vengeance upon the Philistines. We now pass through wild and romantic scenery, of which even Switzerland might be proud. The gorges, the cliffs, the peaks rising skyward, the masses of broken rock, the deep cuttings for the road-bed, the bridges, the few clusters of olive trees, deep in the valley or clinging to a little earth far up on the mountain side, make a picture in which there is an endless charm. In the Alps there is in winter an abundance of ice which helps to disintegrate the rocks, and which forms streamlets of beauty; in the waterless Judean hills the rocks look old and time-worn, barren and dry. In the Alps the patches of earth in valley or on mountain side are made fruitful and attractive by untiring and skillful industry; in the Judean hills neglect is everywhere apparent and the result is desolation. Were the same kind of skill and persistent energy spent here every year that is spent in the Alps, this aspect of desolation would in a large measure be removed. At the same time, unassisted nature does all in her power to remedy these defects, and those travelers who see Palestine in the spring may think the description just given to be overdrawn."

"At Bittir the mountains recede or bend round in such a way as to form a vast natural amphitheatre, in the middle of which the town is situated. Below the village are large vegetable gardens for supplying the Jerusalem market,—gardens most attractive in this worn-out land. The view down the gorge to the west and up the valley for miles to the north, its superb air, and the fact that its fountain affords an unfailing water supply, mark this as the place for a summer hotel—the

delightful retreat of the Jerusalemite city's stifling and dusty atmosphere. Above the town is a long oval ridge, of ancient ruins, admirable for a place and called the Ruin of the Jews. It is a traditional site of the city and stronghold when, in the second revolt against Rome, 132-136, Bar Cochab and his brave men made a memorable resistance against the Roman troops, but at last were compelled to suffer a famous Hebrew patriot himself perished in a final slaughter."

The abundant water supply at Bittir is an important station on the railway, carried from here to Jerusalem, eight miles, and stored in great tanks for the use of the city. The station at Jerusalem is a natural supply of water. At Jaffa there is another at Ramleh, and these with tanks at Es Sejed and at Bittir furnish a constant supply for the railway.

In our next letter we will reach again the City of Jerusalem. Nine years have passed since we were here before and we shall take great interest in noting the changes that have taken place since then and in giving them to our readers.

#### ADULTERATED WINE.

To those who insist upon purchasing wine at the drug-stores for Communion, the editor of *Zion's Watchman* reads this lesson. The closing lines are rather startling these days when the unfermented grape may be prepared and kept with perfect safety. There is hardly any excuse for using wine which is well known to be adulterated.

"He who fancies that pure wine, procured at a drug-store, or any other place for sale, deceives himself. The pure wine is not in the market. France is a great wine country, and one would think that pure wine could be found in her wine-vaults. A French chemist, says *fuchsian*, contains arsenic and is extremely hurtful in large quantities. He knows houses in Paris from \$2,000 to \$2,500 for this deadly poison, man or woman who drinks alcohol daily, or the physician who prescribes it, or the minister who offers it at the Lord's Table, be assured that there is one drop of it in it unless it has been analyzed. The man who gives such a cup of death to his congregation, the minister who presses the poison to the lips of a disciple and calls it 'the cup of blessing,' 'a cup of blessing,' and insults human intelligence. It is a criminal for a church to place such a Communion table."

WE clip the following encouraging article from the *Christian Standard*: "The Rev. Dr. Stone, of Chicago, who is said to have been the idea of Religious Congresses, has been circulating a petition, praying Congress to invite all civilized nations to establish an International Court of Arbitration, which shall decide all disputes between nations without a resort to war. The War Department endorsed it without opposition. The thing looks promising. The realization is almost too good to be true. Besides ending the horrors of war, it would relieve industrial people of intolerable taxation, and would, let us hope, save

\*1 Chron. 8: 12; Neh. 11: 35.

†Acts 9: 32-35.



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injustice which has been so long practiced upon weak nations. Let everybody, especially all Christians, work and pray for this thing. It would bring in a glad new morning in whose light the long, horrid nightmare of the world would be forgotten. In this connection, it is pleasant news that the British and American war vessels have interfered to prevent the bombardment of Rio Janeiro by the rebel fleet. Whatever may be the merits of the revolt, the bombardment of a great city full of innocent people is no right way of establishing them."

### Literary and Miscellaneous.

Price of the *Young Disciple* 50 cents per year. Send for it. It will please your children.

All new subscribers for 1894 will receive the *Messenger* free from now to the end of the present year.

Any book or pamphlet mentioned in this column will be sent on receipt of price. Do not fail to send us your orders.

"History of the Christian Church," by Philip Schaff. A very complete and exhaustive work on this subject. In four volumes; price, per volume, \$4.00. This is probably the best church history published.

"Secret Societies," by I. J. Rosenberger, is a pamphlet that ought to be distributed by the thousands. It contains seventeen well-printed pages, and will be sent from this office for 2 cents per copy, or \$1.25 per hundred.

In localities where we have no regular agent we would like the elder or some one to suggest a suitable person for that purpose and we shall take pleasure in sending him an agent's outfit. We would like a reliable and active agent in every congregation in the Brotherhood.

We know of no tract that is so well calculated for free distribution in localities where the people strongly adhere to single immersion as Bro. James Quinter's "Origin of Single Immersion." It contains eight neatly-printed pages. Price, 60 cents per hundred, and it may be ordered from this office.

Messrs. W. A. Wilde & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 20th annual commentary on the International Sunday-school Lessons, and, like its predecessors, presents the Scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical standpoints.

There is something in our new "Almanac" to interest all the Brethren, their wives and children. Bro. Brumbaugh tells about the Christian family. Bro. J. G. Royer has a good article on the preacher, while Bro. Hutchison tells some valuable things about the preacher's wife. Sister Lizzie Miller gives a fine picture of Damascus, and tells how it appeared to her when she visited the place nine years ago. Bro. Galen B. Royer gives some facts on mission work that will prove interesting. Do not fail to purchase a copy.

The *Preacher's Magazine*, which is edited by Mark Guy Pearse and Arthur E. Gregory, for October, opens with an able sermon by Prof. James Stalker, entitled "The Christian Name." The senior editor continues his articles on "Moses: His Life and Its Lessons," and in this number treats on "Comfort and Rest." Dr. Robert A. Watson also continues his learned papers on "The Apostolic Churches: Their Doctrine and Fellowship," and continues the subject of "The Progress of Doctrine." Prof. George G. Findlay completes in this number "The Study of the Bible." Among the contributors we notice Drs. Alexander MacLaren, W. G. Barrett, W. L. Daly and S. Cuthbert Mitchell. A short article on "Cause and Effect in Religion," by Prof. Drummond, is written in his well-known style and will command attention. The magazine is published monthly at \$1.50 per year; single copies 15 cents; by Wilbur B. Ketcham, 2 Cooper Union, New York.

"Recent Explorations in Bible Lands." A new Bible class and Sunday school text book. We have received for notice a new Bible class text book, by T. Nicol, D. D., of London: "Recent Explorations in Bible Lands." Its contents were prepared as a supplement to Robert Young's Analytical Concordance to the Bible, without any thought of separate publication. A demand for it in separate book form for the min-

ister's library, and for Bible class and other uses, has been met, it being now ready in the form of a hand book, with map and index. The copious references to recent works on its subject will be apt to lead general readers on to a study which is yet destined to throw much light upon Scripture history and interpretation. The book is highly commended by the leading professors and students of Biblical antiquities. We find the work exceedingly interesting, and take pleasure in recommending it to all Bible students. The book has a bright appearance, being bound in red cloth, flexible, with neat border on front of cover. 12mo, 76 pp., sent post-free. Price 50 cents. The Funk & Wagnall Company, 18 and 20 Astor Place, New York, are its publishers for America.

"A Lie Never Justifiable." A study in Ethics, by H. Clay Trumbull. 12mo, pp. 12, 237. Philadelphia: John D. Wattles & Co. Bound in fine cloth, gilt top. Price, \$1.00. There is a general conviction in Christian communities that lying of any sort is sinful. But there are some people who think a lie is sometimes justified by what they call the necessity of the case. And there always have been moralists, and even Christian theologians, who justified this claim. Others contend that a lie itself is greater than any evil it can avert, as being an act of disloyalty to the God of Truth. On this side, Dr. Trumbull takes his stand in this careful and clear survey of the whole controversy, and of the cases alleged and the reasons offered to justify the "lie of necessity." He finds that the term "lie" needs more careful definition, as much of the fallacious reasoning on the subject grows out of a confusion of justifiable concealment with wrongful deception. And he professes to show that the general standard of right, the teachings of Scripture, and the authority of the clearest thinkers, all condemn lies of every sort and kind. The book is written in the crisp, straightforward style of one who is seeking to clear up real difficulties, and bring great principles into the light.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Talent, Ore.—Our quarterly council occurred Sept. 30. Everything passed off pleasantly. One was received by letter and one reclaimed. It caused much rejoicing.—*Susan M. Rhodes, Oct. 10.*

Warrensburg, Mo.—Our Sunday school closed for the summer, Oct. 3, with good interest and an average attendance of fifty-two. Our love-feast is appointed for Oct. 27. Ten persons have been added to our membership this past summer by baptism, besides several by letter.—*Alice A. Roop, Oct. 8.*

Ablene, Kans.—Our love-feast surely was a feast to the soul. About 125 communicants surrounded the tables of the Lord and partook of the broken body and shed blood of our Lord and Master. Ministerial help was ample. Bro. S. Z. Sharp officiated. During the meetings one young man forsok the ways of sin and decided to walk with the people of God. The church held an election for two deacons. The lot fell on Bro. John Hontz and the writer, who were duly installed.—*John I. Manon, Gypsum, Kans.*

Anderson, Ind.—I left Jefferson County, Iowa, Oct. 2, for Illinois. I stopped off at Oak Hill, on the C. B. & Q. R. R., between Galesburgh and Peoria, and had six meetings. The major part of the people here had never heard of a Dunkard, and none of them ever heard one preach. When they heard the faith and practice of the Brethren, they said, "That is what we have been looking and waiting for this long time." Most of them belong to no church, and several said if the Brethren would have preaching there every two weeks, they would have an organization inside of a year. Others said, "This is the church for me." Some said that if I were to stay one week I would have half a dozen to baptize; but as I had been away from home eight weeks, I could not stay any longer. If I knew in what District that territory is, and knew some home ministers' names, I would write to them, so I left them weeping and saying, "Come back again."—*Jos. Hold-er, Oct. 16.*

Altoona, Pa.—The church at Altoona convened in quarterly council on Saturday evening, Oct. 7, and disposed of the business of the evening in a very agreeable manner. It was decided to hold our love-feast on the evening of Nov. 4, after which we expect to hold a series of meetings, assisted by Bro. D. H. Walker, of Somerset County, Pennsylvania. The prospects of a successful meeting are good, and we have every reason to believe that Bro. Walker will do much good while with us.—*Ardie E. Will, Oct. 17.*

Forgy, Ohio.—We had a council-meeting last Friday. Considerable business was transacted, as the annual visit had been extended. I was one of the brethren that was over half of the district this year, and the other half last year, excepting a few families. How glad we were to find every member of the Donnell's Creek church in the faith of the Gospel! May they continue faithful! In a few days we expect to meet once more on a love-feast occasion. May it be food to the soul! We have no life without it.—*Henry Frantz, Oct. 17.*

Greene, Iowa.—Last night, Oct. 15, closed a very interesting series of meetings, conducted by Bro. Wm. Albright, of the Grundy church. There was a good interest manifested and, like many other series of meetings, it closed too soon. While those who have already started Zionward were encouraged, sinners were warned to flee the wrath to come. One young man came out and was baptized on Sunday afternoon. May there be more earnest workers in the field like Bro. Albright, and may success attend his labors wherever he goes!—*Etta Flora, Oct. 16.*

Maxwell, Iowa.—The Indian Creek church enjoyed very refreshing seasons the past week. The Ministerial Meeting was certainly a success. Over twenty ministers were present from the District; also Bro. Lahman, of Mt. Morris. Brethren McCune, Thomas, and Zuok did important committee work for the church, which was accepted by all. Bro. Frank Hulse who was elected to the ministry, some time ago, was installed. We will have series of meetings at three different points. Home ministers will do part of the work at least.—*G. W. Gibson, Oct. 16.*

Yerkes, Pa.—The faithful *Messenger* of the Gospel still continues its acceptable visits to the few waiting ones down here at Green Tree. The last number was especially profitable and edifying. There seems to be an increasing concentration of thought in the editorial staff, to make us "a church without spot or wrinkle or any such thing, but that it should be holy and without blemish." The queries in the last number are very pertinent. Cold preaching and long prayers are still extant, notwithstanding the hortatory advice of the *Messenger*. For one I must say I never heard a sermon against the sin of covetousness since I am a member. Pride has not been sufficiently condemned either, and yet, apparently, an admonition is much needed.—*John Reiff, Oct. 16.*

Falls City, Nebr.—On last Sunday this church was made to rejoice. Three young sisters made the good confession and were baptized into the body of Christ. We number about sixty members, who are scattered over a large territory, and are without a resident minister. These baptismal scenes are very encouraging to us. We are made to feel that God is blessing the efforts put forth here. Through the self-sacrificing love of brethren P. Whitmer, of Hamlin, Kans., and S. Haldeman, of Morrill, Kans., we have meetings every Lord's Day, alternately, at Falls City and at Salem. Their labor is greatly appreciated. Any faithful minister, desiring to change location, would find this a good land, where his labor is much needed.—*Wm. Mohler, Oct. 15.*



**A Correction.**—In GOSPEL MESSENGER No. 40, page 687, in "A Voice from the West," twelfth line from the top, read "*Samuel Elrod*," instead of "*Samuel Elrocht*."—*Chas. M. Yearout*.

**Dayton, Ohio.**—Our series of meetings closed on Tuesday evening. One more was recived by baptism on Sunday, Oct. 15. Bro. W. B. Stover preached thirty-two soul-reviving sermons for us. The good seed that has been sown will produce a harvest in the near future. The attendance was good and the attention very good.—*Elmer Wombold, 1723 West First Street, Dayton, Ohio, Oct. 18.*

**Sterling, Ill.**—Our little band is having a refreshing season from the presence of the Lord. We made an effort to get some brother to hold some meetings for us, but failed. Feeling the need of an effort being made, we commenced the work ourselves. I have been preaching one week. Thus far three have been baptized, and many others are seriously counting the cost. Meetings are continuing with increased interest.—*P. R. Keltner, Oct. 23.*

**Middle Creek, Iowa.**—We had a good Communion meeting. Ministers from adjoining churches were Jacob and Samuel Brower, Hiram Berkman, John Fallas, Isaac Barnhizer and F. Wheeler. The latter stayed with us till Wednesday. He gave us much encouragement on our way Zionward. One was baptized. May she be faithful! Perhaps she may be the means of bringing her husband to the true Gospel Light.—*Elizabeth Gable, Oct. 18.*

**Kidder, Mo.**—Our love-feast occurred Oct. 14. The weather was fine and the roads good, which permitted many brethren and sisters from abroad to be with us. Two young sisters came out on the Lord's side and were buried with Christ by baptism. Others are near the kingdom. The ministering brethren present from other congregations were C. C. Root, J. E. Ellenberger, D. D. Sell, J. B. Sell and J. S. Mohler. The latter officiated. Sunday morning we advanced Bro. Henry Etter to the second degree of the ministry. We had good attendance and order. May the Lord bless us that we may hold out faithful!—*Lizzie Henricks, Oct. 19.*

**Notice.**—The Brethren that are interested in the publishing of my proposed book have, no doubt, seen the notice of it in MESSENGER No. 40. I am already receiving orders for single copies. Some brother or sister in each congregation should prepare a subscription paper, and get the names of those that want the book, and send them all together. In this way much will be saved in mailing letters and sending the book. I want it understood that it is not my object to make money, but only to circulate this important work. I aim to secure enough to pay expenses, and anything over and above this I desire to be applied to mission work, as may be thought best.—*B. F. Moomaw.*

**Roanoke, Va.**—We have finally succeeded in organizing a church in the City of Roanoke, numbering about forty members. All of them seem to be inspired with the intention to work in good earnest. They are now using a hall for which they pay rent, but propose at once to make an effort to build a good meetinghouse in a respectable part of the city. It is intended to organize a Sunday school at once. I think that the prospect is bright for success. The members appear to mean business. They are in full sympathy with the Brotherhood, with a firm reliance upon God. There are three ministers and three deacons within the corporate limits, and they have elected an elder from an adjoining church to assist in the work.—*B. F. Moomaw.*

**Spring Run, Pa.**—We held our love-feast on Friday, Oct. 2. The attendance at the meeting was very large. Two were baptized on the first day of the meeting, and one on Saturday before. Two applied for baptism.—*Emma Bollinger, McVeytown, Pa., Oct. 22.*

**Versailles, Ohio.**—The Upper Stillwater Sunday school closed Sept. 24 with an average attendance of one hundred and twenty-five for the six months' term. Over five thousand verses were repeated. A small balance is left in the treasury to begin with next summer. If so much can be done in the summer, surely a little good could be done during the winter. Why do most of our schools close just in the most favorable season of the year?—*J. Hollinger, Oct. 17.*

**Center View, Mo.**—Bro. Peter Burghard, one of our ministering brethren, met with a painful accident last Saturday. While chopping in the timber, he accidentally struck his leg below the knee with the ax, cutting into and splitting the bone. He is likely to be a cripple for some time. Our love-feast, held Oct. 17, was very quiet and enjoyable. The meetinghouse was crowded with spectators whose behavior was commendable. Bro. Dan Mohler, of Warrensburgh, officiated.—*Leroy Stoner, Oct. 19.*

**Tear Coat, W. Va.**—After the annual visit the members of this congregation met in council, on Monday, Oct. 9. Considerable business came before the meeting, but all was disposed of in a Christian spirit. God be praised for all such meetings. Quite an interest is being manifested in our congregation in regard to home missionary work. We hope that it will prove to do much good in the near future. Brethren B. Smith and I. D. Bearny were elected as delegates for District Meeting. Our love-feast will take place Oct. 28 and 29.—*Maggie E. Flory.*

**Lexington Church, Ohio.**—Our quarterly church meeting met in council on Saturday before the fourth Sunday of September. The business of the meeting passed off pleasantly. Everything appeared favorable for a love-feast, so the time was set for Oct. 7, commencing at 2 P. M. On Sunday after church meeting two precious souls were baptized by our minister, Allen Ockerman. They had been members of the Friends, and are well up in years. Our love-feast was the largest we have had for many years. Many from a distance were present.—*Leslie Ockerman, Oct. 16.*

**Washington, D. C.**—Our trip to Washington, D. C., was very pleasant. The scenery along the route is magnificent. Especially did we enjoy the scenery at the "Horseshoe Bend." Husband met us at depot and soon we were sharing the hospitalities of brother and sister W. M. Lyon, where we are still located. Bro. Lyon is the missionary here, and, from what we have seen and know, he is doing a good work. Please do not think for one moment that he is sailing along on "flow'ry beds of ease," for he has many difficulties to overcome and discouragements to bear, therefore he should have the prayers and the co-operation of all those who love the cause of Christ to the salvation of souls. City mission work requires patience and continued labor. If Bro. Lyon had a meetinghouse in which to hold his services, it would be better and more encouraging. Why is it that the Brethren have no house dedicated to the Lord in this, the representative city? Could you all see the happiness of "Aunt Jane," and the young brother (lately baptized), because they had found a people who not only teach all the commands, but practice them, it certainly would arouse each one to exclaim, "Lord, what wilt thou have me to do?"—*Emma Watson, 315 Ninth Street S. E., Washington, D. C.*

**Mound City, Mo.**—We left home Sept. 10 for St. Joseph, Mo. We had comings the same evening. There was a meeting Sept. 30, at a Baptist church, near the city. The meeting was well much enjoyed by all. God's church is much built up and encouraged. The meetings until Oct. 6. One pre-received by baptism. From there the Wakenda church, Ray Co., Mo., commenced a series of meetings which will continue.—*C. H. Brown, Oct. 18.*

**Roann, Ind.**—The members of the church met in council Oct. 7, preparatory feast which was held Oct. 14 and 15. Before the council was transacted business. On the evening of Oct. 9 Bro. came to us and delivered six soul-reviving sermons, as a result of which four were called out for baptism. They were the day of our Communion which was attended. Quite a number of members came for the want of room, churches were well represented, help was ample. Bro. J. G. Royer officiated. We have the promise of Bro. of Lewistown, Pa., to conduct a series for us, commencing about Dec. 10.—*Oct. 19.*

**Appanoose, Kans.**—Oct. 13 Bro. I. had a series of meetings with us, and members met for love-feast. It was that there was an applicant for baptism at once attended to. In the evening hundred members surrounded the Lord. The best of order prevailed. Sisters were present, five of whom truly feel that the brethren did not find the way of the Lord to us. We had a children's meeting. Sister row gave the children a plain talk to children to their parents and to the Bible as her subject, that of all books. Bro. Crist then gave a talk, showing them the effects of sin, of procrastination. Our meeting Tuesday, Oct. 17. Twelve were reclaimed and two reclaimed. Nearly a year. Our prayer is that they may be shining lights in the church.—*T. Kinzie, Centropolis, Kans., Oct. 19.*

**Booth, Kans.**—Bro. Archy VanDyke and is now holding a series of meetings commenced on the evening of the 10th, and will continue till after our feast, which is on Oct. 29. A few evenings ago, in meetings, it was suggested by Bro. Eby, that all of the members come to the holding of those meetings. He said a work to do and it is of importance to tend to it. God holds us responsible here in this life. It is the duty of each one to see to it that they encourage by being prompt in attending, should be in their places at least ten minutes before the hour of preaching, engage in song service, which gives meeting. They should also give their earnest interest and attentiveness, and to encourage all to attend, so doing we hold up the hands of our discouraged ministry, so that the Word with boldness, and bring Life to the sinners, so that they may turn from their starving condition and fullness of their Heavenly Father, where there is abundant provision who will come.—*A. F. Miller, Oct. 19.*



Sept. 29, to labor commenced meet- was a love-feast near the center of well attended and children seemed ed. We continued precious soul was there we went to Co., Mo., and com- which still contin-

f the Roann church aratory to our love- and 15. All business acted in a spirit of 9 Bro. J. G. Royer, x soul-cheering ser- four young persons y were baptized on hich was largely at- members could not room. Adjoining sented. Ministerial Royer did the offici- of Bro. J. M. Mohler, a series of meetings c. 10.—*Joseph John,*

ro. I. H. Crist began es, and next day the It was made known for baptism, which the evening over two ed the tables of the availed. Eleven min- hom are elders. We did their duty in ex- to us. On Sunday Sister Fannie Mor- talk on the duty of to their Savior, tak- that being the Book n gave the children s of sin, and the dan- r meetings closed on ere received by bap- rly all are young in hey may prove faith- in the church.—*James s, Oct. 19.*

VanDyke came to us es of meetings which of the 15th, and will hich will be Oct. 28 go, in giving out the by our elder, Enoch s could assist in the He said that all have portance that they at- responsible for our do- the duty of each mem- courage the ministry nding meeting. All least twenty or thirty preaching, in order to hich gives life to the o give the minister ation during serv- to attend church. In ands of the very oft- that they may preach and break the Bread of ey may be constrained dition to the fat- eavenly Father's house provision made for all er, Oct. 17.

Beck Falls, Wis.—We will leave here Oct. 18, for Ludington, Wis. We had a good feast the 7th, at which forty communed. We had excellent order. We have meetings in the new meeting-house, which is now nearly completed. I preached the dedicatory sermon on Oct. 8th. The size of the house is 28x36. It makes a great improvement in order among the people. It makes quite a difference when the people have plenty of room to occupy and witness the services. The Maple Grove house is 28x40 feet in size. We are having evening meetings until the coming Friday. The interest among the people is excellent and our health is good.—*D. M. Miller, Oct. 12.*

Shade Creek, Pa.—Bro. D. H. Walker came to us on Saturday, Sept. 9, and preached at the Scalp Level church until Sept. 21. During said meeting thirteen dear souls were received by Christian baptism, and the brethren and sisters were encouraged Zionward. On Saturday, Sept. 23, Bro. Walker commenced preaching at the Greenland church, and continued till Oct. 1. Meetings were well attended, and while none were added to the church at this place, we have reasons to believe that impressions were made that will produce fruit in the future. Oct. 3 our quarterly council convened. One dear sister was received by baptism, and two sisters, who had wandered away from the Father's house, returned to the fold. Thus the good work is going on. The Lord be praised!—*Daniel Holsopple, Rummel, Pa., Oct. 10.*

Libertyville, Iowa.—I came to this church Sept. 30, and commenced meetings in the evening. This was the first church, organized by the Brethren in the State, and it now numbers about one hundred and forty members. It has seven ministers within its boundary, including Abraham Wolf, their elder, and has two meetinghouses. Their elder is in favor of Sunday school and social meetings, and works to that end. I found the officials all at peace with each other, and the members in working order. As a result of ten days' meetings with them, ten souls were made willing to accept of salvation on the terms of the Gospel. Eight of them were baptized before I left and the other two will be soon. I regretted to leave here so soon, but had to do so, or miss our ministerial meeting of Middle Iowa, at Maxwell, Oct. 12 and 13.—*H. R. Taylor, Deep River, Iowa.*

Egdon, W. Va.—Oct. 13 and 14 was the time appointed for our District Meeting. On the evening of Oct. 13 was the regular time for our social meeting. When we arrived at the churchhouse, brethren Joseph Guthrie and J. C. Frantz met with us and preached for us. Oct. 13 opened wet and very disagreeable, but a good many brethren and sisters met with us. Eld. D. B. Arnold was chosen Moderator; Bro. Dennis Clark, Writing Clerk; Bro. Benjamin Smith, Reading Clerk. There were about twenty-five or thirty ministers present. On the evening of the same day, brethren Benjamin Smith and J. Fleming preached at the Brookside church; brethren John Leatherman and Joseph Guthrie at the Accident school house; elders Asa Harman and George W. Leatherman at the Maple Spring church. One was baptized. This closed the first day. Oct. 14 opened very gloomy and wet, but the dear brethren and sisters did not seem to be afraid of the mud. We all spent a pleasant day. There were only a few queries before the meeting. Eld. D. B. Arnold is our delegate to Annual Meeting. In the evening brethren Benjamin Smith and J. C. Frantz preached at Maple Spring; brethren D. B. Arnold and Worth George at the Red House; John T. Cosner at Accident; Taylor Sines and

Peter Arnold at Brookside. On Sunday morning brethren Asa Harman and George W. Leatherman preached at Maple Spring; brethren D. B. Arnold and Worth George at the Red House. In the afternoon brethren John M. Leatherman and James Fleming preached at the Accident school house, and brethren Jeremiah Beeghly and Peter Arnold at Brookside. At night we met at Maple Spring for singing. We had a very enjoyable meeting.—*Rachel Weimer.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### From Quinter, Kans.

SEPT. 15 I took the train to Russell, Kans., a distance of eighty miles, where I was met by Bro. G. W. Crisman, who conveyed me to Osborne, Kans., the same day, a distance of fifty miles. I arrived at Bro. Philip Landes' at 9 o'clock. The next morning, in company with brother and sister Landes we set out for the North Solomon feast,—a distance of twenty miles. The place of the feast was at Bro. William Nailor's, on Crystal Plains, Smith County. We reached the place about 9 o'clock A. M., and met with Eld. J. R. Garber, of Norton county, Wm. Lugenbeel, of Republic County, and J. W. Jarboe, of Phillips County. This happy meeting made it evident that there would be no lack or want for ministerial force. One was baptized.

At the evening services Eld. J. R. Garber administered the ordinances of the Lord's house, which were to us all the more impressive, because we have the charge of this church. The brethren contended earnestly for the Truth and its observance, and all seemed to realize the solemnity of the occasion.

After services, next day Sept. 17, I started for home. Stopping with brother and sister Landes over night, I reached home next day, only to stay four days, when I again took the train for the Maple Grove church, Norton County, a distance by rail of 160 miles. I was met at Norton Center on the morning of Sept. 23, by Eld. J. R. Garber who took me to his home, fourteen miles distant, which was near the place of meeting. I met in council with this church at 10 o'clock and set some things in order, after which it was announced that there were five applicants for baptism. Brethren Lomax Miller, Wm. Lugenbeel and Isaac Larew had preached one week previous at this place. We had services again at 3 o'clock P. M., after which we had self-examination services preparatory to the feast, which was one of those quiet seasons for meditation that we rarely witness at feasts, on account of the great number attending. Next day, Sept. 24, the dedicatory services of their new church house were held. The building is a neat, plain, well-planned structure, about 30x40 feet, and just large enough to accommodate all who attend worship here. It was, however, packed to its utmost capacity on this occasion. After the children were addressed by several brethren present, the brethren, in succession, tried to impress the great importance of dedicating not only the church house, but also the whole heart, soul and body. We had services again at 7:30 P. M., by the brethren. Then we bade farewell to the dear ones.

Oct. 8 the Quinter church met in council and decided to hold their fall Communion on Nov. 3 and 4, commencing at 10 o'clock A. M.

B. B. WHITMER,

### Lone Star Notes.

TO-DAY we held our quarterly council. All the members were found to be in the faith, and in love and union, and willing to labor for an increase of holiness.

A love-feast was appointed for Nov. 4 at 2:30 P. M., at the Eagle Point schoolhouse. We were sorry to have Eld. H. Brubaker, wife and three daughters leave us, but our loss will be others' gain.

Two weeks ago one was received by baptism. A woman came about ten miles for baptism. She, with her family, moved from southwestern Missouri about seven years ago. Since then she has not heard a brother preach except a few times about three years ago, when she was in Missouri on a visit. They did not know there were any brethren near them till a little over one year ago, when the writer accidentally heard of them and paid them a visit. She had not forgotten her early teaching or training, and united with the church of her choice at the first opportunity that presented itself. She has been reading the MESSENGER for about six months. Her name is Ferguson; her maiden name was Colwell.

Again is demonstrated the saying of the wise man, "Train up a child in the way he should go, and when he gets old he will not depart from it."

No doubt there are many more scattered over the State just like this sister, if they could just be found. May the time hasten when the Gospel shall be preached everywhere! A. J. WINE.

Nocona, Tex., Oct. 14.

### From the Cheyenne Church, Kans.

WE have just closed a series of meetings in the Cheyenne church. Bro John H. Oakerice, of Marshalltown, Iowa, came among us Sept. 15, and began preaching at the Star schoolhouse, seven miles southwest of Bird City. The weather being warm and the nights clear, the house was filled to its utmost capacity during the entire meeting. He continued steadily until Sept. 26, when he went twenty-six miles north to a point where one of our sisters resides. He held three meetings to large crowds and returned Sept. 29 and preached at the Star schoolhouse at night. Next day we held our love-feast at Bro. Yoder's farm, five miles southwest of Bird City. We procured a large, spacious tent, but had no room to spare, notwithstanding the weather was cold. We had a feast indeed. It was a feast for the soul, which only those who have been isolated can realize. Just after examination services we were made to rejoice at seeing three dear souls come out on the Lord's side. They were immediately baptized and arose to walk in newness of life.

One of those baptized is the husband of our isolated sister whose example proved the reality of serving God. We held a children's meeting on Sunday morning, which was highly appreciated by the children. Oh, if only our Brethren in the East could see the interest manifested in the West! There were present at our feast, our elder, John Snowberger, of Colorado, Bro. J. H. Oakerice, of Iowa, and brethren John Oline and M. Peterson, of Sherman County. Twelve or fifteen members, from a distance of thirty to sixty miles, besides others, were present.

Oct. 2 Bro. Oakerice began meetings at Lawn Ridge, where another sister resides. He continued until Oct. 6, assisted by Bro. Whistler, of Sherman County. He then returned to the Star schoolhouse and continued meetings until Sunday night with an increased attendance. He then bade us farewell and went to his home in Iowa. Although there were but three accessions, many more were almost persuaded, but concluded to put it off. Bro. Oakerice was sent by the Mission



Board at the request of our church. Any ministers, passing through, will receive a hearty welcome, if they will stop and give us some meetings. By notifying the undersigned they will be met at the station. C. H. SLIFER.

*Bird City, Kans., Oct. 11.*

From Camp Creek, Ill.

OUR Communion was a glorious feast of commemorating the suffering and death of our Savior. Members from Astoria, Woodland, Mill Creek and Lorraine churches were with us on the occasion. Ministers from adjoining churches were John Demmy, J. H. Baker, B. F. Britt, and W. R. Lierly. The latter officiated. The attendance was large and the deportment good. The following day, Sunday, four dear souls applied for baptism, three sisters and one brother. Bro. Lierly remained with us until Wednesday, and then left for other fields. Our prayers and best wishes go with him. The same day, according to previous arrangements, Bro. D. B. Gibson arrived, to commence a series of meetings, which he conducted successfully and baptized three more. One of the number was formerly a member of the Catholic church. Bro. Gibson closed his meetings Oct. 10, in order to attend to other engagements. The acquisitions to the church during the meetings were two by letter, seven by baptism, and one reclaimed, making a total of ten members. Thus ended a glorious revival. S. S. HUMMER.

*Colchester, Ill., Oct. 11.*

From Cedar Falls, Iowa.

JULY 4 we left our home in Mattawana, Pa., for Cedar Falls, Iowa, arriving at this point July 8, having spent a little time in Chicago.

We find Cedar Falls to be a beautiful town of from six to seven thousand inhabitants, with twelve churches, but not one of our own. Cedar Falls would be a wide mission field for earnest workers among our people. Many,—indeed there are many,—never heard of our church and know not why we are different from the world.

Among nearly six hundred students at the Iowa State Normal school where we are now at work, there is but one of our church and that one the writer. Since leaving Chicago I saw but one sister, until, two weeks ago, I learned of a sister living here in town. Visiting her, we found sister Markley to be a lady verging on seventy-four, with a heart that has been kept young and pure for the Master all these years; strong in her faith, and admirably strong and energetic physically for one of her years. We were happy indeed, to find one of the Lord's jewels.

Learning from sister Markley that some of our people reside in Waterloo, southeast of us, and that they would hold their love-feast soon, we arranged to go. The love-feast was held Oct. 5. The church at Waterloo consists of about forty-five members, while what is known as the South Waterloo church, has many more.

We had a delightful meeting,—all quiet and orderly. It seemed like getting home again. We were warmly welcomed by dear brethren and sisters and made to feel that wherever we find our people they are alike,—not only in outward appearance, but with the same warm, honest hearts. We were sorry to refuse their warm invitation to remain with them over Sunday. Bro. J. T. Myers and wife, of Pennsylvania, were to be with them Saturday evening and Sunday morning, but as sister Markley and I had to return on the noon train Friday we were deprived of hearing our dear brother. I was asked, "Why are you not at school at Huntingdon or Mt. Morris?" The

question came with considerable force, as we have been thoroughly homesick to be at the former since we left. One dear sister asked us if we were through at Huntingdon. To this we had to frankly confess: "No indeed! We don't get through at Huntingdon; as yet we are but slowly going up the walk and have not yet begun to ascend the steps of learning in our dear Normal Home."

Time nor space would permit an explanation why we are not now a student at either of the schools mentioned, yet suffice it to say we were anxious for the year's experience to be gained by coming to Iowa, yet not willing to be out of school the entire year. So we could do no better than we are now doing, but as soon as possible we will hasten back to the Normal. Be they ever so thorough, we will find no better Normal schools than those of Huntingdon, Pa., and Mt. Morris, Ill. Many schools fall short of what they are in thoroughness, not speaking of the pure atmosphere for religious thought we find there. We will ever be a true solicitor for them.

FLORENCE M. HARSHBERGER.

From Fergy, Ohio.

SEPT. 18 I started on a short trip to Indiana. I was present at the love-feast at North Manchester, which was a very large and pleasant meeting. The large new house was well filled with eager listeners. The ministerial force was ample; Eld. Jacob Garver, of Ohio, officiated. Two were baptized.

Sept. 23 I went to Teegarden, to the Pine Creek church, where I spent two nights with my oldest brother. On Sunday I preached twice to a good-sized and very attentive congregation. This is the church where Eld. David Ruple lives. He has labored long and hard, but his time for ministerial labor and counsel is over, as he is past four score years, and has not been able to attend church for some time.

There is much stir here about North Dakota. Several members expect to move there in the spring. We hope it may be the means of planting churches and spreading the Gospel in that locality!

On our return homeward, we stopped over one night more with our brother at North Manchester. Then we went on to Anderson, Ind., and staid over night. Here we might have preached in the evening, but, owing to a case of small-pox near the place of meeting, it was thought not advisable. I am glad the brethren and sisters have opened the work at Anderson. I preached a sermon at that point a few years ago. At that time I thought it would be a good field to work. There are many good fields if we would only go and work them. The church should work as a united body,—not all go but all work and help those that are called to go, so they can go. I like the thought, expressed in No. 37 of GOSPEL MESSENGER, "Preach, pay or no pay." The minister that will only preach when there is pay, and when there is no pay, decline to preach, is not worthy the place of a minister, and would better have some other occupation. Let us, as ministers, get the cause of Christ and of souls deeply at heart and go forth and preach,—pay or no pay. Let us trust to the Lord and the church, that if we do our duty, we will not be left to suffer for the necessities of life. God's people can not let the worthy ones suffer whether they are preachers or not.

I arrived home Sept. 28, and on the morning of next day set out again for a mission point in Southern Ohio, from where we returned this morning, with the promise to return to the same place Oct. 21, for council-meeting and preaching.

May God bless the mission point land! It requires much hard labor firmly planted at new points. Resources are much needed to make the world

For the benefit of those interested, that the Lord willing and healthily promised to assist the following series of meetings the coming winter: Nettle Creek church, Ind. (Oct. Nov. 15, Valley church, Augusta, Ga.; Dec. 5, Portage church, Ohio; Dec. 19, Thornapple church, Palestine church, Darke Co., Ohio; house); Feb. 3, Green Springs Co., Ohio; Feb. 27, Ludlow and church, Ohio (Painter Creek house).

Jan. 6 we expect Bro. J. C. Mur to preach to us at the Donnell's, Ohio. We have tried to arrange to least at part of the meetings. Feb. Bro. D. F. Hoover, of Indiana, to New Carlisle, Ohio. I also hope part of the time at this series of throat is about well again. Many Lord.

Oct. 3.

## Matrimonial

"What therefore God hath joined together, man put asunder."

VANIMAN—MILLER.—At the residence of parents, McPherson, Kans., Sept. 24, 1893, signed, Bro. Jesse W. Vaniman and sister

SMITH—CAUFFMAN.—At the residence of parents, McPherson, Kans., Sept. 24, 1893, signed, Mr. Chas. E. Smith and sister

KUHN—STONER.—At the residence of parents, D. C. Vroman, Naperville, Ill., signed, Mr. Cyrus M. Kuhn of Naperville, Ill., and Miss of same State and County.

BURKE—JOHNSTON.—At Morrill, Neb., signed, Mr. Benjamin Burke and Miss of Gage County, Nebr.

STOFFER—WEAVER.—At the residence of parents, near North Georgetown, Ohio, signed, Mr. Walter G. Stoffer and sister Odessa M. Weaver, of North

YOUNG—FORNEY.—By the undersigned, Mr. Abraham Young and sister Mamie Lancaster County, Pa.

HERMAN—GERBER.—By the undersigned, Mr. Albert F. Herman, of Lancaster County, Pa., and sister Sallie G. of same County, Pa.

BAKER—CALHOUN.—By Eld. H. I. Baker, of Lancaster County, Pa., signed, Francis Baker and Jennie E. Calhoun, Pa.

RUGGENBERG—CARVER.—At the residence of parents, near Union Mills, Iowa, signed, Mr. E. Ruggenberg, of New Sharon, and Miss of Union Mills, both of Mahaska County, Iowa.

## Fallen Asleep

"Blessed are the dead which die in the Lord."

SWOPE.—In the English River church, Iowa, Oct. 2, 1893, Laura Belle, daughter of sister Mary Etta Swope, aged five weeks, was the eighth little one the Master has taken. Funeral occasion improved by Eld. S. Kings 4: 26.

BUSHMAN.—In the Marsh Creek church, Pa., Sept. 5, 1893, Bro. John Bushman, aged 70, died. In the death of our aged brother the church has lost a faithful member. His remains were buried in Marsh Creek burying ground, followed by a large number of friends, neighbors and relatives. The funeral was conducted by Eld. C. L. Pfouts, from Luke 11: 32.



a points all over the  
labor to get churches  
Resident ministers  
work a success.  
interested, I will say,  
health permitting, I  
following churches in  
winter: Oct. 28,  
l. (Chicago house);  
Augusta Co., Va., Sum-  
mer church, Wood Co.,  
church, Mich.; Jan. 20,  
Ohio (West Branch  
church, Seneca  
and Painter Creek  
house).  
J. Murray, of Indiana,  
Connell's Creek church,  
range to be present at  
Feb. 10 we expect  
na, to preach to us at  
hope to be present  
es of meetings. My  
Many thanks to the  
HENRY FRANTZ.

nia.  
lined together, let not  
der."

the residence of the bride's  
l. 24, 1893, by the under-  
sister Bertha Miller.

S. J. MILLER.  
the residence of the under-  
E. Smith and Miss Bertha  
dunty, Pa.

WM. A. ANTHONY.  
residence of the officiating  
l. 24, Oct. 12, 1893, Mr.  
and Miss Alice M. Stoner  
S. B. KUHN.

Morrill, Kans., by the under-  
Miss Carrie Johnston, both  
J. E. YOUNG.

the residence of the bride's  
Ohio, Oct. 12, 1893, by the  
ffer of Homeworth, Ohio,  
North Georgetown, Ohio.

ELI STROUE.  
undersigned, Oct. 10, 1893,  
Mamie B. Forney, both of  
H. E. LIGHT.

the undersigned, Oct. 12,  
bert F. T. Herman, of Lan-  
alle G. Gerber, of Dauphin  
H. E. LIGHT.

ld. H. B. Brumbaugh, Oct.  
E. Calhoun, both of Ever-

At the residence of the  
wa, Oct. 4, 1893, Mr. John  
r, and Miss Leota Carver, of  
unty, Iowa.

S. P. MILLER.  
sleep.  
die in the Lord."

ver church, Keokuk Co.,  
daughter of friend John and  
weeks and one day. This  
has taken away from them.  
ld. Samuel Flory, from 2  
S. F. NISWANDER.

Creek church, Adams Co.,  
hman, aged about 83 years.  
the church has lost a true  
rains were interred at the  
owed by a goodly number  
The occasion was im-  
Luke 10: 42.

J. D. W. DEARDORFF.

HALOWAY.—In the Paradise Prairie  
church, Okla., Oct. 7, 1893, Della, infant  
daughter of Bro. Frank and Ollie Haloway,  
aged 1 year and 21 days. Funeral services  
by the writer from Matt. 18: 3.

JACOB APPLEMAN.  
MCANALLY.—Near Clarkson, Oklaho-  
ma, Oct. 8, 1893, friend T. J. McAnally, aged  
about 34 years. Services by the writer.

JACOB APPLEMAN.  
BAKER.—In the Eel River church, Ind.,  
near Silver Lake, Sept. 20, 1893, sister Anna  
Margaret Baker, aged 73 years, 5 months and  
9 days. Services by Samuel Leckrone, as-  
sisted by the writer.

EMANUEL LECKRONE.  
CONNELL.—In Batavia, Ill., Oct. 7, 1893,  
Bro. Michael Connell, aged 41 years and 10  
days. Bro. Michael was a pious man, and  
loved by all who knew him. Funeral serv-  
ices in the Baptist church by the writer, as-  
sisted by Mr. Forward, of the above named  
church, from Gal. 6: 7-10.

AARON D. SOLLENBERGER.  
MOORE.—In the Ames church, Story  
Co., Iowa, Sept. 28, 1893, of dropsy, sister  
Susan, wife of Bro. Archibald Moore, aged  
about 63 years. The subject of this sketch  
was born in Somerset County, Pa. Her  
maiden name was Bughley. She was a  
daughter of Samuel and Polly Bughley, and  
was a member of the church over forty years.  
Funeral services by the undersigned.

J. L. THOMAS.  
BLOUGH.—At her sister's, Mrs. E. W.  
Shaffer, at Johnstown, Pa., in the Johnstown  
congregation, Aug. 25, 1893, of cancer,  
Mary J. Blough, aged 40 years, 3 months and  
23 days. Deceased was a member of the  
German Baptist church about twenty-six  
years. She lived in the Quemahoning con-  
gregation, Pa., and was widely known both  
East and West, and dearly beloved by all  
who knew her.

E. W. SHAFFER.  
SMITH.—In the Clear Creek congre-  
gation, Ind., Sept. 26, 1893, sister Mary Smith,  
aged 54 years, 5 months and 13 days. Her  
husband preceded her some three years to  
the spirit world. Five children blessed this  
union. Funeral services to a large concourse  
of people by the writer.

DORSEY HODGSEN.  
MILLER.—In the Pleasant Valley con-  
gregation, at Weyer's Cave, Augusta Co.,  
Va., Oct. 4, 1893, Samuel Miller (father of  
Eld. Daniel Miller) aged 85 years, 11 months  
and 12 days. He retired the evening before  
his death in his usual health. About one  
o'clock he called the family, after which he  
lived only about one hour. He was the oldest  
of eighteen children. Only five of that  
number survive him. He never took a dose  
of medicine from a doctor in his life. Funer-  
al services by S. N. McCann from 1 Thess. 4:  
14. He made the thought very prominent  
and tried to impress the living that in order to  
sleep in Jesus we must live and die in Jesus.

D. M. CLICK.

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**Announcements.**  
**MINISTERIAL MEETINGS.**  
Nov. 10, at 9 A. M., Northeastern Ohio, Chippewa con-  
gregation, Beech Grove house.  
Nov. 21, 22 and 23, Eastern Pennsylvania, Elizabeth-  
town church, Lebanon Co., Pa.  
Nov. 23, 24 and 25, at 9 A. M., Middle Pennsylvania,  
Woodsbury church.  
Nov. 28 and 29, at 10 A. M., Southern Pennsylvania,  
Mechanicsburg, Cumberland Co., Pa.

**LOVE-FEASTS.**  
Nov. 1, at 2 P. M., Pymont, Carroll Co., Ind.  
Nov. 9, Clear congregation, Pa.  
Nov. 2, at 4 P. M., Forks of Creek (Snake Spring church),  
Bedford Co., Pa. A series of meetings to follow.  
Nov. 4, at 3 P. M., Blue River, Whitley Co., Ind.  
Nov. 4, Altoona church, Blair Co., Pa.  
Nov. 4, at 3:30 P. M., McPherson college, Kansas.  
Nov. 4, at 4 P. M., Eagle Creek church, Hancock Co.,  
Ohio.  
Nov. 9, at 2 P. M., White church, Montgomery Co., Ind.,  
4 1/2 miles west of Colfax.  
Nov. 10, Lower Miami, 5 miles southwest of Dayton, O.  
Nov. 10, at 4 P. M., Elkhardt congregation, Goshen, Ind.  
Nov. 10 and 11, at 2 P. M., Cedar Creek church, Ander-  
son Co., Kans.  
Nov. 11, at 2 P. M., Woodland church, Mich.  
Nov. 11, at 10 A. M., Hudson church, McLean Co., Ill.  
Nov. 11 and 12, at 2 P. M., Three Spring meetinghouse,  
Perry Co., Pa., 15 miles south of Blair.  
Nov. 12 and 13, at the Miller chapel, on Big Sand Run,  
Upshur Co., W. Va.  
Nov. 16 and 17, at 9 A. M., Conestoga congregation, in  
the Spring Grove house, Pa.  
Nov. 17, at 2 P. M., Fairview church, Appanose Co.,  
Iowa.  
Nov. 18 and 19, at 2 P. M., Neosho County, church, Kans.  
Nov. 18, Mill Creek church, Liberty, Ill.  
Nov. 18, at 2 P. M., Ridge's church, Ridgely, Md.  
Nov. 21, at 2 P. M., Frederick City, Md.  
Nov. 22, at 3 P. M., Spring Creek church, Butler Co.,  
Kansas.  
Nov. 24, at 10 A. M., Cerro Gordo, Ill.  
Nov. 25, at 2 P. M., Paradise Prairie church, Payne Co.,  
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Nov. 11, at 3 P. M., La'sette church, Allen Co., Ohio.

Nov. 11, St. Francis church, Palestine, Ark.

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SHADY GROVE, PA., April 11, 1893.  
CAMERER & BRO., Chicago, Ill.,  
Dear Sir:—Please find enclosed \$— for the April offer for your Panacea. We have already used one bottle of your medicine and find it is an excellent remedy. My wife has been afflicted for four years with paralysis and nervousness. She is an invalid and we have used many medicines for her. Yours respectfully,  
ADAM BAKER.

His second letter is dated Sept. 8, 1893, and reads as follows:

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## ESSAYS

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## HOW HE LEADS US.

[Selected by S. Spangels.]

Not always doth he lead us  
Through a clear and cloudless way,  
Where the road is broad and pleasant,  
And our feet would choose to stray;  
But with never-erring wisdom  
Mingles he the light with shade,  
And the rugged mountain pathway  
With the smooth and sylvan glade.

Not always doth he grant us  
Just the thing we most desire;  
For we are like little children,  
Knowing not what we require.  
And ofttimes our prayers, if answered,  
Would a source of anguish be;  
Hear the loving Master's whisper:  
"Nay, this is not best for thee."

Not always doth he answer  
When we first upon him call;  
But he never fails to hear us,  
For his love is over all.  
And he strengthens us while waiting;  
Marks he every prayerful thought;  
And he always sends a blessing  
Greater than the heart has sought.

Cling to Christ, O fainting spirit;  
Though thy sky be overcast,  
Thou wilt braver be, and stronger  
For thy trial, when 'tis past.  
Are the billows rolling o'er thee?  
Hear him saying: "It is best;  
Through this storm of doubt and trial  
Thou shalt find in Me thy rest."

## THE SABBATH QUESTION.

Outline of Arguments Presented by Bro. I. F. Rosenberger in the closing half of his last Speech in Reply to Mr. Russell, at Johnstown, Pa., as published in the Daily Herald.

RUSSELL, 7.—I have been invited to show where the apostles made an appointment on the Sabbath. I read Acts 13: 42, "And when the Jews had gone out of the synagogue the Gentiles besought that these words might be preached to them the next Sabbath. \* \* \* And the next Sabbath day came almost the whole city together to hear the word of God."

REPLY.—This appointment was one of request, and hence not an appointment proper of the apostles.

RUSSELL, 8.—I read again, "And he reasoned in the synagogue every Sabbath day. \* \* \* And he continued there a year and six months." Acts 18: 4, 11. Here we have Paul preaching seventy-eight Sabbaths in the synagogue.

REPLY.—In verses 6 and 7 a disturbance arose. Paul quit the synagogue and "entered into a man's house named Justus." The elder gave Paul wrong credit. Another case showing a lack of careful reading of the Bible.

RUSSELL, 9.—It is claimed "Pentecost was the first day of the week." Pentecost is as changeable as your birthday.

REPLY.—I read the law governing the time of Pentecost, "Ye shall count unto you from the morrow after the sabbath, from the day ye brought the sheaf of the wave offering; seven sabbaths shall be complete. Even unto the morrow after the seventh sabbath, shall ye number fifty days." To begin on the morrow after the Sabbath would be to begin on the first day, and then counting fifty days, would terminate on the first day of the week; hence Pentecost of Acts 2 was a great and grand religious meeting, held on the first day of the week.

1. "Who changed the Sabbath?" is a stereotyped inquiry of Sabbatarianism. I answer by ask-

ing, Who changed the ancient law of circumcision? Col. 2: 11.

I explain: The Jewish Sabbath was embodied in the Sinaic covenant, given to the Jews; and when the covenant was done away, abolished, then the Sabbath ceased. Hosea 2: 11 said: "I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." The Sabbath in a sense was not changed, it simply ceased. See Rom. 7. Paul says: "My brethren, ye are become dead to the law, that ye should be married to another," to Christ. This includes the ten commandments, for in the seventh verse he quotes the tenth. In 2 Cor. 3 the apostle speaks of "the ministration of death written and engraven on stones" and about "the ministration of condemnation." These were the ten commandments; hence they were "done away," while "the ministration of righteousness," the Gospel, "remained."

In Gal. 4: 30 Paul says: "Cast out the bondwoman," which is Sinai, the law given at Sinai. We are to be heir with the son of the freewoman, which is Christ.

Heb. 12, "Ye are not come to the mount," which is the law at Sinai, "but ye are come unto Mount Zion," the Gospel. Here are four proofs, showing that the law of Sinai, which included the Sabbath, "is done away," has "ceased." Hence we leave the old covenant, the law, and turn to the new covenant, the Gospel; the covenant containing the Sabbath being done away, the Sabbath law necessarily ceased. Christ is our leader, "follow him."

2. We have in the New Testament these phrases, "the Lord's table," "the Lord's day." All agree Christ instituted, and hence is Lord of the Lord's table and the Lord's Supper; hence is he not Lord of the Lord's Day? Consistency says loudly, Yes.

## THE LORD WAS TO MAKE A DAY.

3. "The stone which the builders refused is become the head of the corner. This is the Lord's doings; it is marvelous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it." Ps. 118: 22-24.

(a) The Jews as builders rejected Christ, yet of a truth he has "become the head of the corner." The master stroke was the resurrection. In memory of the event is the day: the first day of the week.

(b) How true of the event, "we will rejoice and be glad."

(c) How true. "It is marvelous in our eyes." No event affords so much pleasure as the resurrection; associated with the event is the day—the first day of the week—"the Lord's day."

4. We read, "He that entered into his rest, he also hath ceased from his own works as God did from his." Heb. 10: 4. God finished his work of creation on the seventh day and rested; so did Christ finish his work of redemption on the first day of the week, and he ceased, his work was done, he entered upon his eternal rest. We keep this day, not as a rest day, but as a sacred day of worship in memory of the glorious event of his resurrection and in anticipation a type of our future eternal rest. After this event neither Christ nor the apostles ever made any appointments on the seventh.

5. Christ met with his disciples that same day at evening, John 20: 19. Doubtless the disciples did not, at that time, understand the meeting; but Christ, meeting them as he did, rendered it a grand religious meeting of a most important character.

On the next first day they met again. John 20: 26. When they counted both first days, the week had eight days; if those days were omitted the

week had six days. See Lev. 23: 39; Mark 9: 2 with Luke 9: 28.

6. "Upon the first day of the week the disciples came together to break bread." This language clearly implies that it was to meet on the first day of the week. Day, Acts 20: 7.

6. "Upon the first day of the week one of you lay by him in store as prospered him."

(a) The apostle defines a work of the Lord.

(b) Time to do the work is named of the week."

(c) The same order he gave "to the church of Galatia."

(d) This epistle is addressed "to every place call upon the name of the Lord Jesus Christ," 1: 2, hence the order is general.

(e) As there was to "be no gathering," it had to be done in the place of their meeting.

8. "I was in the spirit on the Lord's day, 1: 10; that is, Christ engaged a separation of himself to his sainted exalted Lord's Day.

History is abundant, showing that the week was left sacred as a memorial long before a pope or Constantine came, hence the pope or the Catholics have the charge of changing the Sabbath.

## PRIMITIVE CHRISTIANITY, AS PRACTICED BY THE BIBLE.

[We invite careful and intelligent criticism on all under this head. Criticisms on language, facts and dates, and should be sent to the author of the article to the Editor.]

## Peace Principles.

BY DANIEL HAYS.

"Jesus answered, My kingdom is not of this world; this world, then would my servants fight, that I should deliver them from the hands of the Jews; but now is my kingdom not from hence."

## In Four Parts.—Part I.

## THE BLESSINGS OF PEACE.

"PEACE, be still," were the words of Christ to the tempestuous sea, "great calm." The same blessed word is in the Gospel of Christ, and ever in every heart that feels the power of the blessing of peace to our souls. That our Lord gave to the peace-prominence in the Beatitudes: "Blessed are the peacemakers, for they shall be called the children of God."

Where peace reigns, the religion is supreme, and human happiness is the love of Christ is greater than any magnet that draws together what is not weld. Human sympathy is awakened and developed by the Prince of Peace. No one can love who is not a peace-maker. Even the devil is a living embodiment of love and good will among men. Christ constraineth us. "It is that moves its possessor to good and generous deeds. It is not the reward of the child of God, but the one who loves others is a perpetual blessing. To love others is a perpetual blessing. He who dwells in that that flows from loving devotion is blessed."

Christ's mission of peace to the world is committed to the church. Christ taught the same principle which he lived his own life among men.



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Part Four.

OF PEACE.

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peace are essential to the nature and existence of the church if the church would maintain a vital union with her living Head. In its original purity the church is known in history by her advocacy of peace and her opposition to war. When Christ prohibited the very thought of rendering evil for evil among his followers, he pronounced blessings upon "the meek," "the merciful," "the peacemakers," and laid down the great rule with an emphatic, "But I say unto you that ye resist not evil," "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The spirit of peace, of love and good-will may be seen throughout the teaching of Christ and the apostles. No fact is more clearly established in history than that the early Christians understood the precepts of Christ to prohibit war. Origen says, "We no longer 'take up sword' against nation, nor do we 'learn war any more,' having become children of peace for the sake of Jesus who is our leader." Justin Martyr says, "We who formerly used to murder one another, now refrain from making war upon our enemies." Tertullian says, "Inquiry is made whether a believer may turn himself into military service and whether the military may be admitted into the faith, even the rank and file, or each inferior grade, to whom there is no necessity for taking part in sacrifices or capital punishments. There is no agreement between the divine and the human sacrament,—the standard of Christ and the standard of the devil, the camp of light and the camp of darkness. . . . But how will a Christian man war, nay, how will he serve in peace without a sword which the Lord has taken away?" Tertullian here refers to the command of our Lord to Peter, "Put up the sword again into its place: for all they that take the sword shall perish with the sword." Matt. 26: 52.

These extracts from Justin Martyr and Tertullian show clearly that the church in the second and third centuries held war as inconsistent with Christianity. The Paterines, Albigenes and Waldenses of later date also opposed war and held to the principles of peace. Jones, in his "Church History," says of the Paterines, "They took no oaths and bore no arms. . . . They objected to wars of every kind and refused to shed the blood of a fellow-creature, even in defense of their own lives. Such appears plainly to have been the case with the Albigenes."

Robinson says that the Waldenses held "it unlawful for a Christian to take cattle, to bear arms, or to shed human blood." Neander says of the Waldenses, "They condemned absolutely the oath, all shedding of blood, military service, and the punishment of death." (Extracts from "Stein and Ray Debate.")

To this array of faithful witnesses from the pages of history, we will add the testimony of the church of our own times. "In regard to our being altogether defenceless, not to withstand evil, but 'to overcome evil with good' (Rom 12), the Brethren consider that the nearer we follow the bright example of the Lamb of God who willingly suffered the cross, and prayed for his enemies, who, though heir of all things, had on earth 'not where to lay his head,' the more we shall fulfill our high-calling and obtain grace to deny ourselves for Christ and his Gospel's sake, even to the loss of our property, our liberty and our lives." (Annual Meeting of 1845.)

Again, during the late Civil War, the church made the following declaration of her peace principles: "We exhort the Brethren to steadfastness in the faith, and believe that the times in which our lots are cast, strongly demand of us a strict adherence to all our principles, and especially to our non-resistant principle, dear to every sub-

ject of the Prince of Peace, and a prominent doctrine of our Fraternity, and to endure whatever sufferings, and to make whatever sacrifices the maintaining of the principle may require, and not to encourage in any way the practice of war." (Annual Meeting of 1864.)

How much we are indebted to the church for the maintenance of the principles of peace during the fiery trials of the Dark Ages and the fierce opposition in more recent times, we now can scarcely realize. Wherever the church has gone in her mission to save souls, she has carried light, liberty, and the blessings of peace with her. Education, civilization and refinement have followed her course, and wherever she has found a resting-place and has been permitted to spread her doctrine, and to enlarge her tents, there the elevating influence of her presence is felt in the high moral character of the people and the development of the material resources of the country, for the comfort and prosperity of the laboring class. We enjoy the blessings of peace to-day because the church of Christ, with a fortitude unwavering, and with a courage more than human, breasted the storm of persecution, and, by patient and persistent effort, has at last been permitted, under God's blessing, to preach without hindrance a pure Gospel as the world's only hope, and to unfurl the banner of peace as "an ensign to the nations."

The purity, beauty and glory of the principles of peace are so far above sinful human nature that if there were nothing else to recommend it, these alone attest the divine origin of the Christian religion. The spirit of forgiveness, the love of enemies that seeks their reform, the sacrifice of self for the good of others, to receive and bear an injury without seeking revenge, are principles, so pure in conception, so exalted in character, so far-reaching in their influence upon the life and nature of man that the possession and practice of these principles place the evidence of the heaven-born origin of the religion of Christ beyond the cavil of skeptics and the blasts of infidelity.

Let it, then, be recorded as a monument of ages past, as the glory of all lovers of the Prince of Peace, as a prophesy of the coming and nature of the Redeemer's everlasting kingdom, that the church has never stained her garments with human blood. Upward toward God, then, let us rise in purity and holiness. Onward toward the coming kingdom let us press in righteousness and peace, that we may, by living a life of heaven on earth, be prepared at last to enter the golden gates into a life in heaven above.

#### THE WONDROUS PROVIDENCE.

BY C. H. BALSBAUGH.

BARBARA WEAVER,

My Dear Sister:—

Your letter is here. Glad to perceive that God is teaching you the knowledge of the upper world through the sorrows and sufferings and discipline of every-day life. You are getting into the secret of Rom. 8: 28. The great beatitude there recorded has its specific terms. Let us more minutely contemplate the different sections of the passage, "We know." Do we? The knowledge of faith has all the certainty of a direct divine communication. Faith cannot err unless the veracity of God is to be questioned.

"All things." This is the statement which we are so prone to set round with interrogation points. But faith has all the support that Infinite Wisdom and Power, and Everlasting Love can give it. We see not *how*, but we believe God in spite of all seeming contradictions.

"To them that love God." Now the secret is out. As soon as we get into harmony with the Divine Nature and ways, every occurrence and trial will mould us more into conformity with the character, and peace and joy of Christ. So long as God thinks and wills and works one way, while our desires and enjoyments and purposes point in an opposite direction, there will be sore friction, and fear, and condemnation. We must be brought into the beautiful harmony for which Christ so fervently prayed. John 17: 23. It is the necessary tendency of love to melt individual souls into one. If we love God as he loves us, there will be such a blending of interests and joys that we and God and Christ will have all things in common. How can it be possible for anything to touch us without touching Christ at the same time? The faith that reposes on the bosom of Divine Love will accept all the experiences of life as so many tokens of the Father's faithfulness and care. Heb. 12: 5-11.

"Called according to his purpose." This is putting the preceding fact in a new light. The eternal purpose of God is the end which Eternal Love proposes to itself. See Jer. 31: 3, Eph. 3: 11. The eternal purpose of God was that in Christ shall salvation be accomplished both vicariously and experimentally. God had to become man to make salvation possible, and this purpose was cherished from all eternity. Our call is the result of the predetermined arrangement. This is what makes it so certain that "all things work together for our good." We must know and desire but one thing, that the purpose of God in Christ may be consummated in us.

How did Christ fulfill the Divine Mind when in the flesh? Into this line of life faith sets us, and this makes our text a glorious fact. 1 John 2: 6.

This is the great lesson for the church and the individual in all the centuries. The present generation has not many that "walk by faith," and consequently walk neither safely nor peacefully. Few know how to harmonize Acts 2: 23 and 4: 28, and Rom. 8: 28. "It passeth knowledge," but faith staggers not at the apparent discrepancy. My own sins and blindness and perverseness and obstinate selfishness can as easily be woven into the Divine Foreknowledge for my salvation, as the unparalleled wickedness of priest and Pharisee and Pilate can be pressed into the Divine counsel in the supreme crisis of redemption. When we come to the point of surrender and acceptance, our whole past determines our view of Christ, and shapes our faith to make him just the Christ we need. Our sense of sin—its exceeding sinfulness—prepares us for corresponding greatness in the Savior we seek. Our Christ at three-score years and ten is much grander and more wonderful than the Christ we found half a century before. No soul on earth can tell how great and glorious the Christ of Eternity will be! The older we become, the meaner in our own eyes. The more we discover of the Infiniteness of Emmanuel, the more hideous sin appears. And the more repulsive sin, the dearer, the sweeter, the more sufficient our Redeemer. Little sins of early life come back into the concentrated light of to-day, and assume all the damnable malignity of personal crucifixion of the Son of God. This opens up new and ravishing rivers of the glory of Jesus and the perfection of his redemptive work. So "all things work together for good to them that love God."

Apply the embodiment of the Divine Life in the man Christ Jesus to all the minutest details of your daily life. Our whole being, in all its capabilities and purposes belongs to Christ. What a fact for mammon-worshippers and tobacco-slaves and lust-gratifiers to contemplate! 1 Thess. 5: 23; 1 Cor. 6: 19, 20.



Many thanks for the stamps. My soul and body clapped hands over them. I had been out for some time, and was waiting in the patience of faith for the fulfillment of John 14: 13, 14. For me that means, among many other things, the *et cetera* of literary labor. May you ever live in the great prayer of Col. 1: 9, 10, 11.

### CHURCH TROUBLES.

BY D. E. PRICE.

I HAVE frequently been asked the question, why there is so much more trouble in the Brethren church than in many other churches, and I have come to the conclusion that one reason is, the Brethren, as a church, are more particular in regard to church discipline than most other churches.

Too many allow their members to do about as they please. Their brethren are often at variance with one another, and even violate the plain commandments of Christ and the apostles, without notice being taken of it, while the Brethren consider it their duty to look after the erring ones and bring them back again to the fold, by the disciplinary power of the Gospel.

Christ established a church on earth, that the members might watch over one another, so that, if one falls by the way, the others could help him up, and hold him up, if necessary.

The object of church discipline is always for the recovery and restoration of the erring ones, and not for their destruction, however severe the judgment. If we would pass by all wrongs, committed by members of the church, we could get along very smoothly, but would the church then be fulfilling her mission?

We read that we "shall not be partakers of other men's sins." 1 Tim. 5: 22. Hence, if we do not reprove the erring ones and have them brought to repentance, we may become responsible for their sins.

In the second place we may bring a great deal of trouble into the church by being too sensitive, and thereby agitating imaginary wrongs. Very often great church difficulties, when traced back to their origin, are very small in the beginning, probably hardly worthy of notice; but by continual agitation, exaggeration and misrepresentation, they grow to immense dimensions, and probably wind up with a committee from Annual Meeting. No wonder the Apostle James was made to exclaim: "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 3: 5-10.

I have quoted largely from James because I believe he plainly sets forth the origin of a great many of our church troubles. Whenever we bring up a matter against any members of the church with the purpose to break down and destroy, and not for their restoration and salvation, we are making them and the church unnecessary trouble. May the Lord help us that, in all our actions and dealings with one another, even if necessary to reprove, we may do it with meekness for their final good, and not for their destruction, "considering ourselves, lest we also be tempted."

### PROMISCUOUS SCRIPTURES.

BY A. HUTCHISON.

THERE are many different theories taught in the land now, and even claimed to be supported by Scripture. One theory is, that all that is necessary to obtain eternal life is, to believe only. In support thereof the claimant cites his hearers to Luke 8: 50, "Fear not: believe only and she shall be made whole." This applies to the case of a certain ruler, Jairus by name, who came to Jesus in behalf of his sick daughter. While this man was in the presence of the Great Healer, one brought the tidings to the ruler that it was of no use to trouble the Master any further, for his daughter was dead. "But when Jesus heard it, he answered him, saying, 'Fear not, believe only, and she shall be made whole.'" But we should remember that the language of Jesus to that nobleman, or ruler, has no application to any one else, or to any other case, than to the one where it was then applied. It cannot be brought to bear upon the subject of salvation without producing a direct clash between the teachings of Christ and of the apostle.

Take the following as an example: "Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2: 19, 20. Now, if believing only is all that is necessary to secure us a home in heaven, then the devils will stand as good a chance as any of us.

James 1: 22 says, "But be ye doers of the word, and not hearers only, deceiving your own selves." Matt. 7: 21 says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

From these references we see that there is perfect harmony between the teachings of Christ and that of the apostles, so we must not wrest the Scriptures out of their legitimate application just to have them sustain some pet theory of ours. It was all right for that ruler, whose daughter was dead, because Jesus used that language himself, and applied it to that particular case, and it has no other application.

Again, it is claimed that if we believe anything to be true and right, we being sincere in it, that we are safe to pursue that course. In testimony thereof we are cited to Matt. 9: 29, which says, "According to your faith be it unto you." This, again, is a misapplication of the Scripture. The fact that those blind men had faith, to be healed of their bodily ailments, does not establish the fact that we can go to heaven by any other than the Lord's way. If our believing a thing to be right, would make it right in the sight of God, then we can prove that it is right to kill the saints. See John 16: 2, "They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service." Now it must be clear that if merely thinking a thing to be right will make it right, then it will be right for such as think so to kill God's servants. We had best take the Lord's Word, and not what we may think. Faith alone will not do for salvation.

Again, we hear it said that it is strange that we don't all see the Scriptures alike, when the Bible plainly tells us that the way is so plain that a wayfaring man, though a fool, shall not err therein. But when we look into the Bible for that sentence we fail to find it. But we find, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24.

"Strait" means difficult, hence because it is difficult. Self must be Jesus placed first on the list. The spoken of by Isa. 35: 8, where it says "though fools should not err," is that which the redeemed shall walk, after having been fought and the victory those who have overcome are triumphant, turning to Zion, etc. So it is an eternal battle with the lions and ravenous Christian's pathway. We have been watching.

Now we will view the other side. Rom. 3: 3 says, "For what if some believe? Shall their unbelief make the Gospel without effect?" etc. Here the very pointed question, but he also says, "God forbid: yea, let God be true though it make every man a liar." No man's word is compared to that of the Lord. So one not believing will not change God. Tim. 2: 13 says, "If we believe not, faithful: he can not deny himself, our ideas of things will have little to do with the case. Solomon says, 'There is a way which seemeth right unto a man, but the end thereof are ways of death.' Prov. 16: 25. The Lord is perfect, restoring the soul to perfect, there is neither too much nor too little. Hence we should relinquish our ideas and doctrines of our own. We are judged by the words of the Lord. If we make us free, we shall be free indeed. Law can bind us."

### "GO" OR "COME"—WHICH?

BY N. D. UNDERHILL.

To the heavy-laden Christ said to his chosen apostles,—witnesses to his chosen apostles, who had already said, "Go." Matt. 28: 19; Mark 16: 7. Judging from appearances one would reverse to be the commandment. The laymembers, whose lives are taints worldly gain, "go" out among all nations, and then they "Come." "Bring us bread," "Bread of Life; hasten!" "Souls"

Then our beloved brethren, to whom "Go," begin to ponder in their hearts would be well to answer the question whether they would be likely to be welcome, whether they would matter to obtain food and clothing for families, whether there would be building up a large congregation at home, whether there is a comfort to preach in, etc. Poor, lukewarm Christians are not willing and ready to obey the command, trusting the Father for food, and accepting the conditions of the promise of life, which Jesus said, "As my Father has sent me, even so send I you." The Father has sent Jesus to an easy place,—a soft place, a place with fine houses, exquisite food, a host of friends to welcome, and on him, neither did Christ send him away. There were no conditions to "Go."

There are cries from Arkansas and do any hesitate? Can it be that a servant of the King of kings is sent to a place of little faith? A beautiful place to live in. The people are hospitable. The people are hospitable. Thousands of them are



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thirsting for the Word of God. Go! Carry the Bread of Life to those perishing souls. But why don't some of the Lord's ambassadors go to new fields, where there are no other members, crying, "Come?" Why do they all seem to wait for the laymembers to precede them, and pave the way? The Gospel is just as much needed in new fields where there has never been a brother or sister, as it is where there is a settlement of members. Christ says, "Other sheep I have, which are not of this fold: them also I must bring." Now, brother, how is the Lord going to bring them? Unto you he says, "Go, preach the Gospel to every creature." But if you do not go until some one else makes the way smooth, and all things ready, who will get the crown? It isn't much hardship to go where there is a good congregation of one's own people waiting with open hands and hearts and homes, and to lay the order before a few souls and baptize those who are already won to Christ. The preacher who never goes any farther than that, can hardly claim the promise of Matt. 19: 29.

Let the middle-aged brethren, who are trying to work for the Lord, in congregations where there are plenty of older and younger ministers to look after the spiritual interests of the souls under their charge, leave their houses and lands and sisters and brethren,—and, if necessary, wives and children,—and "Go" out into the world,—the world,—not the church, and preach the Gospel. But in the United States it will not be necessary to leave the wife and children at home. We need good, true Christian sisters as well as brethren in these new places. A minister and his earnest Christian wife together, can do just twice as much good as the brother alone can. But the minister's wife should have the proper qualifications. They are quite as essential to her as they are to her husband. Both should be given to hospitality. Both should be wholly in earnest, zealous, patient, meek, temperate in all things, gentle, kind, diligent, faithful, apt to teach. It is better for the older ministers to remain at home to look after the work there, and to train up young men for the ministry.

It is probably just as well for the young ministers, who have proven themselves faithful, to "go" into new fields, but it is a greater advantage to the cause to have middle-aged men in the field. They are apt to be more sober and more temperate, and their judgment is generally better. They have had more experience in life and know better how to manage difficult problems; besides they have more influence. They command greater respect and therefore they can do more good work in a new and hard place than a young man can. It is far better for churches to keep their very young ministers as well as their older ones at home, or in old, established congregations, and send out their middle-aged men. The older men have all the necessary qualifications, but it is harder for them to be on the frontier, and we wish to keep them with us just as long as possible, so we would better take good care of them, giving them a comfortable place to work in, though the work be quite as difficult and important as that of our younger brethren.

Oh that all our members would read and heed Bro. A. I. Mow's admonition in GOSPEL MESSENGER No. 26. Oh, that all would read and heed Christ's admonition in Matt. 28: 19, and also in Mark 16: 15.

Don't wait for some one else to go first. You go. Jesus said, "Go ye, and he said it to his chosen preachers.

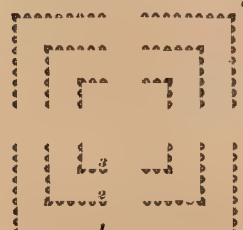
We read with delight the cheering reports from the field each week, but we would feel more like kneeling down and thanking God with tears of joy and rising up to praise him with songs of

gladness, and going bravely to work in his vineyard with a quick, firm step and light heart, if each report would state that there were only one or two or three (according to size and needs of congregation) ministers present,—that all the rest had gone away to preach the Gospel where there were no organized churches, no church buildings,—no fold and no shepherd. We would then rejoice both for those "other sheep," and for the under shepherds who would thus win a crown of glory. Don't imagine that the flock at home can't get along without you. Your absence will give others an opportunity to improve their talent. Lay more responsibility upon the young members; it will make them better servants. Encourage them to take hold with a will, and do with their might what their hands find to do.

Canyon City, Colo.

# HEAVEN, THE KINGDOM, AND THE KEYS.

BY A. I. MOW.



1. THE first heaven.
2. The second heaven.
3. The third heaven.
1. The kingdom of heaven.
2. The kingdom of Christ.
3. The kingdom of God.

The kingdom is transferred. "I appoint unto you a kingdom, as my Father hath appointed unto me." Luke 22: 29. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32 "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12: 28

The Father has a kingdom. He appoints it unto the Son; then it is "the kingdom of his dear Son"

The Son then appoints this kingdom unto us.

This makes three conditions successive and progressive in their nature. These conditions characterize the heavens,—first, second and third. "I knew a man in Christ above fourteen years ago, . . . such a one caught up to the third heaven." 2 Cor. 12: 2. There being a third, logically, there must be a first and a second. Each has its specific Divine Agent.

1. In the first heaven,—kingdom of heaven,—church,—the Holy Ghost is the personally-present Divine Agent. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16: 7. "Receive ye the Holy Ghost." John 20: 22.

2. In the second heaven,—kingdom of Christ,—church,—in the millennium, Christ is the direct personal Agent. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 3. "For the Lord himself shall descend from heaven with a shout, with the voice

of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessa. 4: 16, 17.

Here please read Rev. 20, the whole chapter. Mark carefully latter part of sixth verse.

3. In the third heaven,—kingdom of God,—church triumphant,—we are directly in the personal presence of God. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15: 24-28. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." Here read Rev. 21: 9-27. Mark well the 13th, 22nd and 23rd verses.

You will observe that the city has three gates on each of its four sides. We need a key for admittance into the first gate, one for the second, and one for the third. "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Isa. 22: 22. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Rev. 3: 7. "And I will give unto thee the keys of the kingdom of heaven." Matt. 16: 19. Thus we have the keys transferred to us with the kingdom. There must be three, one for each kingdom. They admit us through the three gates respectively, on each side of the City.

These keys we have in Christ's great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

1. We must first enter the first heaven. The Agent is the Holy Ghost. We must receive him,—be baptized into his name. This is one key.

2. When Christ comes again we wish to go in with him (Matt. 25: 1-13) into his kingdom,—the second heaven. We must confess him,—be baptized into his name. This is another key.

3. And most assuredly we would be of those delivered over unto the Father,—those worthy to enter into his most glorious kingdom, to enjoy the untold joy of the third and triumphant heaven, where we may sing the song of the redeemed, therefore we come to him as our Father and our God, and gladly are born anew to him by baptism into his name. This is the third key.

This is what our Savior committed to us in the way of remission of sins. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20: 23.

The diagram is to present condition and not place. This presentation, I conceive, is very condensed, but the writer humbly hopes, by God's blessing, it may be beneficial.

Palestine, Ark.

"We should no more lament that we have grown old than the husbandman, when the bloom and fragrance of spring have passed away, should lament that spring or autumn has come."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8:12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALLEN B. ROYER, Secretary,	Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio

All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

Money may be sent by Money Order, Registered Letter, or Draft on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THOSE who sweep before their own door, may rest assured that there is one clean spot.

THE best church in the world is the one that is the most Christ-like.

How much have you given for the spread of the Gospel during the last year?

IF man is the Lord of creation, let the wife become the angel of the household.

SECRET prayer helps to keep Satan out of the heart, as well as out of the home.

WE cannot expect God's blessing to rest upon a household when there is no family altar.

WHY are there more women in the church than men? Where are the men? Ask the secret societies.

THOSE who listen the least and talk the most, usually know the least. Good listeners are generally well informed.

PEOPLE who expect to reach heaven if nothing happens, should know that something must happen if they ever get there.

Do you talk about your neighbors? If you do, you must not blame your neighbors for talking about you, for you are setting the example.

IF husbands and wives would be as polite to each other after marriage, as before, there would be little said about marriage being a failure.

SOME people say that our young members make a good deal of trouble in the church. Some of the older ones make a good deal of trouble too.

ONE of the saddest things in life is to see a gray-headed member of the church turn his back to the cross, and go the downward road to ruin.

IF it makes no difference, as some say, how Christians dress, why not dress plainly? That will be less trouble and will settle all controversy.

AT home, among their own children, is the very place for parents to make use of their good manners, if they have any. By all means set the little ones a good example.

SINCE a sinner does not prefer to cut her garments over the saint's pattern, why should a saint desire to cut hers over the sinner's pattern?

SOME people say there is no religion in a plain coat. That depends upon who is inside of the coat. A Christian always wants a plain coat.

MINISTERS do not need to tell the congregation that they have made no special preparation to preach. The people will find that out soon enough.

CERTAINLY sisters have a right to speak and pray in a prayer meeting. God has given the spirit of prophecy to the sisters, as well as the brethren.

AFTER listening to a strange preacher, a little boy said, "I like our preachers best." That is the kind of preachers to have. Preachers that little children like are worth their weight in gold.

WHEN your children want to come to the church do not tell them to wait till they get older. Some parents have done that years ago, and to their sorrow, the children are still waiting.

WHEN a stranger or a friend visits you, tell him about the good there is in the church. Satan will attend to spreading the evil. It is his business, and you certainly do not want to assist him.

BRO. CHRISTOPHER SOWER, of Germantown, Pa., printed Sunday-school cards for the use of the Brethren, about 130 years ago. That was long before most denominations ever thought of Sunday schools.

EVERY farmer knows what the sucker does for his corn. A large sucker means little corn. Secret societies are suckers, and they are drawing the life out of the churches. We say, Pull up the suckers and save the church.

THE man who can pleasantly put into his pocket-book the one hundred dollar bill received for the horse he sold, without saying anything about the blind eye the horse has, may be a church member, but he is no Christian.

How does it look for two plainly-dressed deacons to ride five miles in the most fashionable buggy, behind silver-mounted harness, for the purpose of admonishing a sister who is patterning after the latest style of adorning herself?

IOWA has ninety-nine counties, and of course ninety-nine jails. Of these jails, forty-five are without occupants, and the reason is, the saloon is not known in those counties. Take away the saloons, and the jails will generally be closed up.

THE feeling against the Hebrew race has taken a curious turn in Europe, namely that of a crusade against the Jewish method of slaughtering animals designed for food. Owing to their scruples against eating blood, the Jews first raise the animal from the ground by the hind legs, and then cut the throat. Legislation against this method has recently been enacted in several countries, as being unnecessarily cruel, but it somehow, brings up the old jibe at the Puritans, that they opposed bear-baiting, fox-hunting, etc., not because they gave pain to animals, but because they afforded pleasure to men. It is hard to believe that this is not willful cruelty to the Jews under the pretense of preventing cruelty to animals. Had the Jew accepted Christ, and become a part of the nations of the earth, striving for the principles of Christianity, he might have avoided much, if not all, of this race prejudice he is now required to suffer.

HAD Eve put her fingers in her ears when she was not have been deceived by Satan. your fingers in your ears when S

A WRITER in one of our exchange people be won to Christ by fun, burlesque, or ribaldry, or gush, flighty rhetoric, or by ice-cream, or by chicken-pie, or by church-fairs, auctions, or by any other human peals to man's carnal nature? are trying to win the people fishes.

"GENERALLY," says Dr. Oun there is a Sarah in the house, th Isaac in the cradle; wherever th teaching a Timothy the Scriptur there will be a Timothy teaching the rest of mankind." By the fo influence, the pious wife may win her ungodly husband, and the g save the unbelieving parent.

"It is not the minister only wh to preach the Gospel, but the Christian believers."—Bishops o heartily concur with the above bishops; while some are called preach the Gospel, others should have nothing to do. They should would be a sermon every day should show by their everyday life Christ's, are for Christ, and a mer Sanhedrim, the church of Christ they do this kind of preaching th sinners will be more easy.—J. R.

### "THE LORD IS MY SHEPHERD"

BY LYDIA WERTZ.

WOULD that we all could exclaim, as the Psalmist David, that I am as my shepherd; I shall not want."

He is always watching over us a herd doth his sheep. If we will fold and abide, he will be to us a we lean upon his strong arm, he He is not only bidding us welcome in the mountains, pleading for u take shelter in his fold, and acc merces.

He will surely make us to lie in pastures and lead us by the side of we will only trust him.

While we remember that the Lo in mercy, and is abundantly blessi things that pertain to our natural forget to thank him for what he done for us, as well as to ask for also remember that he is equally ing to bless us with spiritual blea consecrate our lives to his servi place our confidence in him, he wi nor forsake us. May we realize w that though we walk through th shadow of death, we need fear n Lord is with us; his rod and his s fort us.

When God went into the Garde called to Adam, and said, "Wh So he has ever been calling to hi is standing with outstretched arm and entreating them to come into Yes, "Where art thou," dear re one ask himself the question, "Are we at our post of duty,—read the shepherd's call? Have we en dence with him? Are we daily fo cred feet, asking him to pardon o



in her ears, she might Satan. It pays to put when Satan is around.

exchanges asks, "Can any fun, or ridicule, or gushy oratory, or cream, or by oysters, or ch-fairs, or by churchman device that ap-re?" Ask those who people with loaves and

Cummings, "when use, there will be an over there is a Eunice scriptures, from a child, reaching the Gospel to the force of this same why win over to Christ the godly child may

ly who is called upon to the whole body of ops of London. We above remark of the called personally to should not think they should live lives that day they live; they day life that they are a member of the holy Christ. As soon as ng the conversion of J. R. Snyder.

SHEPHERD."

ERTZ.

exclaim and fully reid, that "the Lord is ant."

er us as a good shep-ve will come into his o us a shepherd. If n, he will support us. welcome, but he is out for us to come and d accept his offered

to lie down in green side of still waters, if

the Lord is plenteous. blessing us with the natural life, let us not what he has already sk for more. Let us ally ready and will- blessings, if we will service! If we will he will never leave us lizes with the Psalmist gh the valley of the fear no evil, for the d his staff they com-

Garden of Eden, he "Where art thou?" to his children. He d arms to-day, calling e into the sheep-fold. ar reader? Let each n, "Where are we? —ready to answer to we entered into confi- ally found at his sa- don our many wrong

doings, and to strengthen our weaknesses, casting all our cares upon him, or are we out on the cold and barren mountains, away from the Tender Shepherd's care?

If so, let us hasten to retrace our steps! Let us flee to this Shepherd, the Savior of the world, who is able to build us up, and to give us an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you. 1 Pet. 1: 4. Let us believe his Word and trust his grace, and we can truthfully say, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Verse 6

### DENOMINATIONS.

BY J. S. FLORY.

WE often hear it said that denominationalism is an evil, and that the world would be better without it. Just now it is getting to be a common expression that Christian alliances will soon swallow up sectarianism. It is not a difficult problem to comprehend as to how the many sects, who have long since agreed to disagree, may emerge into one common Brotherhood of nominal, professed Christianity, but just how that "sect" that was "evil spoken against" in the days of the Apostle Paul, can be incorporated into the great maze of incongruous ideas and anti-gospel measures is something I cannot understand.

Denomination means a society joined together in one faith. A united people, in the one common faith of Jesus Christ most surely can be no evil. Apart from such a union we want to have no association with anything else. In denominational divisions we have no common interests at stake. The irate, unchristian ebullitions, manifest in the so-called Christian world to day, are not the result of any movement on the part of Christ or his apostles. Their platform was unqualified union and harmony. The Christian religion, as made and administered by the great Head of the church, in all its essential parts, strikes a death blow at a plurality of faiths or doctrines. "One Lord, one faith, and one baptism" is the keystone to the whole structure. Not lords many, not faiths to suit any doctrine, whether of man or devils, not ordinances suited to the whim of every mind "just as you believe."

If in sectarianism there is an evil, it is because of a departure from the unity of the Truth.

This great question that is stirring the religious world from centre to circumference, can never be solved, or the matter brought to a successful termination, until every dogma, every specific tenet of faith, every church creed, discipline, or rule of church government, foreign and inimical to the simplicity of the Gospel of the Son of God, is swept from the statute books, and every minister, glorying in anything but the cross of Christ, is deposed and sent to the workshop, or farms. Give the world a clean page, the people freedom from priest or parson, and time to think and look to Jesus, the only potentate or power on the throne of ecclesiastical jurisdiction. Put into their hands the naked Bible that the naked Truth may get into their hearts, and we will see such a revolution, out of darkness into light, as never before was known on this earth.

Christ's coming was at a time when confusion and distraction convulsed the world. To unite into one common Brotherhood the lost nations of the world was Christ's mission. To do this, idolatry must be dethroned, world worshiping set aside, isms and schisms neutralized. Re-incarnation and regeneration is the remedy. Naught else now can avert the pending doom of sectarianism, that is such because of an aversion to sound doctrine.

### TO LAKE KEUKA, FLORIDA.

BY N. R. BAKER.

LAKE KEUKA, fare thee well.  
"Crooked waters," fare thee well.  
Many a day we've lived together,  
Lived, and laughed, and sang together.  
Many a time as day began  
I've seen a gleam of rising sun  
Glance your dancing waves across,  
Many a time have felt the toss  
Of lazy ripples on thy breast.  
Many a time thy shores have pressed  
To bring an orange within my reach,  
Or pinch the cheek of juicy peach,  
Or else regale on tempting fig,  
Or grape-fruit, round, and tart, and big.

It is not thine to be walled in  
By cliffs that seem to meet the sun,  
Nor rivers swell thy bosom-tide,  
Nor steamboats on thy waters glide,  
Nor cliffs stand thy shores beside.  
And yet I love thee, I confess,  
I love thy quiet pensiveness,  
I love the homes about thy shore  
Where stranger finds an open door,  
I love thy little schoolhouse neat,  
Where boys and girls their rules repeat,  
Thy modest church with open door  
For saint and sinner, rich and poor,  
Where many a time we've bent the knee,  
And sung together happily,  
And listened to the words that came  
Like manna, from the parson's lame,  
In body, not in spirit, lame.

Where'er I go on memory's chart  
I'll keep a little space apart,  
(A space not farthest from my heart),  
In which I room will find to say  
"Twas here I passed my happiest day."  
And when I rest from daily care  
I'll see thy bosom blue and clear,  
And on thy bank shall seem to hear  
The clank of cow-bells far and near,  
And view the pines with hanging moss,  
That throw their lengthening shades across,  
Or else at night the moon shall see  
Beneath inverted house and tree.

Keuka, Fla.

### LIFE-BOOKS.

BY M. ANNA SNELL.

EVERY human life is a volume if we know how to read it. These life-books may be tossed and scattered, crumpled and torn,—but the fragments will be gathered again, and these soiled volumes shall find a place in the great library of eternity. How widely different will be the pages of that great Life book, from these we now read!

We do not know. There may be pages which we thought fair and spotless, that are blurred with sin and blotted with iniquity. We may see leaves, that to human eyes were dark, grow clear and beautiful with heaven's light upon them.

This last is a pleasant thought. I would that we might all find that our common humanity has, by God's grace, kept nearer the Living Fountain than we supposed. What does Paul say? "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 12.

God forbid that we should then find some of the books, which upon earth were beautifully bound, with their inmost pages foul and loathsome! Others, which we deemed written over with glad music and happy song, may be full of dirges and requiems. It is beautiful,—this theory that our life-books will be gathered again,—because in that vast and truthful library each page shall be a faithful transcript of its author's soul-life.

The inmost pages of these life-books, that, to human eyes, are but dimly outlined, will there be clear. Our feeble efforts for good, as well as our

multiplied mistakes, will not be overlooked by a merciful Father.

Here we may draw a veil over the blurs we daily leave upon life's pages; even the fair leaves are too often seemingly veiled. Not so, in that future library. The pure or impure pages shall stand forth without curtain or shadow. May God help us to write them honestly, fearlessly, and well.

Dayton, Va.

### WILL YOU, OR WILL YOU NOT?

BY J. M. BLOUGH.

BRETHREN and sisters, belonging, as you profess, to the church of which Jesus Christ is the head, Eph. 5: 23, Col. 1: 18, and inasmuch as the church is subject unto Christ, Eph. 5: 24, even so must you be subject unto the church, because you form the body of Christ, 1 Cor. 12: 27, Eph. 4: 12, which is the church. Col. 1: 24.

Now, while the church or body of Christ has decided, through Annual Meeting, that the clergyman's coat shall not be recognized as being according to the order of the Brotherhood, why will ye yet wear it, ye officers of the church? Will ye be capable of leading the laity properly while clad in denounced attire?

Furthermore, as the church has decided that the prayer-covering shall be for our sisters, and requests you to wear it when prayers are being offered, according to 1 Cor. 11, why will ye not do it? Will you annul the decisions of the church of your choice? As the workings of our Brotherhood are known to the world, we should live up to its principles, or there will be unfavorable results, for the world has open eyes to see defects in the members. Therefore, give the most earnest heed to the requirements of the church, and embrace them all in all! May God help you!

Stanton's Mill, Pa.

A SISTER who is engaged in missionary work in one of the large cities says, "I believe our efforts and desires to do good are blessed, even if we are not able to carry them out fully, financially." We are glad to know that such is the case. But there may be some who are offering this as a pretext for not giving anything for the mission cause, saying, "If the Lord wants this work done he will find a way without requiring our money."

### The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that at Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the resurrection of the Holy Christ by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after an hour of fasting.

That the Salvation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Pettifoliation are contrary to the spirit and self-deceiving principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly true.

The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., . . . . . November 7, 1893.

At this writing Bro. Samuel Murray is quite sick. He is growing old and feeble, and may not live long at best.

At their recent feast in Lordeburg, Cal., about 175 members communed, and among them were sixteen ministers.

WHEN last heard from, Bro. S. W. Hoover and wife, of Dayton, Ohio, were in California, expecting to return shortly.

BRO. SILAS HOOVER is now engaged in a series of meetings in the Milmine church, Piatt Co., Ill. This is the church of which Bro. D. B. Gibson is elder.

OUR correspondents are now reporting many accessions to the church. With proper efforts thousands may be gathered into the fold during the present season.

BRO. SIDNEY HODGDEN, we learn, has left Idaho and returned to Kansas. This is quite a loss to the church in the far West, for he was certainly doing a good work.

BRO. JESSE HECKLER has been employed as a regular evangelist in Nebraska, with instructions to devote his whole time to the work. We hope that he will be able to do the work of an evangelist.

BRO. G. W. HOPWOOD, of Iowa, was with us at our Ministerial Meeting. He remarked that the meeting, recently held in Middle Iowa, was so good that he had to come to ours and enjoy that too. We were glad to have him with us.

BRO. AMICK reports a very pleasant visit among the Brethren in Southern Illinois. He attended the District Meeting, which was held with the church in Jefferson County. The attendance was good and the spirit of the meeting excellent. All the business before the assembly was discussed with ability and fairness. Four papers are sent to the Annual Meeting. Bro. Solomon Bucklew has been selected to represent the District on the Standing Committee.

GALEN B. ROYER, Secretary of the General Mission Board, would like to get six copies of the Minutes of last Annual Meeting, to use in connection with his mission business. Any elder, having the desired number of copies on hand, will confer a favor by sending them to him. Address him at Mt. Morris, Ill.

Do not wait for some great preacher to come and hold a series of meetings, but, by the help of God, let the whole congregation agree to make a special effort to gather souls into the church, and then let everybody work. Your home ministers and seventy-five, or even less, hard-working and earnest, praying members, can be the means of bringing more souls into the church than the ablest evangelist in the Brotherhood. Try it; trust God and let everybody help, for there is work for everyone in a well-regulated protracted meeting.

OUR love-feast was held in the College Chapel last Saturday. It was probably the largest feast yet held at this place. There were over 400 members at the tables, and better order and greater solemnity we never witnessed on an occasion of this kind. At fifteen minutes past four P. M., the tables were spread and everything made ready for the feast. When the members were all seated, and the exercises opened with prayer, we held the usual self-examination services. The talks on this subject were both interesting and instructive. When the members arose from a season of earnest prayer, the thirteenth chapter of John was read, and we at once entered upon the services of the evening, pausing only long enough, just before the Supper, to permit the waiters to supply the dishes with warm broth for the soup, customary among our Brethren. Bro. Edmund Forney officiated in a manner that was in keeping with the sacredness of the occasion. A number of other ministers were also present and we greatly appreciated their words of comfort and counsel. The meeting closed at 8 o'clock. One was baptized a short time before the services, and had the pleasure of communing with us. The next day, Sunday, our congregations were very large. Bro. Edmund Forney preached in the morning and Bro. W. K. Moore in the evening.

We have the following from Bro. J. G. Royer, written from Oswego, Ind., Oct. 20: "Bro. Daniel Rothenberger and self have just anointed our dear brother, Amsey H. Paterbaugh, with oil in the name of the Lord, preparatory to leaving his wife, three children and the church over which he presided, to go to Texas with the hope of restoring his declining health. His family, one brother and two sisters witnessed the anointing. The services were of a most solemn character, every soul present realizing the nearness of the Lord. We fondly hope, and most earnestly pray, that the means used may be employed by the Lord to restore our brother to his wonted health, to his family and to the church. We submit it all to a Kind Father, confident that he will do that which is best. His name be praised for all his goodness! I write this on the desk, over and around which are shelved the many good books over whose pages our dear brother has so often pored so intently." Since handing the above to the printers, Bro. Royer has returned, very much pleased with his visit among the churches. He says the churches gave him but little rest, having him to preach every night, and often during the day and three times on Sundays. The above, intended for last issue, was unintentionally left out, after being put in type, and not noticed till the entire issue was run off and mailed. We regret this delay.

BRO. I. M. GIBSON is engaged in a meeting in the Panther Creek church, Co., Ill. He closes this week. Will from there were fifteen additions and baptism.

THE regular time for the Annual year is May 13, which is too early weather, and for that reason, the Arrangements asks for permission time two weeks later. The request is granted. See notice headed, "A C" in this issue, and it is to be hoped will be filed.

THOSE of our readers who have seen the beautiful Lake Kenka, Fla., and the thing of the surroundings, will find N. R. Baker's poem in this issue. Lines of the second stanza will be understood when it is remembered that Neher, the elder of the congregation, but certainly not in mind or

OUR Ministerial Meeting was held at the Brethren's meetinghouse in Mount Morris the evening before and the very cause of the attendance to be smaller than it would have been. But the meeting was excellent in every respect. We were given the earnest attention given to the subject. The spirit of the assembly was in that which becometh people possessed. We did not hear an unkind or a mark from the opening to the closing. The members at Polo received us cordially, and entertained us with utmost kindness. This is in which the Pine Creek congregation, presided by Bro. Edmund Forney, who in his by an excellent corps of ministers who understand their work and perfectly. This is one of the strongest related churches in the North, Illinois, and with proper care, has a bright and useful future. It was in that Bro. Rothenberger recently held meetings. The members speak highly of his work. Ten have united with the result of that meeting. Hereafter ministerial meetings will be held the week before the full moon in September to last one day. In the evening a special subject will be delivered on some special subject for forty minutes, and then the subject for discussion to continue forty minutes. Bro. Daniel Dierdorff, Geo. D. Zorn, and Rowland are the Committee on program is to be ready for district District Meeting. At this meeting were discussed, and we had a brief report of what was said on for the lack of room in this issue, till next week.

## TO YOUNG MINISTERS

At this time the church is blessed with a number of young ministers, and we thank God and take courage. They are the ambassadors of the cross we want to emphasize, what Paul wrote Timothy and promising minister: "Let not the young man be ashamed of the word, but be thou an example in word, in conversation, in charity, in faith, in purity." 1 Tim. 4: 12. Beware of the danger of people despising youth, on account of defects which they have learned to overcome, and it is with care.



aged in a two weeks' break church, Woodford k. When last heard itions by confession

Annual Meeting next early to insure good n, the Committee of mission to make the e request should be "A Card," elsewhere hoped no objections

no have looked upon la., and know some- will appreciate Bro. issue. The closing will be better under- red that Bro. E. J. gregation, is lame in ind or spirit.

was held last week in e in Polo. The rain e very busy season smaller than it other- the meeting was ex- e were pleased to see to the topics discussed. was in keeping with e possessing godliness. or an unchristian re- he close of the exer- received the Breth- rained them with the in what is known as ion, presided over by in his work is assisted ministers and deacons, and perform it faith- ronest and best reg- Northern District of e, has before it a long in this congregation ntly held a series of e speak very highly of d with the church as Hereafter our minis- the Wednesday just September, and are nning a sermon is to be al subject, occupying e subject will be open rty minutes. Breth- D. Zollers and David ee on Program. The e distribution by next meeting seven topics and intended to give a id on each topic, but e issue, we must defer it

#### MINISTERS.

is blessed with a num- and we have reasons to e. To each of these e wish to say, with e Timothy, a young e Let no man despise thy e ample of the believers, n charity, in spirit, in n. 4: 12. There is a e despising a minister's e ts which he has not yet e it is wise to guard this

Never before, in the history of our Brotherhood, have so many young men been called to the ministry. To us this is encouraging, for upon the shoulders of these young brethren must one day rest the government of the church, and it will be good for them, as well as good for the church, if they can have much special training before they are entrusted with such grave and far-reaching responsibilities.

Concerning the future of the church we have no fears. It has stood for more than eighteen hundred years; the gates of hell have not prevailed against it, and never will. The God of heaven reigns; the church is his, and he will guide and take care of it. He is raising up our young brethren for his special purpose, and we feel confident that he will find among them an army of faithful ones who can be trusted in every department of church work. What we now want to do is to encourage, and, as much lieth in our power, direct the training of those to whom this article is addressed.

It is natural for young ministers, who are full of zeal and energy, to feel that those in authority are not pursuing the wisest course in directing the affairs of the church. We have had the same experience in years gone by, and can now sympathize with the rising generation. But we wish to assure these brethren that the real road to success, for the Brethren church, is along the line which we have been following for nearly two centuries. Our ancient Brethren started out with the Bible as their rule of faith and practice, having first cut themselves entirely loose from the creeds and faith confessions of the age. The decisions of our Annual Meetings have all along been pointing in the same direction, though at times they may have been misunderstood by some, and misinterpreted by others. With our sturdy habits and conservative methods we have planted churches in the States from the Atlantic to the Pacific. We are known as a people who can be depended upon. In a recent address, delivered at the Religious Parliament in Chicago, S. H. Bashor said, when speaking of the old church from which the Progressives came:

They saw in the church from which they came, with all its devitalized forces from overburdened tradition, the highest possible type of developed manhood. From whence they came a man's word was as good as his note, worth one hundred cents on the dollar. The poor were never sent to the alms-house, but cared for by themselves. The hungry were fed, the naked clothed, the stranger entertained. The sick and the afflicted were ministered unto, while individual and neighborhood broils and litigation in the courts were almost unknown. They knew that for exalted and substantial qualities of citizenship, universal credit, even by enemies, was theirs, and further that all this sound, robust integrity of life was the direct outgrowth of earnest intention to emulate and imitate the personal teachings and life of Christ, even to the washing of the saints' feet and the salutation of the holy kiss.

This is indeed commendable, considering that it came from one who is not now connected with us, but who spoke only after months of special preparation, and then only after every sentence had been carefully weighed, and then examined again, with a view of publication.

About one hundred years ago Elhanan Winchester, a noted preacher and writer of England, visited the United States, and met with some of the Brethren in Pennsylvania. He was much pleased with their general deportment, and in one of his works gave the following account of them:

"The Tunkers, or German Baptists, in Pennsylvania and the States adjacent, who take the Scriptures as their only guide in matters both of faith and practice, have always (as far as I know) received, and universally at present, hold these sentiments. But such Christians I have never seen as they

are; so averse are they to all sin and to many things that other Christians esteem lawful, that they not only refuse to swear, to go to war, etc., but are so afraid of doing anything contrary to the commands of Christ, that no temptation would prevail upon them even to sue any person at law, for either name, character, estate, or any debt, be it ever so just. They are industrious, sober, temperate, kind, charitable people; envying not the great nor despising the mean. They read much; they sing and pray much; they are constant attendants upon the worship of God; their dwelling-houses are all houses of prayer; they walk in the commandments and ordinances of the Lord blameless, both in public and private. They bring up their children in the nurture and admonition of the Lord. No noise of rudeness, shameful mirth, loud, vain laughter is heard within their doors. The law of kindness is in their mouths; no sourness or moroseness disgraces their religion; and whatsoever they believe their Savior commands they practice, without inquiring or regarding what others do."

It is to be regretted that in some localities our people have fallen below the standard attributed to our ancient Brethren by Mr. Winchester, but this has not been on account of our conservatism, but rather in spite of it. Had we been more worldly in our customs and practice, our standard in true vital piety would have fallen much lower than what it now is.

We call up these quotations for the purpose of showing our young brethren that our forefathers have not labored in vain. While the church has not been kept pure, it nevertheless contains an element of power that can yet make itself felt in every part of the world. What we now need is to have this power developed and utilized in the manner that wisdom would dictate. Think it not strange that this power should be held so long in check. It has abided its time, and in the hands of God the way is now opening for us to enter the fields with our sturdy habits and sound Gospel principles, just at a time when there is a great need of such a movement.

Two weeks ago we showed what had been accomplished during the last dozen years by working in harmony with the principles long since embraced by the church. In order to emphasize, in the minds of our readers, the commendable strides made by our people, let us here repeat the list of developments referred to:

1. Sunday schools.
2. Series of Meetings.
3. Schools and Colleges.
4. Bible School Departments.
5. Sunday-school Helps.
6. Ministerial Meetings.
7. District Mission Boards and Plans.
8. General Home Missionary Department.
9. Danish Missionary Department.
10. India Missionary Department.
11. Book and Tract Work.
12. The Brethren's Publishing Concern.
13. Old People's Homes.
14. Orphans' Homes.
15. Regular Prayer and Social Meetings.
16. Children's City Mission Schools.
17. City Missions, where the Minister is fully Sustained in his Work.

This growth has been induced, while at the same time keeping the Gospel principles fully abreast of all our works. Could any one wish for a more rapid growth in the right direction! Too rapid a growth sometimes leads to weakness rather than strength. But in this instance strength has certainly not been sacrificed. Furthermore, our people are united on this line of development. It is supported by the most sturdy set of Christians that ever backed a grand religious movement. They have stood aloof from the popular ways of the world, and set on foot an aggressive undertaking that will be felt on the shores of eternity. Will our young members fall into line and keep up this onward march for the good of humanity?

Our schools are turning out young members by the score, who, in the point of education and skill in intellectual labors, will soon be far in advance of those who now stand as the pillars of the church. In their brain, their bodies and possessions will be found the intellectual strength, the physical endurance and the wealth of generations past. It is a coming power that can make Satan tremble. We hail the day of its coming. It means a power for Jesus. May God help our young ministers and others to get ready for it!

But to get ready we urge upon our young ministers on every hand to at once fall into line with the well-established principles of the church. Do not mistrust the aged members, but move into line with them and help develop the various lines of work already begun. Do not think to stand apart from them and criticise their efforts. They have done a grand work, considering the times in which they have lived. They are preparing for your hands a church whose growth in efficiency during the last decade, is probably unparalleled in the annals of ecclesiastical history. They have founded schools with their own money, and have given you educational advantages far in excess of that enjoyed by the most favored of them. To many of you they are transmitting wealth that may give you additional strength in the great work soon to be wholly entrusted to you.

So we again say, Never even think of standing apart in your plans or methods. Your hope and your strength is with your fathers. They have kept the church on the right track and headed in the right direction. And if you do as well, in the way of developing and utilizing the resources of the church, as our fathers have done, what a power she will be at the close of the next generation! Do not think of sacrificing any of the Gospel principles held dear by the church, but hold them firmly as a sacred trust.

If all our young members will immediately fall into line with the non-conformity principles of the church, what rejoicing there would be in the rank and file of the saints! This they can do, and we urge them to do it. The longer they neglect it, the less good can be accomplished. We need every young member to help push the various departments of labor now under headway. These departments need your zeal and intellectual strength. Shall we have it? There is no reason why we should not. It may require a little self-sacrifice, but only a little. And considering what has been done for the rising generation, you can surely make the sacrifice.

In times past a few young ministers have stood aloof from the working part of the Brotherhood because they could not make the needed sacrifice to move in line with the general plan of work. Sad to say, they were lost to the church, and the influence of the church lost to them. Still the church has moved on and upward, and is still moving amid the hundreds of young members that are now filling and strengthening the ranks on every hand. And now to see this army of young people fall into line with all of our distinctive features would give the church a power for good unparalleled in its history.

We address this article to our young ministers because it is in their power to greatly influence all the young members in the course suggested, and thus be the means of giving the church the force that will be felt in generations to come.



# PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

## The Lord's Supper.

"And when the hour was come, he sat down, and the twelve apostles with him."—Luke 22: 14.  
"And as they did eat, Jesus took bread, and blessed it, and brake it, and gave to them, and said, Take, eat; this is my body."—Mark 14: 22.

### In Three Parts.—Part One.

NONE of the controversies which arose in the first centuries of Christianity were more bitter than that known as the Paschal dispute. It grew out of the question as to the proper time for observing the Lord's Supper, and resulted finally in dividing the eastern and western Christians, and gave the world the Roman and Greek churches. But through all the disputes which arose and the differences that obtained in this great controversy, the validity of a full meal, known as the Lord's Supper, or *agape*, in connection with which the cup and loaf of the Communion was given to the disciples, was never questioned. All parties agreed that Christ ate a full meal with his disciples the evening preceding his betrayal and death, and that, "as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body." All further agree that the apostles, following the example of the Master, introduced the Lord's Supper and the Communion into the apostolic church. Both divisions of the church adhered to the example of Christ and the practice of the apostles until it was set aside by the Romans. The more conservative eastern churches continued to observe the love-feasts for many centuries and some of them still adhere to the apostolic practice.

As intimated in the foregoing paragraph, the New Testament clearly sets forth that Christ, the evening before his apprehension, mock trial and death, ate a meal with his disciples. Each of the evangelists give an account of this meal, John and Luke calling it a Supper. It was the principal meal of the day, and, as above indicated, was eaten in the evening. Just at the close of the meal Jesus instituted the Communion, or, as it is sometimes called, the Eucharist. A difference of opinion obtains as to the exact time when the Supper was eaten, but this in no way changes the facts given above. The fact that there are persons who refuse to follow the example of Christ, and the practice of the apostolic church, and who, by way of derision, charge us with observing the Jewish passover when, in accordance with divine example and inspired practice we hold our love-feasts, does not change God's plan, and, hence, should give us no concern.

The meal was observed by the apostolic church much the same as our people observe it to-day. All the brethren able to do so, brought together a portion for the meal. In the evening they ate together, each one helping himself from a common table. After eating an economical meal, the bread and wine, the emblems of the body and blood of Christ, were administered, and either before or after the Communion they saluted each other with the holy kiss of peace. The Supper was designated as a feast of charity, or love-feast, and was continued for several centuries, until it was swept aside by the corruption that flooded

the church as a result of the increase of wealth, pride and power, which also set aside many of the simple teachings and examples of the Savior of the world.

If Christ ate a full meal with his disciples the evening before his crucifixion, and instituted the Communion in connection with it, and everybody admits that he did, and if his disciples established the practice of eating a supper in connection with the Eucharist in the churches which they organized, and if the apostolic practice of eating a Supper on Communion occasions was kept up during the first, second, and third century, then we ask, Who has a right to set aside this part of God's plan? By whose authority was the primitive practice prohibited and set aside? History says it was finally prohibited by the councils of the Roman Church. We prefer to follow the example of Christ and the apostolic practice, rather than the mandates of human councils.

The first proposition in the last paragraph is, as was said, admitted by every one acquainted with the New Testament; the second can be clearly shown by the epistolary writings of the inspired apostles, and the third is universally admitted by church historians. We will examine first the proof given by inspired writers, and then give the historical argument.

### TESTIMONY OF THE WORD.

Paul refers clearly to the practice of the early church. 1 Cor. 11: 20-22 Here he calls the meal the Lord's Supper. Note that the *Communion is never called the Lord's Supper in the New Testament*. Neither is the Lord's Supper called the Communion. The Greek words from which these terms are translated are different. Some have interpreted Paul's language here as prohibiting the Supper, but such interpretation does violence to the text. Our best commentators say that it was the abuse of the meal, and not its use, that Paul condemned. Henry, in his exposition on this text, says, "Heathens used to drink plentifully at their feasts upon sacrifices. Many of the wealthier Corinthians seem to have taken the same liberty . . . at their love-feasts. They would not stay one for another; the rich despised the poor, and ate and drank up the provisions themselves brought." It was this abuse that Paul condemned. Benson says, "Christ having instituted his Supper, after he had eaten the passover, the disciples very early made it a rule to feast together before they partook of the Communion. These feasts were called *agape*, or 'love-feasts.'" With the views expressed here agree Lange, Scheff, Stanley, and others.

Peter and Jude both refer in unmistakable language to the fact that the disciples held love-feasts in the early church. Speaking of wicked persons who found their way into the church, they use the following language: "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you." 2 Pet. 2: 13. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear." Jude 1: 12. Clarke, in his commentary on Jude, says: "The feasts of charity, or *love-feasts*, of which the apostle speaks, were in use in the primitive church till the middle of the fourth century, when, by the council of Laodicea, they were prohibited to be held in the churches; and having been abused, fell into disuse." Benson, on Peter's language, says: "These

previous Suppers, it appears from the New Testament, were called *agape*, *love-feasts*: because by feasting their poor brethren, they showed love to them." These references establish the practice of eating a meal called the Lord's Supper, or feast of charity, in connection with the Communion.

## Literary and Miscellaneous.

"Columbus Outdone" is the title of a volume, Artemas Ward, New York, publisher. It tells the story of Capt. Andrews' journey from the United States to Spain, in a rail boat 14½ feet long. It tells how men can and will do for notoriety, if nothing else.

"Athletism and Arithmetism," by H. L. Mass, author and publisher. Many of our readers are seeking a work in answer to the question, "Here is a little volume that will answer the question, 'What is the value of the figures and facts. Good print, neat cloth binding. It will be ordered from this office. Price, 35 cents."

"Our Best Moods, Soliloquies, and other poems," by David Gregg, D. D., Pastor Lafayette Avenue Church, Brooklyn, N. Y. New York: E. J. Unlon, Office of the Treasury Magazine. Price, cloth, \$1.25.

Anything from the pen of one considered the successor of Dr. Cuyler (as pastor of Presbyterian church) should attract attention. It is made up of addresses, and some of them are very interesting, and will furnish much food for thought. The reader is likely to find in the work a line of touch his heart and intensify his earnest conviction.

"Guiding Hand," by H. L. Hastings, author, Boston, Mass., is on our desk for examination. It is a volume of 300 well-printed pages. It is a volume on missionary work among the heathen. We suggest that it be read by all who are generally, and ministers and their wives. It is a splendid work for home and family use. It contains many illustrations that are of excellent advantage. The chapters are short, and contain many valuable lessons that all will be able to receive comfort from. Price, \$1.25. Congregational S. S. & Pub. Co., Chicago, Ill. It is a volume that will be found in every family and the contents will not soon be forgotten. It may be ordered from this office.

Some weeks ago we gave a long article "Years among the Zulus" in Africa, by a man who now has his book before us. It is a volume of 300 well-printed pages. It is a volume on missionary work among the heathen. We suggest that it be read by all who are generally, and ministers and their wives. It is a splendid work for home and family use. It contains many illustrations that are of excellent advantage. The chapters are short, and contain many valuable lessons that all will be able to receive comfort from. Price, \$1.25. Congregational S. S. & Pub. Co., Chicago, Ill. It is a volume that will be found in every family and the contents will not soon be forgotten. It may be ordered from this office.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news to a weary heart."

A Correction.—In first line to notice of Alexander Mack, page 629, GOSPEL MESSENGER, truth, meter and rhyme are spoiled. The name appearing, instead of initial, should be asked Bro. Falkenstein to give a full name in full.—W. B. Stover. "Hier beine A. M.; geboren 1679; gestorben 1749."—G. N. Falkenstein.

Roop, N. Dak.—Eld. W. W. Horning, of Fredonia, Minn., came here Oct. 7, 1893, to preach four soul-cheering sermons. He was well received by all the brethren and sisters and a large number of our neighbors and friends. He thinks that a good work could be done here if the brethren left for their home again, dear brethren.—Joseph N.



Woodland, Ill.—We have just closed a glorious series of meetings, which we have all been enjoying for the past three weeks. Bro. Silas Gilbert, of Ohio, met with us Oct. 1, and commenced a series of meetings. He preached two weeks at Woodland and one week at the Mt. Pleasant church, in the north end of our congregation. Our Communion meeting was held Oct. 12 and 13. It was an enjoyable feast. There were a number of members present from other congregations, among them brethren Solomon Bucklew, of McDonough County. He and Bro. Gilbert officiated in the Communion service. During all of our meetings we were blessed with large congregations of attentive hearers and good order. Our dear brother preached the Word in all its purity, causing saints to rejoice and sinners to tremble. As a result of our meetings four were received into the church by baptism and one reclaimed. Others expect to come soon. We trust they will heed the warning before it is too late! Among the number baptized was a young man, who was married one week previous. His companion being a sister, both are now on the journey heavenward. Hand in hand they can travel together. May others follow the example! It is a good time to start in the service of God. May we all so live as to meet around that celestial throne, in our prayer!—*Ludja Walter, Oct. 23.*







Shideler, Ind., Oct 23



**SECRET.**—In the Manor congregation, 1 of ulceration of the bowels, Bro. Isaac Scier, 5 months and 10 days. He served in the militia for a little over eleven years. He leaves a husband, a sister and an aged mother to mourn the loss of one. He was a faithful worker in the cause of the slave and was highly esteemed in the community in which he lived. This was shown by the large concourse of people who attended the funeral, which took place Oct. 17, at the Creek cemetery. Funeral occasion improved by the reading of 1 Thess. 4: 18.



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At the residence of the  
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FAKLER.—At Pioneer, Ohio, Oct. 15,  
1893, Abraham Fakler, aged 61 years, 3  
months and 14 days. He was married to  
Jane Wilson Jan. 17, 1861. He moved to  
Williams County, Ohio, Feb. 25, 1861, where  
they endured the hardships of pioneer life.  
He was a kind neighbor and an affectionate  
husband and father. Two children were  
born to this union, one of whom is living.  
Funeral services were conducted by Bro.  
George Mahler. A. A. THORNE.

MILLER.—At her residence in York  
City, Pa., Oct. 13, 1893, sister Rebecca Miller,  
wife of Bro. John Miller, and daughter-in-law  
of Eld. Andrew Miller, deceased, of York  
County, aged 65 years, 3 months and 17 days.  
She was a loving wife and mother and a de-  
vout Christian worker, always occupying her  
place in the house of God. At the call of  
duty she frequented the social meetings and  
in many ways did good, following the Lord  
"whithersoever he goeth." In the death of  
sister Miller we keenly feel the loss we sus-  
tain, but we bow to the will of the Father  
who took her home to rest from the sorrows  
of an ungrateful world. She leaves her hus-  
band and four children, all but one in the  
faith of the church to which she was so de-  
votedly attached. Funeral services by the  
Brethren from 2 Tim. 4: 6, 7. J. A. LONG.

SMALLY.—In the bounds of the Coquille  
church, Oregon, on Hall's Creek, Eveline  
Smally, aged 8 months. Services by T.  
Barklow.

HERMANN.—In the bounds of the same  
church, on the South Fork of the Coquille  
River, Eva Ernestine Hermann, aged 4  
months and 22 days. Services by J. Bone-  
witz. G. R. CARL.

KELL.—At McLouth, Kans., Oct. 7, 1893,  
from scalding, infant son of Mr. and Mrs.  
Kell, aged 2 years, 2 months and 2 days.  
Funeral services by the undersigned.  
DAVID KIMMEL.

CLEVELAND.—Near the Olive Lake  
mission post, Sept. 11, 1893, Russell, son of  
Bro. James and Frances Cleveland, aged  
10 months and 13 days. Services by the writer  
from Isa. 65: 1. JOHN CRUME.

LEMON.—In the Greenland congregation,  
Greenland, Grant Co., W. Va., Aug. 9, 1893,  
Willis Hiram Lemon, son of Thomas I.,  
and Pauling Lemon, aged 15 years, 2 months  
and 16 days. His mother died when he was  
but an infant, leaving him in the care of his  
grandparents. Funeral services by the un-  
dersigned from Job 14: 13. JOHN C. FRANZ.

### ADVERTISEMENTS.

2000

One time or more.....	\$1 50
One month (1 time).....	1 30
Three months (3 times).....	1 50
Six months (6 times).....	1 50
One year (12 times).....	2 00
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### For A Short Time

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Mt. Morris, Ill., and Huntingdon, Pa., November 14, 1893.

No. 48

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 54,  
Huntingdon, Pa.

As the *Young Disciple* and the *Quarterlies* are pub-  
lished at Mt. Morris, orders for them and Sunday-school sup-  
plies should be sent to that office.

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THE Ministerial Meeting for Middle Pennsylv-  
ania will be held in the Woodbury church Nov.  
22, 23 and 24. A large attendance is expected  
and desired. The meeting will be of interest to  
all who love and desire to become efficient in  
church work,—and who does not?

LAST week we had the pleasure of a "stop off"  
from Bro. Wilbur Stover and wife. They have  
been doing church work in the neighborhood of  
Dayton, Ohio, for some time, and were on their  
way to Hagerstown, Md., where Bro. Stover will  
conduct a series of meetings for a season. He  
has other fields of labor before him, and expects to  
be occupied up to the Holidays. On Wednesday  
evening he gave us a very interesting sermon in  
the Normal Chapel, which was listened to with  
marked interest. He is still full of the mission-  
ary spirit, and were glad to learn that sister Stov-  
er is in full sympathy with her husband in this  
great work. In this work, a faithful and helping  
wife is an important adjunct that cannot be too  
highly appreciated. Our prayer is, that the Lord  
may, in a very special way, greatly bless those  
who are imbued with the fullness of the spirit of  
this work. In sending men and women out on  
this work, only such should be sent as are fully  
imbued with the spirit, and whose one desire is  
the salvation of souls. Anything short of this  
will be a failure. "Here, Lord, send me," must

be the heart expression of those who would make  
foreign missions a success.

"The Missionary Reading Circle" is a project,  
set on foot by a number of brethren and sisters  
who are deeply interested in enlarged missionary  
efforts. The object is to disseminate among our  
people a more general knowledge of the work of  
missions,—the fields, methods of work, needs, etc.,  
by a three-years' course of reading. The course  
consists in reading such books as will give the  
needed information. A full knowledge of the  
work can be had by addressing the Secretary, sis-  
ter Edith R. Newcomer, Waynesborough, Pa. It  
seems to us that it is a course of reading that  
would prove of great benefit to all who are inter-  
ested in the salvation of souls.

### WHO ARE HEATHEN?

WHAT the Religious Parliament has done for  
the world seems, as yet, to be an unsolved ques-  
tion. While some think Christianity has been  
benefited, others see results of a different kind  
and are inclined to the opinion that a door has  
been opened by it in our own country, through  
which the advocates of the false religions of the  
East will find an easy admittance, and that, in-  
stead of us sending missionaries to them, they  
will now send theirs to us. The question now is,  
Who are the heathen? If the Islam of Asia  
makes better citizens, better moralists, better  
homes and better neighbors than does the God of  
the Christians, who should be the missionaries,—  
where should they go, and who are the heathen  
that need a conversion to that which is better  
than what they now have?

The Oriental religionists and their Hindu  
neighbors, during the Cosmopolitan Religious  
Congress, have been setting their religions side  
by side with the Christian religion, as professed  
and lived, and claim that theirs have not lost any-  
thing by the comparison. More than this, they  
seemingly have been encouraged, and are now  
arranging to make theirs aggressive by repre-  
sentatives and colonization in some of our southern  
States. This will afford an excellent opportunity  
for our public-spirited religionists to fraternize  
with them, and as they believe, so is their God.  
The trouble is not with the religion of Jesus  
Christ, but with some of the phases of our mod-  
ern Christianity. It is all right for us to open  
our arms wide for Christ and what is his. But  
when we try to stretch our arms long enough to  
embrace the world as represented by Moham-  
medanism, Hinduism, Mormonism, Catholicism  
and all the other isms that have arisen in the  
name of God and Christ, we overburden the  
bosom of the Master with stuff that he has not  
called and will not bear. Our Father has never  
consented to be worshiped in that way, and will  
not. The sons of God and the daughters of man,  
in times of old, in their intermarriage, made a  
production that was condemned and put under

the flood. If Baal must be worshiped, let the  
world do it, but the Lord wants his people to  
worship him.

It is true, to determine the real worth of the  
gode, we must look at the product of their teach-  
ing. The great trouble with Christianity of to-  
day is that so much of it is not the product of  
either the life or teaching of the Christ. That  
we have the life of Christ exemplified in the lives  
of his people to-day is a truth that cannot well be  
denied. But God's children are not taken in  
when the comparison is made. The Orientals set  
up their strength alongside of our Christian  
sham, and even then the balance falls on the side  
of the Christian religion. But could the com-  
parison be made between the true, warm-hearted,  
self-denying, Christ-loving disciple of Christ and  
the most devoted Islamite, and the verdict on the  
side of the Christian religion would be wonderful  
and blessed. If you place the life and doctrines  
of Christ beside the life and doctrine of Moham-  
med, the contrast would be so great that the idea  
of comparison would be entirely destroyed.

The following is the best that can be said for  
the life of Mohammed by the editor of the *Mos-  
lem World*, and one of his most enthusiastic de-  
fenders:

What the opponents of Mohammed can possibly say against  
his mission is his alleged moral declension in Medina. They  
accuse him of cruelty and sensuality during his sojourn in  
that city, after he had passed without any blame more than  
fifty-five years of his age, and had led a pious, missionary life  
for upwards of fifteen years. These moral stains cannot be  
inconsistent with his office of being a prophet or reformer.  
It is no matter if a prophet morally degrades his character  
under certain circumstances, or morally degrades his char-  
acter at the end of his age—after leading for upwards of fifty-  
five years a life of the highest moral principles, and as a par-  
agon of temperance and high-toned living—while he has  
faithfully conveyed the message, and has sincerely and hon-  
estly preached religious reforms, and the sublimity of his  
preachings have in themselves the marks of divine truth.

If the said prophet defends his stains or immoral deeds by  
professed revelations, and justifies himself in his flagrant  
breaches of morality by producing messages from heaven,  
just and equally as he does when he teaches the purer the-  
ology and higher morality for which he is commissioned,  
then and from that time only we will consider him as an im-  
postor, guilty of high blasphemy in forging the name of God  
for his licentious self-indulgences.

Suppose that Christ, in his last days, had been  
guilty of some of the blackest crimes known in  
the annals of history, and had ignored and broken  
his own precepts and commands, as given for the  
government of the lives of his followers, and  
where would Christianity be to-day? Of these  
things the great prophet Mohammed was guilty  
during the last few years of his life.

If such men and those who follow them can be  
recognized as a part of the great family of re-  
ligionists of to-day, we ask again, Who are the  
heathen,—who should send the missionaries, and  
to whom should they be sent? More religion  
and more Christ in the lives of the professed  
Christians is the great need of the world to-day.



## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

## WE SHALL KNOW EACH OTHER THERE.

[Selected by Lizzie B. Sell.]

WHEN our earthly life is ended  
And our earthly mission done,  
We shall go across the river  
At the setting of life's sun,  
And in God's celestial mansions,  
Cloth'd in garments strangely fair,  
We shall meet those gone before us  
We shall know each other there!

Yes, we'll meet them in the city,  
That is just across the strand,  
And our hearts shall leap with rapture  
When we take them by the hand.  
Oh, how sweet shall be the meeting,  
Earthly words can ne'er declare,  
We shall know the bliss of heaven,  
We shall know each other there!

Do not tell us that our lov'd ones  
Lose their earthly mem'ries quite,  
When they sing among the angels,  
In the heavenly mansions bright.  
Oh, I know that we shall know them,  
Tho' the angel robes they wear,  
When they bid us, welcome over,  
We shall know our lov'd ones there.

PRIMITIVE CHRISTIANITY, AS UNDERSTOOD  
AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

## Non-conformity to the World.

BY DANIEL VANIMAN.

"And he not conformed to this world: but he ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God,"—Rom. 12: 7.

## In Three Parts.—Part One.

The text contemplates and brings into contrast two classes:

1. The world, by which is meant the children of disobedience; those who are led and controlled by the lust of the flesh, the lust of the eye or the pride of life, "which are not of the Father but of the world, which passeth away with the lusts thereof." John 2: 15, 16.

2. The children of God; those led and controlled by the good and acceptable and perfect will of God, as lived out and taught by Jesus Christ, and recorded in the New Testament.

"Be not conformed to this world," that is, be not led or controlled by the children of disobedience, neither in dress, customs, dealings, nor conversation, but "be ye transformed by the renewing of your mind." This implies, first, a change of mind, "for the carnal mind is enmity against God,—is not subject to the law of God neither indeed can be." Rom. 8: 7. After the mind has been changed, brought into subjection to the will of God, should it, afterward, in any degree, again be influenced worldward, then it must be renewed in order that the believer may thus prove that he believes the will of God to be good, acceptable and perfect. "Show me thy faith without thy works and I will show thee my faith by my works." Jas. 2: 18.

BELIEVERS IN CHRIST SHOULD NOT BE CONFORMED  
TO THE WORLD IN DRESS.

*The Necessity for Dress.*—Ever since Adam and Eve sinned and sewed fig-leaves together to make themselves aprons (Gen. 3: 5), the necessity for dress of some kind to cover and protect the

human form has been so fully recognized that no argument is needed to establish its necessity.

*Purposes of Dress.*—(1) The first purpose of dress is to cover the human form. (2) For the comfort and health of the body.

Along with the necessity for dress of some kind to serve the above purposes, came also the love of display in dress. As a result of the fall man became vain in his imagination, and his foolish heart became darkened instead of being filled with a desire to obey God. Human nature panders to the gratification of the flesh, to that which is worldly, sensual and devilish.

*Restrictions in Dress in Old Testament Times Necessary.*—"The woman shall not wear that which pertaineth to a man neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God." Deut. 22: 5. "Thou shalt not wear a garment of divers sorts, as of woollen and linen together." Deut. 22: 11.

These passages are sufficient to show that the Lord found it necessary to throw some restrictions around dress in the Old Testament times. The vanity of human nature led the daughters of Zion far away from the true purposes of dress. They became "haughty and walked with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet," and bedecked themselves with ornaments, the following of which are named: "Tinkling ornaments about their feet, and their canls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and the nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails," for all of which the Lord, through the prophet, pronounced a terrible curse upon them. Isa. 3: 13-24. He clearly shows that such vanity is wrong, and is deserving the curse and displeasure of God. This shows how God looked upon the dress question under the Old Dispensation.

*Restrictions in Dress in the New Testament Times.*—In the Sermon on the Mount Christ taught his disciples not to be anxious about food and clothing, saying, "Your Heavenly Father knoweth that ye have need of all these things." Matt. 6: 32.

In 1 Tim. 2: 9 we find the following plain instructions given to women: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Here are, (1) plain instructions that the Holy Spirit will have women to adorn themselves (which here means dress or clothe themselves); (2) that it shall be with modest apparel, which means plain, not gay or flashy apparel; (3) that it shall be with shamefacedness and sobriety; (4) that it shall be with good works. On the other hand, it is clearly stated with what the Holy Spirit will not have women to adorn themselves: (1) not with braided hair; (2) not with gold; (3) not with pearls; (4) not with costly array. All this is so plain that no further explanation is needed. In 1 Pet. 3: 3, speaking of wives, we read, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

By Peter we here have the same principle taught as in the language of Paul with this added,

that "it is the hidden man of the heart, to be adorned with a meek and quiet spirit which is of God of great price." It is admitted for Christians to dress plainly, notably, conveniently, and as healthful without any outward ornaments or appendages, is both commendable and in harmony with the principles of the gospel as well as with our necessities and commandments. And yet there seems to be a depletion on the part of many Christians to the world, more or less, by aping after the latest fashions in dress, even in things forbidden by the Holy Spirit. And it lowers the changeable fashions of these fashions change in dress, is controlled by the world. He who is controlled by the world in politics, commerce, and in politics. If he conforms to its pleasures and amusements, then it treads him in these things, but the apostle is, "Be not conformed to the world."

How much better and safer it is to conform to the life, character, and Christ, and be led and controlled by the perfect will of God, than by the world, some, and soul-destroying fashions. The apostle further says "that what is that good and acceptable apparel of God." When we adopt for ourselves dress that is plain, neat, comfortable and as healthful as possible, and do it so long as it cannot be improved, particulars, no matter where the world is extravagant, uncomfortable, and of foul fashions, we not only exhibit common sense, but also prove that we are good, and acceptable, and also in the perfect will of God.

DISADVANTAGES IN CONFORMING  
TO THE WORLD IN DRESS.

1. Conforming to the world in dress because it requires an expenditure of money without giving an equivalent. Dealers in clothing often change to a different style in order to create a demand for clothing before the other is much worn.
2. It keeps the mind dissatisfied and filled with a desire for vain, empty things.
3. It leads in the way of ruined health and death. Could we bring the tens of thousands of women, who their health by tight lacing, high shoes, insufficient clothing in severe weather because fashionable, and see the suffering has gone through untold suffering in grave, it would simply be appalling.
4. It leads to the loss of the soul, conforming to the world, and causes one to be controlled by the world instead of by God, acceptable, and perfect will of God.

McPherson, Kans.

## THE RELIGIOUS ELEMENT IN

BY S. Z. SHARP.

Our American system of education is lacking in the religious element. It is pressed forward with all the power of learning, and the experience of the world can bring to bear upon it. The plan is popular and receives a due share of attention. Besides systematic, daily discipline by skilled instructors, provided for students for athletic games, football and all manner of exercises, arranged gymnasiums for further improvement.



of the heart adorned which is in the sight admitted by all that only, neatly, comfortably as possible, or unnecessary and fully in the Gospel, as and common sense. A deplorable tendency to conform to the after the ever-changing in the items directly it. Any one who follows of the world, as dress, is so far led or who is led and conitica, conforms to the forms to the world in, then the world conat the language of the d to this world."

or it is for Christians cter, and teachings of olled by the good and y the costly, trouble- shions of the world "that ye may prove abable and perfect will or ourselves a form of comfortable, convenient, and stay right with approved in the above the world goes in its and often unhealth- hit our good com- at we believe it to be also in harmony with

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the soul by conform- s one to be led and ead of that good, and of God.

T IN EDUCATION.

ARP.

education is woefully ent. The intellectual e power that genius, of thousands of years The physical element e share of encourage- ily drills in physical e, provision is made nes, footracing, boat- exercises in well- rther physical devel-

The building of colleges and universities, the collecting of libraries and museums, have chiefly reference to the development of the intellect alone. A prominence is given to the intellectual culture, as if it were the chief end of man. When taxes are levied for educational purposes or when large bequests are made, aggregating many millions of dollars, they have reference chiefly to the building of houses for school purposes and for purely intellectual training. If any provision is made to develop the religious or moral element, it is the exception and not the rule.

Under such conditions, the religious powers of the being must necessarily remain dwarfed unless developed by influences outside of the school-room furnished by the State. The religious home influences, the Sunday school, the public preaching will all do something, but what are all these, compared with the intellectual and physical training in schools and that more subtle and too often more potent instruction given by wicked associates, and that other silent and pernicious education by the secular papers and bad books, found in so many homes, and so eagerly devoured by the sons and daughters of religious parents?

There are strong grounds for alarm when we stop a moment and see where we are drifting. We must have more religious training, or something better than we have, to develop the minds of our sons and daughters in a symmetrical way. We can not depend on our public schools. They attempt nothing more than a few minutes' reading of Scripture, occasionally followed by prayer, and some moral ideas culled from the recitations in an irregular manner. Very often the reading of Scripture is omitted in schools, and in some of our large cities it is positively prohibited.

"There is no use in pointing out the evil unless you present also a remedy. What do you propose?"—says one.

We answer that it is evident we must have better home education. There the foundation of all future instruction ought to be laid. The church could do much to inaugurate a better system of home training. It should be taught that to "bring up your children in the nurture and admonition of the Lord," is as much a command as faith, repentance or baptism. The church ought to see that this commandment is obeyed.

Secondly. We might greatly improve our Sunday school instruction if it were put under the direction or general supervision of our Annual Conference like that of our Missionary and Tract Work, our Colleges and our church paper. We might have Sunday school teachers' meetings, like our ministerial meetings and missionary meetings, and conducted in a similar manner. No one should say that the young Sunday school teachers can not learn from the experience of older ones, just as the young ministers do in ministerial meetings. Of course these meetings should be under the direction of the General Conference, to obtain the best results.

Thirdly, we must have our own schools for higher and better religious development. State universities pay very little attention to the development of the religious element. If anything of the kind is attempted, it is of such a general or diluted character, that it amounts to little or nothing, when compared with the superior physical and mental training these institutions afford.

If our sons and daughters depend upon some State Normal schools or State Universities, they sometimes return home with infidel notions which they have imbibed. If they attend colleges of other denominations, they obtain much that is good, and also some things we can not endorse, and which will only bring discord into the church.

To be safe and at the same time afford the best

religious development to our youth, we must begin our religious instruction in the family, and lay the foundation broad and deep. We should try to improve the Sunday school instruction, by qualifying better our Sunday school teachers.

We should make the religious instructions in the colleges, conducted by Brethren, more prominent. Impress it upon our youth that the Bible is the most important text book in the college, and the development of the religious element is the principal factor in the formation of character and securing a true education.

### "SHE HAS DONE WHAT SHE COULD."

BY C. F. WALKER.

"Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—Matt. 26: 13.

WHERESOEVER the Gospel was to be preached throughout the whole world and unto the end of the world, Jesus enjoins his ministers to tell a certain story about a certain woman. The story is told by all four of the evangelists,—Matthew, Mark, Luke and John,—and the above command is recorded by the first three. There must be something exceedingly interesting, instructive, and important about what that certain woman did, that Jesus should take so much notice of it.

When Jesus sees an instructive lesson or example in a certain thing, we do well to give it our most earnest and prayerful attention. Jesus did not judge by the hearing of the ear or the seeing of the eye; his was a purely righteous judgment. He knew what was in man; hence when Jesus attaches importance to an act or thing, it is wisdom for us to regard it in the same light.

It is the story of what a woman did. From this our sisters may take courage. Jesus placed such a high estimate upon what a poor woman did, that he enjoined his ministers to tell it everywhere to the end of time. It was a Syrophenician woman's faith that Jesus complimented above that of anything of the kind that he had met with, even in Israel. It was a poor widow's unselfish contribution of two mites to the Lord's treasury that received his highest commendation. And now it is another woman's expression of deep and fervent love for her Savior, that he appreciates so highly, that he would have it ever kept fresh in the memory of his people.

It was a woman who beguiled the first Adam, causing his sad fall and the loss of their beautiful home. We find that, when the second Adam appears, the divinely-appointed Rector of all that was lost, women received the highest plaudits for unselfish devotion to their divine Lord. Women, above all others, it would seem, could see divinity flashing through humanity in all the sayings and doings of Christ.

The woman who did what she could was Mary, the sister of Martha and Lazarus. These are the only members of that happy family whose home was in Bethany, of whom we have any knowledge. They were a happy family, because they all loved Jesus and he loved them. They often had the privilege of entertaining the Lord Jesus when on his way to or from Jerusalem. They had not always been a happy family, for this same Mary had once been a great sinner. She had evidently departed far from the paths of morality. Out of her Jesus had cast seven devils. She had been forgiven much, hence she loved much.

Jesus was on his way to Jerusalem to attend the last passover before his crucifixion. While passing through Bethany he was invited to a supper at the home of Simon, who had been miraculously healed of the leprosy. The apostles were

there, also Lazarus and Martha. Lazarus with Jesus at the table and Martha served. It would seem that Mary had not been invited, she had not been, it was evidently because Simon's prejudice against her on account of her former life. She could not stay away from where Jesus was, however, when he was so near. She had heard Jesus say on the occasion of former visits that he would die. She fully believed his words. She had saved the money and purchased at great cost, an alabaster box of very precious ointment for the purpose of anointing him at death. Now it was everywhere breathed that time had come for him to be King. The idea of his dying was not believed for a moment by his disciples. Mary was glad to fall in with this belief, as it was the more pleasing.

She reasoned that, as he was not to die but become a great king, in order to show her love to him before his exaltation she would anoint him. Taking with her the alabaster box, she hastened to the house of Simon. Entering the guest-chamber as quietly as possible, she came upon Jesus, who reclined at the table between Simon and her brother Lazarus. Weeping she knelt his feet, bathed them with tears and wiped them with the flowing hair of her head. Then she broke the box of ointment and anointed both his head and his feet. The odor of the ointment revealed her presence to all. One after another they began to criticise her way of doing good, showing love for her Master. Simon thought that Jesus was lacking the discernment of a prophet or he would know that this woman was a sinner. Judas said the box ought to have been sold at the means given to the poor. The other disciples thought it a great waste. The poor woman felt from the spirit manifested, that she was blamed for her deed, and began to fear she had done wrong, and stood trembling, awaiting her Savior's rebuke.

But he who sees not as man seeth, had no word of rebuke for Mary. To Simon he said, "Y gave me no kiss, no ointment, no water for my feet; but this woman washed my feet with her tears, kissed them and anointed both my head and my feet." To the disciples he said, "You have the poor always with you, and can do them good when you will; but me ye have not always. She has come before hand to anoint my body to the burial."

Judas said the ointment ought to have been sold and given to the poor, but that is not what he meant. Jesus knew what he meant. He was a thief and wanted the money to appropriate to his own selfish ends. A look from Jesus convinced Judas that his wickedness was understood. No words of reproof from Jesus were needed. Judas turned away, stung with anger, went out immediately, sought the wicked plotters against the life of Jesus and sold his Lord for thirty pieces of silver.

Jesus bade the guests let Mary alone in her act of devotion, saying she had done what she could. He reassured Mary of the forgiveness of all her sins, then enjoined that what she had done should be told everywhere that the Gospel was preached as a memorial of her. Thus ends the narrative.

Now let us see what lessons of importance we can draw from all this. In this narrative we observe the difference between the spirit of Simon and the spirit of Christ. Although Simon knew the sinfulness of Mary's former life, it would seem that he must have known of her repentance also. Notwithstanding, on account of the past, he still held her at a distance. Not so with Christ. She was to him, and in fact, a new creature, and from that point of view Jesus accepted and loved her as his child.

By this we may test ourselves. He that ha



truly passed from death unto life will have this spirit of unselfish love for the humblest of the household of faith. It is not what they have been, but what they are.

"She is come aforehand to anoint my body to the burying," said Jesus. He very well knew how the loving, trusting Mary had procured, at a considerable sacrifice, this precious ointment. Jesus well understood why she had kept it secretly so long, and he knew the object for which it was procured. Mary had heard Jesus tell about how he would die, and she was one of the few who believed that he would die as he said; hence she obtained this ointment to anoint him in his death; but just at this time the very atmosphere was full of something very different. Jesus will never die. He can raise the dead; the time is now at hand for him to take his scepter and his throne and begin his everlasting reign. Mary, undoubtedly, fell in with this pleasing idea, and hence concluded to anoint him alive. Jesus applied the service as intended. Only this Mary succeeded in anointing Christ. Those who waited to see him dead and laid away in the sepulchre before they bought their spices, came bringing their spices on Sunday morning; but they were too late; they have lost their opportunity as well as their money and their labor.

The lesson taught appears to be this: We should not wait till death overtakes our friends and neighbors before showing them our interest in their present and eternal good. It is too late then. Let us, therefore, during the lifetime of our friends, do them all the good we can as we have opportunity.

"The poor ye have always with you, and whenever ye will ye may do them good; but me ye have not always." By this we are taught that we still have the privilege of doing good to the poor. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Thus Jesus identifies himself with the poorest and weakest of his children. Whenever we minister to the comfort of one of these little ones it is reckoned the same as if done to Christ. Here is a lesson we should ever remember and practice: "Do good unto all men, especially to the household of faith."

From the time that Judas was reproved for hypocrisy and dishonesty, by a look from Jesus, at the house of Simon, he sought and soon found opportunity to sell his Lord for thirty pieces of silver. This appears to have been his last opportunity to turn from his wicked ways. He did not see fit to remove from Judas all temptation when he entered the school of Christ, but, like all of us, he was to learn the lesson of honesty and loyalty to God under severe temptation. Judas sought to cast down his reprover, and many seek to do likewise. But we ought to cherish a love for reproof and profit by it; for only such will be fitted for heaven.

The ointment that Mary used to anoint the Lord was of the most expensive kind. It was a costly gift, and in approving of it Jesus approved of gifts and service that cost the worshiper something. If it is a service or gift that is truly devoted to the Master's cause it is a sacrifice acceptable and well pleasing unto God.

You may say that there are no alabaster boxes now that we can procure and use among the representatives of Jesus on earth. In this you are greatly mistaken. All the great and precious promises of the Holy Bible, all of its words of precious truths, whether of reproof, or warning, or comfort, are alabaster boxes of the most precious ointment. There is an inexhaustible store of them freely offered, without money and without price, to all. We should provide ourselves

with them and always take a supply with us whenever we go.

Let us not go out among our neighbors and fellow-men, or the households of faith without alabaster boxes of kind words and loving deeds and seeds of precious truths. Let us break the boxes and leave the smell of sweet perfume, of helpful and loving words and deeds wherever we go.

### DON'T SWEAR.

BY THURSTON MILLER.

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."—James 5: 12.

THE oath was an appeal to God for the truth of what was affirmed, and implied that the person imprecated God's vengeance, and renounced his favor, if the declaration were false. If the declaration was a promise, the person invoked the vengeance of God if he should fail to fulfill it.—Webster.

False oaths, and all customary swearing was strictly prohibited; nor does it appear that God ever authorized swearing in any form, but under the law that governed Israel he did allow the oath when necessity and the importance of the matter required it. If God did not authorize the oath, why, then, was it allowed? For the same reason that Moses commanded the giving of a writing of divorce, "because of the hardness of their hearts." Israel was a "stiffnecked people," and it was necessary to use severe discipline in order to hold it in check.

God was not yet revealed in the character of a loving Father, full of mercy, long-suffering, and of tender compassion; but was known only by names of terror. Therefore mercy and love did not figure very prominently in his government over Israel. "He that despised Moses' law, died without mercy, under two or three witnesses," Heb. 10: 28. Justice seems to have been the rule at that time, and mercy the exception.

But when Christ came, revealing the fullness of the attributes of Jehovah, this was all changed. God is not only shown to be a Father, but very love itself, and mercy and long-suffering now take the place of speedy and inexorable justice.

Now remember that he who assumes the oath does not only voluntarily renounce God's mercy here and hereafter, but invites his vengeance, in case he should do otherwise than what is required by the oath. This places him beyond the reach of mercy, and, if fully aware of what he is doing, can never expect, much less pray for it.

Surely if there were no other objections to the oath, this ought to be sufficient to deter any one from swearing. But I believe there is another and a stronger argument against the oath, for those who claim to be Christians. Whoever asserts that claim should be a follower of Christ, in obedience to his precepts, in order to make good the claim. A Christian, then, dare not swear because of the precept: "But I say unto you, Swear not at all: \* \* \* But let your communication be Yea, yes; Nay, nay; for whatsoever is more than these cometh of evil." Matt. 5: 34, 37.

The apostle James undoubtedly understood that Christ meant to revoke the practice of taking the oath. James had been taught by Christ himself the evil of swearing by any oath; also the consequent condemnation that would surely follow the swearing by any oath for any purpose.

A third and conclusive argument against swearing is found in the fact that a Christian has no need of an oath to confirm his words. He must have the "spirit of Christ, else he is none of his." Rom. 8: 9.

Therefore he possesses the gift of truth. The gift of truth, which is the spirit of truth, needs no oath to verify nor give force to a statement or promise. Nay more,—it is a positive insult to the Spirit of truth to take an oath and the next thing to blasphemy.

Taking the subject, all in all, of an oath of any kind, under any circumstances, is an awful venture,—one that no man should afford.

If the practice was confined to the ignorant and illiterate, there might be some excuse on the ground of mental defection or ignorance.

But is it not passing strange that the highest dignitaries of state and nation, and those whom are graduates from highly-privileged colleges; prominent church members, and even ministers of the Gospel, are required to take office by taking the "oath"?

When the Legislature of Indiana met in the fall of 1892, a reporter for one of the journals of Indianapolis furnished an account of the preliminary proceedings of the session. The happenings noted was this: "When the legislators were sworn to the office, they all affirmed." (Italics mine.) Among the scores composing the Legislature, the power of this great commonwealth was represented. The Lord's "yea" as a sufficient guarantee would be faithful in the performance of their official duties. Who this man was, came was not stated,—but surely the science forbade the oath, and who was so young to refuse it, at the risk of receiving the jeers. Certainly this man was all along the line.

But what can be said for the thousands who either had not the courage to refuse the oath, or who were void of conscience in the matter? They trusted as readily who regarded the oath as a command to disobey the command of Christ to be faithful in order to become qualified to receive the laws under which we live, and wholesome laws under which we should live quiet, peaceable and God-fearing. Shame on such solemn mockery!

And now, before dismissing this subject, I offer a little caution to our brethren who understand that we should not swear. We know our brethren are careful to avoid the oath. But some have unconsciously given their names to what amounts to a curse in this way: The assessor of a town makes a list of your property and its value. When this is done he solemnly lifts his hand and swears to the correctness of the list. You say, "I don't swear." He then simply affirms. Then he directs you to sign your name, and here is where the little printed form to which he refers begins: "I ———— be true to the best of my knowledge, belief the foregoing statement correct of all my property, etc."

Then another paragraph begins: "I further swear that since the first day of January I have not converted or sold my property, etc." Finally a third paragraph is subjoined: "I further swear to the value of 'said property' to be filled in by writing your name." Then comes the following, filled in by you: "Subscribed and sworn to on this day." He then signs his own name.

Now, in effect, you have subscribed to the oath. But in fact you have subscribed to the oath you had previously affirmed.

If you hesitate at the request of the assessor, the assessor may tell you it is only to fill the letter of the







## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8:12.

### Organization of Missionary Committees.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. LICOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

✓ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

✓ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

✓ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on factor towns, as it costs 25 cents to collect them.

✓ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

✓ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE man who fails to bridle his tongue is despoiling his own heart.

THE best proof of heart religion is an upright life before God and man.

THE strait and narrow way is not difficult to the man who walks with God.

NO one thinks of taking the will for the deed when it comes to dollars and cents.

YOU can never tell by a man's politeness in society just how he treats his wife at home.

SATAN has many hooks, but the one baited with money catches more people than any other.

A WOMAN'S smile and pleasant words will do more good in her own home than in society.

THE man who has Christ for his foundation is in no danger of being undermined by Satan.

YOU can never tell by the length of people's faces just what they will do when no one is watching them.

SAYING that the church is full of hypocrites is a sly way some persons have of boasting of their own superior loyalty.

THOSE who have plenty of money find it difficult to understand the Scripture which says, "The love of money is the root of all evil."

SINCE two cannot walk together unless they be agreed, it will be found wise to come to an agreement before commencing the journey.

SIMPLY because those who live in glass houses must not cast stones, is no reason why everybody should choose to live in a glass house.

CAN a man, who has never preached against the sin of covetousness say of a truth that he shuns not to declare the whole counsel of God?

OF the 22,000,000 children in the United States it is said that only 10,000,000 attend Sunday school. What an opening for missionary work among the children right at our own door! 12,000,000 are thus left without special religious training.

A LEADING minister once said that the most good a theological seminary ever did him was to take out of him a great deal of self-conceit.

OH what a mystere, what a beatitude, what a dignity, what a glory, to be a child of God, a brother and joint-heir of Emmanuell!—C. H. B.

Any one can talk like a saint at prayer-meeting, but it takes a genuine Christian to talk like a saint at home and around the place of business.

THE man who undertakes to reach heaven through a secret society, in which his wife is not allowed to enter, virtually says to her, "You go your way and I will go mine."

AN English woman of great wealth claims that the clergy pay so much attention to the poor that she could not get one to attend her husband when he needed spiritual consolation.

It is said that there are 240,000 saloons in the United States. Who can begin to estimate the suffering, the woe, the poverty, the tears and deaths that result from these dens?

IF people would give as much attention to the raising of their children as is given to the raising of horses, cattle and hogs the country would require fewer jails and almshouses than are now needed.

ISAAC SHARP, the veteran Friend minister, who is at present in the United States, is in his eighty-eighth year. In reply to an interviewer he recently said: "My travels began about 1846, and I have visited nearly every country of the globe. In Norway I have been as far north as there was any port, and in Africa, Australia, New Zealand, and Tasmania, as far south as possible. The longest trip began in 1877, and extended over a period of six years and three months, during which time I traveled completely round the world. In addition to the several countries of Europe, Asia, Africa, and Australia, I have traveled through nearly all the United States and Mexico, and I yet hope to visit several of these places again. The Friends are now increasing in number, and about 110,000 persons are members of the Society. My work is to preach the Gospel of Christ, and to extend a helping hand to any one in need."

### FATAL IRRESOLUTION.

FIVE men were clinging to the mast of a vessel, which in a terrible storm was drifting swiftly, helplessly, against a stone pier. On shore willing helpers had thrown a rope, which reached them, and the words rang out, "Hold fast the rope, and leave the mast at the word 'Now.' Suddenly they heard it, and with trusting hearts let go the mast, and were drawn safely to shore. All but one. With straining eyes they saw one still on the wreck he had hesitated to leave. Many times they threw the rope, again, but it missed him, and soon the vessel was dashed in pieces against the pier and the man was lost. How many souls have been lost in the same way! They could not bring themselves to let go of the world and trust to Christ when they heard the warning cry, "Now is the accepted time; now is the day of salvation!"—*Christian Herald*.

### HALLOWED BE THY NAME.

BY JENNIE E. CALHOUN.

"Immortal honor, endless fame,  
Attend the Almighty Father's name;  
The Savior Son be glorified,  
Who for lost man's redemption died;  
And equal adoration be,  
Eternal Paraclete to thee."

In this day of irreverence for all things we are daily shocked by the freedom even professed Christians use the name of Deity. Little children, who should reverence all things holy and pure, look quickly from their elders, use the name of Creator so lightly and so freely that sometimes that they do not draw divinity down on themselves.

"Thou shalt not take the name of the Lord God in vain," is not only taught her thing more. Did you ever notice a inflection a lower names his betrothed whom he loves above all other earth. There is, in his tone, a peculiar hesitancy of speech, as if the name he mentions were too sacred for ordinary use. So it should be with us,—only more use of any of God's many names. Shall we low an earthly love to outshine our spiritual?

All of us would no doubt deny our yet how few really show a proper reverence for the names and words of God? Profane not only swearing, but all irreverence things and places. How many who "Hallowed be thy name," use God's name frequently during the day, not with reverence in an ordinary, conversational tone, but in a moment's pause before it, to recall all and power, and majesty,—yes, and love implied by that great name? Well, that the last two are strong attributes of God's head, else would God's anger break in our heads at our thoughtless profanity of dear name. Better never speak at all that is within us than speak with unbelief.

In the early ages names were often referred to some peculiar circumstance, the birth of the child, or to some special character developed in the individual life. Frequently, when an infant was born, and the child grew to be a young man, the name was changed to fit him, or to express the peculiar disposition which led him to rise superior to those around him. Sometimes this change was very slight, as in the case of Abram to Abraham, and in the case of Sarai to Sarah. Many other names, of which we read in the Bible, were made by God. When man was created, the new name was frequently in the case just cited. That change of name by men also, we learn in reading the life of Joseph, while at the court of Pharaoh, Joseph had risen high in favor with the king, and the king delighted to show regard for him in every way, Pharaoh changed Joseph's name to Zaphnath-paaneah; but it seems not to have met with favor, as bearing the name nowhere in sacred Scripture.

God's name never changes, as he says, "yesterday, to-day, and forever;" but he has given various names by which we know him, each one of which is descriptive of his many attributes.

The first name applied to the Lord is "In the beginning God created," etc., though comprehensive, refers especially to Deity as the "Creator." This appears all through the description of the work after the final work and blessing, another prefixed. "These are the heavens and of the earth when created, in the day that the Lord created the earth and the heavens." Lord is most always when speaking of the Father, or of man, and signifies Majesty, that the Deity is Ruler as well as Father, Satan, however, in his address to



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omitted Lord from the name of the Deity, thus  
denying the authority, although admitting the  
power of God.

From the time of the fall of man we read now  
of God, then of Lord,—the names being used in-  
terchangeably and sometimes in connection, un-  
til Abraham's time. In the old age of this faith-  
ful servant God appeared to him and gave to him  
a promise that would, no doubt, have been diffi-  
cult of belief had not the Lord, before making it,  
given to Abraham his own new name: "I am the  
*Almighty God*." With this assurance Abraham's  
faith grew strong even to the offering of his only  
son Isaac as a sacrifice later on. The term *Al-*  
*mighty* is used henceforth frequently, both by  
God himself in his special promises, and also by  
the patriarchs when desirous of conveying an idea  
of God's great power. Abraham had discovered  
another attribute of God's, which he uses in con-  
nection with the name of the Deity but not as a  
separate name. And Abraham planted a grove in  
Beer-sheba, and called there on the name of the  
Lord, "the *everlasting God*." A name meaning  
everlasting, "Jah," is used by David in one of his  
Psalms.

Jacob gives us an insight into the character of  
his father Isaac and makes us aware of the awe  
with which God had inspired Isaac, possibly at  
the time when he was a youth and lay bound as a  
sacrifice on the altar. This reverential fear re-  
mained with Isaac all his life. Without doubt it  
was to this that Jacob referred when he said,  
"Except the God of my father, the God of Abra-  
ham, and the fear of Isaac had been with me,"  
etc. Gen. 31: 42.

It was at the time that Moses received his mis-  
sion to lead the Children of Israel out of Egypt  
and was unwilling to go, that God announced his  
other new name, *I am that I am*. These words  
were both an encouragement and rebuke to Mo-  
ses who had requested that God send another.  
When Moses had accepted the work to which God  
had called him, he was given a new name to use  
in making known to the Children of Israel their  
God, of whom they knew so little. "And I ap-  
peared unto Abraham, unto Isaac, and unto Ja-  
cob by the name of God Almighty, but by my  
name Jehovah was I not known unto them." God  
knowing the hardness of their hearts would have  
Moses teach them, at the very beginning, their  
utter uselessness to him, and that they were cho-  
sen only because of his boundless goodness.

When the Israelites had become established as  
a nation and were engaged in warfare, God gave  
to them through his prophets still another name,  
by which they should remember him when going  
out to battle, "the Great, the mighty God, the  
*Lord of Hosts* is his name."

There are yet two other appellations given that  
contain in them a depth of meaning, and each is  
mentioned but once. The first, to which I refer,  
is found in Ex. 15: 26,—"*Jehovah Rapha*, the  
Lord that healeth thee." Precious name to sin-  
sick souls! The other name is found in Hosea,  
one among the last of the prophets. This latter  
one may be a prophecy and refer to Christ, God  
the Son: "And it shall be at that day, saith the  
Lord, that thou shalt call me *Ishi*" (meaning my  
husband) "and shalt call me no more *Baali*  
(meaning ruler or subduer). I like to think of  
these names as belonging to God the Father, for  
while all the other names are wholly awe-inspir-  
ing, these fill the heart with tenderness.

We have implied in these names the Creator,  
the Ruler, the Omnipotent, the Everlasting, the  
Awe-inspiring, the Unchangeable, the All-com-  
prehending, the Commander of armies, the Phy-  
sician, the Loving One.

God, the Father, in his great love for the Son,  
reserves for him most of the names expressive of

tenderness and love and yet "God so loved the  
world that he gave his only begotten Son, that  
whosoever believeth in him should not perish but  
have everlasting life."

"O, thou Almighty Father, who dost make  
The heavens thy dwelling, not in bounds confined,  
But that with love intenser there thou viewest,  
Thy primal effluence, 'Hallowed be thy name,'  
Join each created being to extol  
Thy might for worthy, humblest thanks and praise,  
Is thy blest spirit."

Everett, Pa.

## ANSWERS TO PRAYER.

BY MOLLIE LANGDON.

[Many years ago the *Primitive Christian* was sent to a  
lady in Ohio a short time. She read it with pleasure, but it  
ceased its visits. Lately a copy of the *Messenger* fell into  
her hands. She speaks of it as an old-tried friend. She  
would like to say something to our readers, and sends us  
this article. It may do some soul good.—Ed.]

THE Lord answers prayer! Do we believe it?  
One time, while sick, the Lord relieved me  
from intense pain in answer to prayer. A neigh-  
bor, a professing Christian, came in to see me, and  
I told her of it. She looked incredulous and said,  
"Do you really believe it?" She said she always  
prayed, because it was one of the ordinances of  
the church and it made her feel good somehow,  
but she did not believe God would change his  
plans, because she asked him. No; God does not  
change his plans because we ask him, for it is ac-  
cording to his plans to give whatever his children  
ask him, and he sent Jesus to say to us, "All  
things, whatsoever ye shall ask in prayer, be-  
lieving, ye shall receive." Matt. 21: 22. "All  
things must include everything,—every need we  
have. There is nothing too great, nor too small  
to take to him.

God has ordained to give his blessings in an-  
swer to prayer. He says in Ezek. 36: 37, "I the  
Lord have spoken it, I will do it. . . . I will  
yet for this be inquired of by the house of Israel,  
to do it for them." Is it not the fault of Chris-  
tians that so little of the power of God is manifest  
to-day? Marvelous things would be recorded if  
only there were more believing prayer. God is  
hampered in his giving, because there is so little  
prayer.

There is a direct connection between prayer and  
its answer, which we could clearly trace, if we tried.  
One day I was praying for a desired temporal  
blessing when these words came to me, "While  
they are yet speaking, I will hear." Isa. 65: 24.  
I arose from my knees, knowing my prayer was  
heard, and in a short time I had the answer to  
my prayer in my hands, and praise in my heart.

One Saturday evening, a man in Illinois spent  
the night in prayer for a dear missionary lady in  
India. On Sunday she gathered her class of  
heathen girls around her. Usually they were ill-  
behaved and inattentive, but this day, as she told  
them of Jesus' love, they listened and soon, with  
tears running down their faces, they wished to be  
saved. As the prayer was going up in the United  
States, the answer was coming down in India, for  
while it is Saturday night here, it is Sunday there.

The Lord has made it so plain, told us in the  
most simple words, "Ask and ye shall receive,"  
and compared it to our home life, "If ye being  
evil, know how to give good gifts to your children,  
how much more shall your Father in heaven give  
good things to them that ask him," Matt. 7: 11,  
and has brought it down to two,—"If two of you  
shall agree on earth as touching anything that  
they shall ask, it shall be done for them of my  
Father, who is in heaven." Matt. 18: 19. Jesus  
himself, while on earth, received the things he  
desired in answer to prayer. See how many  
times it is recorded that he prayed! It was not

always communion with his Father, as some of  
his requests are given, showing that he prayed for  
others.

God answers prayer in the conversion of sin-  
ners, when we pray for individual cases. I saw  
one remarkable case. A godly woman became  
very anxious for the conversion of her son, who  
lived in another part of the State. A protracted  
meeting was being held and she wrote to him to  
come home and attend the meetings. (He was a  
man, who never went to church, but enjoyed fine  
horses, races, etc.) He answered he would come  
if it would do her any good, but as to meetings,  
he could go at the place he lived. He came for  
a few days, and went to the services with his moth-  
er, but, seemingly, no impression was made. His  
mother prayed much for him, both privately and  
publicly. After meeting the last evening, he  
went to his room without a word, but an hour  
or so later, his mother found him, sitting with  
his head bowed on the bed. The family gathered  
round and prayed and read promises from the  
Bible. Finally, about two o'clock in the morn-  
ing, he could say, speaking of Jesus' words, "Him  
that cometh to me, I will in no wise cast out." "I  
can say I do believe it; I have come and he has  
not cast me out. Now, that I have accepted  
Christ, I must write it to my wife before I  
can sleep." Praise the Lord, he was convicted  
through and through! He never went to another  
horse-race,—not even to the County Fair. He  
says, "I have something so much better."

After his baptism he said, "I would like to say  
'Praise the Lord' out loud. Jesus has saved me.  
I wish I had come to him sooner."

God has also shown his approval by the bless-  
ings he gives us on our own souls as we pray for  
others. Some time ago, I made a study of Inter-  
cessory prayer, and took it as service to God to  
pray for others. The Lord has heard and an-  
swered even marvelously, in some cases. So I  
say again, The Lord does answer prayer. He  
gives the answer according to the request. Only  
he gives exceeding abundantly above all we ask  
or think. I have a little book in which I keep a  
record of the subjects for prayer, and the date of  
the answer. When the answer is beyond my ex-  
pectation, I mark it, "Answered+," and there  
are many plus marks in the little book. I desire  
to tell it for his honor and glory.

Norwood Heights, Ohio.

## The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church  
and advocates the form of doctrine taught in the New Testament and  
pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and  
practice, and maintains that faith toward God, repentance from dead  
works, Regeneration of the heart and mind, baptism by Trine Immersion  
for remission of sins unto the reception of the Holy Ghost by the laying  
on of hands, are the means of adoption into the household of God,—the  
church militant.

It also maintains that Feet-washing, as taught in John 13, both by ex-  
ample and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally ob-  
served by the apostles and the early Christians, is a full meal, and in  
connection with the Communion, should be taken in the evening or after  
the close of the day.

That the Salvation of the Holy Kiss, or Kiss of Charity, is binding  
upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying  
principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the  
world, as taught in the New Testament, should be observed by the fol-  
lowers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name  
of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract  
Work, thus giving to the Lord for the spread of the Gospel and for the  
conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have en-  
joined upon us, and aims, amid the conflicting theories and discords of  
modern Christendom, to point out ground that all must concede to be in-  
fallibly safe.

The above principles of our Fraternity are set forth  
on our Brethren's Envelopes. Use them! Price 15 cents  
per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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Mount Morris, Ill., November 14, 1893.

BRO. J. M. MOHLER recently closed a meeting in the Onestoga church, Pa., with twenty-one additions.

THE Brethren at Celina, Ohio, expect to dedicate their new church November 19, services to commence at 10 A. M.

FOR the want of room much valuable correspondence must lay over until next week. Some of it contains very encouraging news.

WANTED, at this office, several experienced compositors. Applicants will please state degree of proficiency attained, and enclose references.

BRO. W. A. GAUNT will represent the Second District of West Virginia, on the Standing Committee. The District sends two papers to the Annual Meeting.

IN a former issue we stated that Bro. D. B. Arnold would represent the Second District of West Virginia on the Standing Committee. We should have said the First District.

BRO. J. E. YOUNG reports three confessions at his meetings at Carleton, Nebr. He says some of the people live seven miles from the meeting and seldom miss a service. That speaks well for their zeal.

HARDLY a week passes, at this season of the year, that we do not lay in the waste-basket a well-written letter, addressed to some person or church through the MESSENGER. Such letters should be sent directly to the persons for whom they are intended.

ON another page of this issue will be found an article by Daniel Pagin, in which he differs from us concerning the day of the crucifixion. We have talked over our differences, but have not been able to reach the same conclusion. On previous occasions we have presented our views, and now give our readers an opportunity to read what Bro. Pagin has to say on the subject. While we cannot agree with him, we nevertheless give him credit for candor and ability.

BRO. M. M. SHERBICK, who has been with us occasionally for some weeks, moved to Cedar Rapids, Iowa, last week, to take charge of the work in that city. It has been arranged for him to devote his entire time and attention to the work, and we feel that he is well fitted for that line of labor.

THE District Meeting of the Second District of West Virginia has wisely decided that one or more missionary sermons should be preached in each congregation. Not only should such sermons be preached, but it should be understood that all the ministers themselves are thoroughly in favor of missionary work. Like preachers, like people,—the country over.

BRO. SAMUEL MURRAY, who is now making his home at this place, says he remembers when our Annual Meetings were held in private houses. The first meeting he attended was in Ohio, and only three rooms in a large dwelling-house were required to accommodate those who assembled to do business. Since then these meetings have grown amazingly, and now it is a task to arrange a room large enough for the purpose.

FROM many sections comes the report, "Our meetings closed too soon." It is indeed unfortunate to close a protracted meeting just at a time when the people are seriously and favorably impressed. It is a great loss to the church, but a much greater loss to the persons, who go away from the meeting nevermore to be aroused to fully realize their lost condition. Thousands have died out of the church, unreconciled to God, just because meetings have closed too soon. We hope our brethren, who are giving attention to evangelistic work, will seriously consider this subject and arrange to continue their meetings as long as there are prospects of gathering in souls. It would be better to hold fewer meetings and do more thorough work, and in the end more people would probably be converted.

## THE MINISTERIAL MEETING.

THE want of room in last issue prevented us from giving this condensed report of what was said on each topic discussed at our late Ministerial Meeting held in Polo. We now give what we have space for, hoping that it will prove interesting to at least some of our readers.

"How shall the Interests of the Church be best Maintained against the Encroachment of Worldliness, Pride, Fashion, etc."

By all the officials making of themselves examples for the flock. To keep the church in the line of Christian duty we must have officials who will sincerely support the well-established principles of the church. On this line we must be even more careful in the future than in the past, and elect to the ministry such only as carry out these principles in their appearance and their everyday life.

Then our members must be consistent in living out their claims. One may be very plain in his personal appearance, and yet follow the very latest and most approved fashions of the world in purchasing fine silver-mounted harness, a fine carriage, and in building and furnishing his house. We should see that, in our conversation and business transactions, we avoid the evil ways of the world. Especially do we need to guard our conversation. We spend too much of our time talking about the world and the making of money.

Then we need an active eldership who will care for all the members of the church as a shepherd cares for his flock. He should see to it that all

the members are properly and wisely in the things pertaining to godliness, one is seen to err from the Truth and should be made to restore him to spirit.

"Prayer; Appropriateness, When, Where, Use."

Prayer is the talk we have with should approach him in faith, and a thing we need, and that which will serve our Master and be of use to human should study to pray, not for the playing ability to use good language, purpose of acquiring a spirit for prayer reverence for God. One should not to repeat the same prayer on all different occasions make a difference necessity, as well as appropriate, and does not despise a similar utterance times if done in faith and with becoming. Long prayers should be studied, and the minister in public services prepare his mind as to be able to carry of the congregation with him to the grace.

"How can we Impress the Members with the Family Worship Regularly?"

Members should be repeatedly advised to erect the family altar, and earnestly necessity of prayer. Especially should all the ministers be earnest and giving this instruction and encouragement occasional sermon on the subject will important step in the right direction.

"How can the Improprieties of our Ministers Stand and out of It, in Manners and General be best Corrected?"

Man at best is a bundle of habits, some of them may be proper, and others may be the duty of members to aid their overcoming any impropriety that may This should be done in a loving, Christian manner. It is most assuredly not becoming for members to talk of these improprieties in that will injure the influence and the ministry. It is especially the duty of the elder to keep a fatherly watch over all who are in his charge, and kindly, and at the time and place, suggest to them how their conduct may be enhanced by getting rid of improper habits as may have been formerly suggested that the wives of ministers should be a great help to them in this respect. Ministers should have respect enough to wives to kindly listen to such suggestions and may be able to offer. Many ministers, intelligent, proficient and useful, because they have greatly aided in making them so.

"The best Method of Utilizing our Ministers in Home Church Work."

Where there are a number of ministers should consult and divide up the territory so as to give each preacher his share, and he be made responsible for it for his field. This should be done by the direction of the elders in charge, as much as possible, he should assign each one a field where there is need, keeping with the capacity of the minister. The minister should then be instructed to work up the interest by preaching, in such other ways as would serve the purpose. It was strongly urged that change of ministers at outposts should be encouraged, as it seldom resulted in



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Some speakers stated how the dividing up of the territory in their congregations was giving excellent satisfaction, and being the means of converting those who otherwise were not reached. By each man having his special fields of labor he is apt to give it more attention, do preaching more appropriate than if it were left in the care of this, that, and the other preacher, no one feeling particularly responsible or concerned about it. It will generally be found best not to follow this plan for central points, where the work is well and fully established. It is best here to alternate the speakers, giving them all a chance to speak in turns in a manner that will prove edifying to the members, and causing all to feel that the gatherings are more family-like.

"Should we not, and How can we, Encourage more frequent Exchange of Ministerial Work in the District?"

Most assuredly should a frequent exchange of ministerial labor be encouraged. It tends to strengthen the bond of union that should exist between the different congregations, and gives the variety of preaching so much needed and relished. It was urged that greater efforts be made to revive this time-honored custom, and thereby the weaker churches will be greatly strengthened and encouraged in their work.

"The best Method of Doing District Mission Work in State Districts."

The work should not be too much scattered, nor should it be half done. A good evangelist should be employed, who will devote his whole time to that particular department of labor, and make his home in the field. He should take but a few points, four at most, and work them up until churches can be organized and placed in a working condition, with necessary officers. He should pursue the same course in other localities, and thus do thorough and lasting work as he goes. He should make a wise use of plenty of tracts in every part of his field, and at all points should visit the people, and work from house to house so as to become acquainted with them, and in that way be able to preach to them to a better advantage. No preacher can succeed in building up a church at a new point unless he mingles with the people, and at the same time conducts himself in their presence as becometh a prudent, consecrated minister who is deeply concerned for the salvation of souls. He must enter the work with a whole heart, lay a strong doctrinal foundation in his preaching, and exemplify the moral and spiritual claims of Christianity in his every-day life. As soon as a few members are obtained at any of these stations, they should be organized and put to work in the way of a prayer or Bible meeting, and should especially be encouraged to enter actively into Sunday-school work.

Every congregation, having a fair ministerial force, should also do home missionary work and have one or more missionary stations under its direct care. On the outposts of every organized church are points where missions may be conducted to good advantage. Each station should be put in charge of a minister who will give the work special attention. In no instance should preachers take turns at these points. One minister, who will become thoroughly interested, can accomplish the greater amount of good. Every elder should urge his church and ministers to engage in a work of this kind.

The meeting closed with the best of feeling, and our people are realizing that these gatherings, year after year, are going to prove a great blessing to the church as a whole, and the ministers in particular.

J. H. M.

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## EDITORIAL WANDERINGS IN THE OLD WORLD.

Number 59.

THE hillsides along the valleys both north and south of Bittir show very plainly the ancient terraces, for when the country was at the high tide of its prosperity all these hills were covered with orchards and vineyards, and the valleys were blooming gardens. Commencing at the foot of the mountain the stones were loosened and built into a strong wall from eight to ten feet high, and between the wall and the sloping hill the space was filled up with the loose earth. In this way a level surface of earth some twenty feet wide was formed. Back of this another wall was built and the interior space filled with earth, and this was continued until the top of the mountain was reached. When the work was completed the side of the hill presented the appearance of a giant stairway. On the level spaces trees and vines were planted, and that it must have presented a beautiful appearance when under a full state of cultivation is attested by the clumps of olive trees still clinging to the earth and rocks on the terraces. But the walls have been broken down. The trees were destroyed by the Romans, the heavy rains carried the earth down into the valleys and the old Judean hills are barren and desolate.

Along the valleys and on the hillsides wherever a patch of earth remains the grass grows very rank, showing the natural fertility of the soil. The shepherd leads his flock from the valley to the hilltop, so that every bunch of green grass is utilized for pasture. One cannot see a shepherd leading his flock in Palestine without bringing to mind the numerous Scriptural allusions to the shepherd and his flock. The shepherds of today are much the same as were the shepherds of Christ's time. When he said, "I am the good shepherd, and know my sheep, and am known of mine," he used an illustration with which his disciples were familiar; and how well the following language is understood in Palestine: "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."\* In our wanderings in Palestine we have seen the shepherds lead their flocks among the hills which encompass Jerusalem on every side, on the plains about Bethlehem, in the valley of Jordan, along the shores of the Sea of Galilee, over Hermon and Lebanon and by the waters of Abana and Pharpar, and they always went before and called their sheep by name, and the sheep, familiar with voice and name, followed their leaders. Once in the valley south of Jerusalem we saw a shepherd leading his flock and we called to the sheep, but they recognized not the voice of the stranger and fled away affrighted.

The shepherd goes before and leads the way, and sees that the ground is safe and secure. There is something strikingly beautiful and assuring in the language of the first verses of the

twenty-third Psalm, and it is not a fancy of imagination; it is a simple fact, both as to the custom to which David alludes and the care of the Lord for his people: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."† Could language be more tender, or beautiful? Then to see the shepherd leading his flock with tender care to the pastures and to the water brooks makes the language all the more real and gives the entire figure an intensified meaning.

The prophet Isaiah also refers to the good shepherd in this beautiful language: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom."‡ And Micah says: "Feed thy people with thy rod, the flock of thine heritage."§ As a rule the shepherd does not need to feed his flock, but late in the fall, when the pastures are dried up, this becomes necessary. The shepherd carries a rod or staff when he leads his flock forth to the pastures to feed them. With it he guides his flock and defends them from their enemies. The staff and rod David refers to when he says, "Thy rod and thy staff they comfort me."¶ Thompson says of the shepherds of Palestine that they are armed in order to defend their charges and are very courageous. Many adventures with wild beasts, not unlike that recounted by David, occur; and though there are now no lions here, wolves, leopards and panthers still prowl about these wild valleys. They not infrequently attack the flock in the very presence of the shepherd. I have listened with interest to their descriptions of desperate fights with those savage beasts. And when the thief and robber come, and come they do, the faithful shepherd has often to defend his flock at the hazard of his life. "The shepherd giveth his life for his sheep."‡‡

No animals are more helpless than sheep that have strayed away from the flock; they become utterly bewildered, for they seem to have no sense or knowledge of locality and are without the instinct that leads other animals from a strange place to their homes. This peculiarity seems to be implied in the prayer and confession of the Psalmist: "I have gone astray like a lost sheep; seek thy servant."\*\* And so the shepherd in the parable leaves "the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray,"†† for he well knows that the poor wanderer will never find the way back by any skill of its own.††

Leaving Bittir and the shepherd and his flock we follow the Valley of Roses, so called because of the great quantity of those beautiful flowers which are raised here. The valley is well watered by three springs which send forth a copious supply of fresh, sweet water and are of immense value to the land. One sees here and at many other places in Palestine evidences of the fact that the land "drinketh water of the rain of heaven."§§

Within two miles of Jerusalem the road enters the valley of Rephaim which is only a continuation of the Valley of Roses, widened out as we approach the Holy City. Through the Valley of Rephaim ran the boundary line between Judah and Benjamin, and here it is called the Valley

\* Ps. 23: 1, 2. † Isa. 40: 11. ‡ Micah 7: 14. § Ps. 23: 4. ¶ Sam. 17: 34-37. ¶ John 10: 11. \*\* Ps. 119: 176. †† Matt. 18: 12. ††† "The Land and the Book," pages 594, 595. §§ Deut. 11: 11. || Josh. 15: 8.

\* John 10: 3-5.







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Libertyville, Iowa.—Our love-feast was held Sept. 29 and 30. It was a feast to the soul, although the inclemency of the weather was against us. Elders John Gable and Joseph Holder, from Indiana, were with us and broke the Bread of Life to us. The church, needing more workers, held a choice for a minister and deacon. The lot fell on our dear young brethren William Glotfelty and Willis Rodabaugh for ministers, and Bro. Joseph Burger for deacon.—*Abraham Wolf, Oct. 31.*

Fidelity, Ohio.—The Middle District church just closed a very interesting series of meetings, conducted by Bro. David Filbrum of the Grove congregation. He began on the evening of Oct. 12 and closed on the evening of the 29th, giving us twenty-five soul-cheering sermons. Four were baptized, and one applicant is to be attended to at the next regular meeting. Others are almost persuaded. We hope they may be fully determined by the time of our next services.—*A. J. Hendrickson, Oct. 30.*

Seneca Church, Ohio.—We held our love-feast on the evening of Oct. 21. It was quite largely attended, both by members and others. The ministers present were L. H. Dickey, J. B. Light, S. M. Loose, D. Wise, S. B. Thomas, S. Garber, and the home ministers. Bro. D. Wise officiated. Bro. Daniel Young was installed into the office of deacon. We have had four additions to the church since our last Communion,—three by letter and one by baptism.—*Ella F. Beelman, Chicago, Ohio, Oct. 28.*

Mt. Joy, Pa.—Bro. John H. Myers, of Somerset, Pa., commenced a series of meetings Oct. 14, continuing over the second Sunday. We held our Communion Oct. 19. Bro. John dealt out the Word of God with power. Six dear souls came out on the Lord's side, and were received, being buried with Christ in baptism. The best of order and attention prevailed in these meetings, and we have reason to believe many good and lasting impressions have been made.—*J. K. Eicher, Oct. 29.*

South Beatrice, Nebr.—The members of the South Beatrice church feel greatly revived. We held our Communion Oct. 20. Over two hundred members communed. A goodly number of members were here from a distance, as the District Meeting of Nebraska was just before the feast. Two were baptized,—husband and wife,—and one reclaimed. Eld. Berkeley officiated. The house was crowded, so that a number could not get seats. We had very good order considering the great crowd. On Sunday we had a children's meeting, when the house was filled again. Over one hundred Sunday-school children were enrolled this summer.—*Lydia Sell, Hamilton, Nebr.*

Macoupin Creek, Ill.—In my last I said that Daniel Wysong, of Indiana, was with us. He began meetings Oct. 8, and continued till the 29th, with good attendance and good interest. A glorious feast was held the 27th, with a large attendance. We could not accommodate all the members with room at the table. One was baptized, and others are very near the kingdom. The church was much built up by our brother's labors. The council, held prior to our Communion, was one of the most pleasant we ever held,—so expressed by many. Nothing but love toward God and one another came before the meeting from the Brethren who visited the church. The day following the feast we gathered the little children up and had brethren Wysong and Chas. O. Gibson talk to them. The older ones also gathered many crumbs. Oh, may we never forget the good instructions given! I now go to Hudson, Ill.—*Michael Flory.*

Lincoln, Nebr.—The members of the Lincoln church met for worship on Sunday morning at 11 A. M. Being disappointed in securing a minister, we improved the time by singing and prayer. Near the close of the meeting Bro. J. B. Moore, of Beatrice, Nebr., came to us and closed the meeting with prayer. In the evening he preached for us from Rom. 12: 1, 2. We all appreciated the sermon.—*D. K. Reasy, Havelock, Nebr., Oct. 30.*

Ministerial Meeting.—The Fourth Ministerial Meeting of Southern Ohio was held with the Oakland church, Darke County. The weather was propitious, the meeting largely attended and love ruled the hearts of all. Elder John Smith was Foreman of the meeting, and Bro. Josiah Eby was Secretary. The next meeting will be held the second Tuesday of August, 1899. Elder T. Kreider is Foreman of the Committee to arrange the Programme and locate the place of meeting.—*Jno. Calvin Bright, Gettysburg, Ohio, Oct. 27.*

Lancaster City, Pa.—From Oct. 10 to 20 we were at work in Raleigh and Fayette Counties, W. Va. On the evening of the 12th a love-feast was held in the Raleigh church, and also on the evening of the 14th in the Fayette church. About all the members in these Counties attended, some of them traveling for many miles. Our dear brother, Abram Frantz, of Greenbrier County, a minister, rendered acceptable help at the Fayette love-feast. These were enjoyable meetings. At the close of the Fayette meeting two were baptized. These sections of West Virginia offer inviting fields to the Brethren. Much land is here, to be possessed in the name of our King. We are now in the beginning of a series of meetings in Lancaster City.—*H. C. Early, Oct. 30.*

New Hope, Ind.—Brethren Isaac E. Branson and Daniel Bock arrived at Chestnut Ridge, Jackson County, on Friday, Oct. 7, to commence a series of meetings. Bro. D. Bock assisted in the meetings till the following Tuesday, when he departed and went to Bethany, and preached about four sermons. He then departed for home and Bro. David Richard took Bro. Bock's place at Bethany. Bro. David preached about three sermons. He then met Bro. I. E. Branson at the Communion services at the New Hope church, and assisted in the services. Twenty-five souls surrounded the Lord's table. It filled our hearts with joy to have brethren and sisters come and visit us. Our Communion occurred Oct. 20. Bro. I. E. Branson went to Bethany on Saturday after the Communion and preached three sermons, leaving Bro. Richard at the New Hope church. Three souls were added to the church. There was a large attendance and good attention.—*W. L. Ross.*

Primrose, Ohio.—Oct. 27 I left home en route for Indiana, to be present at the Communion at the Pleasant Hill church, Allen Co. We arrived there in time to be present at the services on Friday evening. On Saturday forenoon we were addressed by Bro. Leonard Hyer. Three precious souls came out on the Lord's side and were baptized. At five o'clock we met for examination services. The house was well filled with eager listeners. Ministerial help was ample. Eld. Leonard Hyer, of Indiana, officiated. On Sunday morning each minister gave a short farewell address commencing with those youngest in the ministry. We think this is as it ought to be, for if the older and more able are permitted to speak first, the younger are very often not as willing to speak as they would be otherwise. Brethren, give the young a chance, and, above all, let them know that their work is appreciated. Thus closed another feast, and a feast, indeed, it was to the soul.—*J. W. Keiser.*

Bygones, Colo.—The members of the St. Vrain church, Colo., have just passed through a very interesting series of meetings under the leadership of Eld. C. S. Holsinger. During these meetings we had a Communion service. On Sunday, Oct. 22, three young persons were baptized and, we believe, the Lord added them to his church. Our meetings closed with a council on Tuesday, Oct. 24, at which time some important work was done, which seemed to give entire satisfaction. In this, as well as through all the series of meetings, we believe the entire membership were led to appreciate the very efficient services of Bro. Holsinger.—*D. Leedy, Oct. 25.*

Homewood, Ohio.—Our Communion was held in the Sandy church, Columbiana County, on the evening of Oct. 23. About 200 members communed. All was peace and love. Bro. Reuben Shroyer was with us ten days and preached the Word with great power. Two dear souls made the good choice and more are expected to follow. In all, up to date, eight have made the good confession, and it is believed that before the meeting closes some sixteen or twenty will be added to the church. Thanks be to God for the good accomplished, and may the Lord bless Bro. Shroyer in his efforts! We are truly in the midst of a great revival. Will report later.—*D. W. Thomas, Nov. 2.*

Salem, Ohio.—Our Communion meeting, Oct. 25, was largely attended. Over four hundred members communed,—most of them sisters. What a beautiful sight, to see such a large number of sisters all wearing that beautiful white covering! Sisters, be not ashamed to adorn yourselves with that "modest apparel," referred to by Paul in 2 Tim. 2: 9. Let this covering not only be worn by the sisters at Communion seasons, but at all times of worship! Brethren, remember that we, also, should adorn ourselves in "modest apparel." We are to be a "separate people from the world" and "known and read of all men." Our ministerial force was strong, there being about twenty ministers present. Bro. Boggs, of Covington, Ohio, conducted the evening services. The feast, throughout, was indeed an enjoyable one, and we hope it may be the means of producing much good. We propose having a series of meetings, commencing Dec. 11. Bro. Daniel Snell, of Indiana, is to conduct the services.—*Jesse K. Brumbaugh, Union, Ohio, Oct. 30.*

Waldsboro, Va.—It was my duty as well as pleasure to visit our little band of brethren and sisters and have some meetings with them, in Henry County. I started from home on Saturday morning, Oct. 14, and had meeting at night at Mt. Hermon; Sunday, at 11 A. M., at Ford's schoolhouse, six miles south. Bro. B. E. Kesler met us there. That evening we again had meeting; also on Monday and Monday night. Tuesday we preached the funeral of sister Joice in a grove, to a large and attentive congregation. Here, to our disappointment, Bro. Kesler gave us the parting hand, to return to his home and the schoolroom. I returned to the schoolhouse and continued the meetings till Friday evening, with six additions by baptism; others expressed themselves as wanting to come in the near future. We had large congregations, with good interest manifested all the while. We were very glad to see a general turnout of other denominations in that community. We enjoyed their presence and appreciated their kindness very much. We feel greatly encouraged in our new field of labor, and hope the good work, already begun, may continue until many, who are out of the fold, may be encouraged to choose that good part which can never be taken away from them.—*J. O. Boone.*



Goshen, Ind.—We are in the midst of an interesting series of meetings at Goshen. Seven were baptized to date. Our feast will occur Nov. 10. Bro. Hiram Forney, of Milford, Ind., is doing the preaching.—*A. L. Neff, Nov. 5.*

Milford, Ind.—The organization of the Committee of the Bible Institute of Northern Indiana is as follows: J. C. Murray, Foreman, Nappanee, Ind.; Henry Neff, Treasurer, New Paris, Ind.; Hiram Forney, Secretary, Milford, Ind.—*Hiram Forney, Oct. 31.*

Walkerton, Ind.—By request I will say to all whom it may concern, and especially to the many who have written to Bro. A. B. Peters, that he has been very sick and is not yet able to sit up. He is improving however, and desires the prayers of the Brotherhood.—*George E. Steel, Oct. 31.*

Laurens, Pa.—On Wednesday, Oct. 25, we held our regular quarterly council, which was well attended, and at the same time it was decided that we hold a love-feast on Sunday, Nov. 12, 1893. Bro. H. C. Early is with us, having begun a series of meetings last Saturday evening.—*A. J. Evans, Oct. 30.*

Bloomington, Mich.—Bro. John Stafford came to the Black River church, Mich., and preached a little over a week. We held our love-feast Oct. 6. The meetings were well attended with good attention to the Word preached. A week later brethren George and Jacob Swihart preached two sermons for us.—*A. B. Wallick, Oct. 26.*

Monroe City, Mo.—Our Communion in the Bethel church was held Saturday. Ministers from a distance were brethren S. Shirk, Jesse Shamburger and — Lutz. We had a most excellent meeting. One came out on the Lord's side, and others are near the kingdom. An election was held for a minister. The lot fell on Bro. Parth. May the Lord bless him!—*Frances Hildebrand, Oct. 28.*

Franklin Church, Iowa.—After one week's meetings, conducted by Bro. Wm. H. Albright, during the first part of October, four precious souls made the good choice and were baptized into Christ. At our feast, Oct. 21 and 22, which was truly a time to feast on heavenly blessings, another dear sister was baptized, and Bro. Wm. H. Pyle was chosen to aid in the ministry. May we ever prove true to our baptismal vows,—firm and immovable to our calling!—*W. H. Allen, Nov. 1.*

Moscow Mills, Mo.—I have been laboring in this County for the last two weeks. There is not a member in the County, and the people know nothing about our church, except two families, which their friends in Colorado have sent them. From these came a call for preaching. I held fourteen meetings and distributed a number of tracts. Here is, no doubt, a ripe field, ready to thrust in the sickle. The people here are very kind, and quite a number will unite with the church, if the work is followed up. There are also good openings in Montgomery and Audrain Counties, and there are a few members in those Counties. Some minister should locate in this mission field. This is a good County, and here are good schools and excellent citizens. Who will go? Write to Bro. M. S. Mohler, Cornelia, Johnson Co., Mo., Secretary of the Mission Board. Financial aid will be given to a minister who will locate there. I live 120 to 180 miles away and can not give the work the attention it needs. May the Lord move some earnest brother to fill the call! The Mission Board has been trying to locate some brother here for a year, but, so far, have failed.—*David Bowman, Glenstead, Mo., Oct. 30.*

Conestoga Church, Pa.—As reported in MESSENGER No. 42, Bro. J. M. Mohler, of Lewistown, Pa., came to us Oct. 7, and opened a series of meetings in the Voganville house. He preached, in all, twenty interesting and soul-stirring sermons. On Saturday, Oct. 28, twenty-one (including some from surrounding districts) were led into the liquid stream, and there buried with Christ in baptism, to rise in newness of life. May they all prove to be valiant workers in the vineyard of the Lord!—*Lizzie Myer, Bareville, Pa.*

Panora, Iowa.—Our love feast of Oct. 28 and 29 was one of unusual interest. Bro. C. M. Brower, of South English, preached a few evenings previous, vivifying and preparing the believers for the important event. The attendance was large,—order and interest good. Brethren Stoesser, Brower and Woodward, and also ministers from neighboring churches, gave us ample aid in the ministry. One young sister, who but recently became acquainted with the Brethren was received into the fold. Others seem to be near the kingdom.—*J. D. Haughtolin, Oct. 30.*

Middle Fork Church, Ind.—The members of this church held their Communion Oct. 28. Brethren from a distance were Daniel Beck, Henry Brunk, and David Dilling. Bro. Beck officiated. Our Brethren labored faithfully in preaching the Word. The attendance by members from other congregations was not as large as usual, but the order was excellent. The preaching was good and the general expression was that we had a good meeting. Five members were received by letter at our last church meeting.—*John E. Metzger, Edna Mills, Ind., Oct. 31.*

Ames Church, Iowa.—Bro. M. M. Sherrick, of Mt. Morris, came to us Oct. 14 and commenced meetings next day. He continued meetings till Saturday, Oct. 21, the time for our Communion, at which time two were baptized. He then continued until Oct. 26, at which time two more came forward. We had a glorious meeting and were sorry he had to close so soon. Our love-feast was largely attended. A number from adjoining churches were with us and the ministerial force was ample. Bro. Joseph Lahman was with us and gave us a talk on Bible Land.—*J. L. Thomas, Oct. 30.*

Cedar Creek, Ind.—Bro. Peter Stackman, of Nappanee, Ind., opened a series of meetings at the above-named church Oct. 7, and labored earnestly, with great power and zeal, for the cause of the Master every evening, and on the Lord's Day, until the time of our Communion services, which took place Oct. 19. These services were largely attended and good order prevailed. Bro. Stackman closed his labors with us on the morning of Oct. 21. Seven precious souls were added to the flock by baptism, and many lasting impressions were made.—*Henry Steckly, Garrett, Ind., Oct. 29.*

Lower Stillwater, Ohio.—Oct. 11 we held our council-meeting. The annual visit found the church to be in a generally good condition. All were counseled to a closer walk with God. A choice was held for two deacons, resulting in the selection of brethren Geo. F. Royer and Albert W. Shafer. They are comparatively young and active brethren, with ability to do much in furthering the Master's cause. Our Communion was held in the lower house, on Saturday, Oct. 21, at 4 P. M. The members remembered us from far and near, and the house was filled to overflowing. Efforts were made to seat all at the table, but still many had to be provided for at the second table. At the morning meeting on Sunday the house was again over-full, many standing, and others not even gaining an entrance.—*L. A. Bookwaller, Trotwood, Ohio, Oct. 24.*

Pilot Knob, Ark.—Our love-feast was Oct. 21. Bro. Samuel Click officiated. I feasted to the soul. At the close of services one aged brother made a baptism, which was attended to in the evening. On Sunday one dear sister resolved to leave more with the world, and will be here near future. We think others are being persuaded. Bro. Click did not shun to tell the Truth in the eight stirring sermons he gave us. Our meetings closed on Wednesday night.—*Samuel P. Anderson, H. Pilot Knob, Ark., Oct. 27.*

Somerset, Ind.—We held our love-feast Oct. 21. Quite a large number of members from churches were present. Owing to the illness of Eld. D. L. Miller, of Mt. Morris, Ind., he was unable to be with us, our large church to its utmost capacity. Evening services were conducted by Bro. Miller, and notwithstanding the inconvenience of by-standers the good was accomplished. The love-feast on Friday, Bro. Miller remained with us Sunday and gave us three very interesting talks, which were also very laudatory.—*J. W. Miller, Oct. 30.*

Lewistown, Minn.—We held our love-feast Oct. 22. Bro. S. M. Miller, of Waukegan, came to us from the feast in the Rock River congregation and began to hold meetings day evening, previous to the feast. Each evening until Saturday, when the meetings at 10 o'clock and the usual services in the evening. Brethren John J. Broadwater, of the Rock River church, so present and labored in the Word. A good meeting and while no one resented the invitation given, yet a general expression seemed to prevail, both in and out of the church.—*J. H. Wirt, Oct. 27.*

Locust Grove, Md.—We held our love-feast Oct. 14. It was a very pleasant and interesting. Bro. Geo. K. Sappington, of Jacob Bricker, of Washington County, Md., remained with us during the week, and gave us soul-cheering sermons. We all felt spiritually benefited, but were sorry the meetings had to close so soon, as we were a very attentive congregation. We commenced meetings again in the evening. We closed our Sunday school Oct. 14. The attendance was larger than usual and all enjoyed the singing and addresses. Bro. Rinehart, S. W. Utz and W. T. (superintendent) addressed the school. The school were rewarded with books for men.—*Maggie E. Ecker, Linganore, Md., Oct. 27.*

Eglen, W. Va.—Eld. Tobias Fike held meetings at the Brook Side church. After some days he was assisted by home ministry. On the evening of Oct. 21, dear young sisters were baptized. After some days he was assisted by home ministry. On the evening of Oct. 28 one more was baptized. Next evening two more,—a brother and a sister,—were baptized. So you see that we are not troubled every day. The meetings were held on the night of the 30th. We had good meetings and we believe that our dear brethren are for their labor of love. Bro. James Fike is at present in Garrett County, Md. Moses Fike and wife are at Knob Fike and wife are going to Mineral Spring, Md. to Accident, Md. Bro. Arnold and John S. Fike are here at home at the Accident school. We see that our Brethren are not idle.—*Weimer.*



east was held Oct. 26. It was truly a dose of the morning made application for to in the evening. resolved to walk no be baptized in the ers are almost per- huan, to declare the sermons which he sed on Wednesday on, Hill Top, Ark,

r love-feast Oct. 27. bers from adjoining ing to the fact that rris, Ill., had prom- church was crowded ening services were and notwithstanding ders the order was as The love-feast being stained with us over ery interesting Bible ery largely attended.

ur love-feast Oct. 21 of Waterloo, Iowa, the Root River com- meetings on Tues- feast. He continued when we had meet- usual love-feast exer- en Joseph Ogg and iver church, were al- e Word. We had a ne responded to the neral good feeling d out of the church.

our Communion Oct. and enjoyable meet- ington officiated. Bro. Tion County, Md., re- week giving us some e all felt encouraged t were sorry that our n, as we had a large . We contemplate a in the near future. Oct. 7. The attend- and all seemed to en- ees. Brethren A. W. W. T. Miller (the Su- school. The scholars or memorizing verses. ore, Md., Oct. 26.

Fike began a series Side church, Oct. 22. ated by others of the ening of Oct. 26 five baptiz-d. The next as received by bap- was immersed. The brother and sister, e that the waters are eetings closed on the d good meetings and ethren were well paid . Jonas Fike is labor- County, W. Va., Bro. Knobley, Bro. Aaron Mineral, and Bro. To- l. Brethren John A. are to hold meetings at schoolhouse, so you re not idle. — Rachel

Manheim, Pa.—The members of the White Oak congregation held their love-feast Oct 26 and 27. It was very largely attended. The order was also good, considering the large crowd that could not get into the house. The ministerial force was ample. In the forenoon two were baptized,—a young man and his wife. A few weeks before another young man was baptized, so we still have occasion to rejoice.—*Anna E. Light, Oct. 27.*

Teegarden, Ind.—Our Communion meeting was one of the most pleasant meetings we ever had at this place. Bro. J. C. Murray, of Nappanee, came to us Oct. 23 and held meetings until the time of our Communion, Oct. 25 and 26. Bro. Lemuel Hillery, of New Paris, was with us until Oct. 30. Then he went to the Center house in our Pine Creek congregation, to hold a week's meetings. Both brethren preached the Word in its purity. Both were able speakers and we were all built up. Sorry to say that Bro. Murray went home in ill health, but since then we learn that he is better again. Bro. Hillery thinks some of locating in our congregation. We hope he will, as he would be quite a help to us.—*Samuel W. Harbaugh, Nov. '2.*

Olite, Iowa.—Our Communion meeting at the South Keokuk church, appointed for Oct. 13 and 14, is now in the past. The weather was pleasant, which permitted quite a number of brethren and sisters from a distance to meet with us and enjoy the meeting. The attendance was larger than usual, there being about 100 communicants. The ministering brethren present were elders Abraham Wolf, Stephen Miller, John Gable and Samuel Flory. They earnestly labored for the cause of Christ and good impressions were no doubt made. On Sunday we had a children's meeting, which was much enjoyed by all present, especially the little folks. We expect to hold a series of meetings at this place, commencing Dec. 9, to be conducted by Eld. George Zollers, of Mt. Carroll, Ill.—*Mary Hei'm'n, Oct. 31.*

Moscow, Idaho.—We had no preaching here to-day, as it was Bro. Gwin's day to preach on American Ridge, but we had Sunday-school and social meeting. Bro. Sidney Hodgden, and wife, and Wm. Weybright, and wife, left here last Monday morning for their homes in Kansas. This leaves us with only one minister, and he has three other appointments. So we will only have preaching here every four weeks, but with God's help we will keep our Sunday-school and social meeting up every Sunday. This country is sustaining quite a loss, owing to the continued rains. It is estimated that one-half of the wheat crop is not out yet, and there will be a complete loss of about six million bushels of grain in the Pelouse country this fall. But what is all that, compared to the great harvest of souls that is being lost every year,—destroyed by the sin of the world, as it appears in its various forms!—*J. U. G. Stiverson, Oct. 22.*

St. Joseph, Mo.—We held our council on Friday, Oct. 27. Eld. C. H. Brown, of Mound City, and Eld. S. B. Shirkey and wife, of Ray County, were with us. Our council passed off in love and harmony. Bro. Daniel Detrick was chosen to fill the office of deacon, left vacant by the removal of Bro. James Arthur. The church also elected the writer to the ministry. I ask the prayers of the Brotherhood that I may do as Paul wrote to Timothy, "Study to show thyself approved unto God." After the council brethren Brown, Shirkey and wife, sister Heym and I went to Mound City, to attend the love-feast, Oct. 28. It seemed a Pentecost to me. We enjoyed the love, fellowship and hospitality of the brethren and sisters. I also wish to give the reason why Bro. J. B. Shirk, of Ramona, Kans., did not arrive in time for our

love-feast, Sept. 30. It was on account of delayed trains; the reason was not given in my last report.—*G. H. Lutz, Oct. 3.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Monticello Church, Ind.

ON Saturday, Oct. 14, the church held her regular quarterly church meeting. At this meeting the report of the annual visit was made. The report in general was a pleasant one except in a few cases. There seemed to be quite a warm feeling for the cause manifested throughout the membership. All business that came before the meeting was disposed of in a pleasant manner and the fear of the Lord. At this meeting the church decided to hold an election for two deacons during our love feast. It was also resolved that the members, in preparing the tables during Communion services, do their work quietly. We are often pained at the noise made in preparing the tables for these services, which could be avoided by forethought.

Oct. 21, at 4 P. M., the church held her love-feast, as previously announced. The weather was fine and the attendance large. We were all greatly surprised in this respect, as never before did we have as large a number of members as at the present meeting, especially our home members. The best of order prevailed during the entire services. The ministers from a distance were brethren John Wright, of North Manchester, Ind., and H. W. Keighbaum and wife, of South Bend, Ind., also a number from adjoining churches. Bro. John Wright officiated.

As stated above, we held an election for two deacons, and the lot fell upon two worthy young brethren, Reuben Whitmer and John Culp. At this meeting we also advanced, to the second degree of the ministry our worthy young brother, Geo. Dilling. In all respects we can truly say our last Communion service was as good as any we attended, and we noticed that all the members seemed to enjoy the services. If these love-feasts are a foretaste of the joys we will experience in heaven, what will it be when we get there! May the blessings of God rest upon his dear children, is the prayer of his humble servant!

Oct. 28. J. A. WEAVER.

Away From Home, and Yet at Home

OCT. 12 I left the place we call home. It has been said to me many times, "I suppose you don't mind leaving home any more," and if I inquire why such an idea should be entertained, I am told that, because I am away from home so much, they suppose I am used to it. How little do such persons realize what it is to be separated from the home circle all the while! But while it is hard to be away from home so much, I am happy to find that the good Lord has put it into the hearts of his children to make me feel at home in their homes. Were it not for this, I would soon fade away like the leaf in autumn, and fall to mother earth, to moulder back to dust.

As I journeyed along, my thoughts were too numerous and varied for expression with pen and ink in a note like this. But one of the subjects which came up for consideration was the following: Why is it that men must go out to preach to people? And what must I preach? "For the preaching of the cross is to them that perish fool-

ishness." Why preach then? The Savior and the apostle give me that which is satisfactory, and the only thing that is. The Savior says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt 24: 14 This tells me in plain language what I am to preach, "the gospel of the kingdom," and also why it must be preached, "for a witness unto all nations." And if we are to have part or lot in this grand and great work, we ought to be on duty.

St. Paul gives us a very good reason why we should preach. He says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1: 21. And we are also assured that while the preaching of the cross is foolishness to some, it is the power of God unto others. Hence it becomes a "savor of death unto death" to the one, while it is a "savor of life unto life" to the other. Then, if we should turn aside from the faithful preaching of the "gospel of the kingdom," we are no longer the servants of Christ. Paul says, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal 1: 10.

My place of work at present (Oct. 24) is in the Vermillion church, Marshall County, Kans. I have a good home with Bro. Simon Studebaker and family. From here I am expected to go to Tennessee first. With whom I shall sojourn while there is wholly unknown to me at present. But I am entirely willing to trust to the children of God, wherever I go, for a home. My homes are greatly scattered. But how happy we poor wanderers ought to feel that we meet with a welcome in the families which make up the great family of God's household on earth. Oh what a meeting, when all these little families shall be merged into one great brotherhood on high, where Jesus, our Elder Brother, will confess us before his Father, and the glorious family of angels. Master, is it I? Will all my dear mothers, brothers, and sisters, from all these homes, meet me there? Yes, and the little family from my own home, come in too, without the loss of one? Oh Lord, control the life of each, so as to bring this happy condition of things to pass, I pray for Christ's sake. I am to start south Oct. 30.

A. HUTCHISON.

From La Porte, Ind.

THE love-feast at the Berrien church, Mich., occurred Oct. 21, under very favorable circumstances, and with happy results.

The weather was all that could be desired, consequently the attendance was large,—the largest for many years. The ministerial force was abundant, consisting of brethren Silas Ebersole, Daniel Whitmer, Merrill Whitmer, Allen Munson, L. J. Shreve and the writer. Bro Ebersole officiated and was ably assisted by the ministers present. The most gratifying feature of the meeting was the addition of three members (two by baptism and one reclaimed), which gave joy to the hearts of all.

The next day at 10 A. M. Bro. Merrill Whitmer took the lead in a very interesting and well-timed discourse from the words: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." As he did not occupy all the time, Bro. Ebersole concluded the service.

We met again in the evening for preaching, when Bro. Ebersole again held forth the Word of Life. All in all, this Communion season was greatly blessed from beginning to ending, for which we all felt to give God the glory.

THURSTON MILLER.



## From Forgy, Ohio.

WE, the members of the Donnel's Creek church, have recently passed through two very pleasant love-feasts,—one at the Central house, and one twenty-five miles farther east, in Madison County, where there are but few members. Both meetings were very largely attended by members and spectators. At the Central house there were about 260 communicants; at the latter forty. The ministers were few in number, yet ample for the occasion. Eld. Henry Gump officiated at both meetings. At the latter meeting there was a choice held for a deacon, which resulted in calling Bro. James Sweet to that important position.

A question: "Would it not be better to have some of our preachers out preaching, than for from twenty to twenty-five to be at one love-feast, as we sometimes see it?"\*

Southern Ohio had a very pleasant ministerial meeting Oct. 27. We hope it may result in doing much good, as the speakers were warm and to the point. The next one will be held Aug. 14. We were present at a very enjoyable love-feast at Hagerstown, Ind., which closed yesterday. It was the largest one held there for many years. We commenced a series of meetings at the Chicago church-house, in the Nettle Creek congregation, Ind., last night. May God bless the work everywhere! I am not well, having set up most of the last four nights. Still I will try to preach.

HENRY FRANTZ.

\* Why not discuss the question at one of your ministerial meetings?—Ed.

## From Polo, Mo.

BRO. J. S. MOHLER, of Morrill, Kans., came to the Log Creek congregation Oct. 10, and commenced a series of meetings, which he continued until the 22nd. The meetings grew in interest and attendance until the close. The members were built up and sinners warned.

On the evening of Oct. 21 we held our love-feast. About seventy-five members surrounded the Lord's Table,—perhaps more than ever communed at this place before. Bro. Mohler officiated. A number of ministers from the adjoining churches were also with us, and rendered assistance. We commenced the service early in the evening, and closed the services a few minutes after 7 P. M.

Most of the members met at the church on Sunday morning for worship and breakfast. The voice of the church was taken for two deacons; the lot fell on brethren Israel Santee and John B. Hardman. They were installed into office by the brethren present, and received by the members with great solemnity. We yet had time, before the hour for preaching, to hold a song service which was well improved and greatly enjoyed by the large congregation which had already assembled. We were glad to see our young members take such an active part in singing. It has stirred up the young people of this vicinity and they are urging to have a singing school at our meetinghouse. "They want to learn to sing like those young Danksards," as they say.

At the appointed hour Bro. J. S. Mohler delivered an able discourse on the "Test of the True Church," to a crowded house. The attention of the audience was all that could be desired. In looking over the work that was done while the meetings were in progress, we feel much encouraged. Although none united with the church during our meetings, there were lasting impressions made and the doctrine has assumed a more favorable attitude in this vicinity. One from the Hamilton church was baptized on the day of our feast.

J. E. ELLENBERGER.

Oct. 24.

## From the Ottawa Church, Kans.

THE Lord of glory has once more blessed the Ottawa church with the golden opportunity of purifying their souls in obeying the truth. He has plainly declared his Word to be truth; and shown us that implicit obedience to every precept of the Word is the only condition of salvation and abiding joy. Every love-feast brings us nearer the happy time when Jesus will come again and gather his own, to sup with him in his Father's kingdom.

At our recent love-feast we were well remembered by adjoining churches. Our dear brethren and sisters gathered in until one hundred and twenty-nine surrounded the Lord's Table. About forty stayed away for want of room. This and some other circumstances caused us to feel more deeply than ever our great need of a meeting-house. Several ministering brethren gave us good help. Eld. Chas. M. Yearout officiated. He remained with us after the feast and preached four most excellent Gospel sermons. The meetings closed with one applicant for baptism. A very warm interest was manifested by the people. One earnest woman came forward after dismissal and said to our ministers, "O, if you plain people will only come to Ottawa and hold meetings, so that we poor mothers can have a place where we can worship and take our children along with us." We have received quite a number of responses to our "request" for funds to build a meetinghouse, for which we are very grateful. May the Lord bless the donors! Our most earnest daily prayer is, that the Lord of the harvest will send laborers into this field, able to gather in the sheaves. A resident minister, who could spend most of his time in the City of Ottawa, we feel confident could do untold good. We rejoice in the interest taken in the "India mission," yet our hearts yearn for the "common people" of Ottawa, who are hungering for the Bread of Life. We trust these lines will receive the attention of some devoted servants of the Living God who can and who will heed our Macedonian cry.

FANNY MORROW.

## From the Highways and Hedges.

ON Tuesday, Oct. 10, wife and I went to the Oak Grove meetinghouse, about eighteen miles north-west of here, to hold some meetings. We arrived there about noon and we were made glad to meet Bro. Levi Trostle (the elder in charge) who came there to hold a council and attend to some church business preparatory to the Communion season. We had a council at 1:30 P. M. All business coming before the council was disposed of in the spirit of kindness. We had preaching each evening up to Saturday at 2 P. M., when we met for Communion service. We had an address at 2 P. M. from Matt. 18. At 5 P. M. we had the usual examination service. Members were not all present. We had a fair attendance of spectators at night, but some came too late to enjoy the meeting. So it will be when Jesus comes. Many will come after the door is shut, and will cry, "Too late, too late." We had a pleasant, and, I trust, a profitable meeting. There were three applicants for restoration and two for baptism,—to be attended to in the near future.

Monday, Oct. 16, we closed the meetings in the evening and next day returned to Roanoke. We found the brethren and sisters there engaged in a series of meetings with fair attendance, and with prospects of good being done. May the Lord bless and guide the work to his glory and to the salvation of many souls! JAS. R. GISH.  
Roanoke, Ill.

## Echoes from the Highways.

THE regular quarterly council was held in the chapel, Oct. 9. All attended to in the usual order, a number of certificates of membership were read and given. The propriety of organizing a district in Riverside County, where Gibble lives, was discussed. The result was a love-feast in the new churchhouse Gibble's. Sunday, Nov. 19, is set upon. Dedication services will occur on the same day, and council following, to consider the new organization.

Oct. 17 Bro. Thomas Keiser and his wife, at Roanoke, Ill. They had spent a year in this climate, arranged to do. His labors of love in and their presence and co-operation in church were appreciated, and we see them leave, but it is possible, as a course of human events that they make California their place of abode.

Eld. S. W. Hoover, Foreman of the Tract Work, Dayton, Ohio, who arrived here Sunday evening, Oct. 1, following he preached for the evening following Saturday evening the feast occurred which was a feast indeed. Members communed and there were many converts present. Bro. Hoover officiated and order of the on-lookers was commendable. Next afternoon it was the first rain of the season. There was an interesting children's meeting Sunday, and preaching by Bro. Hoover. A series of meetings are to continue during the week, by Bro. S. G. Lee. We expect to have a series of meetings by Bro. Hoover in the near future.

Lordsburg, Cal.

LAST June more than 100,000 pilgrims were gathered on the shores of Mecca, Arabia, the birth-place of Mohammed, when the cholera struck them as if with physical force. The ground was covered with the dead and dying. It seemed to approach the place. A Turkish soldier, strong, was ordered to remove the work was completed only 200 remained.

## Matrimonial

"What therefore God hath joined together, let man put asunder."

WHITFIELD-RICHEY.—At the residence of the bride's parents, by the writer, Bro. Amos Henretta Richey, both of Bedford County.

HARCLEROD-SHOWALTER.—At his residence, Shannon Harclerod and St. of Bedford County, Pa.

## Fallen Asleep

"Blessed are the dead which die in the Lord."

YODER.—Oct. 24, 1893, sister Magdalen Henry Yoder, aged 57 years, 3 months and 10 days, had been afflicted for a number of years with partial paralysis during the last four months with the church nineteen years ago. She was a member of the Rock Run district, by John Metzler and Abraham Neff.

MAHONY.—In the Hopewell church, Bro. Benjamin Mahony, aged about 73 years, confined to his bed for nearly three years, a widow to mourn her loss. Funeral services from Heb. 4:9.







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## Announcements.

### MINISTERIAL MEETINGS.

Nov. 27, 22 and 23, Eastern Pennsylvania, Elizabeth-town church, Lebanon Co., Pa.  
Nov. 22, 23 and 24, at 9 A. M., Middle Pennsylvania, Woodbury church.  
Nov. 22, 23 and 24, Western Pennsylvania, Shade church.  
Nov. 28 and 29, at 10 A. M., Southern Pennsylvania, Mechanicsburg, Cumberland Co., Pa.

### LOVE-FEASTS.

Nov. 16, at 4 P. M., Bethel church, 3 miles north of Mill-ford, Ind.  
Nov. 16 and 17, at 9 A. M., Conestoga congregation, in the Spring Grove house, Pa.  
Nov. 17, at 4 P. M., Pleasant Hill, Ill.  
Nov. 17, at 3 P. M., Fairview church, Appanoose Co., Iowa.  
Nov. 18, at 4 P. M., Peabody church, Kans.  
Nov. 18 and 19, at 2 P. M., Neosho County, church, Kans.  
Nov. 18, Mill Creek church, Liberty, Ill.  
Nov. 18, at 2 P. M., Ridgely church, Ridgely, Md.  
Nov. 21, at 2 P. M., Frederick City, Md.  
Nov. 23, at 3 P. M., Spring Creek church, Butler Co., Kansas.  
Nov. 24, at 10 A. M., Cerro Gordo, Ill.  
Nov. 24, at 11 A. M., Killbuck church, Ind.  
Nov. 25, Mount church, Adrian, Mo.  
Nov. 25, at 2 P. M., Paradise Prairie church, Payne Co., Oklahoma.

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White Pine Syrup for Coughs and Colds,.....	\$0.25	\$1.00
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Bear's Oil Ointment,.....	.25	1.00
Indian Root Bitters,.....	.50	2.75
Redmond's Pain Cure,.....	.25	1.00
Harter's Pills,.....	.25	1.35
Carter's Little Liver Pills,.....	.25	1.50
Salvation Oil,.....	.25	1.50
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Vegetable Pills, in glass bottles,.....	.25	.75

A large, printed price list of other cheap medicines that sell well, mailed free on application. As we purchase these articles cheap for cash, we must kindly ask that all orders for same be accompanied by remittance.

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Dear Sirs:—I must tell you that I am more than pleased with the way you do business. If there is anything in this world I enjoy, it is to deal with people that do a straightforward business.

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There are many of the Dunkard brethren here who are acquainted with Fahrney's Panacea. We have only one bottle on hand, which we are using ourselves. Will therefore send in another order.

Please send large size bottles, with bill, and I will send you money for it at once.

Yours Truly,

L. M. BEECHLY.

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Yours truly,

ELD. JAS. GLOTFELTY.

NOTE.—The writer of the above has learned to discriminate in the proper way, between safe and harmful medicine. Considering the strong and drastic properties of some medicines now on the market, one would think that it would require a cast-iron stomach in order to bear them without injury. Beware of strong medicine. A violent physic is not a blood purgative. Fahrney's Panacea is famous for its mild, yet active properties. It is a blood cancer in all that the word implies.

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# 1894.

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series

Mt. Morris, Ill., and Huntingdon, Pa., November 21, 1898.

No. 46

## The Gospel Messenger

H. B. BRUMBAUGH, Editor,

And Business Manager of the Eastern Branch, Society  
Huntingdon, Pa.

As the **Young Disciple** and the **Quarterlies** are published  
at Mt. Morris, orders for them and Sunday-school sup-  
plies should be sent to that office.

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"NEVER let a day pass without having made an  
effort to make some one happier; every such ef-  
fort, whether successful or not, will increase your  
own happiness."

"Some think that self-examination consists in  
dwelling on the question, 'Am I a Christian?'  
That question ought to be decided once for all.  
To keep it open is to trifle with God's promises."

"THE Christianity which does not impel its pos-  
sessor, whether preacher or layman, to go beyond  
mere routine in devotion, and in efforts to do  
good, will never impress a sinner with a belief in  
its genuineness."

"It should cheer the steps of the servant of  
Jesus Christ as he journeys to know that even in  
darkness his guide is still with him, and that that  
guide is the King of the country through which  
he is traveling."

"WHEN the apostle said, 'For me to live is  
Christ, to die is gain,' he gave utterance to a sen-  
timent which has made the Christian world earn-  
est in practical righteousness, and happy in the  
thought of its reward."

## MYTHOLOGY.

(Continued from No. 42.)

WHILE it will be noticed the characters of this  
story are different from the Messianic record, yet  
there is a striking similarity in the line of events  
and the results that followed. First, the creation  
of the earth,—the animals and then man. Fol-  
lowing this we have the gift of superiority and  
power, bestowed on man. Then we have the crea-  
tion of the woman. And to her came the tempta-  
tion in the covered jar. Following this were the  
effects of sin, as represented in the diseases that  
came out of the jar. Lastly, we have the prom-  
ise in the hope, as found at the bottom of the jar.  
While sin and estrangement from God blurred  
the facts in the minds of these pagans, there was  
a line of truth left, that must always remain in  
the human mind,—that there is a God who is the  
Author and Creator of all things. His form and  
many of his attributes may be lost sight of, but  
the fact of there being a God or gods is perpetu-  
ated in the histories of all peoples and nations.  
And the more we study these histories and myths,  
the more conclusive becomes the fact that they  
are all more or less confused narrations of one  
and the same event, as given by, or in, the Bible.

Another story is that Pandora was sent, in good  
faith, by Jupiter, to bless man, and she was fur-  
nished with a box containing her marriage pres-  
ents, into which every god had put some blessing.  
She opened the box incautiously and the bless-  
ings all escaped, hope only excepted.

This comes more nearly to the true account, as  
God gave to Eve every blessing that could be de-  
sired for both soul and body, and in her partak-  
ing of the forbidden fruit, through a sinful curi-  
osity, she, to a large extent, lost all these bless-  
ings, excepting hope, through the promise that  
her seed should bruise the serpent's head. To  
her this was a most precious blessing, to which  
she looked forward with great hope, and as son  
after son was born to her, she thought that sure-  
ly the desired promise was being fulfilled.

The narrative is continued by saying that the  
world was thus furnished with inhabitants. The  
first age was an age of innocence and happi-  
ness, called the Golden Age. Truth and right  
prevailed, though not enforced by law, nor was  
there any magistrate to threaten or punish. The  
forest had not yet been robbed of its trees to fur-  
nish vessels, nor had men built fortifications  
around their town. There were no such things  
as swords, spears or helmets. The earth brought  
forth all things necessary for man, without his la-  
bor in ploughing or sowing. Perpetual spring  
reigned, flowers sprang up without seed, the riv-  
ers flowed with milk and wine, and yellow honey  
distilled from the oaks.

This is certainly a very fine description of what  
Paradise would have been without the interven-  
tion of sin, especially so when we consider that

the description was written by uninspired men  
whose powers for enjoying the beautiful had not  
been developed by the Christian graces.

Following the Golden Age was the Silver Age.  
During this age Jupiter shortened the spring and  
divided the year into seasons. These exposed  
men to the extremes of heat and cold, and houses  
became necessary. Caves were the first dwell-  
ings; then came leafy coverts of the woods, and  
huts woven of twigs. Crops would no longer  
grow without planting. The farmer was obliged  
to sow the seed, and the toiling ox to draw the  
plow.

Next followed the Brazen Age, more savage of  
temper and readier to the strife of arms, yet not  
altogether wicked. Following this was the Iron  
Age, the hardest and worst of all. Crime burst  
in like a flood; modesty, truth and honor fled. In  
their places came fraud and cunning, violence and  
the wicked love of gain. Then the seaman spread  
sails to the wind, and the trees were torn to serve  
for keels to ships, and vex the face of the ocean.  
The earth, which, till now, had been cultivated in  
common, began to be divided off into sections and  
possessions. Men were not satisfied with what  
the surface produced, but must dig into its bow-  
els and draw forth from thence the ores of metals.  
Mischievous iron and more mischievous gold were  
produced. Wars sprang up, using both as weap-  
ons; the guest was not safe in his friend's house;  
sons wished their fathers dead that they might  
come to their inheritance; the earth was wet with  
slaughter and the gods abandoned it, one by one,  
till Astraea alone was left, and finally she also took  
her departure.

Astraea was the goddess of innocence and pur-  
ity. After leaving the earth she was placed  
among the stars, where she became the constella-  
tion Virgo,—the virgin. Themis,—another god-  
dess, is represented as holding aloft a pair of  
scales, in which she weighs the claims of oppos-  
ing parties.

These mythical stories and gods are the natural  
outgrowth of minds bereft of the light of God.  
And yet, in them, we have the clear evidence that  
in the soul, no matter how much darkened by sin,  
there is a something that is always reaching out  
for a God to worship, to direct and to love.

The ages, as represented, have had their exist-  
ence either in fact or in the minds of the people.  
And in them runs a line of truth that fairly har-  
monizes with Biblical revelation fulfilled and  
propheesied. And if men, whose minds were dark-  
ened by sin and superstition, could see, know and  
understand so much about the beautiful and the  
good, what kind of a people should we be, who  
live in a Christian Age, a land of Bibles and in  
the noonday light of Gospel Truth! No wonder,  
if, in the judgment, the Sodomites should rise up  
and condemn us if we, enjoying all the privileges  
we do, refuse him who so plainly speaks to us  
from heaven.



## ESSAYS

\* Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth. \*

### ANSWER TO "ROCK ME TO SLEEP, MOTHER."

[Selected by Emma L. Bowser.]

My child, O my child, thou art weary to-night!  
Thy spirit is sad, and dlm is the light;  
Thou wouldst call me back from the echoless shore  
To the trials of life, to thy heart as of yore.  
Thou longest again for my fond, loving care—  
For my kiss on thy cheek, for my hand on thy hair;  
But angels around thee their loving watch keep,  
And angels, my darling, will rock thee to sleep.

Backward? Nay, onward, ye swift rolling years,  
Gird on thy armor, keep back thy tears;  
Count not thy trials nor efforts in vain,  
They'll bring thee the light of thy childhood again.  
Thou shouldst not weary, my child, by the way,  
But watch for the light of that brighter day;  
Not tired of sowing for others to reap,  
For angels, my darling, will rock thee to sleep.

Tired, my child, of the base, the untrue?  
I have tasted the cup they have given you;  
I've felt the deep sorrow in the living green  
Of a low, mossy, grave by a silvery stream.  
But the dear mother I then sought in vain  
Is an angel presence, and with me again.  
And in the still night from silence so deep  
Come the bright angels to rock me to sleep.

Nearer thee now than in days that are flown,  
Purer the love-light encircling thy home;  
Far more enduring the watch for to-night  
Than ever earth worship away from the light.  
Soon the dark shadows will linger no more,  
Nor come to thy call from the opening door;  
But know thou, my child, that the angels watch keep,  
And soon, very soon, they'll rock thee to sleep.

They'll sing thee to sleep with a soothing song,  
And, waking, thou'll be with a heavenly throng;  
And thy life, with its toll and its care and its pain,  
Thou wilt then see has not been in vain.  
Thou wilt meet those in bliss whom on earth thou didst  
love,

And whom thou hast to-night in the mansions above,  
Never hereafter, to suffer or weep—  
The angels, my darling, will rock thee to sleep.

Campville, Fla.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Non-conformity to the World.

BY DANIEL VANIMAN.

\* And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. —Rom. 12: 2.

#### In Three Parts.—Part Two.

#### ADVANTAGES OF CONFORMING TO GOSPEL PLAINNESS AND SIMPLICITY IN DRESS.

1. It will cost less in time and money, and thus afford more time and means for the improvement of the mind and heart.
2. Simplicity and Gospel plainness meet the necessities of life more fully.
3. It satisfies the mind better.
4. It is more comfortable, convenient and healthful.
5. It leaves more time and means to be devoted to missions of love and mercy, and thus enables one to feast the mind and heart upon the higher joys of that meek and lowly life, which delights in the way of life and salvation.
6. It enables one to do more for the poor by meeting them on a common level in the house of worship, and in many other ways.
7. It places one in such relations that he may receive grace from God to do his will, "for God

resisteth the proud, but giveth grace to the humble."

**In Customs.**—Ever since the fall of our first parents in Eden's Garden, there has existed in human nature a tendency to follow the customs in vogue, without duly considering whether such will be the best in the end. God warned his ancient people not to follow the erroneous customs existing among the nations around them. This tendency to fall in line and be controlled by the wrong customs around them often brought God's people into trouble. Even their kings,—Saul, David, Solomon, and others,—were thus led out of the right way of the Lord and into trouble. This danger is still around God's people. The theater, the dance, the horse races, the circus, the prize fight, political rally, using alcoholic drinks, chewing or smoking tobacco, and similar customs, never lay up treasures in heaven, convert sinners, edify saints, or make one more Christ-like. Just think of a Christian trying to lay up treasures in heaven, convert a sinner, encourage a saint, or grow more and more into the image and character of Christ by following the filthy, worldly customs of chewing or smoking tobacco, drinking alcoholic drinks, going to the dance, the circus, the theater, the prize fight or even the political rally! Suppose there are, even in our own Brotherhood, ten thousand members who worse than waste fifteen cents per week in chewing or smoking tobacco. We have the sum of \$78,000 per year spent in a way that has not converted one sinner, encouraged a saint in the divine life, made any one more Christ-like, or laid up a single treasure in heaven.

Christians should conform to no customs that are not in harmony with the life, character and teachings of Christ. Such customs as are not necessary and have nothing in them that will ennoble, bless or save, belong wholly to the world, and therefore should not be followed by the Christian.

**In Dealings and Conversation.**—A Christian, who is a light to the world and like a city set on a hill, will, in all his dealings and conversation, have due respect for the welfare of others. The rule, "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12), is applicable to all nations and under all circumstances. "Love thy neighbor as thyself" is equal unto it. These divine rules never lead any one to make promises he cannot or will not fulfill, or represent things in a false light in order to get the advantage of another; neither do they prompt any one to speak evil of another. If the direction, "Let every one seek not his own but another's good," were properly lived out, we should have a complete cure for that which leads many to wrong others in dealings or conversation. To have our minds and hearts so renewed that we will "provide things honest in the sight of all men," that our "conversation will be without covetousness," that our "words will be grace seasoned with salt," that we will use only sound speech that cannot be condemned, that we will "speak evil of no one," is most assuredly required in the good and acceptable and perfect will of God. But to become so transformed from the world in dress, customs, dealings and conversation that we will be living epistles, known and read of all men, requires a special effort upon our part.

#### HOW THIS TRANSFORMATION MAY BE REACHED

Unconverted persons, out of concord or harmony with all around them, are not happy; hence the desire on the part of all to fall in line with those who are going the way in which they think the most happiness can be obtained. Happiness is what the human heart craves and all strive to reach. He

who has learned of Christ, and believes in him and follows after true way to happiness and joy, all men, and holiness, without shall see the Lord. Heb. 12: 14. life and teaching of Christ for seeks to place himself in a proper changed into his image. He him the spirit of obedience, his disposition to obey God, he see all things whatsoever he find him. Finding in his ideal the tion to do good to others, and for their good, in order that the ed up and saved, he becomes in his Master, in proportion as he the disposition to deny self and order to do good to others. He ideal the disposition to forgive tent and, desiring to be like his "Forgive me my trespasses only give others." This brings him of forgiving others as God, for forgiven him.

Having learned from Christ to a happy, joyous life, he continue him, carries him in his heart ideal of true greatness, copies all grows like him; becomes daily conformed to his image, more and by adding to his faith virtue, knowledge, patience, gentleness, brotherly love. All these Christian graces tion as we live in the sunshine of "Joy is a fruit that will not barren soil." "The fruit of the joy, peace, long-suffering, gentleness, faith, meekness, temperance: against is no law." Gal. 5: 22, 23. All as surely as corn or wheat will proper relations are secured. T them is outside of man, as surely eter is affected by the heat and or the power to grow wheat or corn the grain. The power to sow proper relations may be secured the fruit of the Spirit may grow it is surely as much his business relations as it is to sow wheat order that wheat or corn may be

From their seed, where the proper secured, it is as natural for lovely and beautiful as for a "Whom he did foreknow he also to be conformed to the image of here assumed that there is no in living in whose inner self there arisen a desire to grow better, w cases resulted in an effort, a hard to reach the desired end. Mere have often been resorted to in g One class determines by mere power to rise above everything but, unfortunately, they continue things that are sinful and dam class starts out after a single sin, and so by the one-by-one method whole crop may be disposed of determines to copy a single virt determining their attention principally on the other parts of their ne as before, until they become qu straining out a gnat on one side a camel on the other side of their n other method, tried by the writer ers, is to write out a set of ham which the soul is each evening a fore a judgment bar. It is per say that all these methods are sin of themselves, quite inadequate.



et, and with all his heart  
ows after him in the only  
and joy, seeks peace with  
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12: 14. Following the  
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the proper relations are  
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Merely human means  
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of human rules, before  
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is perhaps enough to  
are simply human, and  
quate. They have all

failed. All who have tried them have been like  
the boy who insisted that by lifting hard enough  
at his boot-straps, he could lift himself over the  
fence. After trying it he found that he must find  
some other way to get over the fence, or stay on  
this side "Ye must be born again," is as funda-  
mental as twice two are four.

McPherson, Kans.

### ASHAMED OF CHRIST.

BY A. B. FISHER

"Whoever therefore shall be ashamed of me and of my  
words, in this adulterous and sinful generation, of him also  
shall the Son of man be ashamed, when he cometh in the  
glory of his Father with the holy angels."—Mark 8: 38.

"ASHAMED of me and my words." What  
words? "To observe all things whatsoever I  
have commanded you." Matt. 23: 20. "The  
words that I speak unto you, they are spirit, and  
they are life." John 6: 63. "He that rejecteth  
me, and receiveth not my words, hath one that  
judgeth him: the word that I have spoken, the  
same shall judge him in the last day." John  
12: 48.

These words were spoken by our Lord and  
Master just after teaching the people concerning  
the new plan of salvation. The teaching was  
confirmed by miracles,—healing all manner of  
diseases, and even raising the dead to life. This  
he did to prove that he was the true Messiah.  
He gave all to understand that, in order to inherit  
eternal life, his words must be obeyed. Notwith-  
standing his plain words and the commands,  
many persons, claiming to be Christ's followers,  
say that we need not strictly obey God. In other  
words they say that they are wiser than God  
himself. Some claim that Christ never intended  
his believers to go to the trouble of being im-  
mersed in water, but that sprinkling or pouring  
will do. Others say that water has no saving  
qualities, hence they make no use of it in the pre-  
tended new birth.

Others maintain that the washing of the saints'  
feet is an old Jewish custom and therefore is not  
intended for Christ's followers. They affirm the  
same concerning the Lord's Supper and the  
kiss of charity; and when it comes to non-con-  
formity to the world in its vain and wicked cus-  
toms, very few churches practice that. Still less  
heed do they pay to the prayer-covering of the  
sisters. Most of the denominations say that God  
does not require such simplicity. We might  
name other requirements that are ignored, such  
as non-swearing, anti-secretem, opposition to  
war, etc. In these respects worldly people do  
very much as the great majority of professing  
Christians. They say it is not necessary, and  
will not do what Christ commands his followers  
to observe. They seem to be ashamed before the  
world to follow Christ's instructions. I have had  
many persons say to me that they would be  
ashamed to do the various things that our church  
practices. God knows what is best for the human  
family; and he has not given a single command  
that has not saving virtue connected with it.  
Neither are any of his commands humiliating to  
those who are truly converted.

As long as we want to pander to "the lust of  
the flesh, and the lust of the eyes, and the pride  
of life," we are not likely to become the meek and  
lowly followers of the Lamb. He that taketh not  
his cross, and followeth after Christ, is not worthy  
of him. Matt. 10: 38. "Then said Jesus unto  
his disciples, If any man will come after me, let  
him deny himself, and take up his cross, and fol-  
low me." Matt. 16: 24. Deny ourselves of what?  
"Denying ungodliness and worldly lusts, we  
should live soberly, righteously, and godly, in

this present world." Titus 2: 12. That covers  
the whole ground.

Satan is just the same to-day that he was in the  
beginning, when he claimed to be wiser than  
God. He told mother Eve that she would not  
surely die if she ate of the forbidden fruit, but  
"ye shall be as gods, knowing good and evil."  
Adam and Eve were both deceived, and we all  
have to suffer for that deception. So it is now  
when we permit Satan to deceive us by accepting  
his word in place of God's word; there is no tell-  
ing where our sin will end. It goes on down  
through our posterity. Therefore that first sin  
by our forefathers should be an awful warning to  
us. If we prefer to enjoy the "pleasures of sin  
for a season," after we have been called of God to  
serve him, then he will give us our reward ac-  
cording to our works.

Christ is the Bishop of our souls, the Captain  
of our salvation, the Counselor, Head over all  
things to the church, Heir of all things, High  
Priest, Intercessor, King of kings, Lord of lords,  
etc.; hence he has the authority to say what we  
shall do. If we will not comply, he has the  
authority to punish us.

Another great device of Satan is to get into  
the minds of the people that it is just as they be-  
lieve. When he has accomplished that, then he  
is like the Catholic church. After they have  
children under their charge from three to  
twelve years they are willing to let them go  
out among other church people, not fearing that  
they will be turned from their early teaching.  
One plain illustration should settle that matter.  
Can each one of us put his own construction on  
the laws of the land; then, when we violate them  
and are brought up before the judge, say to him  
that we understood the law to mean so and so?  
He will very soon tell us that our trying so to  
construe the law to shield ourselves from our  
punishment will not excuse us. He enforces the  
law and we must suffer the penalty. If each one  
of us could put his own construction on the laws  
of the land, then all would go unpunished, for it is  
not reasonable that we would condemn ourselves.  
It is just the same with God's laws. If each one  
has the right to put his own construction on the  
commands, we can all do just as we please and  
claim to be serving God. At the judgment we  
could say, "Lord, we understood thee to mean  
that if we desired to be immersed we could do so  
or not; but we needed only to believe on thy  
name, and thou wouldst do all the rest for us. We  
also understood that we could have all the pleas-  
ure in this world that our natures desired, and  
that thy blood would cleanse us from all sin.  
To say to us after it is too late to live right that  
there is only one straight, narrow way, and that  
Christ is the door of the sheepfold, is not the fair  
thing. We did many wonderful works in thy  
name, even casting out devils, and shall we be  
punished for the works that we have done in thy  
name? These good things that we have done,  
even if they were not done strictly according to  
the Word, we should have credit for." But  
Christ, the Judge, will say, "Depart from me, ye  
that work iniquity."

There is only one correct interpretation to be  
put upon the Word of God, and that is Christ's  
interpretation. God has made his Word so plain  
that all who sincerely want to be true Christians,  
can do so. When he tells us to repent of our  
sins, he simply means what he says. He does  
not mean a partial repentance. When he says  
baptize, he does not expect or command us to be  
immersed once, but thrice; for if he had meant  
only once, then the word *bapto*, which means  
only once dip, would have been used. When he  
says, "Teaching them to observe all things what-  
soever I have commanded you: and, lo, I am with

you alway, even unto the end of the world,"  
does not mean that we can just observe what  
our carnal nature. A child knows better  
that. The fact that men say we can think just  
as we please about the commands is one of the  
reasons why there are so many infidels in the world.  
One denomination teaches certain things,  
others teach differently. The infidels say  
professing Christians do not agree among them-  
selves, so they will not believe any of the Bible  
for it says that if "you offend in one point,  
ye are guilty of all." They decide it is not  
try to comply with it, but think they will at-  
just as good a chance of being saved as those  
obey only a part, if any of it.

The time is at hand for our ministers to tell  
the people that the popular churches, as they  
conducted at the present time, are drawing  
people away from the true worship of God.  
A watchman is placed on guard to give the alarm  
he fails to do his duty, and lets the wicked die  
in their iniquity, their blood will be required at  
watchman's hand. It takes perfect members  
to make a perfect church. Christ "loved  
church, and gave himself for it; that he might  
sanctify and cleanse it with the washing of wa-  
ter by the word, that he might present it to himself  
a glorious church, not having spot, or wrinkle,  
any such thing; but that it should be holy and  
without blemish." Eph. 5: 25-27.

Fort Scott, Kans.

### CAN A LIAR GO TO HEAVEN?

BY J. F. BRITTON.

"He that saith, I know him, and keepeth not his command-  
ments, is a liar, and the truth is not in him."—1 John 2: 4.

Such language in these days would be a ve-  
ry grave charge if applied to one who claims to know  
the Lord. Therefore, that old sympathetic spirit  
of anomalism says to the preacher, "You ought  
not to use such harsh language; people do not like  
to have clubs thrown at them." He then empha-  
sizes his exhortation by saying, "You cannot  
catch flies with vinegar." There are few preach-  
ers now-a-days who are not afraid to declare the  
whole counsel of God as it is found in the Gospel.

The great question seems to be, How shall we  
condense our sermons that our services will be  
short? And how shall we preach to obtain the  
applause of the people? But I must not digress.  
The word "liar" denotes one who tells false-  
hoods. Then it applies to those false teachers  
and professors of religion. Therefore we should  
"beware of false prophets, which come to you in  
sheep's clothing, but inwardly they are ravening  
wolves." Matt. 7: 15. "And many false proph-  
ets shall rise, and shall deceive many. And be-  
cause iniquity shall abound, the love of many  
shall wax cold." Matt. 24: 11, 12. Verse 24  
reads: "For there shall arise false Christs, and  
false prophets, and shall shew great signs, and  
wonders; inasmuch that, if it were possible, they  
shall deceive the very elect." "They profess that  
they know God; but in works they deny him, be-  
ing abominable, and disobedient, and unto every  
good work reprobate." Titus 1: 16. Peter speaks  
of those false teachers and professors as follows:  
"But there were false prophets also among the  
people, even as there shall be false teachers among  
you, who privily shall bring in damnable heresies,  
even denying the Lord that bought them, and  
bring upon themselves swift destruction. And  
many shall follow their pernicious ways; by reason  
of whom the way of truth shall be evil spoken of."  
2 Pet. 2: 1, 2.

These divine predictions are literally and visi-  
bly demonstrated in this our day; for all around  
and about us are those who claim to know the



the Lord, and yet they ignore, scorn and scoff at many of the ordinances, precepts and commands of God, and willfully refuse to adorn themselves with all the requisitions of the Gospel. Therefore Jesus says, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Matt. 15: 8.

Jesus says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16. But many of the so-called great preachers and evangelists never preach baptism as a saving requisite in the economy of grace. They evade this fundamental principle by holding up faith as the great and only cardinal principle in the plan of salvation. In the light of the Gospel they are false teachers, because baptism is incorporated in the economy of grace as one of the fundamental principles of salvation.

Paul's exhortation is that the church should keep the ordinances as they had received them from him. See 1 Cor. 11: 2. But modern professors discard and ignore the ordinances of foot-washing, the Lord's Supper, the anointing of the sick, the salutation of the holy kiss, and also non-swearing. They say that these are not mandatory and obligatory upon the church. And perhaps they do not believe they are obligatory upon the church. But Paul says, "For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar: as it is written." Rom. 3: 3, 4 (R. V.). And the Lord says, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 8, 9. These penetrating declarations from the eternal God should obliterate all sophistry, surmising and obduracy from the minds of every one and awaken a desire to "recede with meekness the engrafted word which is able to save their souls." Jas. 1: 21.

It is an inexorable and irrefragable fact that our professions and cries of "Lord, Lord," will never open the pearly gates to us unless our wills and professions accord with the will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. This emphatically implies that those who will persist in an impious life and willful disobedience to the will of God will never be admitted into that blessed beatitude of God's eternal glory. Should this not awaken a strong desire in all of us to understand and know "what the will of the Lord is"? Eph. 5: 17. For "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13: 41. And again Jesus says, "But for the fearful and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." Rev. 21: 8. This dark catalogue of satanicisms includes all gewgaws, trinkets, tinsel, and all other ornaments of an ostentatious character; yea, everything that is incongruous, incompatible and averse to the will of God. Therefore it behooveth us to adorn and characterize ourselves with all the requisites of the Gospel, and to "walk in love as Christ also hath loved us." Eph. 5: 2. For love to Jesus Christ will lead a man to obey not part but all of his commands which will secure to him the illuminating, purifying and blissful presence of both the Father and the Son. They shall dwell with him, and he with them, and his habitual communion be truly with

the Father and his Son Jesus Christ. See John 14: 23.

Only thus can we learn to know the Lord in a truly Scriptural sense; for to know the Lord is to have experimental acquaintance and communion with him as our Father and friend. Such knowledge and fellowship are always connected with sincere obedience. Where this is wanting the profession of knowing God is vain and false; for "he that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him." Therefore "let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5: 6.

Bristle Station, Va.

#### THE GOTHENBURG SYSTEM.

THE coming question in the temperance controversy is what is known as the Gothenburg System. This, in a modified form, is now on trial in South Carolina. It will be well for our readers to understand both sides of it. For that reason we clip the following from the *St. Louis Christian Advocate*. It will bear a careful reading:

Undoubtedly the most perplexing problem which confronts Christian statesmen and philanthropists, is as to the proper method of dealing with the liquor question. The saloon power has assumed such vast proportions and ramifies so completely the political and business interests of the country that its overthrow is the most serious question of the hour. Of the various expedients which have been proposed, that being now tried by South Carolina is perhaps the most remarkable. This is what is known as the "Dispensary Law," and places the entire business of handling intoxicants in the hands of the state. On the first of last July the license of every saloon in the state expired, and since that date all liquors have been sold in state dispensaries by salaried and bonded officials. Every ounce of alcoholic liquors sold within the state is purchased by the State Commissioner, and no liquors of any kind can be shipped into the state by any common carrier, except the package bears a certificate signed by said Commissioner. There are six prohibition counties in South Carolina where there are no dispensaries. The law has not been in operation a sufficient length of time for any definite results to be arrived at. But very considerable friction has attended its operation, and a test is to be made of its constitutionality.

This plan is substantially the same as the celebrated Gothenburg system, which has been in operation in Norway and Sweden for some thirty years, the only difference being that in South Carolina the state runs the saloons, while in Scandinavia the licensees are all held by select companies of reputable men, under the direction of a municipality, or a larger political body. The plan takes its name from the place first using it,—Gothenburg,—a Swedish seaport with 85,000 inhabitants. The permit to sell distilled liquors is granted to a company formed for that purpose, it being stipulated that all the profits, beyond the ordinary rate of interest on the capital invested, shall be devoted to the welfare of the working classes or paid over to the town treasury. When this plan was first inaugurated, there were seventy-two licensed drinking places in Gothenburg; with double the population, there are now nineteen of the company's public houses. The company also maintains four eating-houses, where no spirituous liquors are served except at meals. It also has a number of reading rooms where only coffee, tea, chocolate, milk and small beer are served with light food at a low price. No liquors

are sold on Sundays or holidays, and are closed at 7 P. M. in autumn and at 8 P. M. during the rest of the year. Intoxicants are sold to minors. The system was generally adopted through Sweden and Norway, and for the decade, from 1880 to 1890, of the traffic have been \$16,000,000 in Sweden, \$2,500,000 in Norway. In the former the consumption of liquor per head has decreased twenty-eight to fourteen quarts, and in the latter in twelve years, from seven to three quarts.

That this plan has some merits, is gainsaid. These may be summed up:

1. The elimination of the element of gain, which has proven such a source of temptation. The two vicious vices which the liquor traffic in this country has sustained are depraved appetite and false gain,—the one located in the dram-shop, the other in the dram-seller. This system destroys the last, since all the profits go to the state treasuries.

2. The complete divorce of the politician from politics. Under the Gothenburg system a bar-room politician loses his occupation, and his parties are unable to concentrate their efforts against every measure in favor of the saloon and pure morals.

3. The limitations which are placed upon traffic in the Sunday closing, the restriction to minors and intoxicated persons, the removal of gambling and other immoralities from the saloon.

On the other hand, there are some fatal objections to this method of dealing with the saloon question:

1. It gives the sanction of the respectability of the community to the liquor traffic, and any progress toward prohibition. It is in Sweden the upper classes of society wish to go further than the Gothenburg system. Some of them would not like to see the sale of spirits made unrespectable.

2. The revenue to the municipalities for taxation to continue the business. The suffering, the degradation, the loss from drunkenness, are all lost sight of for "blood money" which pours into the treasury.

3. More than all else, it is a license of all license of evil is inherently wrong. The business the sanction of law, and it vitiates the corruption of the public mind, the question, and is itself a corruption. Money cannot atone for the ruin of that one man will be ruined if only the place is licensed, is both probable and inevitable. License attempts to regulate, and perpetuates what ought to be suppressed. It may regulate a dog, but not a man, but not a wild bull. This traffic breeds wild bulls, and turns them loose in the streets. It is the "gigantic crime of rioting upon the community more kind than come from all other crime. It should not be "scotched," but killed, but strangled; not temporized with, but prohibited. The business should be destroyed, the crime, and the man who engages in it.

#### A DIVINE ARISTOCRACY.

BY C. H. BALSBAUGH.

TO NANCY UNDERHILL AND EFFIE, Beloved Fellow-pilgrims and Friends.

THE Great God, in his Third highest office, has assumed the editorial title, "THE COMFORTER." John 15: 26. Even in his undivided God-



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#### CRACY.

LAUGH.

FFIE, OF COLORADO,  
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John 14: 16, 26, and  
and Godhead, in the

fullness of Father, Son, and Holy Ghost, he calls himself "THE GOD OF ALL COMFORT." 2 Cor. 1:3. This is the sublimest, sweetest, divinest office of the saints. "He comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, BY THE COMFORT WHEREWITH WE OURSELVES ARE COMFORTED OF GOD." 2 Cor. 1:4. After Paul had exhibited in the grandest terms the solemn and transcendent culmination of redemption, he says, "Comfort one another with these words." 1 Thess. 4: 14-18.

I am never more in my element than in trying to justify the infinite resources the sinner has for justification in Jesus, and the saint for sanctification, and the supp'y of every need, and the perfection of every grace. Those who trust him are the happy, strong, victorious ones. Without your confidence in him, your lot would be deplorable indeed. Living in the very Arctic of worldliness and godlessness and skepticism, where all the cyclones of the pit seem to concentrate, how mighty, how real, how divine must be the grace that sustains and comforts you.

Nothing less than Jehovah Jesus can strengthen and gladden and rest a heart in circumstances like yours. How gloriously is fulfilled in you the experience of the suffering, yet jubilant apostle: "By honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6: 8, 9, 10.

How shall we account for such a pean in circumstances where the carnal mind sees only cause for lamentation and despair? GOD INCARNATE is the only possible solution. And the same is for you and darling Effie, and every believer in any corner of the world. I rejoice that God has given you Effie to brighten your path, and be the partner of all your trials and sorrows and labors for Jesus. You can talk and pray and read and toil together, and a ravishing sight it is for the angels to witness.

It thrilled my heart when I read that you were about to open a Sunday school, although you have some miles to walk. Jesus will not only walk with you, as on the way to Emmaus, but God will walk in you according to promise. Luke 24: 13-32; 2 Cor. 6: 16. Be so constantly in the reality of 1 John 1: 3, that you may unhesitatingly put the challenge of John 14: 9. He that seeth a genuine Christian, seeth God manifest in the flesh.

Let the beauty and saintliness of your life be the grand argument against all opposition. Let 1 Pet. 2: 23, and 4: 1, and Philpp. 2: 5, be as a girdle of gold around your loins, and a crown of glory on your mitre. We have too many drones in the church, who have no idea what a great Savior we have, how great his salvation is, and how great the work he has given us to do. "Filthy lucre" counts better with them than 2 Cor. 11: 23-31.

If we want to belong to the nobility of heaven, we must be disciples of the Crucified. The Bible, the mercy-seat, the Holy Spirit, an ever-present Jesus,—let these be the great facts of experience that feed and fire your consciousness, and make you the living evangelists of Christ to all with whom you come in contact. Always remember 2 Cor. 4: 5, 6, 7. Then Christ will remember John 14: 12.

"I rejoice in the Lord greatly that your care of me hath flourished again." Your stamps and envelopes are "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Philpp. 4: 10, 18. Verily there is divine philosophy in 1 Cor. 9: 11, 14; Gal. 6: 6. I trust in it in my pen-ministry and am not confounded. 1 Pet. 2: 6. "I heard a voice from heaven saying unto

me, WRITE." Rev. 14: 13. "I magnify mine office." Read for me 2 Pet. 1: 13, 14, 15. Union Deposit, Pa.

#### SCHOOLS AND CHURCHES.

BY A. HUTCHISON.

BEING somewhat of an observing turn of mind, I notice a few things, as pertaining to the work of the churches, where the Brethren have schools located. And then, again, I notice the same character of work in the churches where there are no schools located. I further notice that there is quite a difference made between the two. How am I to account for that difference? But perhaps you wish to know more about the case before you undertake to answer my question. Well, I will explain.

Sometimes it happens that students become members of the church while attending school, and it has also been noticed that in a few instances they failed to adorn their profession, but turned away from the Bible adorning and began to adorn their bodies with the paraphernalia of this world. It makes my heart sad when I hear of such cases, because I feel that these persons have made a sad mistake. But that is not all that I hear about such cases, for I hear even brethren and sisters making very unfavorable expressions about what a loose work the brethren are doing in these schools.

It fills my heart with grief to think that such is the case, for I know some little of the anxiety and worry that the brethren have to endure, who have charge of the schools. But you have not heard the whole case yet, and so you are not ready to pass upon its merits. I find that similar cases occur in congregations where the Brethren have no school located. They receive into their fellowship persons who do just like these who were received where the schools were, and I hear nothing said against that church for careless work. That church is generally excused on the ground that there were faithless men and women received into the fellowship of the church in the days of the apostles, and all along in the history of the early church.

Now, can any of you tell why this difference is made between the two cases? I am just a little puzzled to know how the fair thing can be done when such distinctions are made. But it is claimed that the education which they obtained at the schools was the cause of those students drifting away from the church. Well, suppose we take that position; then we are called upon to give as good a reason why those who were not in the schools drifted away from the church. Education of the head alone might puff a man up, but when his head and heart are both educated, it will never make him vain.

O how few of us have any idea of the responsibility which is resting upon each of our brethren and sisters who have the management of the school! To take charge of a local church, where there is no school, is a very pleasant affair when compared with the work where the schools are located. You know that everything that may be used to the advancement of the Lord's cause has its tide of opposition to encounter, and so it is true of the school work.

But it is true of the educational work as of the work of the church,—it has more to fear from loose friends than from avowed enemies. Let school and church be run to the glory of God, and when we so live and work as to have the Lord on our side, we need fear no evil. What would become of us as a people, if we did not educate? We need to ascend the scale high

enough to learn how ignorant we are. And we have even had a glimpse of that fact, though it will be much to learn yet.

#### DO YOUR SERMONS HIT ANYWHERE?

LET each pastor answer the above question his own heart. A sermon that hits nobody is worth preaching. Dr. Wayland tells a story of a young clergyman who preached a strong temperance sermon. When he had finished, a deacon said: "I am afraid you made a mistake. Mr. Jones, who pays the highest pew rent, is a stiller; he will be angry." The minister said, "I am sorry; I will go and explain it to Mr. Jones and remove any unfavorable impression, and him that I did not mean him." Accordingly he waited upon Mr. Jones, who, in addition to his profession of distilling, also carried on a good many other branches of trade and a good many amusements, and was not distinguished as other men as being ascetic. The pastor expressed his regret to Mr. Jones for anything in the sermon which hurt his feelings. He was somewhat relieved when, with a jovial air, Mr. Jones said: "Oh, bless you, don't mind that at all. It may be a mighty poor sermon that don't hit so where."

But there is a right way and a wrong way "hitting" in a sermon. A rasping, scolding, fault-finding sermon may hit in many places many persons, but it hits in the wrong way.

The object of preaching is to instruct, to convince, to convict, to reform, and save. That it do this, it must hit; but it must be truth pressed in the fervent, sincere, kind, loving spirit of the Gospel that does the hitting.

Christ never scolded the multitudes of sinners who hung on his words and "heard him gladly. Only upon the official, fault-finding scribes and Pharisees, who had sinned away their day of grace, and who sought to "entangle him in talk," did he pour out the vials of his terrible denunciations.

On the other hand, it is eminently proper, it is the preacher's highest duty, to expose and hold up to the pure light of day the legalized iniquities that are corrupting and ruining masses. His sermons, to be worth anything, must hit in a telling matter, in these respects, and if they do not, he belongs to that class of watchmen spoken of in Isa. 56: 10.—Religious Telescope.

#### NO SUBSTITUTE.

EACH religious duty imposed by our Savior in its divinely-appointed place, and we cannot substitute one for the other. Prayer cannot take the place of baptism, neither can baptism take the place of prayer. Public prayer and private secret prayer cannot take the place of each other. Nor can the bread and cup take the place of the Lord's Supper. Moreover, when we have sinned against a brother or sister we cannot substitute a confession to God of that sin for a confession to the individual against whom we have sinned. In such a case we should confess to the offended brother or sister first, and then to God afterwards.

"For our citizenship is in heaven." (Phil. 3: 20, R. V.) Let no true Christian be drawn away from his loyalty by the excitement of the political campaigns of the day."

"God created man in his own image; a spirit like himself; a spirit with understanding, will or affections, and liberty. Were human liberty taken away, men would be as incapable of virtue as stones."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him: that there be no gatherings when I come."—Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—Cor. 2:12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,  
D. L. MILLER, Treasurer,  
GALEN B. ROYER, Secretary,

McPherson, Kans.  
Mt. Morris, Ill.  
Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,  
S. BOCK, Secretary and Treasurer,

Dayton, Ohio  
Dayton, Ohio.

☛ All donations intended for Missionary Work should be sent to GALLEN B. ROYER, Mt. Morris, Ill.

☛ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☛ Money may be sent by Money Order, Registered Letter, or Draft on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☛ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☛ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

He who keeps his heart with all diligence, is proof against Satan.

"Thy will be done," means no saloon or any other kind of a den for evil in this world.

The man who has a black heart cannot hide it from the eye of the Lord with plain clothing.

Did you ever hear of a man being brought before the church and tried for the sin of covetousness?

The person who has a clean heart does not need to whitewash himself in order to look like a saint.

We need not ask God to create in us a clean heart when we keep all the doors open for the reception of evil.

The man who has a good character may be poor in dollars and cents, but his credit is good at the Lord's store-house.

The man who is too busy to read the Word of God, must not expect the Lord to spend time writing his Law in his heart.

Will every reader of the MESSENGER carefully examine himself, and see whether a covetous man can be found in the church!

BECAUSE a wolf may sometimes dress like a sheep is no reason why sheep should cut their clothing over the wolf's patterns.

TRAIN up your little sons and daughters according to the rules of Madam Fashion, then, when you get old and gray-headed, you can weep and lament over a proud church of your own planting.

MOST ministers select some rainy day, when but few are present at the services, to preach on the duty and importance of attending meeting regularly. They should treat such subjects in the presence of their largest audiences.

THE Scriptures have been printed in 354 languages and dialects, either wholly or in part. The American Bible Society has aided in the translation, printing or distributing of the Scriptures in ninety-five languages and dialects.—J. R. S.

THOUGH about seventy-three years old, Queen Victoria seems determined to learn the Hindustan language. She has now been at work on the language three years and converses in it reasonably well.

SOME men are good preachers because they have good wives who know how to help and encourage them, and in the next world some of the wives are going to receive just as much credit as the preachers themselves.

THE moral man refuses the intoxicating cup because he knows it will injure him physically and mentally, but the religious man refuses it because he knows that it displeases God and sets a bad example before his fellow-men.

LET not mothers become discouraged in their lonely mission among their children. It is the hand that rocks the cradle that settles the destinies of nations and empires. Take the mothers from our land and our nation will soon become as degraded as dark Africa.

NOT long since the Seventh Day Adventists held a conference in Kansas. About 1,000 persons were present. One day an effort was made to raise money for missionary purposes. It is said that four persons gave a thousand dollars each. Such acts are worthy of imitation.

KIND mothers, do you think that you are doing right when you dress your little children just as fashionable as you know how, and thus plant in their little innocent hearts the seeds of pride? How will you feel in the judgment when you learn that your children must be condemned because of the evil seed planted by your own hands?

In every congregation in the Brotherhood we need a minister who is bold and wise enough to preach an occasional sermon against this thing of making a great feast every time some one dies. It is the wrong time to feast. Besides it is a great burden on the poor. Let every church bring the matter up in the way of an admonition and put an end to it.

DEAR brother, if you are called upon to sit in the house of God and mourn over a departed friend while the minister is conducting religious services, do have respect enough for God to take off your hat. It is a shame to pray unto God with your head covered, and if there ever was a time when a man should pray, it is on an occasion of this kind.

DR. ARTHUR T. PIERSON writes of the heroic way of giving. He says: "This is limiting outlay to a certain sum and giving away the remainder. It was John Wesley's plan, who never exceeded his fixed outlay for personal uses. It is Hudson Taylor's way. It makes a habitual, conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver. Adopted as a rule it would turn God's people into a body of givers whose unceasing contributions would be rivers of water to a dying world. Such giving would insure praying, and be the handmaid of holy living. With such giving of money giving of self would inevitably follow if it did not precede; and with a rapidity now incredible a world's evangelization would move toward its consummation and the coronation of the coming King."—J. R. Snyder.

### THE MINISTERIAL MEETING AT FLORA, IND.

BY A. W. EIKENBERRY.

OUR Ministerial Meeting was held Oct. 17 and 18 in the Brethren's meeting-house in Flora, Ind. The attendance was large the first day, but was

not so large the second, on account of the Order Communion meeting. The meetings were excellent in every respect. We were given the earnest attention given to the subject. The spirit of the assembly was inspiring with that which becometh people of godliness. We did not hear an unchristian remark from the opening of the exercises. The members speak highly of the meeting, and have been strengthened spiritually.

Bro. D. L. Miller came to us Oct. 21 and gave us a series of Bible Land Talks. The meetings were very large and the best was given. The meetings continued till the morning of Oct. 24. Next day our Communion passed off with much rejoicing. Spiritual strength was renewed. A number of neighboring brethren and sisters were present, and about three hundred members sat at the tables. Our meetings closed with a feast. One precious soul was made forsake sin.

Nov. 7.

### THE LOST JEWEL.

[Selected by Florence E. Spacht.]

Jesus to my earthly keeping  
Once a jewel kindly gave;  
But my joy was turned to weeping  
For I lost it in the grave.

Mourning for my vanished treasure  
Then I heard the Savior say,  
"Cease to sorrow,—for my pleasure  
I have borne thy gem away."

"Is thy spirit filled with anguish?  
Are thine eyes with weeping dim?  
Cease, O mother, thus to languish  
Cease, for I had need of her."

"Purer than the dews of morning,  
Brighter than the stars of night,  
See thy gem my crown adorning,  
In a world of heavenly light."

"Let thy faith and love be stronger,  
Though the tide of grief o'erwhelm  
Thou must wait a little longer,  
Ere I give thee back thy gem."

"Where the flowers of Eden blossom  
Where no parting tears are known  
I will place it on thy bosom:  
Thou shalt wear it near my throne."

O, my soul, forbear thy weeping:  
Lay thy weight of sorrow down;  
Leave thy gem in Jesus' keeping:  
Lend it to adorn his crown."

Meekly let me journey thither,  
Where the loved are gone before  
Christ will whisper, Come up hither  
I will never part thee more."

### FIELD NOTES.

BY GEO. E. STUDEBAKER.

THE field over which I have been covering a territory of sixty miles on ninety miles the other. This gives thought, and I have wondered in what would spend our Thanksgiving Day I imagine I can hear men saying, "I have done as I, they would have something then wonder if that is what the rich man Lazarus, and as we, on that day, at Lord, whether our offering will be accepted should never come before the Lord with fire (selfishness). Will every minister point to get before the congregation of the Western sufferers in a way to reach their sympathies, so that each may say, "Here am I?"

Hoping that this point will be reached to make a few suggestions:



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1. Take up a cash collection; the people feeling that the Lord is calling.  
2. Appoint an active solicitor to collect clothing of any kind that can be used. As an article of food, beans would be the most useful. Collect all you can, and then drop D. Vaniman, of McPherson, Kans., a card, asking how to ship. Let the officers see that some one is appointed, and push the work, as winter is here, and many are suffering already. If the officers neglect this, let some brother or sister volunteer and push this work. In this, for once, there is an opening for all to work. Don't become discouraged if accused of begging. Lazarus begged and went to heaven. The rich man failed to gain heaven, and then he begged.

How many will donate on this day, the same amount to the poor that it will cost them for a luxurious meal? Again, how many will donate to the poor the extra amount they had intended to spend upon themselves on that day? This would be an acceptable offering. Be sure and thank the Lord on this day for an opportunity to do good, and then do it. Could our Brotherhood know the joy it gives those people, to know that the church offers them help, and could they see the expressions of gratitude on receiving it, we might readily conclude that the Lord is opening the way, and that we ought not to be slow to go in and possess the land.

I have been able to see the shallowness of that fraternal feeling, talked of by the secret orders of the day. With all the suffering in that section, not one dollar, so far as I could learn, has come from any society for their relief. On the other hand, because they could not pay their dues, many names were dropped, by which all that was put in the treasury previously was lost. Surely men have sought out many inventions. Brethren, we make large claims that we have something better. Now remember that "faith without works is dead." Let the work of next Thanksgiving Day be a record for the church!

MISSION REPORT FOR OCTOBER, 1893.

Should there be any amount sent in during the month that is not herein acknowledged, please notify the Secretary immediately, giving amount, date of sending, and how sent. Corrections for this month, if any, will appear in connection with next month's report. Usually, amounts mailed after the 28th of a month appear in the following month's report.

HOME AND EUROPEAN FUNDS.

Ohio.—Owl Creek church, \$285; Maple Grove church, \$9.50; Springfield church, \$1.50; West Nimishillen church, \$2.20; Sandy church, \$6.08; Lick Creek church, \$10; Wolf Creek church, \$11.47; Rome church, \$6.85; Lower Miami Sunday school, \$8.40; Lafayette Sunday school, \$1.85. A. B. B., Scio, \$1; total, \$61.70.  
Indiana.—South Bend church, \$15; Turkey Creek church, \$13; Pigeon River church, \$4.35; Bangs church, \$6.90; Raccoon church, \$5.30; Springfield church, \$8; a sister, Rogersville, 50 cents; Washington church, \$2.25; total, \$57.30.  
Illinois.—S. J. Thompson, Mt. Morris, 25 cents; Sugar Creek Sunday school, \$5.75; Southern District, \$2.50; Mattie A. Lear, Urbana, \$2.40; Lamotte church, \$4.90; Mrs. Brognunier, Rockford, \$1.95; unknown, Mt. Morris, \$1; Fred Fierheller, Chadwick, \$5; Daniel Barrick, Byron, \$2; total, \$25.75.  
Iowa.—Grundy County church, \$15.70; total, \$15.70.  
Pennsylvania.—Snake Spring Valley Sunday school, \$4.16; Lewistown church, \$4.87; a sister, Philadelphia, \$1; Jacob's Creek church, \$5; total, \$15.03.  
Louisiana.—Esterly church, \$4.35; total, \$4.35.  
California.—Covina church, \$2.85; total, \$2.85.

Kansas.—McPherson church, 85 cents; Newton church, 50 cents; Mrs. C. Imbler, Colwick, 50 cents; total, \$1.85.  
Virginia.—A sister, Mill Creek church, \$1; Chas. E. Nair, Baker's Mill, 30 cents; total, \$1.30.  
West Virginia.—Michael Weckert, Keyser, \$1.25; total, \$1.25.  
Nebraska.—Luella Bryant, Pickrell, \$1.01; total, \$1.01;  
Sinner, \$10; total, \$10.

Total, .....	\$198 09
Interest from Endowment Notes, .....	14 50
Interest from Loans of Mission Fund, .....	32 00
Interest from Loans of Endowment Fund, .....	87 53
Total for this fund, .....	\$332 12

INDIA MISSION FUND.

Pennsylvania.—Brother's Valley church, \$19; Altoona church, \$9.60; total, \$28.60.  
Canada.—George Hossack, Leask Dale, \$5; Jas. Hossack, Leask Dale, \$5; Jennie Hossack, Leask Dale, \$5; total, \$15.  
Iowa.—South Waterloo church, \$7.50; a sister, \$3; total, \$10.50.  
Missouri.—D. C. Hardman, Hamilton, \$1; Henry Etter, Kidder, 25 cents; total, \$1.25.  
Illinois.—Daniel Barrick, Byron, \$1; total, \$1.  
Indiana.—Emery Miller and wife, Goblesville, 50 cents; Vinnie Mahorney, Ladoga, 50 cents; total, \$1.  
Ohio.—Lick Creek church, 75 cents; total 75 cents.  
Virginia.—Bertha A. Spitzer, Mayland, 53 cents; total, 53 cents; total for this fund, \$58.63.

SUMMARY.

Home and European Fund, .....	\$ 332 12
India Fund, .....	58 63
Total receipts for October, 1893, .....	390 75
Total receipts for October, 1892, .....	771 90
Decrease, .....	\$ 381 15
Total receipts for year 1893 (7 mos.) ...	6,511 22
Total receipts for year 1892 (7 mos.) ...	4,292 64
Increase, .....	\$2,218 58

CORRECTION.—Last report was headed "Mission Receipts for August." It should have been for "September." GALEN B. ROYER, Sec.

"MESSENGER" POOR FUND.

AMOUNTS received for Poor Fund since July 5, 1892, is as follows:—  
George Hossack, Ontario, \$1; a brother, \$1.25; Louisa Davidson, Ohio, \$1; David Keim, Pennsylvania, \$1; Mary S. Mays, Missouri, 50 cents; Joseph Rhodes, Missouri, \$2; George Renner, Washington, \$2.25; David Flora, Indiana, 65 cents; Louisa Kratz, Iowa, 25 cents; Lydia Shewalter, Ohio, \$1.20; Kesia Tyson, Pennsylvania, \$2; Louisa Shaw, Illinois, 50 cents; Louisa Heath, Minnesota, 25 cents; Indian Creek church, Iowa, \$6.32; Isaac Hunsberger, Pennsylvania, \$1; Mrs. N. A. Wallace, Iowa, 75 cents; Elizabeth Hiner, Virginia, \$2; Mary O. Wampler, South Dakota, 30 cents; Barbara Fisher, 40 cents; Hanson Copp, \$2; Eliza A. Seabrook, Iowa, \$1.50; Sarah A. Wilson, Ohio, 50 cents; W. H. Gift, Illinois, 80 cents; Catherine Markley, Iowa, \$1.50; Daniel Mohler, Illinois, 25 cents; B. C. Moorman, Virginia, \$1.50; a sister, Illinois, 50 cents; Franklin Grove church, Illinois, \$42.30; Sallie M. Pretzman, Kansas, 50 cents; Mary Croft, Ohio, 50 cents; Henry Bollinger, Pennsylvania, 45 cents; John H. Bowman, Missouri, 25 cents; Eliza Mummert, Ohio, \$1; D. B. Ogg, Minne-

sota, \$1; John Heflebower, \$1.90; S. C. Painter, 50 cents; Leah Replogle, Pennsylvania, \$1; Alice H. Winand, Kansas, \$1; J. M. Keeny, Pennsylvania, \$1.85; Ruel Smith, Kansas, \$1; Rachel Martin, Ohio, 25 cents; Lizzie Barndollar, Pennsylvania, 50 cents; Wm. Priest, Ohio, \$5; Ruel Smith, Kansas, \$7.25; unknown, Pennsylvania, 50 cents; Byers Loy, 49 cents; S. A. Shuck, Illinois, \$2; Byers Loy, Pennsylvania, 15 cents; Samuel A. Cassel, Indiana, \$1.

WHY IS THIS?

BY A SISTER.

SOME time ago, on first page of GOSPEL MESSENGER the following query appeared:

"It is said that all those who ask if it is wrong for a Christian to marry an unbeliever are women. Why is this?"

THE ANSWER.

1. Most women would rather be old maids than willfully violate the Lord's teachings.
2. While the Scriptures plainly teach that it is wrong for Christians to unite themselves to unbelievers, 1 Cor. 6: 15-20; 7: 39; 2 Cor. 6: 14-16, there are many false teachers who wrest the Scriptures, and who claim the Scriptural references do not apply to marriage. Only too many ministers of the various denominations uphold the violation of the command, given in 2 Cor. 6: 14, by unhesitatingly performing the ceremony which unites together a believer with an unbeliever, thus making the two one. One what? Not one Christian verily.
3. Because "No servant can serve two masters," yet the wife is required to obey the husband, being submissive to him whether he is a servant and friend of Christ or of the evil one. Thus nature itself would teach that a friend and disciple of the former ought not to become the submissive servant of the latter, but the false teachings of many of our religious instructors cause confusion, misunderstanding and disobedience which must, unless repented of, result in condemnation. The husband is not required to obey the wife, nevertheless it is just as much wrong for him to disobey the command as it is for a woman to do so, for there is neither male nor female in Christ, but all are one, hence all bear an equal responsibility.

The Gospel Messengers

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.  
It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.  
It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.  
That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.  
That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.  
That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.  
That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.  
That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.  
It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.  
In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.  
The above principles of our Fraternity are set forth on our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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J. G. ROYER, {  
JOSEPH AMICK, . . . . . Business Manager.

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L. W. Teeter, Enoch Eby, Daniel Hays.

☞ Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., . . . . . November 21, 1893.

THE address of Bro. Jacob Witmore is now changed from Centre View, Mo., to McPherson, Kans., College Place.

BRO. J. G. ROYER writes that he closed a meeting at Owasco, Ind., last Saturday with six additions and one reclaimed.

BRO. HUTCHISON is now preaching in Sullivan County, Tenn., but should be addressed at Jonesborough, Washington County.

BRO. AARON MOSS writes that two were recently received into the church by confession and baptism at Landess, Grant Co., Ind.

BRO. J. H. MILLER'S meeting at Sugar Creek, Ohio, resulted in twenty-four additions to the church; twenty-one of them being by confession and baptism.

WE learn that Bro. Noah Fisher, of Miami County, Indiana, has arranged to locate in Huntington, the same State, where there are now about sixty members.

WE need preachers who will not become discouraged because their congregations happen to be small. Sound, earnest preaching may increase the congregations.

OUR correspondent reports an excellent District Meeting in Southern Iowa, followed by an enthusiastic missionary meeting. Bro. A. Wolfe has been chosen to represent the District on the Standing Committee.

WRITING from Homeworth, Ohio, Nov. 11, Bro. D. W. Thomas says: "Bro. Shroyer closed his labors in the Sandy church on the evening of the 5th. Seventeen came out on the Lord's side and were baptized by Bro. Eli Stroup, our home minister. The faith has been strengthened, and the church has been built up. All is union, peace and love. We feel sure lasting good has been accomplished. Arrangements should be made to have Bro. Shroyer with us again about next June, the Lord willing."

THE church at Johnstown, Pa., seems to be in a prosperous condition. The membership is now over 400 and still increasing. They are also building two new meetinghouses.

E. M. COBB, of Bath, Ind., writes Nov. 9, as follows: "Since our last report one more precious soul has forsaken the ranks of Satan and come out on the Lord's side."

BRO. A. H. PUTERBAUGH, of Indiana, who went to Marvel, Tex., with a view of improving his health, reached that place Oct. 31, and is reported to be in a cheerful condition and delighted with the climate.

HAVE those, who absent themselves from the Communion services year after year, ever paused to consider whether their excuses for staying away from the Lord's table will stand the test of the judgment?

WHENEVER two preachers get jealous of each other and make trouble in the church, that church may rest assured that she has two unconverted preachers on her hands, and should administer discipline accordingly.

WRITING from Lancaster, Pa., Bro. T. F. Imbler says: "Bro. H. C. Early is still with us. The meetings are growing very interesting. Up to this time, Nov. 9, there are seven applicants and others are near the fold."

THE new church in Cedar Rapids, Iowa, was dedicated Nov. 5. The members in the city feel greatly encouraged. They recently organized a Sunday school with forty in attendance, and W. D. Tisdale as Superintendent.

UNDER date of Nov. 9 Bro. C. D. Hylton writes: "One young man was baptized at the Brick church, Floyd County, Va., Nov. 5. Also an old lady was received as an applicant for baptism by the same congregation a few days before, but died on Nov. 7."

No one can read the items of church news in this issue, as well as the few issues past, without feeling greatly encouraged. Good meetings are being held in various parts of the Brotherhood, the churches are generally at peace, and hundreds are heeding the Gospel call. May the good work continue!

BRO. SAMUEL MURRAY, who has been quite ill for some weeks, is improving very slowly. Bro. J. J. Emmert, for years the Writing Clerk for the Northern District of Illinois, is also quite sick. Both of these brethren have served the church well, but at best cannot be with us long. They are very feeble.

BRO. J. S. FLORY makes this request: "In last issue of the MESSENGER you say, of the late feast at Lordsburg, that there were 175 members, etc. You should have said at Covina, which is the adjoining congregation. If in my last 'Echoes' I made the mistake, please correct and say Covina instead of Lordsburg, Cal."

Is your church preparing to improve the singing in your congregation? If not, she is paying the way for the introduction of instrumental music. If our churches desire to stand firm in their opposition to instrumental music in our public services, they must give more attention to vocal music. It is therefore important that this subject receive proper attention upon the part of our members in all parts of the Brotherhood. By all means should the young be trained to take a very active part in our singing services, for it is upon them that we must depend for our church music in the future.

MUCH correspondence must lay next issue, especially lengthy notices we shall utilize some of the material for this matter. Several of reports we are working in on these. This we do in order to get the news readers at as early a date as possible.

BRO. J. D. HAUGHELIN, of Pa., writes: "One more was received in the church by baptism. We had our morning, Nov. 12." That is ahead of us. We are still having the most delightful reports seen in Northern Illinois. It cannot last long. There is a time and we realize that winter will soon be here.

THE Interior feels certain that we are not as strong in the United States as we make it appear. The last census number is 6,258,000. This includes baptized children. The Methodists are communicants to say nothing of it. It is thought that the Methodists are. We know that they are a good class of people.

BRO. MICHAEL FLORY is engaged in meetings at Hudson, Ill. Under date of Nov. 9 he writes: "Our meetings are growing. Last Saturday four were received. Others seem near the kingdom. The meeting on Saturday evening was one of the best, and afforded great joy to all. The order was the very best. We are sure the impressions made will be lasting and still continue."

One of our ministers writes that under such circumstances and therefore of the MESSENGER. This is indeed a great minister ought to read the MESSENGER so as to keep posted on the doing of the Brotherhood. Since we must make their own living and pay their own expense, it would be no more for the members should see to it that under very limited circumstances be supported by the paper. It would be well for our members to draw attention in localities where there are poor ministers.

LET no one waste his time under the condition of the church. That is the need just now. The church is growing by living epistles, known and read instead of worrying because things are not as we think, it is rather our duty to go home and make of ourselves what we have us be. If people would do this they would find less occasion to trouble the church would be a great deal better. It is understood that no one can live up to the standard demanded in the sitting around doing nothing. We must have all hands in earnest work and prayer.

IN answer to inquiries we wish to say that the Chicago Mission among the children is controlled by a Board of Directors. It is the duty of the Board to advise concerning the mission, to receive and direct the use of the money for that purpose. Bro. A. J. Boone is the Treasurer of the Board, and he will receive the money. The mission seems to be in a good condition, and deserves the assistance of the present two workers are employed. Bro. Boone and Ryan, both of whom are interested in the work. Bro. A. J. Boone's address is 687 South Ashland Avenue.



last lay over till the notices. Next week the missionary department of the short review these editorial pages. the news before our possible.

of Panora, Iowa, says: in the Coon River and our first snow this ahead of us, as we delightful fall weather is. But we feel that a time for all things, will soon be here.

in that the Catholics of the United States as they try at census gives their includes their baptists have 4,598,000 of their children. odists are the strong- a good deal better

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e wish to state that the children in that city f Directors appointed It is the duty of this the line of work to be the use of all funds do- Bro. A. H. Emmert is and to him all funds ll receipt for the same. a good working condi- assistance needed. At employed, viz., sisters whom seem thoroughly ro. A. H. Emmert's ad- d Avenue, Chicago.

SOME one wishes to know whether an elder may be permitted to go into a saloon for any purpose. Our mind is that an elder should shun a saloon as he would a house infested with the smallpox. A saloon is not a suitable place for any Christian to enter, much less an elder, who should be an example to the flock. Let it not once be said of any minister or elder in the entire Brotherhood that "he was seen coming out of a saloon." Saloons are the curse of America, and we hope to see every member of the church turn his back to them, and then keep just as far away from them as he can get.

SOME months ago it was widely predicted that the Catholics in the United States would arise in arms and destroy all the Protestants. This was to have commenced last September. The excitement and discussion following this prediction have resulted in good. It has been shown that the Catholics are far inferior to the Protestants in strength, and that the church is made up largely of foreigners and common laborers, and cannot be depended upon in any great movement. They lack the brains and nerve necessary to drive other religions from this country. Still they are cunning, and will deceive till the last day.

ON another page of this issue will be found an article by Bro. Hutchison on one phase of the school question that is worthy of attention. He tells just what we have repeatedly maintained, and we are glad that the situation mentioned is becoming better understood. For our part we see more indications of pride out of the schools than we do in them, and while we have no desire to apologize for the schools in this particular, we do think that the managers often receive more censure than they deserve. Just at this time our educational institutions are in need of our support, sympathies, prayers and counsels, and the more we aid them in this manner the sooner will we be able to get them into line with all our distinctive features.

WRITING from Beatrice, Nebr., Bro. J. E. Young sends us the following: "We preached our last sermon in the Bethel church the evening of the 5th. The house was filled to its utmost capacity. During the entire series of meetings we were not annoyed once by any misconduct, which speaks well for the large company of young people in that community. Nine were added to the church by confession and baptism. Yesterday, at the regular services in the North Beatrice congregation, two little girls of eleven summers were added. Bro. D. B. Gibbon, who is now preaching in Beatrice, will hold a series of meetings in the North church next week. There is an immense field here in the West. Who will come and work 'while it is day'?"

BRO. HIRAM FORNEY closed a very successful series of meetings at Goshen, Ind., the 12th inst. From Bro. A. L. Neff's letter we glean the following: "Our series of meetings at Goshen closed last night with a good interest. Bro. Hiram Forney, of Milford, Ind., gave us twenty-four Gospel sermons. The immediate result was twenty additions to the church; nineteen baptized and one restored. Our love-feast was held on the 10th. The attendance was very large and many of the dear brethren and sisters were deprived of enjoying the feast for the want of room. The next day this church chose two brethren to the rainistry and two to the deacon's office. The choice for ministers was Aaron and William Hearn; deacons, Jacob Gorshead and Amos Bigler. We have a live Sunday school, and fifty-seven have been added to our number by baptism during the last nine months."

JUST how to use to the best advantage the ministerial force with which the Brotherhood is blessed, is one of the coming questions. The harvest is great and we have over 2,000 ministers—men enough to preach at least 1,500 sermons each Lord's Day. With a little encouragement, and some training of the younger by the more experienced, we might reasonably expect nearly 2,000 sermons each week from such a force. How can we use this force to the very best advantage? Can not some of those, who know much of the condition of the Brotherhood, solve this problem?

#### LOCAL MISSIONARY WORK.

WE know of a congregation that is engaged in a line of missionary work that should commend itself to hundreds of other congregations in the Brotherhood. Some fifteen miles or more from this congregation is a point where the Brethren have preached occasionally for years, but without any visible results. Some time ago the ministers decided to make a change in their manner of work at that point, and place it in charge of one of their number, with instructions that he give it special attention for at least one year, and be responsible for all the appointments. The brother laid out his line of work with care and entered upon it earnestly. In his sermons he treated subjects suited to a new place, and made special efforts to become acquainted with the people. Many of them he visited in their homes, and conversed freely with them on religious topics. He also made a free, but very judicious use of tracts. In the course of a few months he aroused considerable interest among the people. His congregations grew larger, the people became better acquainted with him than they had been with any of the former ministers. An attachment was soon formed between the people and the preacher, which proved a mutual blessing. It enabled the minister to understand the wants of his congregation, so that he could adapt his discourses to their needs, and thus gradually lead them into the full light of the Gospel. It gave the people confidence in the preacher, and caused them to receive the Word more readily. It was not long till they commenced uniting with the church, and at this time the prospect of building up a congregation in that community is very encouraging.

This shows the result of systematic work, and the advantage of placing one man in charge of a special point. He knows that to be his special field, and it is sure to receive his close attention as well as his very best ability. He can then adapt his preaching to the needs of the people, and by degrees lay before them the whole Gospel in a manner that will induce many to accept it.

There are many congregations in the Brotherhood where this method of doing home missionary work would prove very effectual, and where it may be done with but little inconvenience. In some congregations, where the field is large and the ministerial force strong, several points might be assigned to as many ministers, and each one be held responsible for his point for a given time. We feel sure that if this were done thousands of souls would be brought into the church that will never otherwise be reached. What we need along this line is more system and greater energy. We hope to hear of elders encouraging something of the kind among their co-laborers, so as to extend the borders of Zion and stimulate home missionary work.

J. H. M.

#### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be considered, and should be sent to the author of the article to which they refer.]

#### The Lord's Supper.

"And when the hour was come, he sat down, and the twelve apostles sat with him."—Luke 22: 14.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, 'Take, eat; this is my body.'"—Mark 14: 22.

#### In Three Parts.—Part Two.

##### HISTORICAL EVIDENCE.

THE universal agreement of church historians in regard to the practice of the apostolic church constitutes a strong argument in favor of the practice of the Brethren in keeping the Lord's Supper. Dr. Schaff, one of America's most prominent scholars, in his Church History, Vol. I, page A. D. 1-100, says: "In the apostolic period the Eucharist was celebrated daily in connection with a simple meal of brotherly love (*agape*), in which the Christians, in communion with their common Redeemer, forgot all distinctions of rank, wealth, and culture, and felt themselves to be members of one family of God."

Again, in Vol. II, page 289, A. D. 100-300, he says: "At first the communion was joined with a love-feast, and was then celebrated in the evening, in memory of the last Supper of Jesus with his disciples."

Speaking of the observances of the church from A. D. 311 to 590, Vol. III, page 402, the same author says: "Next followed Maundy Thursday in commemoration of the institution of the Holy Supper, which, on this day, was observed in the evening, and was usually connected with a love-feast, and also with feet-washing." Waddington, in his History of the Church, page 27, says: "The celebration of the sacrament of the Eucharist was originally accompanied by meetings which partook somewhat of a hospitable, or at least of a charitable character, and were called *agapae*, or feasts of love. Every Christian, according to his circumstances, brought to the assembly portions of bread, wine, and other things, as gifts as it were or oblations to the Lord."

Jenkyn, in his exposition of Jude, verse 12, says: "The institution of these love-feasts, was founded on the custom of the church, which, immediately before the celebration of the Lord's Supper, used to have a feast, to testify, continue, and increase brotherly love among themselves; and also to the poor, who hereby were relieved."

From Mosheim, in his Commentary, Vol. I, page 197, we quote as follows: "The expression 'to break bread,' when it occurs in the Acts of the Apostles, is for the most part to be understood as signifying the celebration of the Lord's Supper, in which bread was broken and distributed. We are not, however, to consider it as exclusively referring to this ordinance of our Savior, but as so implying that feast of love, of which it was the customary practice of the Christians even from the very first always at the same time to partake."

Brown's "Bible Dictionary," under *Agape*, says: "This is a Greek word, and signifies properly 'friendship.' The feasts of charity, which were in use in the primitive church, were called by this name. They were celebrated in memory of the last Supper which Jesus Christ made with his apostles, when he instituted the Eucharist. These festivals were kept in the church, toward



the evening, after the common prayers were over, and the word of salvation had been heard. When this was done, the faithful ate together, with great simplicity and union, what every man had brought them; so that the rich and the poor were in no wise distinguished. After an economical and moderate Supper they partook of the Lord's body and blood, and gave each other the kiss of peace."

Coleman, in his "Ancient Christianity Exemplified," uses these words, "After the example of the Jewish passover, and of the original institution, the Lord's Supper was at first united with a social meal. Both constituted a whole, representing a communion of the faithful with their Lord, and their brotherly communion with one another."

Cave's "Primitive Christianity," has these words on the Lord's Supper: "Out of the oblations brought together they took provisions 'to furnish the common feast, which in these days they constantly had at the celebration of the sacraments, where the rich and the poor feasted together at the same table.' These were called *agapa*, or 'love-feasts' (mentioned by Jude, and plainly enough intimated by Paul), because hereat they testified and confirmed their mutual love and kindness,—a thing never more proper than at the celebration of the Lord's Supper."

Dean Stanley, in "Christian Institutions," page 39, speaking of the Eucharist and the repast during the first two centuries, says: "The two remained for a time together, but distinct, the meal immediately preceding or succeeding the sacrament. Then the ministers alone, instead of the congregation, took charge of distributing the elements. Then, by the second century, the daily ministrations ceased, and was confined to Sundays and festivals. Then the meal came to be known by the distinct name of *agape*. Even the apostolic description of 'the Lord's Supper,' was regarded as belonging to a meal, altogether distinct from the sacrament. Finally the meal itself fell under suspicion. Augustine and Ambrose condemned the thing itself, as the apostle had condemned its excesses, and in the fifth century that which had been the original form of the Eucharist was forbidden as profane by the councils of Carthage and Laodicea. It was parallel with the gradual extinction of the bath in baptism."

Neander, who is called the father of church history, says, in his "History of the Christian Religion," Vol. I., page 325: "We now speak first of those feasts of brotherly love, as they were afterwards; when separated from the Supper of the Lord they went under the name of *agape*. At these, all distinctions of earthly condition and rank were to disappear in Christ. All were to be one in the Lord,—rich and poor, high and low, masters and servants, were to eat at a common table."

Lange, in his valuable Commentary on 1 Cor. 11: 20, page 234, says: "By this the apostle designates neither the *agape* (Jude 12), the so-called church feasts [as Romanists interpret who would thus elude the argument furnished against their sacrificial theory of the Eucharist]; nor yet the Holy Supper (verse 23) *by itself*; but the combination of the two as it was found in Christian churches, according to the apostolic custom, and in accordance with the first institution of the Supper, which, as we know, followed upon a regular meal. The supper spoken of in the text was a festival, to which each one contributed a portion.

. . . . But in Corinth such a meal as this,

where all appeared as one family, living on common property, could not take place; since, by reason of the cooling of their love, each one kept and enjoyed for himself the portion which he had brought."

Other historical evidences might be adduced, but these are enough to show that the practice of the early church was, to hold love-feasts in connection with their Communion. With the foregoing facts before us, with the example of our Blessed Master, with the practice of the inspired apostle, and with the usage of the early Christian church, all on one side of our practice, we do not feel much concerned about the criticisms that may be offered against it.

D. L. M.

#### A VISIT TO THE PYRMONT CHURCH, IND.

I ATTENDED the Pyrmont feast Nov. 1, and came here to what is known as their first house, Nov. 3, and will stay a few days longer. Yesterday we baptized one and reclaimed one. Others are near.

We had an interesting as well as a very impressive baptizing. The one baptized was a student from the asylum for deaf and dumb at Indianapolis. Her mother is a member. The daughter attended my meetings and I noticed her under conviction. I shook hands with her at the close of the meeting, and found that she could neither speak nor hear. I called at her home, talked to her on paper and found she wanted to be baptized. She requested me to baptize her. I took several brethren and talked to her, asked her the usual questions, had her read Matt. 18, then asked her if she was willing to make it her rule of conduct, etc.

In the presence of a large concourse of people I led her into a stream of clear water and baptized her without saying a word. In the afternoon I called at her home. She wrote on my tablet, which I handed her, "O, I am so happy!" She was at church last night as attentive as any that can hear. I have, in her case, a living evidence of the fact that when people put themselves into a position where God has promised to bless, the blessing will come. She said that my preaching did her so much good. She has been at the asylum seven years, and is quite intelligent. She attended their services regularly, but said she received more of a blessing at my meetings. She is a most attentive reader of the MESSENGER and has been for a number of years.

J. A. B.

#### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Cartersville, Va. — We had our first severe frost on the morning of Oct. 30, but that is not the worst thing about our country here. We have a good meeting house, but have had only one sermon preached in it in about two years. Is there no help for us? — Wm. Mallory, Nov. 1

Wawaka, Ind. — Oct. 11, Bro. H. H. Brallier, of Pierceton, Ind., came to our church and commenced a series of meetings. Oct. 31 we had our feast, which was a pleasant occasion. The writer's youngest sister was baptized before the meeting. Oct. 24 three dear sisters were re-instated into church fellowship, and two sisters and a brother were baptized. Oct. 29 two more sisters and a brother were baptized. The meetings closed in the evening, with a deep interest. Many were much impressed and are counting the cost. The church is very much refreshed. We expect to have at least one more series of meetings during the winter,—perhaps more. — Adam Ebey, Nov. 7.

Millstone, Md. — Our love-feast occurred Oct. 28. Though the weather was not ideal, we had a good meeting. Many ministers were present from adjoining congregations. D. Miller officiated. On Sunday claimed that had wandered away. — J. C. Johnson, Nov. 3.

Middle Creek, Pa. — We commenced meetings at the Grove church, Saturday, and continued until the 29th with much interest. The meetings were held by baptism. The meetings were with excellent order. I think much done. Bro. Jeremiah Thomas, of Va., did the preaching in an impressive manner. — J. C. Johnson, Nov. 2.

Manvel, Tex. — Our love-feast, which occurred Oct. 27, passed off in perfect harmony. About a week's meeting previous to this we had about seventy members communed. Bro. Shively, officiated. The day before we had a council to elect officers. Bro. Shively was chosen to the ministry, and the office of deacon. The brethren were fitted for the work. — J. M. Moore, Nov. 3.

Camp Creek, Ind. — We commenced meetings Sept. 28. Bro. Daniel S. Paris, preached for us and continued until after our love-feast, which occurred Oct. 26. His labors were crowned with success to the church. Bro. Shively, officiated. The Spirit with power was manifest. — J. W. Shively, Nov. 3.

Beilington, W. Va. — Oct. 21 Bro. D. B. Burlington, W. Va., came to us and preached a series of meetings in the Valley, which he continued until the 28th. On the evening of the 27th we had our love-feast, which was very disagreeable, but was small. During these meetings a brother, who had wandered away, returned. — A. Gantt, Nov. 4.

Bethel, W. Va. — Eld. Jonas Fife, of Va., commenced a series of meetings at the Bethel church and closed last night with five additions and two applications counting the cost. Bro. Fife preached Oct. 28 was our love-feast. Three members surrounded the church in peace and union. — A. Gantt, W. Va., Nov. 2.

Waynesville, Mo. — A series of meetings commenced at this place Oct. 19, by home ministers. Bro. Barnhart came Oct. 20 and stayed until Monday. We held our love-feast Oct. 21 and had fine weather and good behavior. Two brothers who have been received into the church by baptism and one by acknowledgment. — L. B. Messenger, Nov. 1.

Pleasant Valley, Ind. — The meetings enjoyed a soul-cheering series of meetings lasted about two weeks. Our home preaching. On the evening of Oct. 28 we had our Communion services and precious souls willing to put on Christ. We had a very pleasant Communion service. Attendance from adjoining churches. Membership increased. One hundred and eighty-five members were present. Spectators were also present, but prevailed. Next day we had a minister present, which was enjoyed. The feast we had four more evangelists. One brother was baptized on Tuesday. A brother and his wife were baptized following, and others are counting the cost. — E. Weaver, Middlebury, Ind.



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Glen Easton, W. Va.—At our regular Sunday  
night meeting, Oct. 15, one came out on the  
Lord's side and was baptized on the following  
Sunday.—*Andrew Chambers.*

Bethel, Nebr.—We commenced a series of meet-  
ings Oct. 19. Next day Bro. John E. Young, of  
Beatrice, came and conducted the meetings,  
preaching, thus far, about fifteen sermons. Nine  
were baptized to-day, Nov. 5; four of the number  
being children of three of our ministers. All are  
seeking the Lord "in the days of their youth."  
The meetings will likely close this evening, and  
we pray God's blessing to go with Bro. Young!—  
*Levi Hoffert.*

Bath, Ind.—Bro. Geo. L. Studebaker commenced  
a series of meetings Oct. 10 and closed Oct. 19.  
Four were baptized and one reclaimed. The  
meetings closed with a pleasant love-feast. Im-  
mediately after the love-feast Bro. Jacob Rarick  
came to us and held forth the Word until Nov. 1.  
Although none were received, much good was  
done and many are near the kingdom. On the  
next Sunday two dear souls accepted Christ.—*E.  
M. Cobb, Nov. 6.*

Pleasant Prairie Church, Iowa.—We closed a series  
of meetings a few days ago. Eight dear souls  
were made willing to leave the ranks of Satan and  
were buried with Christ in baptism. My heart  
was made to rejoice to see my little daughter An-  
nie among the number baptized. She is not yet  
eleven years of age. We hope many other little  
ones will follow her example, for we know that in  
youth is the best time to seek the Lord. Seven  
have been received by letter since last March.—*D.  
A. Miller, Le Mars, Iowa, Nov. 6.*

Red Oak, Va.—At our love-feast many hungry  
souls were filled with the Word of God. Five  
joined the church and were baptized. Our meet-  
ings commenced on the night of Oct. 19. Bro.  
John Eller and George Hutchison were with us.  
Oct. 21 brethren Arthur Duncan and Martin  
Sanger joined us. On the morning of Oct. 23  
brethren Eller and Hutchison returned home.  
Bro. Duncan preached for us until Sunday after-  
noon. He did some excellent preaching. We  
now have our churchhouse enclosed and held our  
love-feast in it. We have never before had such  
a feast.—*Cynthia J. Kahle, Nov. 1.*

Centre View, Mo.—Sept. 16 I started to Cass  
County, Nebr., and next day began a series of  
meetings in the Weeping Water church. After  
continuing three weeks, the meetings closed with  
sixteen additions to the church by confession and  
baptism. May the Lord bless these dear children  
in Christ! They are all young in years, from  
twelve to twenty years. May the church look  
after these lambs with tender care! From there  
I went to the South Beatrice church and spent a  
few days very pleasantly. I also attended the  
District Meeting of Nebraska, which was held in  
the South Beatrice church. The meeting passed  
off pleasantly. From there I returned to John-  
son County, Mo., and attended three love-feasts.  
One of them was in the Mineral Creek congrega-  
tion. I continued to preach there nearly one  
week with good interest. Seven were baptized  
before I left, and there were three more appli-  
cants for baptism. I had to leave in the midst of  
good interest, and return home, in order to get  
ready to move to McPherson, Kans., before cold  
weather sets in. I hope, in the near future, to be  
ready to give my time to preaching, if my health  
will permit. My work must be in congregations  
where I can be near the place of meeting, as my  
health will not permit me to go so far after  
teaching. After Nov. 14 my address will be  
McPherson, Kansas (College Place), instead of  
Centre View, Mo.—*Jacob Witmore, Nov. 2.*

Bethel, Va.—Our love-feast was a pleasant one.  
Ministerial help was abundant, and the brethren  
labored zealously and earnestly. Judging from  
the attention of the congregation we believe last-  
ing impressions were made. Fifty-four members  
communed. We are not organized yet, but have  
about twenty members in this part of our terri-  
tory, under the care of Bro. Riley Flora. Breth-  
ren, pray for the prosperity of Zion.—*B. E. Kes-  
ler.*

May Hill, Ohio.—On the evening of Oct. 24 the  
little church at this place engaged in love-feast  
services. A goodly number of brethren and sis-  
ters from adjoining churches were present, which  
greatly added to the interest of our meeting.  
About ninety members were seated at the tables.  
One sister and a young brother rode thirty miles  
over the hills on horse-back to be at the feast.  
They said they would have walked rather than  
have missed the meeting.—*W. Q. Calvert.*

New Market, Iowa.—Bro. John Gable came to us  
Oct. 21, and commenced preaching on the follow-  
ing evening. His labors resulted in one more ad-  
dition to the fold. Eld. John Zack met with us on  
Thursday, Oct. 26. We effected an organization  
by electing the writer to the ministry, and Joseph  
McCarthy to the office of deacon. Bro. John  
preached for us, in all, five sermons. We also en-  
joyed a love-feast by which we feel considerably  
strengthened spiritually.—*Isaac E. Webb, Nov. 5.*

North Poplar Ridge Church, Ohio.—We held our  
love-feast Sept. 23. The ministerial help was  
ample and they did well in dealing out the Word  
of Life. Bro. Dickey officiated. Other ministers  
were brethren Holler, Hire, and others, from ad-  
joining churches. Our Sunday school was or-  
ganized Easter Sunday and closed Oct. 29, with an  
average attendance of 88. I hope the time may  
soon come when we may have an evergreen Sun-  
day school. I cannot understand why we should  
close in the winter and take our ease. Satan is  
ever busy.—*Sarah M. Hornish.*

Bement, Ill.—The members of this church are  
still endeavoring to work for the Master, and  
we all feel that the Lord has truly blessed us.  
When we look back to four years ago, when there  
were only two members of the Brethren church  
in Bement, and then to the present time, when  
there are now eighteen, we feel thankful to our  
Blessed Master for the increase. Our Sunday  
school which was organized last April, is pro-  
gressing very nicely. We were made to rejoice  
to see one of our Sunday school scholars express  
a desire to unite with God's people. We are  
about seven miles from the Milmine church,  
where we hold our membership. Bro. D. B.  
Gibson is our elder.—*Maggie Whitney, Nov. 3.*

Columbiana, Ohio.—Oct. 20 Bro. Noah Longaneck-  
er, of Hartsville, Ohio, came to us and began hold-  
ing forth God's Word. He created quite an inter-  
est and greatly encouraged us all by his earnest  
presentation of Truth. On Oct. 24 he was joined  
by Bro. W. J. Swigart, of Huntingdon, Pa.,  
who then began preaching to us in such a way as  
to kindle our hearts with a flame of love for the  
religion of Jesus Christ. As an immediate result  
five precious souls, all young in years, were  
admitted to Christ's kingdom by baptism. Oct.  
28 we had our love-feast, when Bro. John Kahler,  
of Canton, Ohio, also came to us, and ably assisted.  
O, how our hearts were moved by the power of  
the Gospel of Christ! Brethren and sisters were  
warmed by the influence of love and all are greatly  
encouraged. We are very much impressed that it  
is by such associations that we receive inspiration  
that will help us to be better, nobler and truer  
followers of the Lamb of Calvary.—*A. W. Har-  
bold, Oct. 31.*

English Prairie, Ind.—We held our Communion  
meeting Oct. 28. We had good order, and many  
good admonitions were given. Ministerial help  
from other districts was ample. Bro. Isaac Ber-  
keley, officiated. The day was rather damp and  
cold, which caused many of the members to be ab-  
sent. One hundred and eight members com-  
muned.—*John Long, Nov. 1.*

Mohawk Valley, Ore.—Our Communion meeting,  
was held Oct. 21. Eighteen members communed;  
Bro. David Brower officiated. Sunday morning,  
at 10 o'clock, we had a children's meeting, con-  
ducted by Bro. David Brower. We then had  
preaching. We also had services in the after-  
noon and evening. Meetings closed on Monday  
evening. One dear young sister was reclaimed  
and one young man was baptized.—*Sarah Brick-  
er, Isabel, Ore.*

Ministerial Meeting.—The Ministerial Meeting of  
the Middle District of Iowa was held in the In-  
dian Creek congregation, near Maxwell, Oct. 12  
and 13, with Eld. John Zack, Moderator, and H.  
R. Taylor, Secretary. The meeting was well  
represented by the ministers and also by the dea-  
cons and laity. The different topics were dis-  
cussed in a manner indicative of the fact that  
they had received due attention at home. As  
last year, so this year, the meeting was unani-  
mously declared to be a success. Next year the  
meeting is to be held in the Dry Creek congrega-  
tion, Linn County. Brethren R. F. McConne, H.  
R. Taylor, and S. C. Miller are the committee on  
Program. The meeting closed with pleasant feel-  
ings and all went home realizing that their spiri-  
tual strength had been much renewed.—*H. R.  
Taylor, Sec.*

Woodberry, Md.—Bro. J. A. Long, of York, Pa.,  
spent eight days with us, preaching, in all, nine  
soul refreshing sermons, and visiting the mem-  
bers of this city. One precious soul entered the  
fold by being baptized on Tuesday night, Oct. 31,  
by lantern light. Ho, like the jailer, was not will-  
ing to wait, and our home minister, John A.  
Smith, not being able to perform the baptism dur-  
ing the day, it was done at night. It was a very  
impressive scene. Sunday following, Nov. 5, an-  
other dear soul was welcomed into the fold of God  
by baptism. The series of meetings closed Thurs-  
day night, Nov. 2, and Friday night Bro. Long  
took his departure for other fields of labor. The  
outlook for the near future is very favorable and  
encouraging. I would to God we had more earn-  
est workers for city missions.—*John S. Geiser,  
Baltimore, Md., Nov. 6.*

Southern Iowa.—The Ministerial and District  
Meeting of Southern Iowa was held in the South  
River church Oct. 19 and 20, and was preceded  
by a love-feast the evening of Oct. 18, when about  
fifty members surrounded the Lord's table. A  
large congregation of spectators assembled to  
witness the services, but many of them could not  
gain admittance. The Ministerial Meeting was  
especially interesting, it being the first ever held  
in the District. Bro. Isaac Barto served as Mod-  
erator; Bro. James Gloffely as Clerk. The Dis-  
trict Meeting was also characterized by love and  
zeal. The business was all disposed of unanimo-  
sly. Bro. S. Flory served as Moderator, Bro. Peter  
Brower as Reading Clerk, and Bro. H. A. Whaler  
as Writing Clerk. Bro. A. Wolf was chosen to  
represent the District on the Standing Committee  
for the year 1894. An enthusiastic Missionary  
Meeting was held on Thursday evening, which  
demonstrated the fact that the brethren were  
alive in this important work. Bro. C. M. Brower  
remained over Sunday with us, and preached four  
practical sermons, which, we believe, made some  
good impressions.—*W. W. Folger.*







By request I met with the Black River church at series of meetings, and Communion. I met Oct. 15, and preached evening of the 21st, the weather was well attended. A very enjoyable one indeed. Murray and Heistandence. The meetings Oct. 22, with the best of an ingathering.—*W. H. H.*

By request, we labored in Mo., for nearly two weeks. During that time we labored to the Hamlet in their Communion. The care of Bro. Ellenings three were baptised through the influence of the work they would have meetings. Both those help very much. Bro. E. can, but the field is few. Those churches are timber and prairie, cheap and society are ample. Members will please stop off and going farther.—*J. S.*

church at this place was use was well filled with. Though not as many churches were present, we felt their hearts. Bro. S. H. Miller, of dedicatory services, as the little band of membership and thank the Lord that we were so favored around the congregation the dear ones of a helping hand in Lord bless every effort and saving of souls. His little family, located, and all were pleased each in the new church to the Lord bless him in city, for the harvest is few.—*M. E. Tisdale,*

commenced our protracted on Sunday evening, of Pierce, Stark. There were no additional some were very near that they will heed appeals to come to Christ. We held our Communion at 10 o'clock. In the morning was ordained to the unanimous consent of the meeting we met at half past six to our Sunday school for us to be there, that instructed and edified. On Sunday evening of ministerial help, for we had beautiful weather and closed with good attendance to close our meetings so had promised to go to be decided to have a Bible services.—*Clara Woods,*

Pleasant Dale, Ind.—Bro. D. Snell came to us Sept. 16, and preached twenty-four sermons, which greatly refreshed the Brotherhood. As an immediate result six came out on the Lord's side and were baptized. Sept. 21 was our Communion, which was truly a time of rejoicing. An election was held for two deacons. The lot fell on brethren Henry Dilling and Edward Zimmerman.—*Jacob Heller.*

Arcadia, Ind.—Our council, preparatory to the Communion, was held Oct. 19. The report of the annual visit was very satisfactory. At the close of the meetings our hearts were made to rejoice by a young lady coming forward, to obtain fellowship with the people of God. On the evening of Oct. 21, Bro. Isaac Billheimer commenced a series of meetings which lasted until our Communion. Our feast was held Oct. 26. There were thirteen ministers present from adjoining churches. Bro. Joseph Holder conducted the meeting.—*Jeremiah C. Hill.*

Rockton, Iowa.—Bro. Samuel Miller, of Linn County, came to the Iowa River church on Sunday morning, Oct. 15, preaching in the evenings through the week, and visiting as many families as he could through the day, inviting them all to come to church. Oct. 21, being the time for our love-feast, we met in the morning at ten o'clock. We had good meetings through the day, and in the evening the old stone church was filled to overflowing. We had good order and an able corps of ministers. Many of our dear brethren and sisters from a distance met with us, which made our meeting a very pleasant one, indeed. On Sunday morning Bro. Miller gave a nice talk to the little folks, instructive to both young and old.—*Ellen Nicholson, Oct. 25.*

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

## Field Notes.

HAVING been appointed to look after the needy in Southwestern Kansas, I made haste to lay plans for securing the names of such persons as could not secure seed-wheat to sow this fall, or had not the necessities of life for the coming winter. I have canvassed Haskell, Grant, Stanton, Morton, Stevens and Seward Counties, and find many in a distressing condition, not knowing in what way they will be able to pass through the winter. Many have not the wheat for seed, but are anxious to sow if they had. Many need provisions and clothing.

Much stock has been taken farther east in the State to winter, as feed is so scarce in that section that stock is in danger of perishing, in case of much snow and cold. Grass is too scarce to put cattle in condition for the market. There was no grain crop raised in these Counties, and feed which must be shipped in is very high. Money is so scarce that even horses must go without grain.

The people are anxious to sow wheat for a crop another year; otherwise, their chances are very poor. They desire to remain on their land another year and make still another effort to build up homes. They say this has been much the hardest year since the country has been settled, and they will try to profit by the mistake of last year in selling off their grain so close, and will try to hold some over in the future.

I often thought, while there, that, if our Brethren could see as I have, there would be an abundance sent for their relief. What joy it gives the people to learn that the church is coming to them with aid! To know it would amply repay us for the small amount necessary for each one to give. If each member would give only 25 cents (the cost of one meal at the hotel, which any one of us would give, if hungry), this would give seed, provision, and clothing, to each destitute person in western Kansas.

"Thou shalt love thy neighbor as thyself," should weigh upon our minds, until we could lay upon the altar a certain amount for their relief. Who could say, No? Brother, sister, as you sit at your table with plenty, and know your neighbors in the West may have only bread and water, and some not even that, can you say, "Be filled," and give not? As you or your children go out well clothed, can you not think with sympathy of those who cannot go to school, but must stay in doors on account of cold? As you ask the angels to guard you, while you sleep warm, can you be happy to know that many in the West have been hungry, cold and chilly? Of some one Christ may say, "I was hungry and you gave me no meat, naked, and you clothed me not." Others will hear the Savior say, "I was hungry and ye fed me, naked and ye clothed me." Which will we hear? "Think on these things."

GEO. E. STUDEBAKER.

McPherson, Kans.

P. S.—All money intended for the Western sufferers should be sent to Daniel Vaniman, McPherson, Kans.

From Woodland, Ill.

I MET with the Woodland church, Ill., Sept. 30, to assist them in a series of meetings. We continued the meetings at the old church till Oct. 15. On the evening of the 12th was their Communion, which was said to be the largest ever held there. Many could not get into the house. Bro. Solomon Bucklew was present and did some excellent preaching.

The church here is much in need of a larger house, as at a number of the meetings some had to remain outside or return home. Three united with the church by baptism, and one was restored to membership, which caused much rejoicing.

On the evening of Oct. 16 the meetings were changed to the Pleasant Grove house, and continued one week. One united with the church by baptism. The meetings closed the evening of Oct. 22, seemingly full of interest.

I wish to note one of the great improvements this church has made during the past year, in raising the standard of their congregational singing. After their series of meetings, one year ago, they secured the services of Bro. McClure to instruct them in singing. They used the Brethren's Hymnal and that brought about 100 additional books into the church; and since their singing, with Bro. McClure as their instructor, they have been meeting and singing together. During the late meetings they met and spent a half hour in singing before each service, and they were the most enjoyable song services we ever attended. It would be profitable for other churches to do likewise.

The meetings with this church and their kindness will ever be held in sacred remembrance. I arrived home safely and found all well.

I have attended the Ministerial Meeting of Southern Ohio, which was an excellent meeting. I am at this writing with the Beaver Creek church, Greene Co., Ohio, to assist them in a series of meetings. Their new house was dedicated yesterday, Oct. 29. It is an excellent church building.

SILAS GILBERT.

Lightsville, Ohio.

## McPherson Notes.

This is the love-feast season in Kansas. It is customary in this section of the country to begin on Saturday and continue the meeting over Sunday. As the churches are numerous here, it sometimes happens that there are three or four love-feasts on the same day, not far apart, and that makes the ministerial force sometimes rather small.

Two weeks ago we attended the feast at Herington. This place is well known to the Brotherhood as the home of Bro. Hope. The town is a live one and has about two thousand inhabitants and six church edifices. The Brethren have the largest and at one time had the prospect of a very strong membership, but the wolf came into the flock and scattered many, and those remaining are worthy of our profound sympathy and of our prayers. We think, however, there is light coming and the dark cloud may ere long be dispelled. Aside from this one, the churches are generally in a good working condition and growing.

Nov. 4 our love-feast was held in the College Chapel. Two hundred and twenty-six communed. The order and attention were exceptionally good. Among the ministers present were elders Eby and Van Dyke. The latter officiated.

On Sunday we had a children's and young people's meeting before public preaching. There were so many young people present that an address to them seemed very appropriate. Very good impressions were made, that will doubtless bear fruit in due season.

The "Old Order Brethren" held a love-feast in the bonds of one of our adjoining congregations and allowed their sisters to practice feet-washing by the single mode. There were two sisters and five brethren present. That mode which is best suited to all circumstances and comes nearest the Gospel is the best.

Our arrangements are made with a view of beginning our Bible Normal on Jan. 16. Arrangements are also made to hold such a meeting, of ten days' duration, at Holmesville, Nebr. No preventing providence Bro. Gilbert and I expect to begin that meeting on Saturday, Dec. 23.

S. Z. SHARP.

From Johnstown, Pa.

We held our Communion services in the Walnut Grove house Sept. 24. A very large congregation gathered to see and hear, as the place is close to the city. Brethren W. J. Swigart and Geo. W. Hausawalt were with us. Bro. Swigart gave us a very practical lesson on self-examination, after which two persons were buried with Christ in baptism. In the evening about two hundred and thirty persons partook of the sacred emblems.

Oct. 22 we again held Communion services at the Horner meetinghouse, seven miles from the city. The weather being inclement the congregation was not so large. Here two more united with us by baptism. The children of God sang praise and the feast was one of joy, and long to be remembered.

Thus far, in the last few weeks, twelve have united with us and more are almost ready to say, "I will arise and go to Jesus." Our membership now numbers some over four hundred. We have six appointments,—five every three weeks and one each Sunday. We are building two new houses of worship, one about six miles from town and one, half a mile from the city, at Roxbury, which we expect, the Lord willing, to dedicate Nov. 26. We cordially invite all who can, to be with us. Bro. David Hildebrand is our elder.

A. W. MYERS.

Nov. 4.



SINCE I have moved from Copenhagen to Roskilde, I thought it might be of some interest to you, who are also partakers in the blessed work of spreading the Gospel in Denmark, as well as elsewhere in Europe, by mission work, to know something about what we are doing. For your liberal offerings in money, as well as prayers, may a rich blessing from our Lord, both in this and the world to come, be your sure reward. Let us be faithful in well-doing to the end. Matt. 25: 34-40; Rev. 2: 10.

I wish to say in regard to our mission work at this new place, that the Lord is with us and is adding his blessing to our work. But since it is a new field, there are many things to be removed before the Gospel seed can find good ground in which to bring forth good fruit. We cannot expect great success immediately, but by faithful work and prayer we believe that our work shall not be in vain in the Lord. So far we have not found a suitable hall in which to hold meetings, but hope to find one soon.

I have been out at several places in the country, visiting the people from house to house, giving them our tracts, conversing with them, and reading in the Bible for them. At some places hearts are touched and tears roll down their cheeks. I work this way to remove hindrances and to open doors and hearts for the true Gospel. In this way we have gained some respect for our work and a good feeling for the Brethren. At a place called Mannerup I found an open house for meetings, and on the third Sunday of each month I hold meetings there, and during the week in the private houses. On the first Sunday we have meetings with old brother and sister U. Hansen, in Vedekille, per Vollø; but lately they have moved to Hvidover, where we will visit them and, if possible, give them meetings.

All along the way in our work in Ljolland we find a great spiritual darkness among the people, so that we have a great field before us and great need of help, both in prayers and means from all our brethren and sisters in America, in order to spread the Gospel and save sinners. By visiting the sick I find a great blessing, and through conversation often a desire is expressed to have prayer for the recovery of the sick body. One man, in particular, I thus visited, and when I returned in a few days, he was sitting up in a chair, and thought it a great blessing that the Lord had strengthened him so, and said my visit was the best he ever received in his home. Both the doctor and the priest had come to him, but done him no good, not even so much as uttered a word about the Lord, but talked about worldly things, and said he could drink strong drinks and use tobacco. He said, after our first prayer with him, he felt good. I shall have meetings near that place once a month and visit that family often.

At another place, near Lejre station, while I was distributing tracts, I met with a sad sight. Some little children were playing outside the house, ragged and dirty, and perhaps hungry too; but in the house it was much worse. There were two men and their wives lying around on the floor and in bed,—drunk. What a sight and what a stench met me as I entered! Oh, how I pitied those little children who had such parents! I left some tracts and went on, and on the road met an old man who was so drunk that he could hardly walk. He asked me for some money, but I gave him tracts. We do not know what a tract may do to such people when they become sober and read it. O, that we might, in some way, be able to cause such people to repent and be saved! What a gain it would be!

It often is a little discouraging to us with so much against us and our work in the Gospel, but when we look at our dear Redeemer, and his disciples and apostles, and remember how much they had to contend with, we find comfort and encouragement. We see it is the way we have to go. Our Savior's promise that he will be with us, "even unto the end of the world," is much strength to us.

We feel like this: It is better to be of the few who have the Lord with them and walk in all his ways, according to his Gospel, than to be with the many who have the Lord against them. It is better to gain a few by means of the whole Truth, than a great number at a sacrifice of principle. It is better to show our love to our Lord by keeping his commandments, than boast of loving Jesus and rejecting his commandments. Matt. 7: 21, John 14: 15; 15: 10. It is good to love one another as our dear Master has loved us. John 15: 12-13. It is good to comfort one another by the comfort wherewith we ourselves are comforted of God. 2 Cor. 1: 2-5.

I have been ill with sore throat for some days, but am now better. Please, dear brethren and sisters, remember us in your prayers, that we may be able to do some work at this new place in the Lord's vineyard. We unite in sending much love and greeting to all our dear brethren and sisters in America. May a rich blessing from God our Father and the Lord Jesus Christ be with you all, in my prayer.

*Jerbanegade 16 St., t. v.*

[The above letter should have appeared a few weeks sooner, but was inadvertently mislaid.—GALEN B. ROYER.]

#### Notes and Jottings.

THE season for protracted meetings, for special efforts, is upon us. Their objects and aims should be well understood. We name them thus:

1. *Revive and warm up the membership.*
2. *Mould sentiment.*
3. *Gather penitents into the fold of Christ.*

As a result, the cause will be symmetrically promoted.

This reviving, to be lasting, must be done by the Truth; to gather penitents without moulding sentiment is unfortunate. One week sometimes secures the first object. It often requires two and three weeks to secure the second, and three and four weeks to accomplish the third object. The results of gathering persons into the church without any sentiment moulded, and hence not being converted, is known to many by sad experience. Due care should be exercised in our schools in this matter. Students are away from home, which renders many of them lonely and even sad. Some of them have lost a parent or a near friend; advantage can be taken of their lonely circumstances, and under pressure they are often brought to yield and join the church. The conversion not being produced by proper means will, doubtless, not prove lasting. When they return home they will not work with the church in her work. This is an injury to the cause, to the student and to the school. Such work will doubtless be burned. See 1 Cor. 3: 15.

The feast of the Rush Creek church near Bremen, Ohio, Aug. 19, was not large, but of interest. A number who never witnessed the services before, confessed that they were deeply impressed, that it was a primitive Bible scene. Bro. Arnold, of Somerset, is supplying them with preaching.

The recent renewal of our acquaintance with the brethren and sisters of Johnstown was pleas-

ant. We found Eld. Russel, our Sabbath controversy, a good or natural qualifications, and well line. But it was apparent in all he sought more to sustain their draw out the actual meaning of the up, hence he often and repeated notes in the *Herald* showed. T pressed themselves satisfied with a number of the city clergy can pressed themselves pleased with Eld. David Hildebrand is in charge and as a Christian man we found Their field is large, with several ship, and a new house is being part of the city. They have and recently called two more; br son and J. F. Deitz, young brethren with exemplary help-meets. V note an improvement in the church since our former visit, anciently borne on men's shoulders now entrusted to the hands of a vigorous effort to keep the old above the tide of the world, and battle with the adverse winds and When the waters of the sea get will sink; so when the world, moving floods gets into the ship uncontrollable and will go to ruin I J.

"PEACE and comfort are Christ's payment to faithfulness and obedience."

#### Matrimonial

"What therefore God hath joined together, man put asunder."

DETRA—BURSK.—At the residence of the bridegroom, in Sterling, Ill., Oct. 24, 1893, by Rev. J. Mahlon Detra and Miss Lillian Bursk, 1

WAYT—EVANS.—By the undersigned, near Glen Easton, W. Va., Sept. 19, 1893, Wayt and Miss C. M. Evans, both of M. Va. A

BENSON—EBY.—At the residence of the bridegroom, near Mt. Etna, Iowa, Nov. 5, 1893, by Rev. Elizabeth M. Eby (daughter of B. F. Adams County, Iowa.

#### Fallen Asleep

"Blessed are the dead which die in Christ."

STOUDER.—In the Verdigris church, Stouder, wife of Bro. J. A. Stouder, aged 12 days. She leaves a husband and had been sick since June. In August, fined to her bed, and the men were av children were playing around the well year and eleven months old, fell in the before assistance could be had. The for her to withstand, and she never anointed about two weeks before she died from 1 Thess. 4: 13, 14, by brethren G. Downing.

CROWEL.—In the Harris Creek church, Ohio, Oct. 27, 1893, Bro. John Crowel, months and 23 days. He was united in 1859, to Catherine Miller. God blessed daughters. Bro. Crowel united with thirty years ago. Services by brethren Wm. Boggs. Interment in the New H

HARTER.—At her daughter's, in Ind., Nov. 6, 1893, sister Rebecca Harter, months and 3 days. She had been a faithful German Baptist Brethren church leaves six children. She was laid away in Zen's Cemetery, near Roann, by the st Abraham Harter, who preceded her to seven months. Funeral services by E 1 Cor. 15: 35.









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### Announcements.

#### MINISTERIAL MEETINGS.

Nov. 22, 23 and 24, at 9 A. M., Middle Pennsylvania, Woodbury church.  
Nov. 22, 23 and 24, Western Pennsylvania, Shade church.  
Nov. 28 and 29, at 10 A. M., Southern Pennsylvania, Mechanicsburg, Cumberland Co., Pa.

#### LOVE-FEASTS.

Nov. 23, at 3 P. M., Spring Creek church, Butler Co., Kansas.  
Nov. 24, at 10 A. M., Cerro Gordo, Ill.  
Nov. 24, at 11 A. M., Killbuck church, Ind.  
Nov. 25, Mound church, Adrian, Mo.  
Nov. 25, at 3 P. M., Paradise Prairie church, Payne Co., Oklahoma.

### Some People Think

that "Wanderings in Bible Lands," Eld. D. L. Miller's last book, containing over 600 pages, finely illustrated, will not sell to people not belonging to the Brethren church.

#### But They Are Mistaken.

More "Europe and Bible Lands" were sold to outsiders than to members, and this will be true to a greater extent with "Wanderings." A lady in Kiowa County, Colo., where, practically, there are no members of the Brethren church, writes:

"I have been out one and one half days, made fifteen visits and sold seven books, one morocco, four library, and two cloth. I secured testimonials from the County Superintendent of Schools, the County Attorney and a Superintendent of a Sunday school."

Another agent in Illinois who canvassed a territory, thickly settled with Brethren, says:

"Of 49 orders taken, 18 were from members of the Brethren church, and 31 from outsiders."

These testimonials are given to show people who say that nobody but members will buy books, that they are simply mistaken. It further shows that

#### All Territory Is Good.

One agent reports 73 orders, 59 of which are from outsiders. Another took 123 orders in three weeks, and says, "I sell to everybody."

Some people are not subscribing because they expect to buy from the MESSENGER office after while, or get a copy at next Annual Meeting. Such people will be disappointed, for the book will be sold ONLY THROUGH AGENTS. If there is no one canvassing your township write us for terms, and arrange to canvass.

#### Now Is the Time to Canvass

because people want the book for a Christmas present. Write quickly for terms, stating your first and second choice of territory. Don't apply for a County, but for from one to three townships. If you are in doubt about the sale of the book, don't ask for terms. Enclose stamp for immediate reply. Address as follows: Those living in Indiana north of line made by southern boundary of Warren, Fountain, Montgomery, Boone, Hamilton, Madison, Henry and Wayne Counties, should write to W. R. Deeter, Milford, Ind. Those living in Ohio south of line made by northern boundary of Darke, Shelby, Logan, Union, Delaware, Licking, Muskingum, Guernsey and Belmont Counties, should write to W. C. Teeter, Dayton, Ohio.

Those living elsewhere should address:

GALEN B. ROYER, Gen'l Agent,  
Mt. Morris, Ill.



#### CHEAP MEDICINES.

While we manufacture only Fahrney's Panacea, Camerer's Herbicure, and Camerer's Medicated Soap, of which thousands of bars were given away at the last Annual Meeting and will be again next year, at Meyersdale, we supply our agents with anything in the line of medicine that can be obtained in the open market at absolutely wholesale cost. Just think, White Pine Cough Syrup at about 8c. a bottle. Bear's Oil Ointment at 8c. per box, and then note the following prices:

NAME	Retail Price, Per Bottle or Box.	Our Special Price, Per Dozen Bottles or Boxes.
White Pine Syrup for Coughs and Colds,.....	\$0.25	\$1.00
Carbolic Salve,.....	.25	1.00
Bear's Oil Ointment,.....	.25	1.00
Indian Root Bitters,.....	.50	2.75
Redmond's Pain Cure,.....	.25	1.00
Harter's Pills,.....	.25	1.25
Carter's Little Liver Pills,.....	.25	1.50
Salvation Oil,.....	.25	2.50
Vegetable Liver Pills,.....	.25	.75
Vegetable Pills, in glass bottles,.....	.25	.75

A large, printed price list of other cheap medicines that sell well, mailed free on application. As we purchase these articles cheap for cash, we must kindly ask that all orders for same be accompanied by remittance.

#### Pleased With Our Way of Doing Business

AUBURN, ILL., Sept. 26, 1893.

CAMERER & BRO., Chicago, Ill.

Dear Sirs:—I must tell you that I am more than pleased with the way you do business. If there is anything in this world I enjoy, it is to deal with people that do a straightforward business.

I have been selling medicine for the last twenty years. I have sold Old Mother Noble's, Dr. Hoffman's Red Drops, and several others, but never in all that time have I received letters as kind and encouraging as yours. When I received your last letter I thought it would be a complaint of the slowness of my sales, but in place of that you thanked me for what I had done.

I shall be pleased to keep the agency for your medicine as long as I can give satisfaction to you.

There are many of the Dunkard brethren here who are acquainted with Fahrney's Panacea. We have only one bottle on hand, which we are using ourselves. Will therefore send in another order.

Please send large size bottles, with bill, and I will send you money for it at once.

Yours truly,

L. M. BEECHLY.

#### Will Always Keep it on Hand.

LIBERTYVILLE, IOWA, Sept. 25, 1893.  
CAMERER & BRO.

Dear Sirs:—Your Panacea is giving good satisfaction. It is not so drastic that one needs be afraid to use it. On that account I like it much better. I have no desire to give up the agency for your medicine for, although I may not be able to sell as much as some of your agents, I expect to always keep it on hand. I am soon out of the Panacea and will order another lot in the near future. Send me another premium list, as I have misplaced the one I had, and I have several certificates which entitle me to a premium.

Yours truly,

ELD. JAS. GLOTFELTY.

NOTE.—The writer of the above has learned to discriminate in the proper way, between safe and harmful medicine. Considering the strong and drastic properties of some medicines now on the market, one would think that it would require a caution stomach in order to bear them without injury. Beware of strong medicine. A violent physic is not a blood purger. Fahrney's Panacea is famous for its mild, yet active properties. It is a blood cleanser in all that the word implies.

We are sending our Fahrney's Panacea, Camerer's Herbicure and Camerer's Medicated Soap on very liberal terms; if you are interested, send for prices. Address at all times,

CAMERER & BRO.,

1575 WEST MADISON ST.,  
CHICAGO, ILL.

## A Home in California!

60,000 Acres of the Choicest

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For Sale in Lots to suit, with

Perpetual Water-right

The Lands of the Crocker-Huffman Land and Water Company are adjacent to the Southern Pacific Railroad, surrounding the City of Merced, Merced County, and are among the most fertile in the San Joaquin Valley. They are susceptible of the highest cultivation and are under the Irrigating Canals of the Company, which furnish pure water in an inexhaustible supply.

For the cultivation of the grape, either for the table, raisin or wine purposes, for the growing of peaches, apricots, plums, pears, figs, nectarines, cherries, olives, oranges, etc., and for the raising of vegetables, this section of the State is unsurpassed. The growing of the orange and lemon and other citrus fruits is a success. In fact, all things grown in a semi-tropical climate can be cultivated with profit in this locality.

TERMS: One-fourth cash and the balance in two, three and four years, at a low rate of interest.

Low rates can be had at any time over the Southern Pacific Railroad.

For further information call on or address CROCKER-HUFFMAN LAND AND WATER COMPANY (Office, The Commercial and Savings Bank), or Willet Williams, Agent, Merced, California. 10125

# 1894.

## Brethren's Family Almanac.

Only once a year you buy an almanac. Don't make a mistake by buying a cheap and worthless one. Buy only the old reliable Brethren's Almanac, sold at the low price of 10 cents per copy, or 85 cents per dozen. Special prices to agents.

BRETHREN'S PUBLISHING CO.,  
Mt. Morris, Ill.



#### A New Catalogue for '93,

And Guide to Poultry Raisers, containing 60 Pages, 7x10, 8 fine colored Plates of Poultry, besides 40 other fine Engravings of Poultry, with a full Description of each Variety, Plans for Poultry House, Symptoms of all Poultry Ailments and How to Cure. It is the most Complete and Comprehensive Work of the kind ever published, and we will mail you one for only 10 cents in Silver or Postage Stamps. Ready for Distribution Jan. 15. Address, 4875 C. C. SHOEMAKER, FREEPORT, ILL.

## A BARGAIN

Lots in, and thirty-seven and three-fourths acres adjoining the City of McPherson, Kans., will be sold cheap for cash. No encumbrance. Title guaranteed perfect. For prices, apply to Box 88, Franklin Grove, Ill. 3975

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Dr. Kilmer's sure Headache Cure and are kept in stock and sold by brethren J. Co., Mt. Morris, Ill., Sol. Dierdorf, Fran and A. S. Goughnour, Waterloo, Iowa. the Brethren to try these remedies, as the best medicines made.

For Terms and Prices address: S. B. South Bend, Ind.

## ONE WEEK TRIAL TREATMENT

That is what the proprietor of Australian Electro Pill remedy give all readers of the GOSPEL who write soon. This remedy the magical effects of Electricity Nervous System to such that all forms of Nervous Affection, Kidney, Liver and each trouble, sick, Headache, Stomach, Catarrh, La Grippe, all sympathetic diseases yield immediately its wonderful influence. One trial treatment mailed free to the MESSENGER, or 50 days' treatment only \$1.00. Special Terms: live agent in each church. Address:

DR. E. J. WOOD,  
ASHLAND, O.

Eccelesiastical History.—By Eusebius. ry. Cloth, \$2.00.

Smith's Bible Dictionary.—Edited by W. Smith. Cloth, \$2.00; leather, \$3.00.

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Campbell and Owen Debate.—Complete investigation of the evidences ty. Price, \$1.50.

Joseph's Complete Works.—Large illustrated with many steel and w Library sheep, \$3.00.

Close Communion.—By Landow. Important subject in a simple the manner. Price, 50 cents.

Companion to the Bible.—This val full of instruction that it can not benefit to every Christian. Price, \$1.00.

New and Complete Bible Comment son, Fausset and Brown. It is fa other works. It is critical, practi tory. It is compendious and com character. It has a critical intro Book of Scripture, and is by far t cal, suggestive, scientific, and pop kind in the English language. In volumes of about 1,000 pages each English cloth, sprinkled edges, th half morocco, the full set, \$10.00.

Our Library on Christian Eviden tion of works embraces the best on that subject: "Faley's Eviden ty," New Edition, \$1.50; "Nelson's 75 cents; "Manual of Christian cents; "Many Infallible Proofs," nine Demonstration," \$1.50; "The Nineteenth Century," 40 cents; "Isaiah and Christian Belief," \$2.50 entire set, if ordered at one time terms to ministers furnished upon



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THE LORD'S PRAYER and more than 1,000 lines. A most beau the same time full of instruction for Price, 50 cents. But to readers of the can we make the special offer of "Th a year (regular price 50 cents) and this only 40 cents. Remember, both paper 50 cents. Agents wanted everywhere. Covington, Ohio.

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## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### AN ENTREATY.

BY HARVEY MOHLER.

Oh sin-stained soul with grief distressed  
Lonely, poor, despoiled.

Why dost thou not secure that rest  
Which waits thee in the skies?

For God's own Son has traveled through  
This world of toll and strife.

He paid the debt and welcomed you  
Into eternal life.

While blessings which are thine may come  
From Jesus' mercy-seat,  
Why shouldst thou not secure that home  
And all thy loved ones meet?

Before thy feet shall cease to tread  
This rough and weary way  
Before you reach that dreamless bed  
And end thy life's short day.

While life and strength, and health and breath,  
Are measured out to thee,  
Oh hasten sinners, shun the death  
That now awaiteth thee.

Before these mortal eyes of thine  
Shall look on earth no more,  
While yet the Gospel light doth shine  
On this dark rock-bound shore.

While mercy doth thy soul await  
And while the Bride says, "Come,"  
Before thy God shall vengeance take,  
And bring thee to the tomb.

May yet this life secure to thee  
That home of peace and love,  
For thou shalt then from care be free,  
In that fair world above.

For shouldst thou reach that peaceful home  
And there with Jesus dwell,  
Yes, then 'twill be a joy to know  
That thou didst conquer hell.

In that bright home where love shall reign  
And sorrow not intrude,  
Yes, then will all be free from pain  
And dwell in peace with God.

Warrsburgh, Mo.

### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### Non-conformity to the World.

BY DANIEL VANIMAN.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12: 2.

#### In Three Parts.—Part Three GROWING INTO TRANSFORMATION.

"We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."—2 Cor. 3: 18 (Revised Version).

This stands as a plain contradiction of the above merely human efforts. We are transformed, we do not transform or change ourselves. No man can, without Christ, change himself into the image of Christ. He can no more than change himself than the leopard can change his spots or the Ethiopian his skin. Christ put these merely human efforts almost to ridicule by saying, "Which of you by taking thought can add one cubit to his stature?" We can only give the child proper food, air, exercise, protection, etc., and the Lord does the growing. We can only secure proper relations for spiritual growth, the Lord does the growing in harmony with his fixed laws of growth and development.

Paul met Christ near Damascus and forces outside of him so impressed him that from that time on he was a changed man. Christ no doubt there appeared to him "the chiefest among ten thousand, and altogether lovely." His saying, "What wilt thou have me do, Lord?" implies that he then and there submitted himself wholly to him, even as a devoted wife submits herself wholly to her husband; and then and there was the image of Christ begotten in him, and the longer he loved and served him, the more fully he became transformed into his image. Even so with every one who submits himself wholly to Christ. The more he loves and serves him, the faster the growth and transformation of his character into the image and character of Christ. Paul wrote, "So we all, reflecting as a mirror, the glory of Christ (which means the character of Christ) are changed into the same image." No one ever did or ever can beget or bring forth himself. Influences outside of us were brought to bear, and proper relations were secured, through which we were begotten by the Word of Truth. And through the baptismal birth, we were brought living children into the family of God, where we may develop under proper relations and care. Seconded by our own will and energy we have been gradually growing into the image of him whom we have not seen, yet loved. So now it is required of us that we bring about proper relations that others may in like manner be begotten by the word of the Gospel, born into God's family, fed upon the sincere milk of the word, properly nurtured and lovingly cared for while growing up into the image of him who is chiefest among ten thousand and altogether lovely.

Death to our lowest self is the nearest gate and shortest road, as well as the only road to a right life. Christ by his own life taught the proper way to live. We grow up from childhood, carrying with us mere animal ways of living. Until converted it did not occur to us that much of this way of living must be changed. The drift of the world is in this natural direction. While one is going along with this downward stream there is no evidence of the Christ-life within. As you stand on the bank of the river and see some object going down the stream with the current you have no evidence that it lives. But while you look you see it turn around and stem the current; it moves up stream, against the current, and you say it is alive. Our failure to develop rapidly has mainly been in not submitting ourselves wholly, like the clay in the potter's hands, to be moulded after the image of him who created us. We are apt to use our energy, and will-power in the same worldly direction in which our human nature would carry us, instead of maintaining favorable relations for our more rapid development into the image and likeness of Christ. The whole secret lies in reflecting the character of Christ. All men are mirrors, reflecting that with which they have come in contact. The persons we have met, the books we have read, the habits we have formed, have all become a part of us. All of them go to make up our real character, which we reflect as a mirror, so that others will be able to see us even better than we see ourselves.

Of the apostles of the Lord it was said, when they saw they were unlearned and ignorant men, "they perceived that they had been with Jesus." If we have been with Jesus enough to learn his ways, if we copy his character until we have become much like him, and keep him with us as our ideal, we are then on the road that leads to true transformation. We should take him with us wherever we go, and not go where we cannot ask him to go with us and assist us in the purpose for which we intend to go. This rule, persistently

followed, will as surely grow us into and produce the fruits of the Spirit: peace, long-suffering, goodness, meek temperance, — as flowers are grown from seed when the proper relations are secured.

It is here conceded that all who are God's family need the direct restraining and guiding influence of church government that the best result may be secured. Government is nothing more than the lawful authority to direct, restrain and the children of God. This is as necessary to the children of a natural family, who, up, should have a directing, restraining, guiding power brought to bear upon order that the best results may be secured.

Let no one think that the Christian simply to prepare us to die and secure the next world. It is for the purpose of life now, and giving it to us more fully. We are to learn of Christ how he lived that we may have love, peace, joy, and even in this life. If this is secured now, the death of the body and what need not give us the least uneasiness. The life of a happy, joyous life consists in the complete transformation of a world-like Christ-life. The way to reach this is given in three short words, "Learn to Live the kind of life I lived, the life of submission to that good and acceptable will of God,"—"Not my will, but thine be done." We must use our will power to do his will, and thus learn of his meekness and lowliness of heart. Water will not flow until it has found the lowest place to get, neither can we until we have reached meekness and lowliness of heart.

The one who does not think of himself highly than he ought to think is not touched by unfavorable remarks. Selfishness, ambition for wealth and honor are sources of most of the world's troubles. These never disturb the Christ-life. These ends he never sought. He ever sought the good of others. Ambition for wealth and fame he had none. He made himself lowly, and hence was not disturbed by one spoke unfavorably of him. He was doing good, no matter what kind of insult was outside; his inner life was meek and quiet. Why should not we learn the life of quietness and trust? If we hid with Christ in God we will continue more and more like him. Therefore, common sense of the text, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Let us not despise the means which are chosen for our spiritual development. We had to go into prison; Moses into the lion's den; Daniel into the lion's den, and Jeremiah into the dungeon. Jacob thought all these things against him. No! No! No! Not with the helm. Some plants grow in the tramped upon, herbs and small sweetest flowers. Come now, let the Christ-life be hid with Christ in God. Let us dwell in us richly; let him be our ideal, ever seek to retain such relations as lead to our spiritual growth. Engage in and go nowhere that we cannot copy Christ, our ideal, to go with us and we will as surely grow more and more as corn and flowers grow where the proper relations are secured.

McPherson, Kans.



us into his image Spirit,—love, joy, meekness, faith, grown from their are secured.

who are born into restraining and har- government in or- secured; and this an the exercise of ain and harmonize s necessary as that ly, while growing etraining and har- upon them, in be secured.

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What right have we to eulogize the work and memory of reformers who themselves taught the "faith alone" doctrine or other kind of theology, not in accord with sound doctrine? Our own ministers and people are found running after these popular evangelists, so-called, of the present day and times, even to the neglect of their own meet- ings, and then saying with enthusiasm, they had such "a good, soul-feasting time." As moral re- formers we may judge them to be doing good for fallen humanity, but as servants of God, in the work of soul-saving, we cannot join hands with them without giving the lie to our own teaching touching the doctrine of God. In fact, to affirm their doctrine as being soul-saving, we virtually nullify the doctrine of Christ.

The time has come when we must meet every- thing that "maketh a lie" with that spirit that teaches, "Let God be true, but every man a liar," Rom. 8:4. Suppose some do not believe such and such things are essential to salvation, "shall their unbelief make the faith of God without effect? God forbid." Shall we allow our better judg- ment to be wrested to please them, or to please our own proud spirit that seeks the applause of men?

I know of no threatening danger so potent with evil,—present, and far reaching,—as this weak- kneed, vacillating spirit of men, who ought to be men full of the Holy Ghost and power, to contend earnestly for the one common faith, such as was delivered to the saints. There are other dangers to fear, but in a measure they are the outgrowth of this spirit of undue affiliation, either in mind or action, with popular Christianity(?).

In the great Christian Alliance movement, shall we enter into a compact with mystery Babylon or shall we "come out of her," or, if out, stay out?

Shall we condemn the professed Christian world? That is not our business. "Vengeance is mine, I will repay saith the Lord." "The word that I have spoken, the same shall judge him in the last day." It is our business to preach the Word, and, at all times, whether it be in preach- ing, in conversation or in writing, to hold to the principles of the test of discipleship. This we must do, in order to have the promise of salvation on our side. God never called any of us to give our opinions about matters, touching the salva- tion of others. Satan is the president of the

school of opinions and a fearful commotion he has inaugurated in the world. Christ, our school-mas- ter, teaches truth, and by faith we walk. If any body can get to heaven by his opinion of things, we ought not to object. But one thing we do want settled in this world and that is that we are indeed and in truth heirs of heaven and joint heirs with Christ. We want a title that is perfect, —one that accords with the will of our Father in heaven. Let us be cautious in our work of faith that we do not profess one thing and then, by ac- tion, make believe we don't mean what we say. Oh, consistency! consistency! Let us be con- sistent!

## ELD. JOHN A. CLINE.

BY E. D. KENDIGO.

A good elder is a blessing to any church, and greater still is the blessing when his *whole time* is consecrated to his duties, caring earnestly for the church or churches, as well as preaching the Gospel in other parts. Yea, fortunate is that people whose leader is a devoted, godly man, sacrificing his own ease, comfort and pleasure for the pro- motion of their peace and prosperity. The loss sustained by the removal of such a man is known or realized by those only who have the experience. Especially is the loss heavily and weightily felt by those who must even in part assume his duties. Such an elder was our beloved brother, John A. Cline, of the Mt. Vernon congregation, Augusta Co., Va.

Eld. Cline was born in this County, and spent the most of his life here. He had lived in our congre- gation for twenty years, and was in the office of elder nearly all of this time. He was thoroughly Christian, and imbued largely with the spirit of missions, not only evangelized, but thoroughly im- bued with the necessity and importance of evan- gelistic work. Indeed, it was in this department of work that he took special interest and found his chief delight, though the field in which he labored was large, embracing parts of four Coun- ties. Though the country was rough, being ex- ceedingly mountainous, and difficult of approach, presenting, what to the faint-hearted would have been serious discouragement, and seemingly just reasons for abandonment, yet this true-hearted, brave, zealous and devoted man of God pushed on- ward.

Though Bro. Cline had never been a strong man, his energy and zeal for the cause prompted him to spend the greater part of each year in this uninviting territory, preaching among the church- es already planted and carrying the Gospel to still more distant parts.

The Second District of Virginia is large, con- taining about fifteen organized churches, and about seventy-five ministers. Our Bro. Cline stood at the head of this list in mission work. For some years he had given himself almost en- tirely to it, having placed his secular business in- to the hands and care of his children. There may be a few others who are doing as much preach- ing, but it has been among the strong and wealth- y churches of this and other States, where they have been amply remunerated, entertained in a manner that did not involve hardships. There is not much in this to remind us of the hardships of the apostle Paul, in his missionary journeyings, or the vivid, life-like picture, drawn by the ever- famous Bunyan. But thoughts of these were vividly awakened in the memory of him who con- fined and devoted his labors to the poor, humble, neglected settlers back among the hills and mountain regions, where to-day there are several churches and groups of members scattered over great wastes of uninviting country, mourning the

loss of their faithful shepherd whom they truly loved and between whom there was mutual devo- tion.

For these brethren we have a feeling of sympa- thy, in view of the fact that there are none to fol- low who are so situated as to be able to advance their spiritual interests as he did.

Indeed, during his last illness the chief thought in his mind and conversation was about these mission posts, fearing they might be overlooked or neglected.

Bro. Cline was a good and kind husband, a lov- ing and affectionate father, giving good and whole- some instruction to his children, all of whom are in the church. Our brother had the pleasure of seeing Bertha, his youngest child, unite with the church just one month before his departure.

Bro Cline leaves a vacancy in the church that will not easily be filled, and one in his family that will never be filled. He leaves a wife who is looked up to as a mother in the church, and three children, two having preceded him to the spirit land. Realizing that his work on earth was done, he had a strong desire to depart and be at rest. His suffering and pain, at times, were great, but were borne without a murmur or complaint. He manifested in a high degree his Christian resig- nation to the last.

He attained the age of sixty years, one month and seven days. On Friday, Sept. 15, he calmly, quietly and peacefully fell asleep in Jesus. Never, in the history of our church, were as many people known to be present on any one occasion as on Sunday, Oct. 17, when our dear brother was laid to rest. Thus ended the earthly career of a good man, possessing a noble spirit, leaving much work well begun for the church to carry on!

Fishersville, Va.

## AN ETHICAL DISCOURSE.

BY A. L. BLESSING.

"Why boastest thou thyself in mischief, O mighty man? Thy tongue deviseth mischiefs, like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than to speak righteousness."

How pregnant with sorrow, woe and heart- aches, is the word uncharitableness! Every sin that flesh is heir to is comprehended in it; for, as charity is love, and to love thy God and neighbor as thyself, is the commandment on which hang all the Law and the prophets; those who are uncharitable break every law, divine as well as human. He who speaks uncharitably is as culpable as he who acts uncharitably. O thou mighty instrument of malice, the human tongue! The pestilential shafts of falsehood which have emanated from thee have wrought more desola- tion in the hearts of mankind, have caused more poignant anguish, than the relentless war of vandals or the reeking hand of the cowardly as- sassin.

Perhaps the hand which plunges the fatal dag- ger through the heart of the object of its enmity is less fearful than the slanderous tongue which, leaving the body intact, stains the name of its victim with indelible calumny, moral death, which is worse than physical. "Good name in man, and woman, dear, my Lord, is the immedi- ate jewel of the soul. Who steals my purse steals trash: 'tis something, nothing, 'twas mine, 'tis his, and has been slave to thousands; but he that filches from me my good name, robs me of that which not enriches him, and makes me poor indeed." One of those inscrutable mysteries which so often arise in this world to perplex our finite understandings is the complaisancy with which all can listen to a moral disquisition, and comprehend its applicability to the cause of so



many of their friends and acquaintances, and yet derive no personal benefit from its admonitions.

Too few of us examine our own actions with the perspicuity and rigidity that we do those of others; nor are we as strenuous in our endeavor to reform our short-comings, as we are in thundering anathemas and execrations against the vices of others; and this we do for the plaudits it usually brings us.

Nothing so warps and stultifies the morals of a person or a community as malicious slander, and it involves in equal infamy the originator and disseminator. Blander unpropagated is innocuous, consequently those who report and help to spread are as infamous as those beings of perdition who originate.

Let us keep continually in mind that the pathway through life is rugged enough, that at best, numerous ills and sorrows are unavoidably involved with our mortal frames, and earnestly endeavor not to make the burdens of our fellow-men greater by a species of dastardly and inhuman persecution, from which they have no redress, and cannot resent, though goaded to desperation and wounded to death.

Words are inadequate to sufficiently condemn those rancorous individuals whose chief avocation in life is the elaboration and spreading of some scurrilous concoction of falsehood to malevolently stigmatize the reputation of a neighbor. How many fair maidens, just budding into womanhood, pure as the dewy petals of an opening rose, joyous as the careless bird which carols in the forest, have been rudely awakened to the iniquities of an accursed world, and been burdened with a life's sorrow, by the diffusion of some perniciously slanderous story against their virtue, originating in the foul and loathsome depths of an enemy's breast.

Strange although it may seem, woman, in whom we expect to find modesty, benevolence, and kindness of heart, whom poets love to extol in lavish rhapsodies; woman, whom we all love; yet woman possesses a tongue whose virulence is without measure, and the calamitous fury of whose sting is all-penetrating, when the degradation of moral turpitude has engulfed her in its venomous slime.

But leaving slander to wallow in the offensive filth of its own creation, let us consider some other acts of uncharitableness.

How can any individual be dishonest without involving others, perhaps innocent ones, in his own degradation? If he be a bank official, how many may he not leave destitute by his lapse from virtue? If he be indebted to any man and refuse to pay, he has taken one step down the easy incline to vice by becoming dishonorable, and may financially ruin his creditors.

Dishonesty is not only applicable to things of magnitude, those which are held up in the full glare of public investigation and disapprobation in the columns of newspapers, and condemned from pulpit. We may be dishonest in minor things as well.

What is true in the abstract is true in the concrete; therefore to be guilty a little is as much to be deprecated as to be guilty largely. A man who has willfully failed to keep his word, even in so slight a transaction as an appointment, has committed an offense against society by deprecating himself in the opinion of his colleague whom, perhaps, he has caused annoyance to get to the proposed place of meeting, caused him, perhaps, to forego more pleasant or profitable engagements, and has also established a pernicious precedent, which he is not justified in doing, and which must ultimately affect himself and others injuriously.

The most common form of dishonesty, often committed unwittingly, is that which can be said of artisans in their daily labor. If a man labor not with as much dexterity, skill and celerity at all times, when the eye of his employer is upon him as when it is not, then he is guilty of dishonesty.

"O! sharper than a serpent's tongue is vile ingratitude," sang a great poet, and his wail is echoed by the aching hearts of many sensitive persons. What quality so chills the generous impulse of benevolence as this? It has turned the most confiding persons into suspicious misanthropists.

What so utterly detestable as a contumacious individual, and what so thoroughly ridiculous, in this Republic of ours, where all sprang from ancestry by no means high in the so-called social scale! Strive not to disparage, envy not, nor speak scornfully of those whom fortune or merit has meted out a fuller measure of things earthly. Maintain an independent spirit and cringe to no man, yet hesitate not to cherish kindness and good will in your heart for those who have been your benefactors. Love thy God and fear only to do evil, keep thy garments spotless and uncontaminated with the pollution of worldliness, that you may be rewarded with life eternal.

#### BIBLE THOUGHTS.

BY I. C. MYERS.

In Two Parts—Part-One.

If we should attempt to obtain a knowledge of what transpired far back in primitive days, our progress would be slow and uncertain, because the first age of the world kept no record of events in alphabetical writing, but kept things in memory by sculpture and hieroglyphical figures. The old sacred traditions that may have been believed among men and handed down from one to another were lost, except such as may have been remembered by Noah and his family and carried by them over the flood. We have, therefore, to look to the second age of the world for the needed light by taking a mental journey down into Egypt to find the chief recording scribe of the Lord's Revelation; and here we find the little Hebrew babe whom a heathen princess named Moses, in the year of the world 2443.

In this same country the dying Jacob, in blessing his children, gave us the first clear intimation that they would be divided into separate tribes and be so recognized in their history. At the same place we learn that Levi and Judah, with their descendants, were destined to stand high over the remaining tribes. Two of the great-grandsons of Levi in the line of Kohath were selected to lead the way in the public affairs of the tribes, and Moses was called as the great liberator of the enslaved tribes and the giver of their laws as a commonwealth, while Aaron became their first high priest in the religious service of the nation.

The circumstances attending the finding of Moses in his early infancy, by the daughter of Pharaoh, who named him, adopted and educated him, are, perhaps, without a parallel in the history of any other man in the world. This Hebrew babe was the third child of Amram and his wife Jochebed, who was the only daughter of Levi. This child was born in the days of Pharaoh's most furious persecutions against the colony of Hebrews in Goshen, which Joseph and a peaceful king had placed there one hundred and thirty-five years before. Alas! what a change had wickedness brought upon the land. The toiling, faithful shepherds were now trammelled by the galling

bondage of many years, and all Israel writing their names in the dust. But the consolate Levites managed to keep their names concealed for three months from the grasp of Egyptian foes. That this Israel should be anxious to preserve his identity and destruction is perfectly natural; but he has been moved by higher motives of her child than the usual affection. While her home was becoming the center of all Egypt, faith and hope had each and her unwavering confidence in him enabled her even to conceal her child and rushes of the Nile, the usual abodes of venomous reptiles.

How true it is that "God moves in a mysterious way his wonders to perform." In heaven are, on some occasions, exultation and gloom to our short-sighted things of men are oftentimes left to most extremity, and then God will hidden ones to come to the rescue of the helpless babe that was stowed away and rushes of the river found his way of the noble-minded daughter of Pharaoh. The woman was destined to take a more illustrious and heaven-favored path. She no sooner saw his help than she resolved to protect and adopt her own son. Even the same day, she left the shore of the river, she returned adopted son to the arms of his mother, "Take the child away and nurse him; I will give thee thy wages."

How long the joyful mother who nurse her own child and obtain are not informed. Whatever may be the length of time little Moses remained with his mother, it is clear that the Egyptian again took charge of her adopted son. As of her father became his home, in the court of Pharaoh he was educated by the scholars of the land in the manner of a prince. This was effected by the representation in use by that people, which representations and engravings in their characters. Possibly there may be things, unknown to us, attached to the of instruction. However this may be, we have abundant evidence that education was thorough.

Moses, after obtaining all the princely education by the training of nobles and magi, turned his thoughts to his poor, abject and oppressed people. Having, moreover, imbibed the spirit of the Hebrews, with regard to Shiloh, the he was led "to esteem the reproaches of Christ greater riches than the treasures of Egypt; therefore he bade farewell to the prospects to which he was entitled as the heir of Pharaoh's daughter. He then the pomp and fleeting honors of his brethren were toiling at the lash of taskmasters. He then his hand a shepherd's rod and was among his suffering brethren. This rod was the weapon he used in the life of a Hebrew whom he found on the ground, and in the conflict killed him. This act, whether accidental or not, aroused the vengeance of Pharaoh to flee from the country and to the east of the Red Sea in the land of the Philistines.

In this retired and lonely place, soon found friends in every way. On the evening of the very day, the district of Mount Horeb he found named Jethro, a wealthy prince of Midian. With this man he re-



all Israel were even  
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to keep their child  
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ges." Ex. 2: 9.

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ely portion of Arabia he  
every way true and good.  
ry day he arrived in the  
he found a good man  
prince and priest of the  
he remained forty years

as a shepherd, and attended to his flocks in the  
higher and more desert portion of the land. Here,  
while following his occupation, he was taught that  
trying and awful mission heaven required at his  
hand. It would seem, too, that in the boundary  
of this district the Almighty taught him by in-  
spiration the art of alphabetical writing, so as to  
place his divine will and pleasure upon vellum,  
parchment, or some such suitable material, to  
keep in perpetual remembrance the high and mo-  
mentous truths which God was about to reveal to  
his creatures. There are also clear indica-  
tions that he bestowed on Moses many personal  
favors and communicated to him by express words  
his divine will and intentions. Thus he was  
training his servant for the high and momentous  
destiny he was to share with the tribes of Israel.\*  
Los Angeles, Cal.

\*This interesting letter is written by an aged Baptist min-  
ister, who was raised among our people, and some of his rela-  
tives are now members of the church. He wishes to say a  
few things to us, and we grant him the liberty.—Ed.

### BROTHERLY LOVE.

BY THURSTON MILLER.

"By this shall all men know that ye are my disciples, if ye  
have love one to another."—John 13: 35.

THE above Scripture, with many similar ones,  
spoken by Christ, and written by his apostles, in-  
dicates the importance of fraternal affection. It  
is not to be understood, however, that our Savior  
intended this as the only test of discipleship, but  
that, by a visible expression, others, who were not  
disciples, might know their true relation to him-  
self. Then, too, it proved the transmission of the  
divine order, connecting them with the Father,  
for it is said that "God so loved the world that  
he sent his only begotten Son, that whosoever be-  
lieveth in him should not perish, but have ever-  
lasting life." John 3: 16.

Therefore it is plain that the sending of his Son  
was the Father's manifestation of his love for the  
world. Hence the Son's solicitude for a perishing  
race. But love is not enough; else God might  
have saved the lost without sending his Son.  
Christ must manifest or express his love in very  
deed, in order to reach the children of men, that  
they might believe in him and be saved. Hence  
his continual labor, in relieving afflictions of ev-  
ery kind and nature, and as constantly disregard-  
ing his own personal convenience or comfort.  
But all this ceaseless love-work could not save a  
single soul.

The sinner must love his benefactor. And  
now, in turn, he (the sinner), must make mani-  
fest, or prove, by very deed, his love for his Sav-  
ior. Here is the test: "If ye love me, keep my  
commandments," and "he that hath my com-  
mandments and keepeth them, he it is that loveth  
me." John 14: 15, 21.

We have proven our love for Jesus when we  
have thus obeyed from the heart "that form of  
doctrine which he delivered." Rom. 6: 17. And  
if we are seeking to do that we will not forget  
Christ's saying: "This is my commandment, that  
ye love one another, as I have loved you."  
"These things I command you, that ye love one  
another." John 15: 12, 17.

Now the question is, Are we keeping this latter  
command? Well, yes, God knows that we do  
love one another. Is not that enough? Not  
quite. "By this shall all men know that ye are  
my disciples if ye have love one to another."

Now it seems to be necessary that all, with  
whom they might meet or come in contact should  
know the disciples of Jesus. And though all oth-  
er requirements are strictly complied with, to  
lack this qualification is sufficient reason to doubt

our claim to discipleship. This we cannot afford,  
since so much depends upon the kind of light we  
have, or, rather, the use we make of the right kind  
of light. Therefore every doubt should be re-  
moved by a hearty exercise of unfeigned love to  
one another. Paul writes: "Let love be without  
dissimulation. . . . Be kindly affectioned one  
to another with brotherly love." Rom. 12: 9, 10.

O for a deeper and broader flow of this divine  
passion! This kindly affection toward one anoth-  
er is made manifest in social friendliness, that  
cannot be mistaken for cold formality. The lat-  
ter may pass among us as legal tender, while here  
in the church militant, but when we apply at the  
bar of the great banking-house of eternity, shall  
we not be answered, "Inasmuch as ye did it not  
(were not kindly affectioned one to another with  
brotherly love), ye did it not unto me?"  
La Porte, Ind.

### THANKSGIVING.

BY MRS. A. S. ROSENBERGER.

"The best thanksgiving is thanksgiving."

WE do not offer unto the Lord the first-fruits  
of the land by laying them upon the sacrificial al-  
tar, but we should ask ourselves, "What shall I  
render unto my Lord for all his benefits conferred  
upon me?" The true thanksgiving service must  
take in the halt, the lame, and the blind. We  
are surrounded by God's poor; let us remember  
them on this day of all days. Let this day be a  
Thanksgiving, not only for the rich and happy,  
but give comfort and help to the troubled and af-  
flicted, that they may thank God, that this prayer  
may arise from all hearts:

"We thank thee, then, O Father,  
For all things bright and good,  
The seed-time and the harvest,  
Our life, our health, our food.  
Accept the gifts we offer  
For all thy love imparts.  
And what thou most desirest  
Our humble, thankful hearts."

As we review the past we see the way in which  
God has led us, and with happy, thankful hearts  
we render our tribute of praise for his goodness.  
It is easy to be thankful when our way through  
life was ablaze with light, but it is not always so.  
Our very soul may shrink from looking into the  
past that is black with gloom and despair. Is  
there to be no song of rejoicing, no prayer of  
thanksgiving from hearts that are troubled? We  
gladly count the rosary of health, prosperity and  
happiness, and say, "Thanks be to the Giver of  
all good." Shall our faith be staggered when we  
must count the black beads of disappointment,  
sorrow and despair? "Though he slay me, yet  
will I trust in him," is the thought of the Chris-  
tian, resting secure "beneath the shadow of his  
wings." With a deep and true thankfulness, the  
Lord will help us to say:

"For ignorant hopes that were  
Broken to our blind prayer;  
For pain, death, sorrow sent  
Unto our chastisement,  
For all loss of seeming good  
Quickened our gratitude."

Seed-time and harvest are secure, but they  
seem far in the future during the desolate sorrows  
of winter, when the earth is being mellowed for  
the harvest. We ask God to bless us with cour-  
age, strength and patience, but when perils thack-  
en about us, which would mould our feebleness  
into strength, and trials and heavy burdens are  
given us to bear, which would test our endurance,  
we can hardly understand that God is thus an-  
swering our prayers. We have attained to some  
knowledge of things spiritual when we consider

the dealings of God with us, and view our trou-  
bles and tribulations as a light affliction, enduring,  
but for a moment, yet it may work for us a fa-  
more exceeding and eternal weight of glory.

On this Thanksgiving Day let us praise the  
Lord for his tender mercies. As a wise and loving  
Father he has denied us our heart's most cherished  
wishes, defeated our purposes and marred what  
we may consider our masterpiece of life work, yet  
will we joyfully trust him through time, and eter-  
nity will reveal life's mysteries. Only infinit-  
love and wisdom can see the possibilities of our  
natures and defeat us, and thus prepare us for his  
work. We look at our life in this world; God  
sees us in the light of eternity.

Covington, Ohio.

### THE SOUL'S IMMORTALITY.

VICTOR HUGO once gave this touching expres-  
sion to his faith in the immortality of the soul:  
"I feel in myself that future life; I am like a fo-  
est which has been more than once cut down; yet  
new shoots are stronger and livelier than ever.  
I am rising, I know, toward the sky. The sunshin-  
is on my head. The earth gives me its genero-  
us, but heaven lights me with the reflection  
of unknown worlds. You say the soul is nothing,  
but the result of bodily powers. Why, then,  
my soul more luminous when bodily powers  
begin to fail? Winter is on my head and eter-  
spring is in my heart. Then I breathe at the  
hour the fragrance of the lilacs, the violets, a-  
the roses as at twenty years ago. The nearer  
approach to the end the plainer I hear around  
the immortal symphonies of the worlds which  
vibrate in me."

It is marvelous, yet simple. It is a fairy tale,  
and it is his epic. For half a century I have been  
writing my thoughts in prose and verse—histo-  
philosophy, drama, romance, traditions, sat-  
ode and song. I have tried all, but I feel that  
have not said a thousandth part of what is in me.  
When I go down to the grave, I can say, I  
many others, I have finished my day's work,  
I cannot say I have finished my life. My day  
will begin again the next morning. The tomb  
not a blind alley; it is a thoroughfare. It closes  
on the twilight to open on the dawn."

### HELPS AND GOVERNMENTS.

BY DAVID TRONEL.

"Let not a widow be taken into the number under th-  
score years old, having been the wife of one man."—1  
5: 9.

INTO what number? Some hold, into the num-  
ber to be supported by the church. I do  
think Paul had any reference to the support of  
the widows. He had reference to a number of  
committees, whose special work it was to teach  
younger widows concerning their duties as ser-  
vants of God; and also to instruct the young  
women generally. Tit. 2: 4. There were cer-  
tainly many widows in the days of the apostles. A  
9: 39. And in order to properly instruct them  
may have been necessary to have committees, com-  
posed of Christian women of experience, hav-  
ing the qualifications spoken of by Paul.

REMEMBER that we have no more faith at  
time than we have in the hour of trial. All  
will not bear to be tested is mere carnal co-  
dence. Fair weather is no faith.—Spurgeon.

"A WOMAN doesn't mean half the mean thing  
she says, and a man does not say half the wicked  
things he means."



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9: 7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, to let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—1 Cor. 8: 12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GAYLEN B. ROYER, Secretary,	Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GAYLEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on inferior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE man who misses heaven misses it all.

TIME spent in erecting and ministering at a family altar is never lost.

THE moral man lives unto himself, but the religious man lives unto God.

A MAN who will turn his back on a known duty is not to be trusted anywhere.

YOU may be able to live down a bad report, but you never will be able to talk it down.

THE minister who preaches just to please himself, is apt to please neither God nor man.

IF you do not believe that there is a devil, that is a sure sign that Satan has you just where he wants you.

WHEN people go back on us because of some crookedness, they are sure to go back on our religion at the same time.

THE man who always speaks unkindly about his wife may have a good wife, but she certainly does not have a good husband.

IF you want your preachers to prosper in their work, do not talk about them before your children, nay, not even before the angels.

WE can not all be great preachers, but all preachers can be good men, and that is more than can now be said of them.

IT greatly pleases Satan to see a preacher walk into a saloon, even if he does not drink. It is the advertisement that Satan is after.

LETTING little children run over the floor during religious services, is not the proper way of training the little feet in the way they should go.

"WHY do you people wash one another's feet?" is asked the country over. Simply because Jesus said we "ought to." Had he never said so, we certainly would not do it. But he said so. We believe he knew what he was about, and feel confident that by doing as he commanded we may know what we are about, too. To do otherwise would leave us in doubt.

IF any one is evil enough to say something evil about you, let your life be such as to prove to others that there is not one word of truth in the bad report.

WHILE talking about a minister who will draw, it might be well to talk about a class of members who will stick. It does not require such an able minister in a church where all the members will stick to their post and do their duty.

THE man who can work hard five days during the week, and drive six miles to town on Saturday, and then be too tired to go half that distance to preaching on Sunday, has never learned to seek first the kingdom of heaven and its righteousness.

## FEED MY LAMBS.

BY J. O. BARNHART.

Oh souls, kept by the Shepherd's care,  
Safely within the fold,  
In pastures green; by waters clear,  
Who know not want nor cold;  
You, "who in Zion dwell at ease,"  
With every want supplied,  
Go feed the lambs that starve and freeze,—  
For whom the Savior died.

Beneath the shadow of his wings,  
While you securely rest,  
And, of his mercies, sweetly sing,  
"Of every good possessed,"  
Oh, there are weak and trembling ones,  
Who linger near the door,  
Go lead them up, near to the throne,  
And bless them from your store!  
And there are many wandering sheep,  
Who find the shelter late,  
And lest a loving watch you keep,  
They slip without the gate,  
Unless they're nourished in the fold,  
They wander through the door,  
And in the darkness and the cold,  
They perish ever more.

And out upon the mountain wild,  
Are many still that roam;  
Many a helpless wandering child,  
Whom Christ is calling home.  
Oh, trim your lamp and let its ray,  
Shine out into the night,  
To guide them back into the way,  
The way of life and light.  
Oh, you, beset by trials sore,  
Whose altar fires burn low;  
Whose brightest, strongest hopes give o'er,  
Beneath the fading glow,  
Have you not yet, in time of need,  
Some crumbs of hope to give,  
That still some starving soul may feed,—  
May feed and bid it live?

And you, who feel the weight of care,  
Upon your troubled brow,  
Beneath the burden you must bear,  
Who run the race but slow,  
Oh there are many little feet,  
Who thornier paths must tread,  
Oh, help them up the mountain steep!  
For thus the Savior said.

But there are other little ones,  
Who claim your tend'rest care,  
Beside your hearth, within your homes,  
Who all its comforts share;  
Before the crooked paths of sin,  
Their tender feet have trod,  
Oh, teach them then to walk within,  
The way that leads to God.

## A CHILD'S TERRIBLE HERITAGE.

A FEW months ago I was present in Dr. Gariner's consulting room, says a writer, watching the prisoners from the depot filing past. We were informed that a child had been brought by its parents to be examined. These people were shown in; they belonged to the respectable working class, and were quiet and well-mannered. The

man was a driver of a dray belonging to the railway stations, and had all the attributes of a stalwart working man. The boy was years old; he had an intelligent face, and was neatly dressed.

"See here, M. le Dooteur," said the father, "I have brought you our boy; he is a fine fellow, no fool; he begins to read; they are sending him to his school, but we cannot have him must be insane, for he wants to murder his brother, a child two years old. The doctor nearly succeeded in doing so. I was in time to snatch my razor from his hand. The boy stood listening with interest without hanging his head.

The doctor drew the child kind and inquired:

"Is it true that you wish to murder your brother?"

With perfect composure, the little fellow replied: "I will kill him—yes, yes—I will." The doctor glanced at the father with a low voice:

"Do you drink?" His wife exclaimed indignantly: "He, sir! Why, he never enters a saloon and never comes home drunk." They were quite sincere. The doctor said:

"Stretch out your arm."

The man obeyed; his hand trembled. Had these people told lies, the doctor would have known it. The man had never come home the way he was. No; but all through the day, he had been called to leave a package, the package was something to drink for his wife. He became a drunkard without knowing it. A poison that had entered his blood was filling the head of the little fellow with dreams of an assassin.

## FROM THE

"Go, work in my vineyard."

From E. K. Hart, Indiana.

WE have just closed a series of meetings at our city church, with eleven baptisms, and to be received next Lord's Day, and returned. The work is building rapidly as we can expect, under such circumstances. Opposition, bitter and unrelenting, is almost every character, is arrayed against the truth, but having a noble band of workers, God's promises to encourage us for the future. The cause at four miles south of the city, is now as was received there last Sunday. There are members in the city now, is about the country belonging to the church, about sixty. Some of them are aged and a few are inactive, but we hope they will be converted of God, to become earnest workers. Before coming here, I had expected and so far I have not been disappointed.

Telling the story of Jesus' life and his house must be associated with the evangelist's public preaching in the future. One may make his sermoning by giving all his time to the study of the Bible, and there will be more Christ in them and proportionately more in the hearts of people, if men spent in prayer and personal study of the Word. This requires much of work to the lover of souls, and sheaves for the garner of heaven. The quence or logical dissertation, or well-prepared sermons can no



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E. FIELD

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series of meetings in the baptized, one applicant Day, and one wanderer building up fully as under existing circum- tter and persistent,—of is arrayed against the e band of workers and age us, we are hopeful ge at the brick church, is, also hopeful. One nday. The number of is about seventy, and in to the Elkhart Valley me of those in the city ictive from other causes, constrained, by the love st workers for the Master. ad expected hard work, en disappointed.

caus' love from house to ed with the pastor's or hing if success is hoped sermons more entertain- e to their preparation, but rist and Holy Spirit in y more prospect in reach- , if much of his time is ersonal preaching of the uch care, but is a joyful als, and will gather more of heaven, than pulpit elo- erations. The value of can not be over-estimated,

but as ministers we should remember that "the actor studies to please, while the ambassador for Christ studies to save."

I am more fully convinced now than ever before, that it will take great care and hard labor to build up the cause in cities, where other churches are strongly fortified, but I just as fully believe, that, as a church, we shall be found wanting, until we carry the unadulterated Word to every hamlet, town, city and nation on the globe. May true love for souls call out the means and inspire the worker to push forward the glorious work, in my earnest prayer.

I. D. PARKER.

Nov. 8.

From the Sugar Creek Church, Ohio.

OCT. 21 I met with the Brethren of the Sugar Creek church, Allen Co., Ohio, at the love-feast. The attendance was large and the weather pleasant. Bro. Eleazar Bosserman, from Alvada, Ohio, and Bro. — Thomas, of the same State, assisted in making the meetings interesting. One sister was reclaimed at the Communion. After the feast I commenced a series of meetings, lasting two weeks. The pleasant weather and moonlight nights, with the good roads, gave us large crowds. Twenty-one were added to the church by baptism and two reclaimed, making, in all, twenty-four accessions. Two young ladies came forward, but their parents objected to their joining the church, claiming they were too young. How often parents make sad mistakes in standing in the way of their children! David tells us, "Blessed is the man that standeth not in the way of sinners!"

I knew of a man who stood in the way of his son coming to the Brethren church, while, at the same time, he was in sympathy with the church, but thought his son too young. When he was opposed by his father he waited a few years, then joined another church,—much to the regret of his father.

The Brethren of the Sugar Creek church know how to entertain a preacher and make him welcome. In return the minister should be obliging and show respect to all with whom he may meet. Bro. D. C. Riggle, from Goshen, Ind., attended our meetings the last few days. He will visit friends and do some preaching in Ohio during the winter. I came home and found sister Miller improving in health.

J. H. MILLER.

Nov. 7.

Number Forty-Four.

MESSENGER No. 44 is exceptionally good. First page reveals discrimination. We find in mythology not a little to put many Christian professors to shame.

"Peace Principles" reminds me of an expression made by Governor Curtin in the time of the Civil War. Some of our Brethren waited on him at Harrisburg to explain our faith and plead for exemption from service. After patiently listening, he said: "Would to God that all the world were Dankards."

"Go" or "Come,"—Which? has a mine of thought that will bear much digging. We do not yet know the height and depth and pathos of the words, "AS I HAVE LOVED YOU." John 15:12.

The editorials on page 694 are a casket of gems. The reference to the "two plainly-dressed deacons in the most fashionable buggy, behind silver mounted harness," on their way to correct a sister for personal adornment, is enough to start a grimace on the face of Beelzebub. It admits of wider application than buggies and harness.

The anointing of Bro. A. H. Puterbaugh, "preparatory to recovery of health," reads like the genuine Gospel. Too much "extreme unction" among us. However insignificant my opinion

may be, I have no doubt God will postpone his Pentecost two weeks, to accommodate the saints who expect to convene at Meyersdale at next Annual Conference. The Paraclete has all seasons for his gracious office.

C. H. BALSBAUGH.

From Tipton, Iowa.

I HAD the pleasure of attending a part of the Ministerial Meeting, which was held at Maxwell, Iowa, Oct. 12 and 13. On account of heavily-loaded trains I did not arrive till noon of the 12th.

Bro. Joseph Lahman gave a short talk during recess, after dinner, of his trip to the Bible Lands. The talk was appreciated by all that heard him. Owing to my engagements for holding a series of meetings with the Maple Valley church in Oskosh County, Iowa, to begin on the evening of Oct. 14, I had to leave the Ministerial Meeting the night of the 12th, and so was greatly deprived of the full benefit of the meeting, arriving at Galva, Iowa, on the evening of the 13th, where I tried to preach to a little band of Brethren. It is an organized body of members, without a minister and only assisted by adjoining ministers. They ought to have a good minister locate among them. Who will go?

On the morning of Oct. 14 I was taken fourteen miles north to the Maple Valley church, where I began a series of meetings. I delivered fourteen discourses in all. Oct. 21 the church held their love-feast. About one hundred members communed. On the evening of Oct. 26 a few families of Brethren met with an afflicted sister and held a love-feast with her. In all we do, let us "fear God and keep his commandments, so that we may have a right to the tree of life, and enter in through the gates into the city."

J. E. KELLER

My Visit to Everett, Pa.

By request of the members at Everett, Bedford Co., Pa., I attended their love-feast, which took place Oct. 27. I preached two evenings previous. One was baptized. This we may term a new point for the Brethren. It was the first love-feast ever held here. It is in the southwestern part of the Hopewell congregation. Eld. David Clapper has permanently located here and is working up quite an interest among the people. Aug. 28, 1892, the first one came to the church here. Since then forty have been added to their number, and all, as far as could be observed, are working for the general order. They have built themselves a small yet comfortable house, in which to hold their meetings. Oct. 28 their quarterly council for the Hopewell church was held at this place, Eld. Henry Clapper presiding. Everything passed off pleasantly. At this meeting a motion was made, and carried unanimously, to divide the Hopewell district. Saturday, Nov. 25, was set apart to complete this work. I preached to a full house. The same evening, after the meeting, I bade them farewell and boarded the train for Hyndman, arriving there at nearly 11 P. M. On Sunday morning I preached for the Brethren at Hyndman. We had a very good meeting and arrived home the same evening.

Nov. 11 I expect to commence some meetings in Cumberland County, Pa., to continue some time.

C. G. LINT.

Bro. Moomaw's Book.

I FEEL like saying a few words through the MESSENGER in regard to Eld. B. F. Moomaw's book, which he proposes to publish,— "Divinity of Christ." We may fully believe in the divinity of Christ, but when called upon to give an intelli-

gent answer, sustained by the proof, we may be prepared to do it, hence the necessity of a helper.

Knowing something of the thoroughness of Moomaw's investigation of that subject, I feel sorely safe in encouraging all in subscribing to that work,—not that Bro. Moomaw needs money for himself, for he proposes to give value received for what you pay for the work. Then all that is over expenses, will go into missionary fund. You can, in this way, secure yourself much valuable information, and, at the same time, help on the Lord's work.

As stated in MESSENGER No. 43, some of each congregation, should get up a paper, each one subscribe, and thus send in the subscriptions in clubs.

A. HUTTON

Jonesborough, Tenn.

From Roanoke, Ill.

ON the evening of Oct. 16, Bro. I. M. Gibson of Cerro Gordo, Ill., accompanied by his wife and little son, came to us. At 7:30 the same evening Bro. Gibson began to break to us the Bread of Eternal Life.

On the evening of Oct. 27 we engaged in a solemn service of washing the disciples' feet, breaking bread, etc. That good old veteran of the cross,—T. D. Lyon, of Hudson, Ohio, Bro. Jas. R. Gish and wife were with us. Bro. Thomas Keiser and family, who had just returned from California. Bro. I. M. Gibson addressed the audience with a practical discourse on the Lord's Supper. The same evening two came out on the Lord's side.

At 2:30, Oct. 29, we sadly gathered at the E. church, Roanoke, with our sorrowing family. One of his sons, Lutian, had passed away, and his funeral discourse was delivered by Bro. Gibson, from the words, "What is man?"

Our meetings closed Oct. 30, with growing interest. As an immediate, visible result of our work, fifteen precious souls made the good confession of faith, were baptized, and then assumed the serious responsibilities of Christian citizenship. A total of twenty-one have been received since April 1, 1893. May God grant them this a final victory, a crown of glory and a home in the sanctified in heaven!

O. C. BRUBAKER

Nov. 1.

The Gospel Messenger

In the recognized organ of the German Baptist or Brethren's and advocates the form of doctrine taught in the New Testament, for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and maintains the faith toward God, Repentance from sin, regeneration of the heart and mind, baptism by Trine Immersion, and the reception of the Holy Ghost by the laying on of hands, as the means of adoption into the household of God.

It teaches that the observance of the Sabbath, as taught in John 13, both as a precept and command of Jesus, should be observed in the church.

It teaches the Lord's Supper, instituted by Christ and as universal to all the apostles and the early Christians, is a full meal, and communion with the Communion, should be taken in the evening of the same day.

It teaches the observance of the Holy Kiss, or Kiss of Charity, is a duty of all the followers of Christ.

It teaches that War and Retaliation are contrary to the spirit and self-denial of the religion of Jesus Christ.

It teaches the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by all the followers of Christ.

It teaches the Scriptural duty of Anointing the Sick with Oil, in the name of the Lord, James 5:14, is binding upon all Christians.

It teaches the church's duty to support Missionary and other work, thus giving to the Lord for the spread of the Gospel and the salvation of sinners.

In short, it is a vindicator of all that Christ and the apostles have taught upon earth, and aims to point out ground that all must concede to the Gospel.

The above principles of our Fraternity are set on our Brethren's Envelope." Use them! Price 15 per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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J. H. MOORE, . . . . . Office Editor  
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JOSEPH AMICK, . . . . .

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L. W. Teeter, Knack Eby, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

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Mount Morris, Ill., . . . . . November 28, 1893.

BRO. DANIEL DIERBORFF, of Franklin Grove, Ill., is engaged this week in a series of meetings at West Branch.

BRO. GEO. W. GISH, of Secor, Ill., has been very sick. He called for the elders a few days ago and was anointed.

BRO. J. B. LIGHT writes that one recently united with the Green Springs church, Ohio, by confession and baptism.

BRO. W. B. STOVER and wife came to the Mount last week, having been called here by the death of Bro. J. J. Emmert.

TWENTY-SIX additions are the reported results of a meeting recently held by Bro. J. H. Miller, in the Sugar Creek church, Ohio.

BRO. AMOS MOOMAW, of Monroe, Iowa, has arranged to move to Oregon, and may hereafter be addressed at Yoncalla, Douglas Co.

BRO. WM. LANDIS writes that the social meeting in Cerro Gordo, Ill., is growing in interest. At the meeting one was recently restored to fellowship.

THERE is hardly a week passing in which we do not receive for publication an obituary, love-feast notice, etc., with date, place or other facts omitted in such a manner that we cannot publish the notices. Those who send such notices are sure to feel that we are neglecting our business because we do not publish them. Our only excuse for giving this item is to assure our readers that when an obituary, marriage, or feast notice does not appear in reasonable time, it is because some important data have been omitted in its preparation. We return many of these defective notices to their authors for correction, but some of them do not contain the writer's address and for that reason cannot be returned for correction. If our readers will have as much charity for us as we must have for some of them there certainly will be no unpleasant feelings.

Our first snow fell last Tuesday morning, when the ground was covered to the depth of three inches. Up to that date the weather had been unusually pleasant.

WRITING from Hagerstown, Md., Nov. 18, Bro. W. B. Stover says: "Our meetings here are being blessed. Seven were baptized last Wednesday, and there are three more applicants."

THOSE who send money for the aid of the Children's Missions in Chicago, Washington, and elsewhere, should not look for an itemized report of the amounts received. A condensed report like that given by Bro. Lyon, this week, is all that is necessary.

WRITING of the weather at Hudson, Ill., Bro. Thos. D. Lyon says: "Dry! Dry!! Dry!!! We are having an unprecedented drouth. O how dependent we are upon God for everything! This country that at one time was almost a lake of water is now a lake of dust. What a transformation! Yet the Lord will provide."

In a lengthy communication, which will appear as soon as we can make room for it, Bro. J. E. Blough, of Manassas, Va., writes that Bro. Geo. S. Rairigh had just closed a series of meetings in Prince William County, with thirty-six additions, making about sixty that have been baptized in that locality during the last fourteen months.

BRO. S. W. HARBAUGH, of Teegarden, Ind., wishes us to state that, in his former communication of Nov. 2, he did not mean to make the impression that Bro. Samuel Hillery had offered himself to locate in their district, but was requested to do so by the Pine Creek church, which sent a committee to Bro. Hillery to confer with him about the matter.

CALLS for help to build meetinghouses are becoming quite numerous. During the last week we have been compelled to decline several sent us for publication. Were we to publish all the calls of this kind sent us for insertion in the MESSENGER, they would soon become so frequent that our readers would seldom read them, let alone respond to them. Hence we must require that calls for help be first endorsed by the Mission Board of the State District from which they come, and we presume Mission Boards will carefully investigate calls before endorsing them. Those who make these public calls should bear in mind that none of them will be greatly heeded at best. While this is to be regretted, it is a fact nevertheless.

BRO. L. W. TEETER, of Hagerstown, Ind., is now with us, and will probably remain several months. His commentary on the New Testament is now in the hands of our printers, and he is here to keep a careful watch over the proof sheets and see that the work comes out in the shape desired. Bro. Teeter has devoted a number of years to this undertaking, and is sparing neither pains nor expense to bring out a work that will be a credit to the author, as well as a great help to our people. So far as we have been able to examine his work, we must say that we are greatly pleased with the comments as well as the general arrangement. We have a strong force of compositors at work on the book, and it will be pushed as rapidly as our excellent facilities will permit, and yet it will require several months to get it in type and have the plates made. During this time Bro. Teeter will be kept quite busy reading the proofs, watching the arranging of the parts, and touching up such points as a more careful reading of a work will suggest to an author.

In the printed Minutes from Southern are several mistakes of which the Clergyman of the village of Newinger, wishes us to publish corrections. The Allison Prairie church was represented by J. H. Jellison. Cerro Gordo church should have been represented by D. Troxel added as one of her three. The name D. O. Vaniman should be added to the list of delegates from the Pleasant Hill church. The Big Creek church, Richland Co., was represented by J. M. Forney. Members in Illinois can turn to their Minutes and make corrections.

WE are not in the habit of publishing school reports, but the following from the children's school at York, Pa., contains some commendable points that we take pleasure in it before our churches for their study and imitation.

From Oct. 1, 1892, to Oct. 1, 1893:

Number of scholars enrolled,.....
Number of classes,.....
Average attendance for year,.....
Number of visitors for year,.....
Number of addresses for year,.....
Number of verses committed by the school,.....
Number of verses committed, class taught by K. Baughman,.....
Number of verses committed, class taught by Houser,.....
Number of verses committed, class taught by Aldinger,.....
Number of verses committed, class taught by Hershey,.....
Number of scholars received into church membership,.....
Number of deaths,.....
Amount of money paid to the General Mission,.....
Total amount of collections during the year,.....
Total expenses for the year, including Mission,.....
Balance in treasury at end of year,.....

WE are called upon to chronicle the death of Eld. John J. Emmert, who passed from on earth to his reward above last Monday. Bro. Emmert had not been in for some years, but recently became a short time ago he changed his residence from Mt. Carroll to Mt. Morris and spend his last days where church privileges were convenient. After that his health declined more rapidly, until a few days came apparent that he could not last. He was called for the elders and was anointed before his death. Bro. Emmert was of Washington County, Md., in 1835, age of thirteen emigrated with his parents to their large family to Carroll County, Md., near Mt. Carroll. When about 18 years old he united with the church, and continued in the ministry at the age of thirty years later he was advanced to the office of the ministry. In 1869 he was ordained to eldership, and until quite recently he was one of the congregation in the village of Carroll, known as the Arnold's. He was not a strong man, but a gentle and never shrank from duty. He was married in 1833, still lives and has three children of the community. Two children, a son and the other a daughter, the wife of Bro. W. B. Stover. The body of Bro. Emmert was taken to Mt. Carroll and interred in the cemetery where many of the kindred are now buried.

## THE DRESS QUESTION

MUCH is said and written in defense of the dress, long since adopted by the Brethren. We are decidedly in favor of the plainness, and on this ground it is fully defended. Concerning the



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ght by Mary	1,719
ght by A. S.	4,523
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QUESTION.

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tians to attire themselves plainly, neatly and comfortably, there ought not to be the least controversy. If the New Testament teaches anything at all, it does most assuredly teach this. Even good common sense would teach us that Christian men and women ought to attire themselves as becometh those professing godliness. There are, of course, different methods of carrying out the principle of plainness, concerning which there may be some ground for controversy, but regarding plainness itself, it ought not so much as be named among saints as being unworthy of their most serious attention and consideration.

As a means in carrying out the Gospel principle of plainness, our Brethren have seen proper to adopt an order of dress, that for neatness, simplicity, comfort and appropriateness, should commend itself to every member of the church. There can be no question about it becoming a religious order, claiming the whole Gospel, and nothing but the Gospel, as its creed. And while we may not insist upon Gospel authority for making a particular order of dress a test of fellowship, it must be conceded on every hand that it is the best known method of maintaining the plainness that should be made a test of membership in every congregation that presumes to remain loyal to the Gospel. This being true,—and certainly it is true,—we see no reason why this order should not be adopted by every congregation, and carried out by every member of our Fraternity.

With the officials it has been wisely made a test of official position, but we regret to say that some of them have seen proper not to respect the urgent demand of the church in this particular. This is indeed unfortunate for both the preacher and the laity. It sets before the laity a very improper example, and at the same time gives occasion for a degree of mistrust upon the part of members in a manner that often affects the influence and usefulness of the minister. If all our officials could be induced to fall into line on this question, and then urge the laity to do likewise, we could soon solve this dress problem in a way that would commend us to thinking people throughout Christendom.

It is also to be still more regretted, that some of those, who are earnest advocates of our simple manner of dressing, are not the spiritual examples they ought to be. The outward form, without the needed inward grace, is no credit to Christianity. In too many instances members have brought the Christian garb into ill repute by numerous little as well as greater acts, wholly unbecoming men and women professing to be Christians. Such things are often noticed in their conversation, conduct and dealings, and occasionally in their untidy appearance. These persons need more of the grace of God in their hearts; more of the softening and refining influence of the Holy Spirit, and more love and gentleness diffused throughout their whole natures. Every person who takes upon himself the outward appearance of a Christian should realize that he thereby places himself under an unmistakable obligation, before God and man, to live a life worthy of his high profession. Otherwise he is looked upon as a walking and living advertisement of deception in its most misleading form. The persons who have all the outward appearances of members in good standing, and yet put Christ to an open shame by their daily walk, conversation and dealings, are the greatest known

hindrances against our present and approved manner of dressing. Remove this obstacle, so that we have Madam Fashion alone to contend with, and we shall certainly gain the victory. But with this in the way, the contest is going to be a hard one.

In the light of these facts, we would urge all our members to strive more earnestly for personal holiness, without which no man can see the Lord, and labor with becoming zeal for a greater degree of that spiritual development that should characterize the true disciples of Christ. Here is a field for our ministers where an untold amount of good may be accomplished, the church be made better, and God in the end glorified.

J. H. M.

THANKSGIVING.

WE wish to call special attention to the article headed, "A Thanksgiving Offering," on page 746 of this issue. It is to be hoped that the article will receive a careful reading and the call a liberal response. The General Mission Board has seen proper to make its wants known to our readers, and through them the same may be made known to the few who do not read the MESSENGER. We know that the Board is doing a grand work, and a still greater work awaits their attention, for the performance of which both men and money are needed. A grander work than preaching the Gospel to a sinful world was never undertaken, and a nobler enterprise to which to contribute money cannot be conceived. So far the Board has aided in the erection of over seventy houses of worship, millions of pages of tracts have been distributed in all parts of this country, and extensively in other lands, while hundreds of sermons have been preached to those seeking the truth. Many have been gathered into the fold; the seed sown promises well, and it is important that laborers be sent into the already ripened harvest field for the purpose of binding up the Lord's sheaves. The good work already begun must not now be permitted to slacken. Hence the importance of the call made in the interest of the work, heretofore conducted by the Tract Department, as well as that pertaining more directly to the Mission Board.

Soon after receiving this issue, our people will assemble in their Thanksgiving meetings to speak of the goodness of God, the great blessings conferred upon us during the past year, and also for the purpose of rendering the praises due his holy name. On occasions of this kind, it is no more than proper that a free-will offering be made for some deserving cause. It is also to be expected that the shepherds of the flock will earnestly instruct the members, placed in their charge, concerning duties and privileges of this character. We are glad that our members are willing, and many of them even anxious, to respond to these noble causes. They feel that the Merciful Father is blessing them on every hand, and that, in turn, it is their duty to make themselves as useful to the cause as circumstances will permit, and thus help others to the Bread and Water of Life, that they, too, may realize the promise of eternal joys, and feel and know what it is to be an accepted child of God. No one need be afraid of responding too liberally, or even too often, to a good and deserving cause, for after we have done all we can do, and as often as we have opportunity, we perform no more than our actual duty.

J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD

Number 60.

Jerusalem from Mount of Olives.—Walks About the Holy City.—The Jaffa Gate.—Scriptural Allusions.—Abraham.—Boaz.—Slaying of Abner in the Gate.—Eli.—Absalom's Rebellion.—David's Great Sorrow.—The Gate a Symbol of Power.

"Glorious things of thee are spoken,  
Zion! city of our God!"

THE first sight of Jerusalem is apt to be disappointing to the traveler, and especially is this true if he approach from the north, south or west. From the east, however, the view is very fine and inspiring. Here one catches the first sight of the place from the Mount of Olives, and the Holy City is spread out in a grand panoramic view, most beautiful and impressive to look upon. There is no other equal to it in the world.

It is not our purpose to give a detailed account of Jerusalem. We shall content ourselves with sketches of our walks about the City of David. Volumes have been written, and volumes will be written, without number, descriptive of the Holy City, and yet the subject is still fresh and new. It is an inexhaustible mine of interest. Here within and about the compass of these walls, only two and a half miles in extent, occurred events which have changed the history of the world. From amid these hills round about Zion have gone forth influences that have wrought greater and deeper changes upon the human race than can be fathomed by the finite mind. We know something of the one supreme event connected with the history of this old city, but we shall only know its full significance and its mystery when we shall have passed the portals of the grave. It is because of these influences and the deep hold they have upon the human heart that so much interest is taken in Jerusalem and its surroundings.

But to our walks,—and let the first one be to the gates of the city. The New Hotel, our Jerusalem home, stands within a stone's throw of the Jaffa Gate, the principal entrance and thoroughfare of the Holy City. Many times we passed in and out at the Jaffa Gate, at morning, noon and night. We have walked, stood and sat in the gate. We have gone there to study the Scriptural allusions to the gates of the city and have seen how clearly the conditions, even to-day, after so many changes have been made, agree with the Bible language. Then, too, it has been a source of never-failing interest to take a stand near the gate and watch those who come in and go out. Here, at the Jaffa Gate, one may stand or sit an hour or two during the busy part of the day and see people coming and going from about every part of the Christian and Mohammedan world, to say nothing of the Jews who come from the four quarters of the globe.

The Jaffa Gate stands near the northwest angle of the walls and within a short distance of the Tower of David. It is a castle-like tower built in connection with the walls of the city and is some forty feet high and nearly as many square. The top of the tower serves as a lookout for the watchman, and in the upper part a chamber was originally built which was reached by a flight of stairs. Entering the gate, a turn at right angles must be made before one gets through. In fact, there are two gates, one into the tower, the other from the tower into the city; a plan adopted in the construction of the gates to assist in the defense of the place. The doorways are twelve feet wide



and sixteen high. Within the tower is a considerable space, arched overhead, where one may stand or sit at pleasure. It is a cool, shady place, and is something of a resort for the people of the city. The heavy, iron-plated doors were formerly closed at sundown, but now stand wide open day and night, and the inhabitants come and go at will. Even the Turkish soldier, who once guarded the gateway, is no more on duty.

While we are standing in the gate or, rather, between "the gates," let us look at some of the Scriptural references that bear directly upon this subject. We shall find many of them, for the Bible refers to the gates of the city, both literally and figuratively, a great number of times. In the olden time the gate of the city was a place where assemblies were held, judgment rendered and contracts concluded and witnessed. Jerome says that as the Jews were for the most part engaged in laboring in the field, it was wisely arranged that assemblies should be held at the city gates, and that justice should be administered there, so that the laboring men, who were busy at their work, might lose no time, and that the country people who had affairs on their hands to settle might find the judges at the gates, instead of going into the city.

When Abraham was bowed down with grief by the death of his beloved wife Sarah, he communed with the children of Heth and bargained with them for the cave of Machpelah where he might bury his dead out of his sight. The sum of money to be paid was agreed upon, and the silver weighed out, but the contract was not fully completed until all was "made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city." (Gen. 23: 17, 18.) So also Boaz, when he arranged for the marriage of Ruth, the beautiful Moabitess, went up to the gate of the city "and sat him down there." Then he called to him ten elders of the city and said to them, "Sit ye down here. And they sat down." And before these judges and the witnesses before the gate he bought the parcel of land which belonged to Elimelech and with the inheritance came also the hand of the fair widow Ruth. The bargain was made and Boaz called upon them to witness what had been done: "And all the people that were in the gate, and the elders, said, We are witnesses." (Ruth 4: 1-12.)

The gate of the city was also the scene of sorrow and bloodshed. Here in this open space, where we are now standing, Joab took Abner aside as if he would speak to him privately, and smote him there under the fifth rib, that he died." (2 Sam. 3: 27.) It must have been in the open space at the entrance of the gate that Eli sat waiting anxiously with trembling heart, fearing lest the battle should go against Israel and the ark of God be taken; and when the news of defeat came and his worst fears were realized, "he fell from off the seat backward by the side of the gate, and his neck broke, and he died." (1 Sam. 3: 4, 18.) And yonder "beside the way of the gate" stood David's handsome but rebellious son, and as the people came and went, as they are coming and going now, he spoke to them courteously, and when any came near to bow to him he took them by the hand, greeted them cordially and kissed them, and thus he "stole the hearts of the men of Israel." (2 Sam. 15: 6.)

The story of the rebellion of Absalom is one of the most pathetic in the Old Testament. The

closing scene of the tragedy was enacted in the gate of the city, when the news of the death of his boy came with such crushing force upon King David. Standing in the gate we can see how natural the whole story is. There, by the side of the gate, stood the king, as the people came out by hundreds and by thousands to go to the battle against Absalom, and all the people heard the appeal that came from the father's heart. "Deal gently for my sake with the young man, even with Absalom." (2 Sam. 18: 5.) Then came the long, weary day of watching and waiting for news of the battle. "And David sat between the two gates," that is here between the inner and outer gate where he was protected from the rays of the sun, and the watchman stood on top of the tower and looking out over the plain caught sight of a man running alone, and he cried out and told the king. Then came the messenger, and the first question that came from the anxious heart of the father was, "Is the young man Absalom safe?" The messenger turned aside, unable to answer the question. Then came the second runner Cushai, and again came the question, "Is the young man Absalom safe?" The blunt Cushai broke the news in a few words: "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is." Then the king knew that his wayward, rebellious boy was dead. He cared to hear no more. What was the victory to him,—the son he loved was dead. He turned away, and "went up to the chamber that was over the gate, and wept." Here he might hide his face, and the cry of anguish that was wrung from his broken heart as he went up has been echoed by millions of heart-broken fathers and mothers over wayward sons and daughters since these words burst from the lips of King David: "O my son Absalom, my son, my son Absalom! would God I had died for thee. O Absalom, my son, my son!" (2 Sam. 18: 33.)

The gates of the city were built very strong and fortified in every possible way. In the strength of the gates the people trusted for safety, and from the top of the towers and from the chamber above the gate, where soldiers were stationed, the archers discharged volleys of arrows at their enemies. Because of the strength of the gate the word became the symbol of power and dominion. In this sense the word is used many times in the Bible, as, for example, in the promise made to Abraham that his seed should possess the gates of his enemies. (Gen. 22: 17.) The Savior also gives the word this same meaning when he tells his disciples that "upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matt. 16: 18.)

Of a different character is the allusion made by the Savior to the strait gate and narrow way. (Matt. 7: 14.) The language does not apply to the Jaffa Gate where we are now standing, for it is wide and multitudes are going in and out; but it does apply to some of the gates of the city. Dr. Thomas says: "I have seen these strait gates and narrow ways with here and there a traveler. They are in the retired corners, and must be sought for, and are opened only to those who knock; and when the sun goes down, and the night comes on, they are shut and locked. It is then too late." (Luke 13: 25.)

Thus we might sit here in the gate of the city and call up one Bible allusion after another, all of which are so clearly illustrated in the conditions found here to-day. It would be pleasant

and interesting to do so, and might be written, and yet the student might be exhausted; but we leave the gate to the city.

#### A THANKSGIVING OFFER

THANKSGIVING will soon be here. The Missionary Committee thought it well to call for a special Thanksgiving Mission and Tract Work. In yore, brethren and sisters responded to the call and the Committee believed that blessed and their offering was a blessing. Inghouses were built, tracts were sold, the Gospel was preached, and souls were added to the fold; in fact, the Committee's efforts of the church, through the city, have been richly blessed.

Another harvest season has passed, and the storehouses are well filled. Truly, the crops have been a little scanty, but the seed is good, and the people are who do not have a spare, who do not have an offering if they choose to make it. What we have, came from the love of the people, not show our love for his cause, but a portion for its advancement?

The Missionary Committee, at its meeting, had calls for nearly \$2,000, which could supply. District Boards need assistance in their District mission work; so the District Board of worship. We, who have God and the Gospel at our doors, with gladness those who have need and help them.

The duty of giving is plainly set forth in the Bible. The blessing is sure to those who give. Shall we not ALL give to prospered us?

The money given as a Thanksgiving offering for the missionary work, unless designated for the "Mission," will be used in the work of Denmark and Sweden. Those who wish the mission work should send to Galen B. Royer, Mt. Morris, Ill., to give to the Tract Work should be sent to Dayton, Ohio.

By order of the General Church Missionary Committee. G.

#### Literary and Miscellaneous

The MESSENGER will be sent free to all new subscribers.

Every family ought to have a copy of the "Almanac" for 1894. Order soon. This year, then you will need the Almanac.

Do not fail to order the Young Disciple. It is a well illustrated weekly. Price, 5 cents, be sent free the remainder of the year.

"Thrilling Incidents on Sea and Land," by Zöllers, may be ordered from this office. It is a well illustrated weekly. Price, 5 cents, be sent free the remainder of the year.

The "Path of Life," a thirty-six page tract, price, 6 cents, or \$3 per hundred, may be ordered from this office. It is an excellent pamphlet seeking light on the apostolic order of the church.

"Hints on Child Training," By H. H. Hays, book is well printed and bound, and most instructive volume. It is a book that should be sent to all parents and others who have children. We know of no book on child training that would sooner recommend to parents. It is the thing to give to a young mother, and read it with profit. Order of this office.



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D. L. M.

# G OFFERING.

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In years gone by the added liberally to such a believes the givers were was a blessing. Meet- ings were distributed, the souls were gathered in committees feel that the hough their instrumental-

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Thanksgiving offering to less designated "India the United States and those wishing to give to send their donations to is, Ill. Those desiring should send to S. Bock,

al Church Election and  
GALEN B. ROYER.

## Miscellaneous.

t free the remainder of this

copy of the "Brethren's Al- This year will soon be end- anac. Price, 10 cents.

g Disciple for the little folks. Price, 50 cents a year. Will e year to all new subscribers.

and Land," by Bro. Geo. D. his office. It is an excellent Over 2,000 copies have been

six page pamphlet, by Daniel hundred, may be ordered from pamphlet to hand to a friend order of worship.

By H. Clay Trumbull. This and makes a very handsome book that we feel to recom- who have anything to do with ook on this subject that we arents. Price, \$1. It is just mother, and older ones could its office.

Those who desire a good Sunday-school Commentary for 1894 should procure B. W. Johnson's. It is a neatly-printed volume of 400 pages, and contains ample comments on all the Sunday-school lessons for the entire year. We especially recommend it to ministers and teachers. Order early, so as to have it ready for use when the new year opens. Price, \$1. It may be ordered from this office.

The Brethren's Tract Work at Dayton, have just added to their already good list of tracts the following: "Design of Baptism;" 4 pages, 40 cents per 100. "What shall I Do with the Commandments of Jesus?" 4 pages, 40 cents per 100. "The Christian Salvation;" 4 pages, 60 cents per 100. "Christian Giving;" 4 pages, 40 cents per 100. "Vocal and Instrumental Music in Worship;" 7 pages, 60 cents per 100.

The new *Christian Quarterly*, No. 4, is on our desk, and is one of the best numbers yet brought out. The paper on the Catholic Church in America is the best production on that subject that we have seen this year. All those interested in that question will do well to give this article a very careful reading. We regret to learn that the journal is not largely patronized, for it certainly deserves a wide field. Christian Publishing Co., St. Louis, Mo., Publishers. Price, \$2.00 per year, or 50 cents per single issue.

"Ebenezers, or the Records of Prevailing Prayer," is the title of a 332 page volume, placed on our desk by H. L. Hastings, Boston, Mass. The work is arranged somewhat after the plan of "The Guiding Hand," noticed a few weeks ago. It recites a number of instances where blessings have been received, and deeds performed in answer to earnest prayer. Whatever may be one's theological views concerning the intentions of prayer, he certainly will be greatly benefited by reading books of this kind. It is one of the books we like to read when we are too tired to read anything else. It is not only a rest to the mind, but a comfort to the soul. Price, in cloth, \$1. It may be ordered from this office.

"John B. Gough, the Apostle of Cold Water." (Vol. XI. American Reformers Series). By Carlos Martyn. Cloth, 12mo, 336 pp. With portrait, \$1.50. Funk & Wagnalls Company, New York, London, and Toronto.

This new volume of the "American Reformers" series is as dry and pungent to a marked degree, with not a sleepy sentence in it. The author describes with a graphic pen the wonderful career of Gough, showing how God made him, how drink unmade him, and how, after a struggle which only Gough himself could describe, he was reclaimed. Mr. Martyn here does for Mr. Gough what he has done for Wendell Phillips—shows us the man. The book is full of lively and highly interesting anecdotes, and it gives, incidentally, a history of the temperance movement in America and England during the life of the reformer, 1817-1886.

The book is a fascinating one for the student, the reformer, the ambitious, the young, and the old. It furnishes an invigorating study for embryo public speakers as well as for full-fledged orators. It is especially encouraging to those apprehensive of platform-fright, for, notwithstanding his lifelong practice and his marvelous success as an orator, the veteran, Gough, acknowledged that his dread of an audience grew instead of decreased, and that often when his fears amounted to positive suffering, after the first nervousness had passed, there came to him a consciousness of power that exhilarated, excited, and produced in him a strange, thrilling sensation of delight.

## Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Roann, Ind.—Two more,—man and wife,—were baptized yesterday. We also organized a Sunday school for the winter.—*Joseph John, Nov. 13.*

Egion, W. Va.—Our home preachers began a series of meetings at the Accident school-house Nov. 3, and closed on the 11th. While there were no additions, there were many good and lasting impressions made. We hope the seed sown will spring up and bring much fruit.—*Rachel Weimer.*

Etna Green, Ind.—A few brethren and sisters of the Camp Creek church held a love-feast with our aged Bro. Peter Hamman, and wife, on Monday evening, Nov. 6. Sister Hamman was anointed on that occasion. We pray that our sister may be restored to health again. This feast was a pleasant one, and will be long remembered by those present.—*Ellen Ruff, Nov. 8.*

Frankfort, Ohio.—Our love-feast was held Oct. 28 and 29. It was truly a feast to the soul that will long be remembered. Bro. Landon West officiated, assisted by Bro. Harvey Carter.—*J. C. Jones, Nov. 13.*

Woodbury Church, Pa.—We held our love-feast Oct. 27. Though the weather was very inclement, the attendance was good, and the order commendable. Quite a number of ministers from other congregations were with us. Two were received into the church by baptism.—*J. C. Stayer.*

Danville Church, Ohio.—Our new addition and repairing of the old church, at North Bend, is completed. Bro. Edward Loomis stopped off with us on his way home from the District Meeting and delivered some soul-inspiring sermons. Three precious souls were added to the fold. Our Communion, Oct. 19, passed off pleasantly.—*Alonzo R. Workman, Jewellway, Ohio.*

Baldorf, Ohio.—Our love-feast at the Swan Creek church, Oct. 28, was a pleasant one. We had large congregations, good order, and a good representation of members from adjoining churches. Our Sunday school closed Oct. 29. We were made to rejoice on the Sunday after our feast, to see two young brethren come out and want to be baptized, which was done in the afternoon.—*Libbie Hall, Nov. 7.*

Murdock, Kans.—I closed my meetings in Kingman County, near Murdock, Kans., Nov. 2. I held eleven meetings in all. We are glad to say that the Lord blessed our labor in the conversion of five dear souls. Others are near the kingdom. I arrived home Nov. 3. On Sunday, at our regular meeting, another soul accepted Christ and was baptized, making eight in all during our meetings.—*N. F. Brubaker.*

Ashland, Ohio.—Our love-feast was held Oct. 26. Some say it was the most enjoyable feast they ever attended. Eld. L. H. Dickey officiated. During the afternoon the church made choice of three deacons, electing Geo. Weidler, A. A. Moherman and E. H. Roberts. These brethren, with their wives, were duly and solemnly installed into the office to which they had been called. Bro. William Dessenberg will commence a series of meetings at our Oak Grove house on the evening of Nov. 8.—*W. F. England.*

Spring Creek Church, Ind.—Bro. Jacob Fisher, of Mexico, Ind., was with us at our love-feast Oct. 27, and commenced meetings on the evening of the 28th. The meetings continued until last night, with a full house and good interest. This was the first time Bro. Fisher was with us, but his labors were highly appreciated. Six were made willing to come out on the Lord's side, and were received into the church by baptism. We feel that others were deeply impressed. I expect to commence a series of meetings in Portland, Jay Co., Ind., to-morrow night.—*Daniel Snell, Sidney, Ind., Nov. 10.*

Quinter, Kans.—Bro. John Zuck, of Clarence, Iowa, Christian Holderman and J. E. Ellenberger, of Missouri, a committee appointed by Annual Meeting, were with us Thursday, Nov. 2, and did the work entrusted to them. The committee remained with us to attend our love-feast, which was held the day following. It was an enjoyable meeting. A number of brethren and sisters from adjoining churches were with us. Bro. Holderman officiated. He also remained over Sunday and preached several soul-cheering sermons. Other ministering brethren from abroad were Isaac Lerew and J. R. Garber, of the North Solomon church. One dear soul united with the church by baptism. Her companion has been a brother for a number of years.—*A. K. Trimmer, Nov. 6.*

Lower Cumberland, Pa.—We held our love-feast Oct. 22 and 23. Over 200 brethren and sisters surrounded the tables. The order of our feast and neighbors who were present was good. Jacob Hollinger officiated. The brethren and sisters are still trying to keep the ark moving. Number have been added to the church this year, mostly through the home mission.—*Daniel Landis, Beumansdale, Pa.*

Massachusetts Church, Ind.—We held our love-feast Nov. 3. There were not as many present as usual, but we had quite a pleasant feast. Bro. George W. Studebaker, of Freeport, Kans., was with us. He labored in this area during a period of forty years. Twelve years he went to Kansas, and this is the first time he returned. On Saturday after the feast one man was baptized and one sister reclaimed. Meetings still go on with some near the kingdom.—*Anna Studebaker, Shideler, Ind., Nov. 9.*

Anderson, Ind.—To-day I go to the Weyers church, Ind., to commence a series of meetings, and by the urgent request of the people of Oak Hill, Ill., I have promised to return to them on the 2, to hold forth the Word of Life a week or two days. I also expect some brethren and sisters to live near there, to be with me on that occasion. The people should meet and become acquainted with some of the members. Then the preaching will have more effect, especially in a locality that of Oak Hill, Ill. The meetings will probably be held two and one half miles south-east of in a stone school-house. We desire the presence of the brethren that the Good Lord will open the hearts of some one in that locality.—*Joseph L. Weyer, Nov. 10.*

Weyer's Cave, Va.—Our love-feast occurred Nov. 28. Notwithstanding other feasts near by we had a large attendance of members and friends. About 300 members surrounded the tables of the Lord. Ten ministers were present from neighboring districts. Bro. G. W. Wiue, of Bessemer Creek, officiated. When we witness scenes like this, our minds go out to the many places where the members are few and where there is not even one minister to encourage the flock. Good order prevailed during the entire services. Soon after the close of the evening services we heard the busy talking and the merry laughter even among some of the members. This is not in keeping with the occasion, and not a good example to others. I fear we sometimes get our minds away from these solemn services too soon, and therefore do not receive the blessings they promise. That may be the cause of some being cold and sickly among us. May the Lord help us to be more faithful to his cause!—*D. M. Click, Nov. 1.*

Pleasant Hill, Tenn.—I am now at work in the Pleasant Hill congregation, Sullivan Co., Tenn. This is the place where the District Meeting was held Nov. 3 and 4. Some of the business brought before that meeting, I thought, could have been disposed of by the local churches to their own credit. There was a large body of members together in council. It was my first meeting with the Father's children in this State, and I was well pleased with much that was manifested, but I thought if they had brought forward a paper which would have opened up a good, brotherly talk on the subject of missionary work, it would have been good for the Lord's cause. The members here seem to be alive to the work at home, in the local churches, and I am hopeful for the work. As the pillars are made solid and the posts made strong, their borders will be extended much beyond their present bounds. I will possibly spend some time in the South. "Jonesborough, Tenn., in care of Peter Miller," will be my address at least till Dec. 1.—*A. Hutchison, Nov. 5.*



Jericho, Mo.—Our love-feast occurred Oct. 12. The weather was somewhat stormy, preventing some of the old members from attending. There were two received into the church by letter, and one old brother who had been away from the church thirty years, was restored. The members seemed to enjoy the meeting.—*Samuel Duncan, Nov. 12.*

Woburn, Ill.—The members of the Mulberry Grove church held their regular quarterly council on Saturday, Nov. 11. Although some unpleasant business came before the meeting, all was disposed of. Eld. Daniel Wysong, of Nappanee, Ind., presided, he having begun a series of meetings at this place on Sunday, Oct. 29. One has decided to follow the footsteps of Jesus. No providential hindrance, the meetings will continue another week.—*A. C. Kessler, Nov. 13.*

Ladoga, Ind.—Bro. Geo. W. Cripe, of Oerro Gordo, Ill., began a series of meetings Sept. 27, which closed with our love-feast Oct. 12. Bro. Cripe labored with much zeal, and although there were no accessions, the membership was much built up. The love-feast was most largely attended. About two hundred members communed, and our spacious meetinghouse did not furnish room enough to accommodate all. The meetings were conducted by Bro. Cripe, and the services were over at about 8 o'clock.—*Howard H. Keim, Nov. 8.*

Clover, N. C.—The church at Mill Creek, N. C., met in council on the last day of September, and having previously decided to cast lots for two brethren for ministers, proceeded. When it was ascertained that three brethren received so nearly the same vote, the church decided to install the three. The brethren called are J. I. Branscom, J. G. Lawton, and Thomas Greenway. Two of the brethren are young men in the prime of life,—one past forty. All are zealous brethren. We have cause to rejoice because of the manifested desire of men and women to obey the Master. Last Saturday, Nov. 4, one precious soul was baptized into Christ. Next day two more,—a man and his wife,—were also baptized.—*W. Lawler, Nov. 6.*

Manvel, Tex.—We are located at this point, where the Brethren have an organized church of between eighty and one hundred members. They have a good meetinghouse in Manvel, and have preaching there twice each Sunday. They have a good Sunday school and social meeting every Wednesday evening. This church, though isolated from other local churches, rigidly carries out the principles of the general Brotherhood, and is in a prosperous condition. We feel at home here, as much so as we did in Indiana. Our esteemed elder, A. H. Paterbaugh, arrived here Oct. 31. Thus far he is delighted with the country, climate, etc. He expects to locate here, if it will prove beneficial to his health.—*G. B. Shively, Nov. 9.*

Tearcoat, W. Va.—Our love-feast was held Oct. 28. A goodly number of brethren and sisters were present, some from adjoining churches. There was a number of young members with us who had never had the privilege of meeting at Communion before. We do hope that they may receive much strength. The meeting was conducted by the home ministers. On Sunday morning, Oct. 29, Eld. G. S. Arnold preached a good sermon to a crowded house. After refreshments were served, we met again for our first children's meeting. Bro. H. N. Kelley talked to the children for a short time, followed by J. Leatherman. It was a very interesting meeting to both parents and children. Eld. G. S. Arnold closed our meeting.—*Maggie E. Flory.*

Barr Oak, Ind.—One more has been received into the Salem church by the holy ordinance of baptism, since our last report. A series of meetings will begin in the Salem meetinghouse this evening, to be conducted by Bro. John Stafford, of Spencerville, DeKalb Co., Ind. My notes in GOSPEL MESSENGER No. 44, page 699 should have been dated Oct. 19 instead of 9.—*Joseph Burns, Nov. 15.*

Independence, Kans.—Our love-feast is now only a glowing coal on memory's hearth; we trust that we may never forget the good things which we there heard. We had the Gospel proclaimed by Bro. Edgecomb for a week prior to our feast, and for three nights after. There was one addition by baptism, and only God knows how much more of the seed may have fallen on good and cultivated ground, to spring up and grow in the future. Our elder being the only minister here, he saw fit to call for help and the choice fell on the writer.—*D. Betts, Nov. 12.*

Chapman Creek, Kans.—Our love-feast was held Oct. 21 and 22. We had large congregations and very good order. Eld. John Humberger, of the Abilene church, officiated. We continued our meetings ten days. We had preaching every evening by the home ministers. The fine weather brought out good congregations. Four dear souls came out on the Lord's side and were baptized. Bro. John Zack, of Cedar County, Iowa, and Bro. J. D. Trostle, of Hope, Kans., each preached one sermon during our meetings, which were very much appreciated.—*J. S. Baumbaugh, Detroit, Kans., Nov. 12.*

King William County, Va.—I am happy to say that Bro. B. F. Garber (a minister), from Rockingham County, Va., has come into our midst. He moved on a farm about one-half mile from the home of the writer. He is the first minister of our faith to move into this County. There is a wide field of labor for him. He has not yet preached for us, but as soon as he is fairly settled, he will. We feel that we will be much encouraged and greatly edified by having one of our ministers in our midst, as we have been so isolated.—*C. Tempie Sauble, Nov. 6.*

Middle District Church, Ohio.—Bro. David Filbrum, of Hickory Grove church, Miami Co., Ohio, came to us Oct. 12. Bro. Filbrum preached two weeks for us. He labored earnestly while here. The members of this church were made to rejoice that four precious souls were willing to unite with the people of God. To day Bro. David preached for us again. Two more were moved by the Spirit to serve their Master, so we again returned to the water where baptism was administered. May the Lord bless the lambs of the flock that they may become strong and fruitful branches of the Vine, is our prayer.—*D. P. Sollenberger, Nov. 12.*

Woodland, Mich.—Oct. 21 Bro. Bennett Trout commenced a series of meetings with us, preaching each evening and sometimes also during the day, closing Nov. 12, after preaching thirty sermons in our church house, one in the village of Woodland, and one at sister Early's. The church was much built up, and sinners warned. Twenty souls were added to the church, seventeen by baptism and three restored. May God give them grace to hold out faithful! Nov. 4 was our council at which our annual church visit was reported. The church was found in love, union, and good working order. A choice was held for two deacons, the lot falling on brethren Henry Brumbach and Joseph W. Smith. Our love-feast was held Nov. 11. It was a glorious meeting. About 200 members communed. Our church house was too small to hold all that came. Bro. Trout left for his home in Ohio yesterday.—*J. M. Smith, Nov. 14.*

Falling Spring, Pa.—Our love-feast at the Hade house Oct. 28 and 29. It was the best meeting held in this congregation we have known it. We converted benches last spring; also some this fall, but with were unable to seat all the communicants, thereby some were not able to come, withstanding the immense crowd, passed off quietly and the best of order. By 8:30 P. M. the meeting closed. Pfoutz, of Gettysburg, Pa., officiated evening of Oct. 29 quite a number and sisters met at the home of Bro. Lord's Supper and Communion, for the sisters Baker and Light. The former with palay, the latter with that dread cancer. They are both faithful sinner, know they cannot remain with us long, sized one two weeks ago, and there is a cant for baptism next Sunday. O not spasmodic, but an even, healthy which we thank the Master.—*Wm Nov. 7.*

## CORRESPONDENCE

"Write what thou seest, and send it unto the Editor."

Church News solicited for this Department. In writing give name of church, County and State. Travel should be as short as possible. Land Advertisements for this Department. We have an advertising card, will issue supplements.

### Washington Mission School

The following is the report for the Brethren's Gospel Mission School, D. C.,—Aug. 6 to Nov. 6, 1893.

#### RECEIPTS.

Total amount to date, \$61.24.

#### EXPENDITURES.

Bibles, Testaments, song book, etc., \$8.60; chairs, fixtures, fuel, \$15.50; \*helping the poor, \$23.80; balance in bank, \$13.34.

Many, very many there are in the city who do not have clothing sufficient to attend the services, even at this time of the year. That those who have so kindly remitted to the mission school, could witness the wants of the poor children. I would feel abundantly satisfied, if I could soon be here, and oh, the suffering thousands are out of employment, starve before they will let their wives and children. Now is the time for those who are rich, to show their love to their poor brethren. Our mission school is encouragingly helped to our other work for the Master.

May the blessing of the Lord be upon those whose hearts have been opened to the truth in this city!

315 Ninth Street, S. E., Nov. 10, 1893.

\* This consists principally in buying supplies for families in real want.

### From Denver, Colo.

THE mission Sunday school re-elected officers for the winter by re-electing officers, and for the winter term. On his way to the school, Bro. John Collins, Colo., unexpectedly called on the account of the shortness of his stay in the condition of the members, at the mission house, but being a good congregation on short notice, he preached three soul-inspiring sermons in the Overland Hall, to an appreciative



feast was held in  
It was the large-  
gregation since I  
benches into tables  
but with all this, we  
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closed. Bro. C. L.  
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Bro. Adam Baker  
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-Wm A. Anthony,

## DENCE.

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on School.

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24.

RES.

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W. M. LYON.

Nov 10.

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appreciative audience.

Bro. C. S. Holsinger, of Belleville, Kans., in company with Bro. D. H. Weaver, of Longmont, Colo., after closing the meetings at the St. Vrain church, arrived here Oct. 24, and preached every night and twice on Sundays, until the night of Nov. 8. The attendance was small at first, but toward the last the house was full, and the greatest of interest was manifested. One was received into fellowship by baptism, and it is believed that, had the meetings continued, there would have been more. At a council-meeting, presided over by Bro. Holsinger, one was received by letter. Most of the members were present, and after an effectual admonition to faithfulness by Bro. Holsinger, the members unanimously voted to conform to the order of the general Brotherhood, and comply with the decisions of Annual Meeting.

It was decided to have regular quarterly meetings on Saturday before the third Sunday of December, March, June and September. We need one of God's faithful elders to come here and labor faithfully and continually. Oh the Lord will bless the work. Bro. Feeler is expected to be with us next Sunday. Bro. Weaver was here twice during the meetings. H. H. WINGER.

Nov. 9.

From Wood River, Nebr.

THE Brethren in the North end of the Wood River church, Buffalo Co., Nebraska, have just closed a two weeks' series of meetings, conducted by Eld. G. W. Stambaugh, of McCool Junction, Nebr. These meetings were divided between two neighborhoods, closing with a love-feast at Bro. J. W. Adams', near Pleasanton, Nebr. The members are much revived and built up. The interest throughout these meetings was good and increasing. A number said they would come soon. Two aged men came forward to be baptized. One of them being quite unwell, could not come to the baptizing. The other, A. W. Landis, was baptized at the appointed time. He is seventy years of age, highly educated and has had a strange career in life. He joined the Mormon church in England, where he was born and raised. At the age of eighteen years he was elected elder of said church, and was afterwards sent to India as a missionary. He was ordained high priest and took charge of a congregation of nearly two thousand members in St. Louis, Mo., in 1850. He came to Nebraska in 1856, near where Shelton is now located, he being the first white settler, and his daughter the first white child born in that part of Nebraska. His life on the frontier was a venturesome and often a dangerous one. Sometimes he scarcely escaped with his life, as the Indians in those days were often very troublesome. This aged man was taught to baptize converts by single immersion backward, then lay hands on them with prayer, that they might receive the Holy Spirit, and he baptized many in that way. But when he was led to the water, to be baptized by trine immersion (in the name of the Father, and of the Son, and of the Holy Ghost), on last Sunday, he said, "This is different from what it used to be. I have led many to baptism; but now I am led to be baptized." Having accepted the baptism of the New Testament, with all the ordinances and commandments, we pray God to give him grace and peace, that he may enjoy the true service of God and lead many others in the same way, before his life on earth closes.

S. M. FORNEY.

Kearney, Nebr., Nov. 13.

From Sugar Creek, Ohio.

We, the members of the Sugar Creek church, Allen Co., Ohio, held our love-feast Oct. 21. Al-

though we felt disappointed in the morning, there being no ministerial help present, we were made to fully realize that "all things work together for good to them that love the Lord," and that "behind a frowning Providence he hides a smiling face."

Bro. Eleazar Bosserman arrived soon after services were opened. Brethren D. D. Thomas and Daniel Miller came to us during the day, and in the evening all hearts were again made glad when Bro. J. H. Miller, of Indiana, came. Our love-feast was a very pleasant and profitable one.

Bro. J. H. Miller was to commence a series of meetings here Oct. 7, but on account of the illness of his wife, he was not permitted to do so. When he came we were glad to hear that sister Miller's health was improving, and that he intended to remain and give us the much-desired meetings. For fifteen nights in succession Bro. Miller urged God's children to steadfastness and warned sinners to flee the wrath to come. As an immediate result twenty-one precious souls were baptized while the meeting lasted. Two were reclaimed. One was also received on the day of our love-feast.

Although the meetings were closed Sunday evening, Nov. 5, the good work still moved on. The next day two dear young sisters made their wants known, and were received by baptism, thus making a total of twenty-six that have turned their faces Zionward since the day of our love-feast. Many more are almost persuaded. The attendance and the interest manifested at the meetings was exceedingly good, the large house often being crowded with attentive listeners, eager to hear the Word of God, as held forth by Bro. Miller in its primitive purity. We expect Bro. I. J. Rosenberger to conduct a series of meetings for us at the Pleasant View church in January. DAVID BYERLY.

Lima, Ohio, Nov. 13.

## Western Sufferers.

THE following amounts have been received for Western Sufferers since last report:

Anna Shirk and others, Lancaster, Pa., \$6; sister Murray and daughter, McPherson, Kans., \$1.50; sister Miller, Galva, Kans., 25 cents; L. W. Brumbaugh, Tipton, Ind., \$1; Appanoose church, Kans., \$33.12; Ottawa church, Kans., \$2.85; J. H. Keller, Livingston, Iowa, \$1; unknown sister in Ohio, \$7; Geo. Garst and Porter Paterbaugh, McPherson, Kans., \$5.20; sister Ramsayer, McPherson, Kans., 75 cents; Newton church, Kans., \$18.10; a brother, Geistown, Pa., 25 cents; a brother, Linn, Kans., 20 cents; Plymouth Sunday school, Ind., \$5.50; Fairview church, Kans., \$13.06; unknown, Purchase Line, Pa., \$1; Lucinda Baker and daughter, Baker, Ohio, \$2; Philip Bank, Warfordsburg, Pa., \$1; Rock Creek church, Ill., \$15.20; Cherry Grove church, Ill., \$18.15; a brother and sister, Waynesville, Mo., \$1; West Branch church, Ill., \$16; Woodland church, Mich., \$13.58; Indian Creek church, Pa., \$11; Portage church, Ohio, \$8; Yellow Creek church, Pa., \$22.50; Mrs. Strauss, McPherson, Kans., 25 cents; a sister, Harleysville, Pa., \$1; Isaac Eby, Germantown, Pa., \$1; James, Geo., and Jennie Hossack, Leask Dale, Ont., Can., \$20; Erie River church, Ind., \$3.75; Green Tree church, Pa., \$20; Pipe Creek church, Md., \$25.50; A. M. Dickey and others, McPherson, Kans., \$3.25; Hatfield church, Pa., \$21.75; E. Williams, Frankstown, Md., \$2; J. P. Vaniman, Lyons, Kans., \$2; Astoria church, Ill., \$7; a brother, Rockton, Va., \$1.

Comparatively few churches have yet been heard from. Winter is near at hand; and many fami-

lies have not a sufficient amount of food, clothing or fuel to take them through the winter, owing to the fact that in quite a number of Counties there was not one bushel of grain harvested and there have, therefore, no means with which to procure the necessities of life. We suggest Thanksgiving Day as a good time for all who intend doing anything for them, to act promptly in their behalf. At McPherson, Kans., the sisters have a Sisters' Aid Society. They have a meeting at one of their houses every two weeks. At one of the meetings pairs of sisters were appointed to call on those for clothing, bedding, etc., of whatever kind people wished to give. Quite a number of bushels of clothing were thus collected and shipped to brethren and others in different sections of the destitute districts, where they have been distributed to the really needy only, and are highly appreciated. Through letters received from different sections, we learned of some who could not have sent their children to school without their help given them. Could not the same be done at other churches in the West? Send such boxes to me by freight to McPherson, Kans., or write for directions to whom to ship for distribution when ready, or send direct to some friend or acquaintance of yours in the destitute districts.

DANIEL VANIMAN.

McPherson, Kans., Nov. 14.

## Chicago Notes.

SUNDAY, Oct. 29, we had a rather singular case presented to us as a church. A man from Ohio came to the city on a visit. He became deeply convicted, and with some difficulty found the church, and asked for Christian baptism. So anxious was he that he did not wish to defer baptism from morning service until evening, at which time he was received into the church, and went his way rejoicing, to make a wife happy who he waited many years for this event, as well as father and brothers, all of whom are members of the Brethren's church.

Our little mission family seems in the very beginning of spirits. Work is reviving. Occasionally souls are coming to Christ. We are taking courage and thanking God. Seventy-seven sermons have been preached since May 7, to small but appreciative audiences. We hope to have some special meetings before the Holidays.

If the noble-hearted brethren and sisters, who so kindly and liberally remembered the mission, could see the work being done, and the many little hearts made clean and happy, the number of homes visited and brightened up, they would thank God that he put it into their hearts to help so worthy a cause. Our sisters are getting ready to make up a lot of garments for the winter, when cases of destitution are brought to their notice, they may be prepared to act at once. Any one having second-hand clothing, that will do to make over, will render much help, by donating them to the mission. We hope soon, through Bro. D. L. Miller, to give to the readers of the MESSENGER a short history of the Chicago mission. Many brethren and sisters have visited our work this summer, and not a few have gone away with new zeal and inspiration to work for the Master.

There are many apparent obstacles and hindrances in the way of God's work in the city, but with the help of our Blessed Master, even mountains will melt away and the grand work of redemption go on. We expect to give items of interest under head of "Chicago Notes" occasionally. May the blessings of our dear Heavenly Father be upon all!

W. R. MILLER.

Chicago, Ill., Nov. 10.



## Lone Star Notes.

OUR love-feast, Nov. 4, was a pleasant one. Twenty-two members communed. Eld. H. Brubaker officiated.

Bro. S. S. Redmon and family have recently moved among us. They come from Greenwood County, Kansas. His wife and one daughter are also members.

In my last notes the impression is made that Eld. Brubaker and family are gone, which is not the case, as they are still with us and will be for a month or six weeks yet. I said that we had granted their letters and are sorry to lose them, etc.

The District Mission Board also had a meeting, and as Bro. Brubaker expects to leave the District, his resignation, as member of that body, was accepted. Bro. D. J. Kinzie, Muenster, Cook Co., Tex., was appointed to fill the vacancy, and those having occasion to write the Secretary of the Board will address him as above.

Isolated members and others, wanting meetings, or any brethren or sisters, knowing of places that need attention, will please write to Bro. Kinzie and we will do all we can to fill the calls. Let us awake and go forth as an army for the rescue of the lost and perishing.

A. J. WINE.

Nocona, Tex., Nov. 6.

Queries and Answers on the Old Folks' Home to be Erected in the Southern District of Pennsylvania.

Question.—Is it a good thing?

Answer.—It is, (1) because homes of this nature are in keeping with the spirit of the Gospel. At these Homes the Gospel is preached to the poor by the good works manifested in the right way, and practically, by the members. (2) It is cheaper to keep the poor in this way for we have them together; can warm more at less expense and feed and clothe them better. Then they will be better taken care of, with less trouble and expense. Should there be fifty persons, who require care, each wishing a separate house to live in, it would take fifty persons to look up the places and fifty or more efforts to make the arrangements. It would take fifty times as much time to do the work right and no one could afford to spend that much time. But having the fifty rooms in one house, all the business can be attended to by one Superintendent. This would show to any teachable, spiritual mind, without further argument, that this is the best way, and that the old way is insufficient. These homes are not a new thing, but have been tried and found to be a thing that has come to stay.

JACOB KURTZ.

Waynesborough, Pa.

## After Forty-four Years.

I WAS born in Washington County, Tenn., in 1827. At the age of twenty-two years I emigrated to Hamilton County, Tenn.; lived there until 1863. The War of the Rebellion caused me to leave, being a Union man. I served in the Federal army over two years. Since that time I have been living in Warren County, Tenn., near McMinnville.

When I left the land of my nativity I had made a profession of religion and united with the Methodists. I was licensed to preach for some fifteen years. After studying the matter of religion all over, I made up my mind that I would send for a German Baptist minister to visit my place and preach. Two of them came. Three others with myself united with the church in 1888. Soon after this I was elected to the ministry. We have a small organization of 405 members now.

Sept. 27, having made up my mind to visit the

land of my nativity, I started, and soon reached the place of my destination, after being away from there forty-four years. While there I attended three Communion meetings and some other meetings. All were largely attended, there being from five hundred to eight hundred persons in attendance. At these meetings good order prevailed. There were two accessions to the church, —husband and wife. I noticed that all the churches I attended were in good running order. All seemed to be in love and harmony and somewhat revived. The Brethren have five churches in the County with a good membership. I never enjoyed a visit that did me half so much good. My spiritual strength was renewed greatly, for which I feel grateful to God. I found some people that I knew when I left there forty-four years ago. I had meetings at some of their dwellings with fair attendance and all seemed to be well pleased. Everybody I met seemed to be very kind. Many invited me to their homes, but time would not permit me to visit all. I started home Oct. 25 and arrived Oct. 26; found wife and children well.

A. H. DUNCAN.

McMinnville, Tenn., Nov. 2.

## District Meeting Notes.

THE District Meeting for Nebraska was held, according to previous notice, in the South Beatrice church. The work of the meeting occupied two days (Oct. 18 and 19). The meeting was largely attended, and a large amount of business was disposed of. The Home Mission work was an important feature of the meeting. For want of funds very little work has been done this fall, and on account of shortness and failure of crops and a depressed condition in financial circles it is difficult to raise money here in Nebraska. The great question therefore was, How shall we impress upon the minds of our members the necessity of forwarding means to do the work when a call is made for money?

It was finally decided that each church in the district shall contribute to the Home Mission Fund at the ratio of one dollar from each member. This plan, if carried out, will raise the sum of \$1,000. Next it was decided that the District select one evangelist to devote his entire time among isolated members of the District. Bro. Jesse Y. Heckler, of Cass County, Nebr., was unanimously chosen for this work, and as he has already large experience in missionary work, he will no doubt give general satisfaction. It was also decided that hereafter the Mission Board of the District shall contain one elder. Eld. J. L. Snaveley, Secretary of the Board, was re-elected on the District Board.

Eld. D. M. Forney was chosen to represent the District on the Standing Committee; Eld. Owen Peters, alternate. Oct. 20 the love-feast was held. Over two hundred members communed, and although a great many people could not get inside the building, yet very good order was maintained. The only circumstance to sadden the meeting was the severe affliction of our beloved brother, T. W. Graham. Bro. Graham, an efficient minister of this congregation, has been prostrated for a long time with a difficulty that is very peculiar, and it became necessary, in order to save his life, that a surgical operation be performed. Few expected that he could survive the terrible ordeal. The time was set for the surgeon to perform his delicate and dangerous task. Bro. Thomas sent a messenger with the request that the church should unite in prayer to Almighty God in his behalf, that if it be his will our brother should be enabled to stand the fearful trial. Thanks be to God, the operation proved successful and at this writing Bro. Thomas is in a fair way to recover,

—an event which is very much desired by the whole community.

On the day of the feast two were called to come out on the Lord's side and make confession, so they were taken down to the Blue River and received the ordinance of baptism, to the joy of their parents. May the Lord stimulate them and keep them faithful until the conflict with sin is ended.

## Meeting Notes.

OCT. 19 and 20 we held our love-feast at Twin congregation, Preble Co., O. Generally thought to be one of the best held for years. Our ministerial help and many lasting impressions were made on the minds of our friends, by the gracious words of our visiting brethren. Those in attendance were Eld. Jeremiah Katherman, Geo. Stump, Geo. Mohler and B. J. Stump.

Oct. 24 we had the pleasure of attending Communion at Lower Twin, our congregation, and it was only a repetition of spiritual blessings we always receive in contact with this noble band of brethren. There was quite a large attendance throughout. Visiting ministers from the following churches were present: Eld. Tobias Kreider, S. D. Royce, Cobb.

Oct. 25, in company with Bro. H. I started on a twenty-two mile drive to the Salem congregation, Adams County. We had a pleasant early start to the North-east and arrived just in time for the first service. Twenty ministers from the following churches were present. It was a very interesting missionary topic.

This is one of the largest congregations in Southern Ohio and fully equipped for aggressive work. Our stay here was very enjoyable and the general feeling was that of a good meeting.

We start out again Nov. 5 in our labors among the churches. Brethren, pray that Zion may prosper every day. Time is now all engaged for this winter of the next, if the Lord so direct.

A. G. COOPER.

Gratis, Ohio, Oct. 29.

"We often tell God that we are sinners, able and helpless, but can we bear to be told by others? Are we willing, from a knowledge of our sins, that we may forsake them?"

## Matrimonial.

"What therefore God hath joined together, man put asunder."

COOVER—BROOKS.—By Eld. G. W. residence, Longmont, Colo., Oct. 22, 1893, Bro. and sister Carrie E. Brooks, both of Longmont.

REBECCAH.

DEETER—BISHOP.—At the residence of parents, Nov. 5, 1893, by the undersigned, Deeter and Miss Minnie D. Bishop, both of Kansas.

G.

## Fallen Asleep.

"Blessed are the dead which die in the Lord."

NASH.—In Frankfort, Ohio, at the residence of Eliza J. Nash, Sept. 9, 1893, Mary T. Nash, years. Funeral services by Bro. W. D. Mall.

CONNER.—At Gilman, Ind., Nov. 4, 1893, son of John M. and Sarah Conner, aged months. Services by I. E. Branson.

H. E.



REICHLEY.—In the limits of the Belle-ville church, Republic Co., Kans., Nov. 4, 1893, Bro. Jacob S. Reichley, aged 69 years, 10 months and 26 days. His complaint the day previous developed into general prostration and soon into unconsciousness and death. Bro. Jacob was born in Union Co., Pa. He was a member of the church during the past thirty years. Sister Julia, his wife, and four out of eight children survive. His remains were interred in the U. B. cemetery. Funeral text, 1 Cor. 15: 55-57.  
CHAS. HILARY.

STUART.—In the Saint Vrain church, Longmont, Colo., Aug. 28, 1893, sister Rosanna Stuart, aged 82 years, 5 months and 22 days. Funeral services by Bro. D. H. Weaver.

SNELL.—At the same place, Oct. 11, 1893, Mrs. A. Snell, aged 37 years. Funeral by Eld. G. W. Fesler.

FRANCE.—At the same place, Oct. 19, 1893, Vesta, infant daughter of brother and sister J. France, aged about 3 months. Funeral by Bro. Holsinger, of Belleville, Kans.

FRY.—At the same place, Nov. 4, 1893, friend Nehemiah Fry, aged 62 years. Funeral by Bro. G. W. Fesler.

REBECCA BRUBAKER.

NEISLEY.—In Churchtown, Cumberland Co., Pa., Sept. 1, 1893, sister Anna Neisley, wife of Bro. David Neisley, elder of Lower Cumberland congregation, aged 62 years, 11 months and 20 days. Occasion improved from Ps. 91: 1, by Eld. Jacob F. Oiler, of Waynesborough, assisted by Bro. Henry Beelman and the writer, at the Baker meeting-house, after which the body was interred in the Baker burying-ground at that place.  
DANIEL LANDIS.

COCHRAN.—In the Mississinewa congregation, Ind., sister Nellie, wife of Bro. Frank Cochran, aged 20 years, 1 month and 16 days. Sister Nellie united with the Brethren church at the age of fourteen years, and lived a Christian life until death. She leaves a husband and a little babe one week old. Funeral services by Bro. Jacob Rarick.  
ANNA STUDEBAKER.

WINBERNER.—In the Salamonde congregation, Huntington Co., Ind., Nov. 14, 1893, Daniel Winburner, aged 73 years, 3 months and 19 days. He was a consistent member of the German Baptist church for over twenty-five years. One companion preceded him in death. He leaves one companion and six children. Funeral services by the writer.  
DORSEY HOEGDEN.

HARDMAN.—At her residence, in Guthrie, Okla., Aug. 2, 1893, sister Sarah Hardman, wife of Daniel Hardman, and daughter of John and Elizabeth Rorer, aged 56 years, 1 month and 27 days. She leaves a husband and three children. She was buried in the cemetery at Guthrie. Funeral services by Mr. Baugus, of the Christian church.  
DANIEL HARDMAN.

COFFMAN.—At her home in the West Branch church, Ogle Co., Ill., Sept. 22, 1893, sister Martha Coffman, wife of friend Oliver Coffman, aged 24 years, 8 months and 2 days. Funeral occasion improved by the Brethren.  
EDMUND FORNEY.

POTTER.—In the Pine Creek church, Ogle Co., Ill., Nov. 5, 1893, John Lee, son of Bro. Frank and sister Anna Potter, aged 5 years, 10 months and 29 days. Funeral occasion improved by the Brethren.  
EDMUND FORNEY.

BROWN.—In the Woodbury church, Bedford Co., Pa., Oct. 21, 1893, sister Mary Brown, consort of Abraham Brown, aged 60 years, 2 months and 16 days. The funeral services were conducted by Bro. D. T. Detweiler, assisted by Eld. J. B. Replogle, from Num. 23: 10. She is survived by a sorrowing husband, four sons and four daughters. Two of her sons and two sons-in-law are in the ministry. She was little known outside of the circle of her friends and home church. Had she been placed in circumstances more

favorable to mental development, she would have been a leader somewhere. A few years prior to her death a neighbor said: "She is the most refined and intelligent woman in the valley."  
JAS. A. SELL.

STUCKEY.—In the bounds of the Berkeley congregation, W. Va., in Back Creek Valley, Nov. 8, 1893, of dropsy, our beloved brother, Eld. Jacob A. Stuckey, aged 72 years 1 month and 10 days. He was confined to his house for over a year. Funeral services were conducted by Eld. Eli Yourtee, assisted by the home brethren from Rev. 14: 13.  
E. P. MACONAL GREY.

SUTTER.—In Plattsmouth, Nebr., Nov. 2, 1893, of consumption, sister Lizzie Sutter, aged 29 years, 1 month and 5 days. She leaves a husband and three small children. Her remains were brought to Story County, Iowa, and laid in the Olive Branch cemetery. Funeral services by the writer, assisted by G. W. Thomas.  
J. L. THOMAS.

GROSSMAN.—In West Fairview, Pa., Oct. 19, 1893, Sophia Grossman, aged 64 years, 9 months and 27 days. Deceased leaves a husband, sons and daughter. Services at the house in the morning, from Ps. 14: 14, and also at the Mohler meetinghouse, in the Lower Cumberland congregation, from Isa. 55: 6, 7.  
DANIEL LANDIS.

Programs.

Ministerial Meeting for the Second District of Virginia

1. IMPORTANCE of the Proper Training of Children.—D. H. Zigler, Levi Garber, and others.
  2. Relation between the Ministry and the Laity.—H. C. Early, Levi A. Wenger, and others.
  3. How can we best Impress the Importance of God's Word?—D. C. Flory, S. W. Garber, and others.
  4. How can we best Prepare our Subjects for Delivery?—W. B. Yount, D. Hays, and others.
  5. Sunday Schools,—Importance of and how to Conduct.—E. D. Kendig, H. G. Miller, and others.
- PLACE.—Timberville, Va.  
TIME.—Dec. 28 and 29, 1893.  
D. HAYS  
Chairman Com.  
S. F. SANGER,  
Secretary.

Ministerial Meeting of Maryland.

- THE following is the program of the Ministerial Meeting, to be held at Pipe Creek, Md., Friday and Saturday, Nov. 24 and 25, 1893.
1. Object of Ministerial Meeting.—Moderator.
  2. Family Worship,—Importance of and how Conducted.—Wm. H. Franklin, S. H. Utz.
  3. Council Meetings, how Conducted and how Made more Interesting.—E. W. Stoner, D. R. Saylor, Solomon Stoner.
  4. Sunday School, how Conducted and What Is Its Mission?—Dr. P. D. Fahrney, W. T. Miller.
  5. Scriptural Sermons, how Prepared and how Delivered.—T. J. Kolb, John H. Utz.
  6. General Pulpit Criticism.—F. C. Renner, Wm. E. Roop.
  7. How can we Induce Members to be more Liberal in Contributing to the Lord's Cause?—Uriah Bixler, Silas Harp.
  8. What are the Duties of the Church to its Ministers, and Ministers to the Church.—G. K. Sappington, C. D. Bonsack.
  9. How can we best Plant the Doctrine of Christ in our Children?—E. A. Brunner, Jeremiah Brown.  
E. W. STONER,  
Foreman on Program.

Trine Immersion.—A vindication of the apostolic form of Christian baptism. By Eld. James Quinter. A most complete and reliable work on the subject. Price, cloth, single copy, \$1.25; leather, \$1.75.

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Rates per Each such Insertion.

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One month (4 times).....	1 30
Three months (12 times).....	1 80
Six months (24 times).....	1 00
One year (50 times).....	70
No advertisement accepted for less than.....	1 00



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## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### THE PENITENT.

[Selected by Mary K. Butler.]

My foot is on the threshold,  
My hand is on the latch;  
My heart is rent with sorrow,  
Oh! do not turn me back.  
I've come a weary distance,  
Long miles of grief and sin;  
Come sorely pressed and laden,  
Oh! wilt thou let me in?

#### CHORUS.

Let me in, Oh! wilt thou let me in?  
I've come a weary distance,  
Oh! wilt thou let me in?  
My hands hang limp and nerveless,  
My burden to remove;  
My feeble knees are shaking,  
Open, and show thy love.  
My eyes are dim with watching  
To catch a glimpse within;  
My heavy ear is aching  
To hear thee say, "Come in."—CHO.  
Oh! haste, unlatch, I pray thee!  
I trust thy gracious word,  
"To him that knocks I'll open,"  
Thou true and faithful Lord.  
The latch turns on the promise,  
The door on hinge of gold;  
Oh! wondrous grace and glory!  
The half had not been told.—CHO.

Abbottstown, Pa.

### THE DIVINE MUSTARD SEED.

BY C. H. BALSBAUGH.

To Eld. D. B. Gibson:

FOURTEEN years ago I wrote you the following essay for publication. For some reason, which I cannot now designate, it was returned to me by the editor. At your request, and my concurrent desire, I revise it, with such emendations as a larger experience of self and man and Christ dictate.

The mustard seed: this is God's method—much in little, a tiny Genesis, and a mighty Exodus. Because we are mentally and spiritually so out of the divine habit, we miss many of the great lessons of revelation. "Lord, wilt thou that we"—so and so. Luke 9: 54. "Great swelling words of vanity." 2 Pet. 2: 18. This is the Herod that seeks to slay the new-born King. The overgrown *Ego* is the usurper that fills the temple with sheep, oxen, doves, and money. Self and Emmanuel cannot occupy the same throne contemporaneously. The bearer of God's message must be the shrine of God's Spirit. Word, look, gesture, all must express indwelling Deity. John 14: 10. "I live, yet not I, but CHRIST LIVETH IN ME," is the incontrovertible fact and philosophy of all regenerate life. Words that have the pith of Divinity—words that burn, cut, man, soothe, charm, transform, such God employs, and we should select from his vocabulary.

"The least of all seeds" has in it the vitality to seminate the world, and yield an incalculable harvest for the garner of the Great Husbandman. Jehovah has compressed himself into a little babe. This is the principle which is to fashion all Christians, and mould all Christian work. I have for years striven to put into words, or rightly to conceive, the all-comprehending, overwhelming fact of the Incarnation, but the more I tax all the powers of my soul, the more the infinite theme spreads out into "all the fulness of the Godhead."

God never made any expression of himself save through the Logos,—the Word which was in the beginning with God, and was God. John 1: 1. "Without him was not anything made that was made." "By HIM all things consist." Col. 1: 17. The original of the word "consist" is the key that unlocks all the riddles of science, and solves all the problems of history, and explains all the mysteries of individual experience.

JESUS is Alpha and Omega. The tiny mustard lying in the manger "was before all things," and will survive all things. Col. 1: 17, and Heb. 1: 10, 11, 12. Anything in our imagination, will, motive, affections, enjoyments of which Jesus is not the beginning and the end, is "wood, hay, and stubble," destined to be burned. "The Son can do nothing of himself, but what he seeth the Father do." John 5: 19. "Without me ye can do nothing." John 15: 5. To study, to know, to realize this blessed identification "is more than all whole burnt offerings and sacrifices." How my heart would leap and echo the upper-world Alleluia, if this were the salient fact that constitutes us "a peculiar people."

The pet names with which we dub our schisms and animosities are only "as sounding brass, or a tinkling cymbal." "I will write upon him MY NEW NAME." Rev. 3: 12. The mustard seed, whether "wrapped in swaddling bands," or sitting on the throne of the universe, spells G.O.D. All the heaven-born are named after him, for they are of him. Just as really as Emmanuel is very God, so also are Christians the generation and representatives of very Christ. Not imitation, but Genesis; not simply following as a model, but reproducing as a life, a character, living in the world as miniature gods.

We daily pray, not knowing what the words import, "Thy will be done on earth, as it is done in heaven." We unto us if our baptism is made unbaptism by our non-conformity to the sublime and eternal verities it symbolizes. Rom. 2: 25-29. All over these United States, our most spiritual members and devoted workers write to me, saying, "Thank God for the help I am getting through your pen-ministry." Once in a while I get a letter from some well-educated yet mis-educated brother or sister with the perplexed declaration, "Thou bringest certain strange things to our ears: we would know what these things mean." Acts 17: 20.

The whole Bible and the whole world are full of sorrowful testimony how "slow of heart," even Christians are, experimentally to accept the grand fundamental doctrine that there is but "one Mediator between God and man, the Man CHRIST JESUS." 1 Tim. 2: 5. It is as natural for human nature to invert ordinances with a mediatorial significance, as it is to palliate the "exceeding sinfulness of sin." There must be a divine seed infused antedating all possibility of obedience; and in that germ lie potentially all the evolutions of eternity. The development and perfecting of this new creature in Christ Jesus demand obedience to every precept and institution of the Gospel.

The mystery of the eternities, the majesty, the glory, the wonders of the Infinite, were concentrated in the primordial germ of humanity. The prospective bride of God had no power to build a Christ out of the organic elements of her being; but she was constitutionally fitted to enshrine Jehovah, and in the consummation of that mystery of mysteries we find all our hope, and all possibility of reaching the predestined climax of our being. God alone can build a Messiah out of elements already at hand. And He alone can make saints by the inbreathing of the very life of the Godman.

If the incarnation has any value at all, it is in

the glorious fact that our renewed vitality connected with this second natural life is with the first human. At this point we may boldly challenge hell.

This gives a life and character and destiny to Christians WORTHY OF GOD. For this very reason, many of us should of our low aims, low enjoyments, God, and fatal depreciation of the and work of Jesus Christ and the "The LORD HIMSELF shall give you hold, a VIRGIN shall conceive, and be shall call His name Immanuel." Here is the Bible in a single verse purpose of God, inclusive of the government of all worlds, pivoted on a summated in this world, in our especially for our exaltation and eternal life.

If we connect Eph. 1: 21, and John 1: 14, we are amazed and unutterably pained that many among us who defile themselves with bacco, and the lusts of the flesh, and all the tendrils of body and soul, and are cankered with the love of the world, thus turning baptism, and the fraternal salutation and the charist into a sorry farce. "Anathema." The living, practical confession in the flesh is the one, changeless, and our fealty to God. The "grain of mustard seed" must be "CHRIST IN US the hope of glory." The seed of the woman "is the only power of humanity. There was lineage from Adam to Mary; and on the side of generation and regeneration God.

Let us ponder well the eternal "therefore" in Luke 1: 35. Therefore the vine vitality of the mustard seed. The junction means "life everlasting." nothing of the infleshing of Deity is evidence. Matt. 1: 18, 19, 20. A virgin within the compass of nature, but without of a virgin mother?

We may make verbal confession of the incarnation till our lips are blistered, but may intellectually accept and profess trines enunciated by infinite wisdom formally and punctually to all the organs yet not confess Jesus concurrent with intent. Confession must mean possession. Must mean apprehension, and baptism actual participation in the death, and resurrection of Jesus Christ. We must name on our lips, and the devil's forehead, or in our hand. Christ means "God in the flesh" in every truly as in Christ.

We do not stop to philosophize about the possibility or the process of this cardinal business is to believe the divine teaching such simplicity and fullness as to be baffled with the fact. Without this, it is impossible as for Joseph and Mary to be Jesus. Professor Henry Drummond's "Natural Law in the Spiritual World" his other subsequent works, in the thought, is leavening hundreds of minds with his false representation of Christianity. He is indeed a most charitable man, but the Christ of his theology can make a sinner than you or I.

Such a Savior is not for me. I need a model to contemplate, or an example to follow, but I must have One who died for me, whose death is as truly vicarious, as his life is late, whose righteousness must be imputed to me, in the imputation of which I am justified, but impregnated with his



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This is the Gospel,—glad tidings indeed,—and to deny this, is to leave nothing worth believing.

To commit ourselves to all that Jesus is as our *Propitiation* and *Advocate*, is to commit ourselves to all he has *commanded*. No one can enjoy the benefits of his high Priesthood, while ignoring his claims as King. God could not fashion an Emmanuel with amalgamation with the nature to be redeemed. "Without shedding of blood there is no remission," and without incarnation there is no blood. This logic defies all the Ingersolls on earth. It must be *thus*, or *not at all*. The mystery of Luke 1: 35 must become real to every soul before we are children of God, and joint heirs with Christ. Rom. 8: 16, 17.

There is a necessary self-limitation in the divine attributes. Omnipotence has no power to cross the bounds of righteousness. All through the Sacred Record God's course is directed by moral necessities. God is bound by the eternal proprieties of his essential constitution. The incarnation and the divine treatment of sin have their *MUST* in the nature of things. If God needs Mary to make his Christ, he needs the church to evangelize the world. Here we can bind the hands of God, and imbrue our own hands in the blood of souls.

God is practically limited by the fidelity and devotion of the church. God speaks in nature to all the world. Rom. 1: 19, 20, and 19th Psalm, and many other Scriptures. "But in these last days speaks unto us by his Son." Heb. 1: 2. Here again philosophy and science must shut their mouths. "Thus saith the Lord." This is enough for faith and love. My soul just now goes out to thousands of readers, but it goes out *through my hand*. We must be mouth, and hands, and feet for God. In being limber to God in the rescue of the lost, we are only the more fully saved ourselves. Drone Christians are a dubious set. Paul would say, "I stand in doubt of you." Gal. 4: 20.

If we practically perpetuate the mystery of the virgin-mother, big with Christ wherever we go, our whole life expressive of infleshed divinity, we will be to the world "the power of God unto salvation to every one that believeth." The silent immanence of the Holy Ghost cannot long be hid. Mary soon revealed her unique relation to God. Christians are both shrines and mirrors of Jehovah. Sadly and gloriously true are both 1 John 3: 1, last clause, and 2 Tim. 2: 19. "Unknown, and yet well known." 2 Cor. 6: 9. "Despised and rejected of men," but "elect of God." "Poor, yet making many rich." "Having nothing, yet possessing all things." Rich as Jehovah-Jesus, who is "heir of all things." Verily, "a peculiar people."

Union Deposit, Pa.

#### SPECIAL WARNINGS.

BY J. O. OULLER.

"Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."—Ezek. 3: 20, 21.

PAUL says, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20: 26, 27.

Warnings were of absolute necessity for the saving of life and souls in all ages, and it is the more necessary to give "special warnings," as we see the evil day approaching when the most de-

ceitful and fraudulent evils, which, in the eyes of the religious world, are no evils, are sapping the life, vitality, and power of the church, leaving it as a tree that flourishes with leaves but bears no fruit.

Warnings are numerous, both from the pulpit and the press, but, seemingly, they are very little heeded. But that is no reason why we should cease to warn. Men of old warned sometimes with little or no effect, and in so doing, lived up to the duty imposed on them.

It seems manifest in these days that whatever "respectable society" suggests, the churches adopt. Such things as using profane language, fighting, murdering, stealing, drunkenness, etc., are universally considered disresponsible, but hundreds of other things that are looked upon by the Lord with abhorrence, are considered "no harm," because popular society says so. Let all faithful ministers and others give due consideration to these things, and cease not to warn against these popular evils, as we must admit with sorrow, that the number is on the increase among us, who are gradually falling in the same channel of belief. Let us not conclude that because, in our undertaking, everything along the line is falling in our favor, the Lord is pleased with it.

The fact that powerful sermons have been preached, and scores received into the church, is not always an evidence that the Spirit of God has been moving upon the hearts of the children of men. Bro. Balbaugh once said, "Numerical accessions are no evidence of divine life." When a congregation claims to be gliding smoothly along, without any trouble, it is not always an evidence that said church meets God's special favor. Perhaps every one is left to do as he pleases, to avoid trouble. It is possible that many may be upon the broad road in the name of "Dunkard church," and going down to destruction. Let us ever remember this fact,—the church is represented as being the "Bride, the Lamb's wife." But the "Lamb" will not be a spiritual polygamist. He will have only one wife, neither will the "Bride" be otherwise than virtuous.

When members violate any Gospel principle, be it dishonesty, covetousness, unbecoming habits and conduct, unnecessary fashionable, costly array, attending worldly, ungodly gatherings, etc., and the church does not warn, reprove, or attempt to correct, reform, or rid herself of such evils, she is in great danger of losing the virtue that she should have retained, in order to be pure, holy, and undefiled.

Another special warning I give,—that we do not, under any consideration, limit our faithfulness to the imitation of some certain member, or any number of members, as a standard,—be they deacons, ministers, elders, or their wives. If you do, then look for the most humble, consecrated, self-denying, self-sacrificing brother or sister you can find, and after you have attained to that standard, likely you have acquired enough wisdom to look to the Lord Jesus, as the only true standard for our salvation.

Too many are influenced by some weak, unconverted, worldly-minded member. They think, in case such are violating certain principles of the Gospel that it must be all right, because the church says nothing about it, but such should remember that if the church does not trim off the dead branches, the Lord will. "Every branch in me that beareth not fruit he taketh away." John 15: 2. Let me say to all such, "Read and study the Bible more; ask for wisdom from on high, keep your lamp trimmed and your light burning; realize that your influence goes out for good or evil, and that some weaker ones may imitate you from bad to worse. Let us all remember that if we lay the foundation in the violation

of a certain principle, the coming generation is likely to build upon it, and in years hence we may have occasion to cry out and say, Oh would to God we could tear down the structure; for our children are serving in vain, and their souls are not saved!"

New Paris, Ind.

#### THE DEATH OF THOMAS PAINE.

MR. JOSEPH COOK, in one of the preludes to his Boston Monday lectures, adduces documentary evidence as to the sort of death it was. He reads from the life of "the quiet, candid Quaker," Stephen Grellet, whose life was published in Philadelphia in 1860, and republished in London in 1861. This gentleman, Mr. Grellet, lived neighbor to Thomas Paine, and from his journal, written in 1809, the very year of the death of Thomas Paine, Mr. Cook reads the following extract to his Boston audience:

"I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill and in a very destitute condition, I went to see him and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends, that the common attention to a sick man had been withheld from him." Such is the friendship of infidels.

"The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression on him that, sometime after my departure, he sent for me, and on being told that I had gone from home, he sent for another friend. This induced a valuable young friend (Mary Roscoe), who resided in my family and continued at Greenwich during part of my absence, frequently to go and take him some little refreshments suitable for an invalid, furnished by a neighbor. Once when she was there, three of his deistical associates came to the door, and, in a loud, unfeeling manner, said: 'Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived,' and then went away. On which, turning to Mary Roscoe, he said: 'You see what miserable comforters they are.' Once he asked her if she had read any of his writings, and on being told she had read but very little of them, he inquired what she thought of them, adding: 'From such a one as you I expect a correct answer.' She told him that when very young his 'Age of Reason' was put into her hands, but that the more she read in it the more dark and distressed she felt, and she threw the book into the fire. 'I wish all had done as you,' he replied; 'for if the devil ever had any agency in any work, he has had in my writing that book.' When going to carry him some refreshments, she repeatedly heard him uttering the language: 'O, Lord! 'Lord God! 'Lord Jesus, have mercy upon me!'" ("Boston Monday Lectures," volume "Conscience," pages 148-9.

If you would live a pleasant life, draw near to God, and by faith behold him, and by love adhere to him, and take a view of his infinite goodness and all his perfections, and behold him and his wondrous works, and then break forth into his cheerful praises, and you shall taste such pleasures as the earth affordeth not.

"If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and elm, which shall make the most noise in the wind."



## HOME AMUSEMENT.

BY JOHN LECKRONE.

AMONG the various positions in life there is nothing more cheerful and attractive than that of a true home. Home is where strong ties are formed and where love should reign. Home is the most attractive scene of all the earth. No word in the English language approaches in sweetness the sound of this group of letters. Out of this grand syllable rush memories and emotions, always chaotic and always noble.

The murderer in his cell, his heart black with crime, hears this word, and his crimes seemingly have not yet been committed, his heart is yet pure and free; in his mind he kneels at his mother's side and lips his prayers to God that he, by a life of dignity and honor, may gladden that mother's heart. Then he weeps, and for a while is no murderer. The judge upon his bench deals out the dreaded justice to the scorned, and has no look of gentleness, but breathe this word into his ear and his thoughts fly to his fireside, his heart relents,—he is no longer justice, but weak and tender mercy. What makes that small, unopened missive so precious to that rough man? Why, 'tis from home,—from home, that spot to which his heart is tied with unseen cords and tendrils, tighter than the muscles which hold it in his swelling breast.

Oh, what may I say that will interest the parents to keep their children at home, away from the gambling dens? Or is there not enough enthusiasm on the part of the parents to try to keep their children at home? Oh, as I look around me I see so many families that seemingly do not care. They let their children go where they please, act as they please and do as they please. They forget that they are going to be held responsible for the steps they are taking. "Bring a child up in the way it should go, and when it is old it will never depart from it," is a good motto, and it should be stamped on every doorway, upon every heart. But some parents will say, "Oh, let them go; there is no harm there. They will be cared for while enjoying the amusement of the world."

Oh may the parents wake up to the importance of furnishing their own fireside with attractions, and then keep their children with them! But some one may say, "What kind of attractions and amusement must I furnish, in order to keep my children at home?" Good books, standard literature that is worth reading. "But oh," says some one, "such books are too costly." What if they are? I would rather buy and read standard works than the cheap novels which have been spread over our country like a flood, and are not worth the reading. Parents, do not buy those ten-cent novels, but select something that is good and solid. Though it is dear at first it will be cheap in the end and we assure you that if you purchase good literature your children will stay at home.

Cultivate the home virtues, the household beauties, and endeavor to make the little circle of domestic life a cheerful, intelligent, kindly and happy one. Whatever may go wrong in the world of business and trade, however arduous may be the struggle for fortune or fame, let nothing mar the purity of home! Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort.

Be careful how you address your children, what kind of language you use. Speak gently. Breathe not a sentence, say not a word that will ever give pain. I know some fathers that will never address their children unless it is in anger.

This is wrong. Fathers, address your children kindly and the result will be much better.

Kindness is stored away in the heart, like rose leaves in a drawer,—it will sweeten every object around it. Little drops of rain brighten the meadows, and little acts of kindness brighten the home. We can conceive of nothing more attractive than the heart, when filled with the spirit of kindness. Certainly nothing so embellishes human nature as the practice of this virtue,—a sentiment so genial and so excellent that it ought to be emblazoned upon every thought and act of our lives.

The principle of kindness underlies the whole theory of Christianity, and in no other person do we find it more happily exemplified than in our Savior, who, while on earth, went about doing good. And how true is it that

"A little word in kindness spoken,  
A motion or a tear,  
Has often healed the heart that's broken,  
And made a friend sincere."

## BIBLE THOUGHTS.

BY I. C. MYERS:

## In Two Parts.—Part Two.

We find that at the time of these remarkable interviews of Moses with the Lord, the events of the world had been transpiring for more than 2,000 years. It is therefore natural to suppose the greater portion of them were *unknown* to Moses at the time he first became acquainted with Jethro and his family; but as God was preparing an earthly writer as a ready scribe in deeply mysterious things, it became needful that all past events designed for his consideration should not only pass through his mind, but that he be also qualified to use them according to the will of God. Therefore, in dealing with the *past*, the *present* and the *future*, he was directed and sustained by direct inspiration. By this we would understand that he received an immediate and complete discovery to his mind, which he could not otherwise know. And, as to such other matters as he might by other means be informed of, the Holy Spirit so directed him as entirely to preserve him from error.

Guided by this divine aid he began his work on the Bible without giving any preface, apology, or reason for writing, but commenced right in the heart and center of mystery, and introduced the self-existent Deity, by simply stating what he had done in the beginning. Then he skips over the nature of that work, because it referred to a fact *antecedent* to the things he was required to make known. And then, without any further explanation, he proceeds to give the six days' work of God to prepare the earth for the abode of mankind.

This book, which he began and finished during his exile in Midian, is called Genesis, and contains a history of 2,369 years, to the death of Joseph. Then he began his book of Exodus. These books, and the three others which ended in Deuteronomy, were written in the Hebrew language. This fact would seem to teach us that he gave to the world the *inspired* ideas of the Hebrew tongue. Should this be true, it would naturally follow that the inspiration of the Scriptures is to be understood as confined to the *original language* in which they were written. It would seem obvious that the original writers employed words and ideas in the *sense possessed at the time they made use of them*. Whatever was the meaning of words and ideas at the time of their first application must be essential to designate the meaning enjoined. Hence the meaning the language then conveyed can, under no circum-

stances, lose the original significance, also losing the infallible safety. Let no man presume that the divine essence that gave aid to Moses and of the original Scriptures would extend confines of the language they reach and endow those men who merely translate the Scriptures. Do not control the act of translating the versions and translations of or regarded as simply fair equivalents of the language given us.

It appears that about the beginning of the exile of Moses, the Lord had driven him from Egypt died, took his place on the throne. He ruled with such cruelty and presumption as to provoke the vengeance of himself, his court, his people and the Almighty, moved by the lament of those who were suffering under the yoke, determined not only to deliver him from bondage, but also to punish their oppressor. Moses, being now eighty years old, he was the man who should lead the people to the land of promise. He communicated to him while he was leaping around the base of Mount Horeb from the abode of his family. A flame of fire in a bush, and, on the night of the 14th of the month, he heard a voice from the midst of the flames, and saying, "Come now, I have thee unto Pharaoh, that thou mayest bring out the children of Israel out of Egypt." Moses, poor, meek and timid shepherd, was undertaking this responsible task, and he made several excuses. But the Lord changed a serpent and his hand into the staff of Moses, which partially convinced him. But with all this evidence before him, he was afraid to begin such a work. The Lord said that he was not a suitable person for the task, but a fluent talker. The Lord made Aaron his brother to the people, and he would meet in Egypt, where they were to be released of their kindred. The king, if refused, was in every way opposed by an astonishing miracle. The Lord hardened Pharaoh that the denials of God.

In our attempts to find the place where Moses and Aaron wrought these miracles, we grope our way through some of the most difficult stances to locate the southern border of the land of Goshen. We find the city of Noph, in Lower Egypt at that day, situated about fifteen miles up the river Nile from the home of Joseph, while Goshen was in the river from either. We are unable with certainty, from the language of the Bible, whether Goshen, the home of Israel, was in the city of On. Be the Goshen located south where it may, we naturally record circumstances that tend to locate it. Moses and Pharaoh had their respective residences on the east bank of the Nile, and the river. David, in the 150th Psalm, calls the place "the field of the prophet Isaiah, in the ninth year of the reign of the princes of Zoan who were in Noph. Therefore it is possible that the ground which David calls "the field of the prophet Isaiah" has been a royal park, or large and beautiful field, where the princes and nobles of Egypt often resorted for recreation and worship.

If we assume, on the authority of Isaiah, that Zoan was the place where the Lord appeared to Moses, then it would seem to follow that Aaron, for the time, had their a-



signification, without safety of inspiration. The divine superintendence and other writers could extend beyond the they wrote, and also who should afterward. Inspiration does relating the Bible, and of our day may be equivalents in the lan-

beginning of the last ages, the Pharaoh who died, and Amenophis throne. This monarch and presumptuous iniquity of heaven upon land and country. The lamentations of Israel, the scourge of this to deliver them from their cruel oppressors. Years old, was told that lead the way for their have been first commenced leading his flocks Horeb, some distance. Here he saw a and, on approaching it midst of it calling him now and I will send thou mayest bring my out of Egypt." The herd did not feel like the task, and made several changes his rod into to the white of snow, and him of divine aid. Before him he was still. He informed the noble man, as he was word met this plea by to the work, whom he they should demand red. This demand on every case to be fol-

miracle to prove to the demand came from the place where Moses miracles, we necessarily some clouded circum- boundary of Goshen, Noph, the capital of situated about twenty from the city of On, the when was far down the unable to determine language of the Bible, of Israel, included the when boundary on the naturally conclude from that the place where their repeated interviews the palace of the king in the seventy-eighth field of Zoan," and the nineteenth chapter, on with the princes of able that the area of "the field" may have and highly ornamented and nobles of Pharaoh's creation and idolatrous

authority of David and place of these miracles, follow that Moses and their abode not in Go-

shen, but somewhere at a suitable station not far from the palace. That this palace of Pharaoh must have been within the inclosure of Zoan, we may learn from his second interview with these messengers on the river bank early in the morning. It is, moreover, clearly implied that Pharaoh himself repaired to a certain point on the river bank as a constant worshiper, and yet within the boundary of Zoan. This view is favored by the language employed by the Lord in the command to Moses, and the nature of the miracle which produced the plague upon the water clearly indicates that the king went regularly in the morning to render homage, either to the stream itself or to something it contained. Ex. 7: 15 and 8: 20.

The turning of the waters into blood that morning, being the first miracle that brought with it a plague upon Pharaoh and his people, astonished him, and he "turned and went into his house." Why this abrupt departure from the Hebrew messengers? Did he do so to show his contempt for them, or did he fear the mysterious power in their rod which had just ruined the river and the day before had swallowed up the rods of his magicians? Poor, deluded men! Their rods which they loved as idols had no power to help Pharaoh, or even protect themselves against being swallowed by others. Not even the destruction of their idols, both in and out of the river, could subdue their obdurate hearts. More severe remedies had to be tried. The plague upon the waters, after raging for seven days, was followed by others more grievous than this one. We cannot determine in every case, with certainty, how long the time was between the coming of one plague and the coming of another. The miracles that produced them appear to have been regulated by the contemptuous feelings and conduct of Pharaoh, and in some cases were wrought in quick succession.

How long Moses was engaged in liberating Israel from bondage we cannot know with entire certainty. If we adopt the common Roman or Gentile mode of reckoning time, this event occurred in the year of the world 2513. Should this be correct, then it would seem to have been done in the course of three and a half months. His labors with Pharaoh in this matter closed on the fifteenth day of the month we call April, when the passover was instituted, the day of their departure. This month, being known to Israel by the name of Abib, was after that day ordained by Moses to begin their sacred year, and corresponds to parts of our March and April. Hence the mission of Moses to the king of Egypt could not have extended into the previous year, and possibly may have been completed in less time than intervened between the day of the passover and the previous January which introduced the year 2513.

Los Angeles, Cal.

#### IS THE CHURCH OF CHRIST A VISIBLE BODY?

BY A. HUTCHISON.

If it is not a visible body, then I fail to see how it is to fill its mission in the world as the light of the world. While Christ was in the world, and before leaving it, he said to the disciples, "Ye are the light of the world." Matt. 5: 14. Now, if Christ was visible when he was the light of the world, then must the church also be visible. If the church is to be the light of the world, the world must be able to see it. Paul says, "There is one body," Eph. 4: 4, and again, "For as we have many members in one body, and all members have not the same office; so we being

many, are one body in Christ, and every one members one of another." Rom. 12: 4, 5.

Here we have the church represented under the similitude of a body, and a body, too, composed of many members, and not only that, but the different members have different offices to perform. The members of that body are so nearly related one to the other that they become members one of another. Thus each one has his or her particular part to perform, yet the unity of the body must be kept in view by each one. This should, perhaps, be more carefully studied by each individual member than it is. No officers or members may exercise their own individual choice in performing the functions of their offices, or in filling their places as members of that body, where the exercise of said choice would militate against the church.

There is a great work for the church to do, while in the world, and we notice that, in arranging for the successful execution of this work, the Lord has his own system of organizing his forces. We read, in 1 Cor. 12: 18, that "God hath set the members every one of them in the body, as it hath pleased him." Here is the order, as given by the apostle: "First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28.

When we turn back to the eleventh verse of the chapter above cited, we read, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Verse 12 says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." This gives us a clear insight into the relationship between us, as members of the body of Christ (which is the church), and Christ, the Head of the body. As we stand related to the church, so we stand to Christ, its Head. Therefore we cannot afford to be indifferent as to our relation to the church.

The apostle gives us a very plain hint to indicate what we should do as individual members. He says, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Philp. 3: 16. This certainly applies to the members of the church here, and it must be apparent to every one that, if we all walk by the same rule and mind the same thing, it will make a visible body of us.

This walking we must understand to apply to our life and general deportment in the world, and if each brother and sister will walk before the world by the one divinely-given rule, the world will soon decide that we have been with Jesus, and have learned of him. In this way the world will see our good works, and will thereby be impressed with the necessity of living a better life, and may, in this way, be brought to Christ.

We know that the church is in the world, and Jesus says, "It is the light of the world." If the church and the world each walk by the same rule, and mind the same things, how is the church a light to the world? We know that the world has its rules and regulations as to styles, customs, usages, modes of dress, and general deportment. All of this is visible before the natural eyes of the people of this world, and equally so before the natural vision of the church. Now, if the church falls in line with the world in that which ministers to the vanities of our fleshly nature only, to that extent it becomes spotted with the world, and the light is hid by the spots of the world. Under such circumstances the church fails to fill its high calling as the light of the world, and if guilty, should proceed at once to correct itself. This can be done only by the individual members correcting themselves, be-

cause the body is made up of individual members, and if every other member will correct him of himself, and I fail to do so, then I lose my reward, and the body saves itself. My being a member of the church by profession, and not working in harmony with the church, will do me no good, and I become my own destroyer.

The body cannot save a member by keeping said member in its fellowship, as long as the member lives in disobedience to the rule by which the body is preserved as a whole. In the divine arrangement of things, as given above, we have set forth a body composed of many members, and that in this body there are official positions to be filled. While all that is true, yet no one (whether officer or not) has a right given him to do anything, the tendency of which would be against the unity of the body. While, as a whole, we constitute the body, yet, as individuals, we are but members of the body. Our salvation as a part of the body, depends upon our fidelity to the Lord, through the medium of the body as a whole. In order that the church may fill her mission in the world, as the "light of the world," it must become a body that may be clearly distinguished from the world.

#### THE NEED OF PREPARATION.

Most of us wish that God would use us for some great purpose; but very few of us are wholly given up to God in loving trust that we are in a condition to be used by him for a great purpose—or a little one. God is a great deal readier to use willing servants, who proffer themselves to him unreservedly, than men are to proffer themselves unreservedly to God as his willing servants.

We should all like to be taken "just as we are," for the honorable duties assigned to those who are wholly the Lord's. But the Lord wants us to come "just as we are," and submit ourselves wholly to him, for whatever duty he may have for us to do. It is first the enlistment and then the detail; not first the detail and then the enlistment.

#### A SERMON.

(Continued from first page.)

what first meets every child of God. They are the great essentials in perfecting us in the Christian life. And if we can feel that all these afflictions and trials come to us for our good from the hands of our loving Heavenly Father, we can easily bear them, as we are assured that they are preparing us for the final purging of death, thus fitting us for the everlasting joys that are held in reservation for us in his glorious kingdom.

This burning process is hard because we fear and don't trust. When we fully understand what it is for and the glorious results that follow, the terror is taken away and we joyfully kiss the hand that smites.

And now, my dear friends, the great question for us to decide is, In whose hands have we placed ourselves? If the Lord is our potter, and we have submissively placed ourselves into his hands, he will make of us a vessel of honor, and he will use us to our own joy and peace, and to his honor and glory. If not, then are we in the hands of Satan,—he is our potter and we are being made vessels of his wrath, to end in destruction. There are only two ways in which we can be moulded, and in one of these ways we are now. O, will we not place ourselves, as clay, in the hands of our Heavenly Father, that he make of us vessels to our honor and his glory? May the Lord help us so to do, is my prayer!



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—1 Cor. 9:12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio.
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on inferior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### TRUE religion binds the heart to God.

ONE does not need a spy-glass to see the light of an active Christian.

WHAT! ashamed of Jesus and his Word after he has done so much for us?

A GOOD sermon does not need to be long, and a poor one ought not to be long.

FORTUNATE is the man who, in life, makes Christ first, last and all the time.

ONE may prove most anything by the Bible if he writes his own opinion between the lines.

IT is common to see as many as 250 persons present at a prayer-meeting in the College Chapel.

THE best time for those who have not already done so, to commence family worship, is right now.

ARE you ready to render to God an account for the many unkind words that you are using almost daily?

A MINISTER should enter the sacred stand, at religious services, in a manner indicating becoming reverence.

THE man who is ashamed to stoop down and wash his brother's feet may pretend not to be ashamed of Jesus, but he is most assuredly ashamed of his Word.

THERE is not much genuine religion about a man when you have to look under his bushel to see whether his light is burning.

THERE is something wrong with the man who says he is not ashamed of Jesus and yet refuses to do what Jesus has plainly commanded.

KIND words are easily spoken, and they do good as a medicine. They often soothe, comfort, strengthen, and encourage those who are irritated, disconsolate, weak, and desponding. If you can not help a fellow-being who is in trouble any other way, you can speak kindly to him and assure him of your sympathy. Kind words, coming from a kind heart, often spread sunshine upon a path that has been darkened by sorrow and care.

A MAN has a right to his opinion if it is right. If not right, he would better get rid of it, and get an opinion that is right.

If people would practice in their lives what they preach at prayer meeting, what a glorious church there would be on earth!

THE man who is unwilling to bear the cross for the sake of the crown may rest assured that the cross will avail nothing for him in the judgment.

THE Christian has no reason to be ashamed of Jesus, but Jesus certainly has reason to be ashamed of some of those who profess to be his followers.

Do you know that your nine-year-old child has formed an opinion of your piety? Then be careful that you give no occasion for an unfavorable opinion.

IT is said, during the progress of a revival, a lady of wealth, who saw the poor crowding to Christ, cried aloud, "O my God! is there no mercy for the rich?"

So you would like a minister who can keep the people awake in meeting. Why not call for a minister who will teach the people to do their sleeping at home?

BEFORE starting to church, parents should give their small children clearly to understand that there must be no running over the floor and disturbing the meeting.

SOME people say the church needs more able preachers. She really needs more good Christian fathers and mothers to help hold up the hands of the preachers she already has.

THE ladies of the Woman's Union, Boston, Mass., have petitioned for the abatement of the smoker nuisance on the street cars of that city, presenting a list of 5,000 names.

"THE right will produce more right and be its own reward—in the end a reward altogether infinite, for God will mete it with what is deeper than all right, namely, perfect love."

SOME people think that the only object of religion is to get people ready to die. Its aim is to get people ready to live right, so as to be prepared to die when their time comes.

THE Christian who trusts God does not stop to figure up how much time he will lose in the course of a life-time, by stopping long enough to have a season of family worship each day.

EUGENE FIELD, the popular writer of prose and verse, says: "I would not now exchange for any amount of money the acquaintance with the Bible that was drummed into me when a boy."

☞ TIME ENOUGH YET is the notice Satan is posting at all the railroad crossings and stations along the journey of life. The notice is in all languages. Let all pilgrims take warning. The time is short, and the last opportunity is not far off.

THE story is told that the late James Gordon Bennett once took an editorial writer, who prided himself on writing for educated men, to the window of the *Herald* office. "Do you see those people down there on Broadway?" he said. "Yes," was the reply. "Well, those are the people I want you to write for." It would be a good thing for ministers and other folks, who speak and write for people, to frequently take a good look at the people in the street, who are carrying heavy burdens. They need words of comfort.

MRS. BISHOP, the great traveler, says that missionaries are needed from the waters of Babylon, as a single witness for Jesus Christ. Central Asia is wholly arid.

A MINISTER who announces o'clock, and then does not reaching until ten minutes past eleven, it is strange if the people in the church do not conclude that he is not as truthful as the Gospel should be.

SARAH HOSMER, of Lowell, Mass., living in an attic and working as a seamstress, saved, on different occasions, sent it to educate a native of the countries. When she was born, men were preaching in foreign lands had helped into the ministry.

FATHERS and mothers, can you have great responsibility of bringing up your children in the way they should go? Only in trust and will again be given. As soon as children are given to the Lord and then only will parents properly train their offspring, and deal with the property of God.

A LITTLE girl was once allowed to live with her grandparents for several weeks, and preparations were made to retire, as usual, without turned to her father and said, "I have heard that house they sing and pray before. That short speech sent the hearts of the parents, and an altar was erected."

### CAREFUL READER.

BY J. H. MILLER.

WHILE sitting in Bro. H. house, Clinton County, Ind., I received the MESSENGER No. 45, some of which made my soul rejoice. That of good things. Bro. A. "Away from Home," stirred me. Many others have experienced in like manner. Some are away from home so much that they can do no such work. Only those who know how to appreciate a season of family worship sit around the fire-side and converse with the dear ones. That No. 45 contains enough matter in the one paper, to one year's subscription. I travel I call for the MESSENGER to my sorrow that the paper frequently ask them, "How can we have a valuable MESSENGER, with rich articles from our such glorious victories acknowledge the enemy and end of Zion?" When I hear of my soul rejoices within me.

"Who are Heathens," eastern editor, is timely and sal. "Non-conformity to the world, is a word fit for a Christian woman, and her duty. It should be preached to the world. To the end of time, member those who bow down to idols, bring all our troubles to the Lord."



traveler, says that more from the frontiers of Ohio, as she had not found Christ in all this re- wholly without a mission-

announces meeting at eleven not reach the place of meet- at eleven, must not think in that community con- truthful as a minister of

owell, Mass., a poor woman working with her needle, ceptions, fifty dollars, and tive preacher in Oriental was borne to her rest six foreign lands, whom she nistry.

can you fully realize the bringing up your children go? They are given you again be required of you. given you they should be and his work. Then and properly respect and value al with them as becometh

nce allowed to spend a few parents. When she came s were made in the evenin' thout family worship, she said: "Pa, at grandpa's ay before they go to bed." t the burning truth into the and after that the family

#### READING.

H. MILLER.

Bro. Harrison Goughenour's ay, Ind., I read in GOSPEL me of the good news that . That number is brimful o. A. Hutchison's article, stirred my very soul within expressed themselves to Some say, "You ministers o much that you get used to ose who are away from home iate a home, where they can e and mingle in sweet con- clear ones. It seems to me enough good, sound reading per, to pay for the price of ion. At many places in my MESSENGER, and then learn e paper is not taken. I fre- How can you do without such ER, whose pages are laden om our brethren, and relate es achieved by thinning the es and enlarging the borders o of sinners turning to G in me.

ens," as introduced by otely and needs a careful per ty to the World," by a Kar d fitly spoken. "She Hat d" tells the story of a por d her love towards the Sav reached throughout the whol of time Jesus wants us to re how at his feet. We shou es to the foot of the cross; ~

so doing we gain spiritual strength. "Don't Sweat," by an Indiana brother, is driving the nail where it belongs. The second reading was necessary, and in deed and truth I can say "Amen." "The Day of the Crucifixion," by the author of "Rays of Light on Bible Mysteries," gives the Bible student an opportunity to search Bible history to see whether Christ was crucified on Thursday or Friday. I do hope a friendly investigation will be made, and all will agree as to the day. We notice the editorial pages with pleasure; also the great amount of correspondence, with so many accessions, all reported in one week. Indeed No. 45 is full of rich food for the soul to feast upon for days to come.

Goshen, Ind., Nov. 17.

[When our ministers find families that do not take the paper, it might be well to urge them to subscribe, and send in their subscription. If they cannot be induced to subscribe, then send us their addresses that we may send them sample copies. We want to get the paper into every family where there are members.—Ed.]

#### TIED.

"So tired, so tired, my heart and I!"—E. B. Browning.

WHAT though we're tired, my heart and I?

It matters not, there's more to come;

We must live on, we cannot die,

Must rise and gird our armor on.

We must be strong, my heart and I,

For heavy burdens weigh us down.

They press so hard, yet they must try

To lift the cross, who'd wear the crown.

We must be brave, my heart and I,

We have no time to give to tears

For broken hopes, that ruined lie

Along the pathway of the years.

We must look up, my heart and I,

Straight on, where faith and hope are seen,

With eager step and earnest eye,

With steady trust and steadfast men.

Look up, not down; look on, not back,

And grasp the hand of faith secure,

For "not a good thing shall he lack"

Who thus "through all things shall endure."

"Tired out," you say; nay, nay, not so!

For, "as the day, thy strength shall be,"

And he who bids you "Rise and go,"

Has also said: "Come, follow me!"

He does not ask that we should tread

A path he has not trod before;

Then follow, without fear or dread,

For he will guide you, doubt no more.

—Lucy Leggett, in Good Housekeeping.

#### THE THREE THOUSAND.

HERE is an item, taken from a paper, which ought to be useful to those whose theory of baptism hinders them from believing the second chapter of Acts:

A few Sundays ago, Eld. M. E. Elliott, pastor of the colored Baptist church at Osceola, baptized fifty-five converts in the Mississippi River, in the space of twenty-five minutes. The service was witnessed by over a thousand people, white and colored. No undue haste was shown, but rather a great solemnity characterized the service. If one administrator can baptize two candidates per minute, twelve can baptize one thousand four hundred and forty in an hour, or three thousand in two hours and five minutes. Then at Jerusalem, on the day of Pentecost, there were eighty-two preachers, who could easily have baptized the three thousand in thirty minutes. There was plenty of water, and having favor with all the people, the only obstacles in the way are those which have been invented in recent years.

To one who believes Luke's testimony, concerning the events on Pentecost, there is no difficulty in seeing how three thousand or five thousand could have been slowly and solemnly immersed on that day. It requires no more time to dip a person than to sprinkle him when everything is in readiness for the rite. But all men have not

faith, and when a wrong opinion once possesses the mind, it shuts every door and bars every gate against light and evidence. The Jews, rather than believe that Jesus was from heaven, ascribed his miracles to the powers of darkness.

#### LOVING AN ENEMY.

In one of our exchanges a writer relates the following: "Elder John Smith was once in company with two men who were religious (sometimes), and who used intoxicants between times. They disliked Bro. Smith and sought to entrap him by the following question: 'Mr. Smith, the Scriptures teach that you are to bless them that curse you, do good to them that despitefully use you, that you are not to render railing for railing, but, contrariwise, blessing; and that you are to love your enemies. Now, Mr. Smith, how is this? Do you know any one who practices it?' Bro. Smith, with a merry twinkle in his kindly eye, suggested that the solution was easy. 'There are no difficulties in the interpretation of the language, but all the trouble is in following out the instruction. Now, gentlemen, I think that your present condition (intoxicated as you are), is abundant evidence that you love your worst enemy, whiskey; you love this old enemy of yours and of mankind better than you love wife and children, neighbors and friends, the cause of God, your own health of body or of mind, or even your eternal happiness. You are about the clearest evidence I have met with in many a day, that it is possible to love supremely your worst enemy.' And Bro. Smith had the floor to himself.

#### FROM THE FIELD

"Go, work in my vineyard."

Correction, Etc.

NOTICE is hereby given that the Minutes of the District Meeting of Southern Illinois have been sent to all the churches in said District. If any fail to get their quote, they will please let me know. We regret very much that a few mistakes occurred in the Minutes. (1) J. H. Jellison was delegate from the Allison Prairie church, instead of J. M. Forney. (2) The latter represented the Big Creek church, Richland Co., which is omitted entirely. (3) David Troxel was delegate from the Cerro Gordo church, instead of Camp Creek. (4) D. C. Vaniman was delegate from Pleasant Hill church, instead of Romine.

The first two mistakes were made by my copyist, unnoticed by me. The last two were made by the printers, partly because three delegates from one church was new to them, and because the names were not inclosed by braces or made into paragraphs. We simply beg pardon. Otherwise the printing is excellent and much cheaper, for the amount of matter, than formerly.

GRANVILLE NEVINGER, Sec.

Beecher City, Ill.

From San Jacinto, Cal.

SINCE June 22, 1893, wife, daughter and self have been visiting, first in Johnson County, Kans., with the members of the Olathe church, then in Anderson County, and also in Rice County, in the Kansas Center church. We found many zealous members, laboring for the good of Zion.

Aug. 26 we took passage for California, arriving at Hemet, in the San Jacinto Valley, on the evening of Aug. 29. We were soon enjoying the hospitalities in the home of our son-in-law, Abram B. Gibbel.

We have enjoyed the climate much since my recovery from La Grippe, of which I had an at-

tack a few days after our arrival. There are eight members in this valley, but a number more are expected soon. Eld. I. M. Gibbel is the resident minister at this place. There are regular appointments each month. Here, as elsewhere in a new field of labor, it takes continued efforts, before there are any visible fruits, but trust that, with the completion of the churches, the interest will be greatly increased.

The church will be dedicated Nov. 3, and Communion services will be held on the evening of same day. Oct. 21 we had the pleasure of meeting with the members in Communion service of the Covina congregation, which is presided over by Eld. Peter Overholtzer. This meeting largely attended. We can scarcely realize our tance from the main body of the church, when meet with so many of like precious faith. J. Hoover, of Dayton, Ohio, officiated, and the order prevailed.

On Wednesday following we, in company with my brother and his daughter, went to La Beach, where we, for the first time, beheld white-crested billows of the rolling deep.

We returned to Covina, where Bro. Hoover conducting a series of meetings. We also visited with Bro. Zug and family, with whom we met in former years. He and family are keeping the missionary farm in good order, and that me labor.

We also visited at Lordsburg. Uncle J. Metzger (as he is called), his son, J. W., B. Masterson, and others, are seemingly enjoying their homes in the land of flowers.

The college building is a fine structure would accommodate many more students. The school is not largely attended, but seems to be moving along harmoniously. The church at place is alive to the work.

I returned to San Jacinto, Oct. 30, feeling our trip of about one hundred miles was enjoyable and, we trust, a profitable one. We saw thousands of acres of nice land, beautiful homes, and attractive cities. Riverside and Pasadena are leading ones, for beauty and wealth, of those visited. Pasadena claims twenty-seven millionaires, and their wealth is lavished on their pleasures. This is a good country to spend a retirement, but to my judgment persons had better main east, if they wish to lay up treasures earth rapidly.

JONATHAN BRUBAKER

#### The Gospel Messenger

is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith demand God, Repentance from a evil, Regeneration of the heart and mind, Baptism by Trine Immersion, the observance of the reception of the Holy Ghost by the laying on of hands, are the means of redemption into the household of God.

It also maintains that Feet-washing, as taught in John 13, both by Jesus and commanded of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and communion with the Communion, should be taken in the evening or on the Sabbath day.

That the collection of the Holy Kiss, or Kiss of Charity, is binding on all members of Christ.

That War and Retaliation are contrary to the spirit and self-denial of the religion of Jesus Christ.

That the principles of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the church.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, is binding upon all Christians.

That the church's duty to support Missionary and Trinitarian Societies, to the end for the spread of the Gospel and for the redemption of sinners.

That it is a violation of all that Christ and the apostles have taught, and which should be considered theories and discordances, to permit, to say, our ground that all must concede to be right, and

The above principles of our Fraternity are set forth in our Brethren's Ravelope. Use them! Price 15 cents per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum

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Anonymous communications will not be published.  
Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

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Mount Morris, Ill., . . . . . December 5 1893.

We can fill orders for the Minutes of the Annual Meeting of 1893, for two cents a copy.

At present Bro. Simon E. Yundt, of this place, is preaching in Lancaster County, Pennsylvania.

Bro. D. E. PRICE, our elder, is at Westfield this week, holding a series of meetings, that being one of the outposts of our local district.

Bro. JOHN M. GAUBY, of Washington, Kans., says (Nov 13), "One was lately received into the church here by baptism."

Bro. J. R. LEATHERMAN, of Conway Springs, Kans., is now at Marvel, Tex., where he may be addressed until further notice.

Bro. S. A. HONBERGER, of Louisiana, is now on a mission in Alabama. He speaks very encouragingly of the prospects at Swarengin, where he is preaching. At that point are nine members.

Bro. E. W. STONER, of Union Bridge, Md., writes (Nov. 16), "We are at this date having some very good meetings at the Old Pipe Creek church. Joseph Long, of York, Pa., is doing the preaching. One came out last evening."

Bro. S. N. MCCANN, of Virginia, regrets that he has not been able to write more for the MESSENGER during the past year. Our readers also regret it. But he promises to do better next year. We hope to have something from him shortly. He reports a meeting at Lindle Creek with fifty-four additions.

LAST Sunday evening Bro. L. W. Teeter conducted a short song service just before the evening exercises, using the Brethren's Hymnal. He emphasized the importance of all the churches using the one book, so as to encourage and bring about uniformity in the song services of the Brotherhood, maintaining that as we were united in every other respect, we certainly should be in our songs. And the only way this can be done is to use the one book,—the Brethren's Hymnal.

Two recently united with the church at Yellow Creek, Ill. Bro. Wm. Eisenbise, of Mt. Carroll, is booked for a series of meetings at the Yellow Creek church, to commence Dec. 10.

LAST week Bro. Galen B. Royer was called to Waterloo, Iowa, to preach the funeral of Eld. Jonas Lichty, who died the 21st. A suitable notice of his death will appear in next issue.

THE Brethren at Lordsburg, Cal., have decided to hold their love-feast December 25, commencing at 3:30 P. M. The North Beatrice church, Nebr., will hold a feast Dec. 9, beginning at 4 P. M.

BRO. GALEN B. ROYER, who called for several copies of the Minutes a few weeks ago, wishes us to say to our readers, that he has received all the copies he needs, and more too. Please accept his thanks.

BRO. JAS. R. GISH and wife, who have been spending some months in Woodford County, Illinois, have returned to their mission field in Arkansas, and may now be addressed at Stuttgart. When last heard from they were at Laforge, Mo., where Bro. Gish says the church is very much in need of a minister.

LAST week was experienced some of the coldest weather we have ever known in Northern Illinois during the month of November. Mercury went down to four degrees below zero. We have had sleighing since the 21st, with prospects of its continuing.

UNDER date of Nov. 25, Bro. Wm. Landis, of Cerro Gordo, Ill., writes: "Our feast on the 24th was well attended. Over 200 communed. Bro. L. T. Holsinger led the services, which closed at 7:30. One was restored at the feast. Bro. Holsinger will preach with us for awhile."

If our brethren must have the programs of ministerial meetings appear in the MESSENGER, why not make them short, like the one sent in from the Second District of Virginia, and published in our last issue? We commend this program for brevity, and yet it contains all that is necessary to publish.

LAST Sunday morning Bro. L. W. Teeter delivered an excellent sermon in the Chapel. Bro. J. G. Royer gave us a good, practical talk in the evening. Bro. W. B. Stover assisted in both of the services. At the close of the services one young man made the good confession, and asked admission into the church.

LAST Sunday a collection was taken up in the Sunday school at this place, for the Children's Mission in Chicago. \$21.72 was raised and sent to A. H. Emmert, treasurer of the Children's Mission Fund, 687 S. Ashland Ave. The mission is one of growing importance, and the people here feel greatly interested in it.

THIS week Bro. J. C. Lahman and wife start to Hawthorn, Fla., for the purpose of spending the winter in that genial clime. While we regret to see them leave, still we rejoice to know that they will spend the season where they are needed, where we know they can do a good work, and where their work will be appreciated. Hawthorn is located twelve miles from Kenka, and is one of the most desirable localities in the State. At these two places live an earnest little band of members that need and deserve encouragement, and when one comes among them who can preach the Word in Christian simplicity, and then practices what he preaches, his services are greatly appreciated by both the church and those that are without.

Writing from Troutville, Va., Nov. 13, T. Shaver says: "The Brethren decided a series of meetings at the Valley meeting place, Botetourt County. They commenced two weeks ago and the meeting is still in progress. Nineteen have come forward. Fourteen have been baptized. The house was packed last night. The preaching is by the home churches, mostly by T. C. Denton and D. N. E. Daleville school added much to the singing. It is a great help to success in a meeting of this kind."

IN No. 45 we published an article entitled "Answers to Prayer," thinking that it might do some good. We are just in receipt of a letter from a sister who feels that she has been helped in her spiritual life by the reading of the article. It is to be hoped that each one who reads it will receive at least a little help from some article that appears in the MESSENGER. We feel blessed when we know that even one person has received a blessing from what is published in the MESSENGER with the prayer that he may receive some special blessing or comfort from the reading of it.

IN church councils it is unwise to make much of the Minutes of the Annual Meeting, thereby make the impression that they are our rule of faith and practice. This is our rule of faith and practice, while the Minutes set forth how our Brotherhood understands the Gospel as it relates to certain questions presented for consideration. The Minutes are upon certain fixed Gospel principles, these principles that we should study and care, that we may be able to give a good practice. The Minutes should be studied by all of our church officials, enable them to administer church affairs with the understanding that our authority is based on the Scriptures, but it is the Scriptures that they must always appeal to for authority.

ARRANGEMENTS have been made for the Bible Term at the Mt. Morris College, under the direction of Bro. E. S. Young, commencing on the 2nd and continuing during the month. These terms are to all Bible students, and are especially to ministers, is too well known to need special comment. Those who have been nominated as to attend these terms heretofore have been greatly benefited by the course pursued, and we feel confident that those who study, laid out for the coming term, will be as good as any yet arranged. We quote from Young's circular this much of the program:

1. Study of Mosaic Law.—Israel at Mt. Sinai; the wilderness; the journey to the Promised Land.
2. Study of Israel and Judah.—Comparing the two nations; their history, customs, and institutions.
3. Study of Prophecy.—Ezekiel; Judah in Captivity; the return from Babylon; the rebuilding of Jerusalem and the Temple.
4. Sunday-school Normal Work.—Outline Normal Work.
5. Homiletics.—Careful Study of the Work of the Minister.
6. Church History.—New Testament Church; the Church during the following centuries.
7. Sermons.—Each evening during the month a lecture will be given by some of our able brethren. Subjects: Church Government, Evidences of Christianity, Doctrines of the New Testament, Wonders of the Bible Lands, and Missionary Work.

The only expense for this Special Term is a week for board. We urge our ministers to attend, and to help others to do so. The Bible Terms, held in connection with the schools, We hope our Brethren in the adjoining States will be well represented at the Bible Term at the Mt. Morris College.



Nov. 13, Bro. S. decided to hold a meetinghouse, and two weeks progress. Some fourteen have already been packed last home ministers, N. Eller. The singing, which meeting of this

le entitled "An- might do some eipt of a letter es been greatly eading of that h one may de- e article, which e feel greatly one person has s published. It ders to take up hat he may re- omfort from the

ise to refer too al Meeting, and at the Minutes ce. The Gospel while the Min- ood understands a questions pre- intes are based iciples, and it is tudy with great ve a reason for uld be carefully ficials, so as to h affairs in har- ut our people, as but it is to the appeal for au-

de for a Special llege, under the omencing Jan. nth. The value ts, and especial- to require spe- been so fortu- heretofore, have course of study hat the line of term, will be as quote from Bro. e programme:

. Sinal; God on the aring the two King-

In Captivity seven- ne Normal Lessons. ork of the Ministry. Church compared enturies.

month a sermon or le brethren, viz., eld- . H. Moore, and J. G. Evidences of Chris- t, Wanderings in Bi-

ial Term is \$3.00 r ministers epherhood, to avail e derived from ection with our n in Illinois and presented in this ollege.

We learn that Bro. I. N. H. Beahm, of Virginia, is engaged in a series of meetings at Mt. Carroll, Ill.

This item of news, sent in by Geo. K. Sappington, Johnsville, Md., should have appeared last week. We make room for it here. "At a meeting held Saturday evening, Nov. 11, five united with the Beaver Dam, church Md., by baptism. One also joined two weeks ago. This makes eighteen in all since Sept. 9. There is much rejoicing among the members here."

BRO. R. D. HALTERMAN, of Maysville, De Kalb Co., Mo., writes that he is very thankful for the papers and tracts sent him by the brethren for distribution, and that he is using them to good advantage. The tract on secret societies, he writes, has aroused an intense opposition to his work, but he proposes to meet this force by distributing more of the Brethren's literature, if he can get it.

We wish to call special attention to our Almanac for 1894. The reading matter is equal to, if not superior, to that of any previous years, and of such a nature as to interest the whole family. There is also more of it than in former editions. Never has the ministerial list been in such neat type and so well arranged. Taking it all in all, it is probably the best almanac that we have yet published. Price, ten cents. Agents should order enough to supply the demand in their respective localities.

FROM a letter written by Bro. C. H. Balsbaugh, we glean the following: "While writing this the thought occurred to me that a saint, so widely known as Eld. William Hertzler, should have the sympathy of the entire Brotherhood in his affliction. He is still weak, but doing well. He had a cancer removed from his face, which required the removal of his jawbone. He had it twice removed before by extraction. May God give permanence to this removal." In his painful affliction Bro. Hertzler will surely have the sympathies and prayers of our readers.

We now and then hear of those who absent themselves from the table of the Lord for the simple reason that a few of the members may be out of order. It is unfortunate that members permit themselves to depart from what is generally considered proper by the church. It also makes a double misfortune when they chance to become a stumbling-block for others on account of their disorder. But while all this is true, it should serve as no excuse for any one to stay away from the Communion table. However desirable it may be, we need never look for a perfect church in this world. It is the duty of each member to labor for the purity of the church, but it is still a greater duty to strive for personal purity. While we should feel deeply concerned about the condition of those who commune with us, it is far more important to see that we are in a proper condition to go to the Lord's table. If we get self right we may receive a blessing, even if some of the members do not happen to come up to the standard required by the Gospel in every particular. We do not mean by this to justify sin in those at the tables, but all know that it is hard to keep frail humanity in the line of Christian duty at all times. Let every man examine his own heart. Let each one see that he gets self right. And if we get self right we are not likely to stay away from the Communion services. If the most faithful ones absent themselves from the feast, what will we do for fervent, effectual prayers on these sacred occasions? Let no one desert his post, even at the tables of the Lord.

# QUERISTS' DEPARTMENT.

What are we to understand by the expression, "gates of hell," in Matt. 16: 18? Also, what by the "mouth of hell," in Isa. 5: 14?

L. WERT.

SPEAKING of his church Jesus says, "The gates of hell shall not prevail against it." That is the gates of Hades, which here denote the invisible world, or the abode of the departed. The steady departure of souls into the unseen world will not be sufficient to either depopulate or overthrow the church of Christ on earth. We do not find "mouth of hell" in Isa. 5: 14, but it is recorded that "hell hath enlarged herself, and opened her mouth without measure." Hades, or the abode of the disembodied, is also understood here. By the term *mouth* is meant the entrance to the state of the dead, whatever that may be.

Please explain the difference between the bishop and the elder, in the anointing of the sick; also the laying on of hands in baptism.

A. E. DEMP.

There is no difference between the elder and the bishop. In this instance we have two names for one person. See Titus 1: 5, 7 where an official is called elder in one verse and bishop in the next. Of course there can be no difference in their work, respecting the laying on of hands, when anointing or at baptism.

Is it customary for the Brethren to close regular preaching services by rising and singing the Doxology? and is it endorsed by the Brethren in general?

N. B. HERTER.

So far as we know, the Brethren always close preaching services by singing and prayer. We have never been present where it was done in any other manner. It is a very appropriate way of closing a regular service, and it is best for all the churches to have the same order in this, as well as in other respects. By so doing the bond of union between the churches is made the stronger, and less occasion is given for dissatisfaction.

The Brethren told me to send this query to you. It is based upon the following Scripture: "Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—Matt. 26: 6-13. I asked our preachers why they did not tell this story of what the woman had done, for it was a command to be told to the whole world. One said, he confessed that he had failed to preach this part of the Gospel. I told him that for twenty years I had been listening for a sermon on this subject; I heard it preached on but once, and that was by a United Baptist minister. I do not want to be officious, but I was asked if I had any word of admonition.

MRS. R. C. WRIGHT.

It was altogether proper for you to ask the ministers to preach on a subject as important as this. If more of our members would do that they would greatly aid the minister in this work. It is the duty of the minister to feed the sheep, and it is the privilege of the sheep to now and then suggest to the shepherds what kind of food they would relish. Then we do not see how a minister, who has never told this story of the woman anointing the feet of Jesus, can consistently say that he "has not shunned to declare the whole counsel of God." We suggest that our ministers, in every congregation, do not permit another year to pass by without letting their members hear a sermon on this subject. The writer of these notes is among the number who has never heard this story related in the stand.

J. H. M.

# PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

## The Lord's Supper.

"And when the hour was come, he sat down, and the twelve apostles with him."—Luke 22: 14.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body."—Mark 14: 22.

## In Three Parts.—Part Three.

### WHO SET THE LORD'S SUPPER ASIDE?

IN the introduction of Christianity the poor heard the Word gladly and accepted the teachings of Christ willingly. Not many rich in this world's goods, or noble, as the world counts nobility, united with the church. Simplicity and humility were the leading characteristics of the new sect. Everywhere it was spoken against; it was poor in revenue but rich in love. The feast of love was then kept with singleness of heart. But as the church increased in numbers, it gained likewise in wealth. The rich came into the fold, and class distinction, born of wealth and pride, was felt. Then came the first innovations. Even in Paul's time the eating of the supper had fallen into such disorder in the rich and opulent city of Corinth, that he wrote to the church at that place, rebuking them severely, saying to them, "You are not eating the Lord's Supper, but your own, because you eat in disorder and do not tarry one for another."

It never occurred to the apostle that because the Corinthians abused this institution of the church that therefore it ought to be set aside. The Holy Spirit did not lead him in that direction. He corrected the abuse and gave them directions how to eat the Lord's Supper: "When ye come together to eat, tarry one for another." If Christian teachers in all ages had followed Paul's example in dealing with abuses, the love-feast would be as generally observed to-day as it was in the apostolic church.

As to the sacred character of the meal at the first, and of the abuses that gradually crept into its observance, we quote Dr. Schaff, one of the most eminent church historians of our time. He says: "Originally the character of the feast of love was strictly devotional; the feast culminated in the celebration of the Eucharist. At the same time, however, it was a social symbol of the equality and solidarity of the congregation. Here all gave and received the kiss of love. Here communications from congregations were read and answered. As now the congregations grew larger, the social differences between the members began to make themselves felt, and the feasts of love changed character. They became entertainments of the rich. In Alexandria 'the psalms and hymns and spiritual songs' of old (Eph. 5: 19; Col. 3: 16), were supplanted by performances on the lyre, the harp, and the flute, in spite of Clement's protest. In other places the rich retired altogether from the meetings, and the feasts of love sank into a kind of poor-house institution."

This change did not take place all at once, nor without efforts on the part of many, who remained faithful, to retain the love-feast as it had been delivered to them by the apostles. The

\* 1 Cor. 11: 33, 34.

† "Schaff-Herzog Encyclopedia," under *Agape*.



Council of Gangra, held probably before the middle of the fourth century, made the following decision: "If any one despises the feasts of charity which the faithful make, who, for the honor of the Lord, call their brethren to them, and comes not to the invitation because he contemns them, let him be anathema."\*

But the anathemas of the Council availed nothing against the riches and pride which now, that Christianity had become popular, flowed into the church. Forty years later the third Council of Carthage, A. D. 391, decreed that the Communion should be taken fasting, thereby separating the Eucharist from the Lord's Supper. This decree was followed by others, forbidding the feasting in churches, and prohibiting the love-feasts altogether.

The action of the various Councils did not fully suppress the Supper. In many of the churches the faithful few kept the feast of love. While the multitudes kept not the feast, the faithful adhered to the example of Christ and kept the Lord's Supper as it had been delivered unto them. But they were not allowed to observe it in peace. In A. D. 541 the Council of Orleans strictly prohibited the feasts. Still some did not give it up and it was found in some of the churches near the close of the seventh century, when the Council of Trullo, A. D. 691, prohibited them under pain of excommunication.

Dr. Bingham, speaking of the efforts of the various councils to set aside the love-feast, says, "So difficult a matter was it to extirpate the abuses of ancient custom, without destroying the custom itself, which was innocent in the original, and of so great service to the Christian church, while it continued free from abuses, that it was the envy and admiration of the heathen."†

The more conservative Greek church did not follow the example of the Roman Catholics, but adhered to the feasts of charity for many centuries, and it is said that in some of their churches it is still observed.

The action of the council of Trullo resulted in suppressing the love-feast in the Latin churches. Those who continued to observe it were expelled from the church. Thus, after the effort which extended over a period of about three hundred years, an institution of the apostolic church was set aside.

The reason assigned for this action was that abuses had crept into the observance of the feast, but the real cause was, that the wealth and pride created caste distinction in the church, and the wealthy refused to eat with the poor. For a time an effort was made to make the feast suit the upper classes, and orchestras and choir-singing was introduced, and the simple meal of the apostles became a bacchanalian feast. Then the very men, who thus perverted the Lord's Supper used these abuses as an argument against the institution itself; and, as we have seen, after a long time, succeeded in having it set aside.

Why was it that no attempt was made to correct the abuses? This was done, but pride and wealth carried the day. The principle was lost sight of in the general demand to have the feast set aside, and the Councils weakly gave way to the popular clamor for a change. So it has been in all ages of Christianity. So it is to-day. The truth is set aside to please the carnal mind. One by one the practices of the apostolic church, feet-

washing, trine immersion, the love-feast, and other practices of the primitive church, were set aside to meet the demands of those who were not willing to follow the Master in all things.

The Brethren, in their reformatory movement, sought to introduce again primitive Christianity. They have so far succeeded, but unless care is exercised, history will repeat itself and popular demand will result in setting aside many of the plain and simple commands of the Master. If abuses creep into the church, let us correct them and not sacrifice the principle that is abused. There is about as much wisdom in such a course as was displayed by the man who, to destroy a few vermin that lodged in his house, set fire to it and destroyed the whole structure.

We close by quoting the eloquent language of our dear Bro. James Qainter, when speaking on the subject of the Lord's Supper. He says: "In celebrating the Lord's Supper, in the light in which we view it, while the sacred emblems, the bread and wine, representing the blood of the Savior, remind us of his death for us, and point us to his second coming, this feast of love may be regarded as a representation of the great Marriage Supper of the Lamb, which is to take place when the Savior comes, and his people shall gather themselves together from the East, and from the West, and from the North, and from the South, and sit down in the kingdom of God. O my friends, do not believe that anything commanded by the Lord is a mere formality. If it be sustained that a thing is of the Lord, it can not but be admitted that it must have good effects, if properly observed. And in this ordinance, this feast of charity, we find there is a power, there is a benefit, there is a utility; and for these reasons,—because we believe it to be commanded by the Lord, and because we have practically seen and felt its beneficial effects,—we contend for its observance in accordance with the custom of the apostolic church. I believe that in all things, the more closely we adhere to the practices of the apostolic church the better. And if that is to be our model, then we must have a feast of charity; we must have something else that we can eat together besides the sacred emblems of the Communion.

D. L. M.

### Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Lafayette Church, Ohio.—Bro. Dessenberg came to us Oct. 26 and began a series of meetings, continuing until the evening of Nov. 12. Our love-feast, Nov. 11 and 12, was an enjoyable one. As an immediate result of the meetings six were added to the church by baptism.—*Blanche Lentz, Nov. 20.*

Batavia, Ill.—The World's Fair finally came to a close. We are glad of it. If people had talked as much about heaven and its glory, as they did about the World's Fair and its amusements, we would have had a heaven on earth. Oh, that our conversation would be more in heaven and not so much upon things of the earth!—*S. E. Netzley.*

Sterling, Ohio.—The Chippewa congregation, Wayne Co., Ohio, met in quarterly council, Nov. 11. A number of elders were present with us and all business passed off pleasantly. The church decided to hold two series of meetings this winter. They also held a choice for a minister. The lot fell on our esteemed brother, A. C. Weiland who was installed the same day.—*James Murray, Nov. 13.*

Wooster Church, Ohio.—We are a series of meetings, held by Bro. C. H. Er, from Stark County, Ohio. C. has come out on the Lord's side. more may follow her example!—*Nov. 20.*

Montgomery, Pa.—We just closed a series of meetings, conducted by Bro. Beer, of the Rockton congregation, the evening of Oct. 29, and closed by soul-cheering sermons were dear sister was buried in baptism claimed. Others are almost persuaded.—*Brilhart.*

Homeworth, Ohio.—Our quarterly on Saturday, Nov. 18. An election of two ministers and four deacons brethren M. C. Hahn and W. V. Winters, and brethren B. F. Rooser, H. Unger, and J. Mitchell, as deacons to help them to be faithful unto the Lord.—*Thomas, Nov. 20.*

Greenmount, Va.—Our Communion occurred Oct. 21. It was not as large as was expected, owing to the heavy rain the night before and during the morning who attended found the meeting the soul. Bro. S. N. McCann, more were baptized since our last meeting.—*A. Garber, Nov. 13.*

Little Capon, W. Va.—We attended at the Tearcoat church Oct. 28. A meeting. I believe there were over 100 people present. I surely did enjoy it. Our meeting at Spring Gap commenced on Friday night. Bro. Benjamin W. for us and remained until the 11th.—*Amanda Abe, Nov. 11.*

Accident, Md.—Eld. Tobias S. S. began a series of meetings at the Creek congregation Nov. 11, and closed the 19th. A good interest was manifested though there were no immediate conversions. Good and lasting impressions were made. A dear brother is an able worker in the Lord.—*Blessed Master.—Mary M. Bidwell.*

County Line Church, Ohio.—Bro. J. of Indians, commenced a series of meetings Nov. 15, and closed Nov. 3, preaching and singing. The attendance and interest were good. Bro. Spitzer is a ready talker and a man of food for saint and sinner. The meeting was held Oct. 28, with a good attendance. Ten were baptized. Most persuaded.—*J. Grant, Nov. 20.*

Salem Church, Ohio.—In my last meeting Dan'l Snell was to preach a series of meetings but instead it is Jacob Snell. Our quarterly council was to-day. The soul was reclaimed. The meeting was in building an "Old Folks' Home" in Ohio was favorably considered. Poor members were remembered.—*Jesse K. Brumbaugh, Union, C.*

Maxwell, Iowa.—On the evening of Nov. 10, commenced a series of meetings at the school-house, seven miles from church house. One very interesting work at this place, as compared with other places (even in our own church by members) is this, that the meeting-house is a well-filled house at the appointed time. We need frequent attention. The responsibility for the meeting rests on the entire meeting.—*Gibson.*

\* "Bingham's Antiquities," Vol. 5, page 487.

† "Bingham's Antiquities," Vol. 5, page 489.



We are in the midst of a  
Bro. Noah Longaneck.  
One precious soul  
side. We hope many  
mple!—*Maria Runkle*.

t closed a very interest-  
ducted by Bro. Harvey  
regation. He began on  
closed Nov. 15. Twen-  
were preached. One  
a baptism, and one re-  
most persuaded.—*Carrie*

arterly council was held  
an election was held for  
asons. The lot fell on  
W. W. Stroup as min-  
Roose, F. Heistand, W.  
as deacons. May God  
unto the end!—*D. W.*

ommunion meeting oc-  
ot as largely attended as  
the heavy rainfall the  
the meeting, but those  
meeting to be a feast to  
to Cann officiated. Two  
our last report.—*Jacob*

attended the love-feast  
Oct. 28. We had a grand  
were one thousand peo-  
did enjoy the meeting.  
ap commenced last Mon-  
ain W. Smith preached  
until Thursday night—

as S. Fike, of West Vir-  
meetings in the Bear  
11, and continued until  
st was manifested. Al-  
mediate accessions, yet  
usions were made. Our  
orker in the cause of our  
M. Biddinger, Nov. 20.

Bro. Joseph F. Spitzer,  
a series of meetings Oct.  
aching twenty-three ad-  
and interest were good.  
lker and has an abund-  
sinner. Our love-feast  
a good attendance for  
baptized, and others al-  
nt, Nov. 11.

my last I stated that Bro.  
h a series of sermons for  
Snell, of Collamer, Ind.  
as to-day. One wander-  
The propriety of assist-  
Folks' Home" in South-  
considered. Some of our  
embered by donations.—  
ion, Ohio, Nov. 16.

evening of Nov. 19 we  
meetings at the Green Val-  
miles southeast of our  
ry distinctive feature of  
as compared with other  
churchhouses, surrounded  
t the minister can enter a  
appointed time, instead of  
minutes for the congrega-  
at admonitions on this  
ty for such a state of af-  
re membership.—*G. W.*

Manfield, Ill.—Bro. Silas Hoover was with us Oct.  
21 and preached three very interesting sermons.  
It was his purpose to remain with us for a season,  
but unforeseen circumstances prevented. We were  
indeed very sorry that he could not stay, as much  
interest was already awakened, and one dear soul  
was received by baptism on the following Sunday.  
Thus "one by one" sinners are gathering home,  
and we trust that from the seed sown, we may yet  
behold greater harvests in the future.—*J. O. Barnhart*.

King William County, Va.—Bro. B. F. Garber, who  
moved to this County some time ago, held his first  
meeting at this point yesterday, at Bro. C. Royer's  
house, ten miles from the home of the writer.  
We enjoyed the services very much, and feel that  
we were greatly edified by the Gospel truths that  
he expounded to us from Acts 8:35. One dear  
soul was an applicant for baptism. After the  
services we repaired to the water-side where she  
was initiated into Christ's kingdom. Her hus-  
band has been a member for some time.—*C. Tem-  
pie Sauble*.

Nettle Creek, Ind.—We closed the series of meet-  
ings at the Chicago Union churchhouse, in the  
Nettle Creek church, Ind., yesterday morning.  
It was one among the most interesting meetings  
I ever helped to hold. The attendance was large;  
attention and order were good. Ten precious  
souls were baptized. We felt that a number  
more were almost persuaded to accept Christ.  
We were sorry we had to leave. We are writing  
this at Staunton, Va., on our way to the Summit  
church. After the baptismal scene yesterday we  
had to hasten to the train.—*Henry Frantz, Nov.  
14*.

Over Hill, W. Va.—On Friday evening, Nov. 10,  
Bro. W. Taylor Sines, from Garrett County, Md.,  
began a series of meetings in the Buckhannon con-  
gregation and continued till last evening, Nov. 15.  
On the evening of Nov. 13 the children of God  
assembled around the Lord's table. It was  
a feast indeed. Bro. Sines officiated. Several  
brethren from the Braxton and Goshen churches  
were at our meeting. Bro. Sines preached the  
Word with power. Eight dear souls asked to go  
with God's people. Four were baptized, two are  
to be baptized in the future, and two were re-  
claimed to-day. Bro. Sines begins a series of  
meetings in the Goshen congregation. May God  
be with him in all his labors of love!—*David L.  
Miller, Nov. 16*.

Danville Church, Ohio.—Having completed the  
work of remodeling our church, Bro. Edward  
Loomis, of New Philadelphia, came to our place  
and commenced a series of meetings Oct. 8, and  
continued until Oct. 19, the time appointed for  
our love-feast. He preached, in all, eleven soul-  
cheering sermons. The church was much built  
up and three dear sisters were made willing to  
leave the ranks of sin and unite with the church.  
The roads being very favorable, and the weather  
also, with but very little exception, the meetings  
were very largely attended. Our love-feast, which  
was held on the evening of Oct. 19, was one which  
will long be remembered as being the largest at-  
tended and the most enjoyable to all who partic-  
ipated. Plenty of ministerial aid was afforded.  
Bro. Loomis officiated in the exercises. While  
with us, Bro. Loomis was also called to anoint a  
sick sister. On the evening of Oct. 27, our home  
ministers and a few of the members gathered at  
the residence of a sick sister for the purpose of  
holding a Communion, and also to anoint her.  
She had never attended a Communion service  
since she united with the church and she desired  
to comply with all of God's requirements be-  
fore her departure to another world.—*F. H.  
Workman, Jewell, Ohio, Nov. 13*.

Upper Sandusky, Ohio.—The Brethren of Fairview  
church, Wyandot Co., Ohio, held their love-feast  
Oct. 28. Many brethren and sisters from adjoining  
churches were with us. We were somewhat  
disappointed as we had expected Bro. M. C.  
Shotts, of Indiana, to begin a series of meetings  
Oct. 25 and continue till after the feast, or a week  
longer, but he did not come. There were forty-  
two persons at that Communion. Ministering  
brethren present were S. M. Loose and A. Walk-  
er, J. B. Light, Adam Beelman and James Deary.  
Bro. Walker officiated. The house was full to its  
utmost capacity, and good order prevailed.—*Al-  
verty Buxton*.

Kinsie, Ind.—Our Communion was held in the  
Spring Creek church, Oct. 27. About 225 mem-  
bers communed. Bro. Jacob Fisher officiated.  
There was ample help by adjoining ministers.  
Our large house was filled to its utmost with ear-  
nest listeners. Bro. Jacob Fisher began a series  
of meetings the following evening. After the  
Communion he preached eighteen sermons to  
large and attentive congregations. Six came out  
on the Lord's side and were baptized. They were  
all married people, two of them above fifty years  
of age. Others were almost persuaded.—*R. Ross,  
Nov. 14*.

Round Mountain, Ark.—Oct. 21, wife and I went to  
Madison County, where I have been preaching  
occasionally for nearly two years. We held three  
meetings. During the last meeting one made  
application for baptism, but wanted to wait a lit-  
tle while yet, on her husband. I went back Nov. 4,  
and preached for them until the Sunday following.  
On that day I baptized three, and many more  
seemed to be persuaded, but, for some reason, did  
not make the good choice. The prospects are  
very favorable for still more in the future. There  
was a large crowd at the baptizing, to see, for the  
first, trine immersion performed. The meetings  
were well attended. People walked four and five  
miles to meeting. I preached mostly doctrinal  
sermons. Many expressed themselves that we are  
the nearest right of any.—*Samuel Weimer,  
Wyman, Ark.*

Orimora Station, Va.—On the evening of Oct. 29  
Bro. Samuel Driver, of New Hope, Va., came to  
the Forest Chapel church and preached the Word  
with great power each evening, except one which  
was filled by D. C. Flory, till Nov. 10, when seven  
precious souls were buried in baptism, one of  
them our second son. It made our hearts rejoice.  
One was an aged father, about eighty-one years  
old. The next day two more were baptized, mak-  
ing nine. In the evening was the time set for  
our Communion, when about seventy members  
surrounded the tables of the Lord. We have  
been much revived and built up, and encouraged  
to work for Jesus. Our meetings closed too soon,  
as there were more very near the church.—*S. F.  
Scroggins, Nov. 13*.

Rossville, Ind.—Our love-feast in the North Fork  
church, Carroll Co., Ind., Nov. 1, was truly a feast  
of love, long to be remembered. The meeting  
was largely attended by members of adjoining  
congregations, together with a strong ministerial  
force. Bro. J. G. Royer, of Mt. Morris, Ill., offi-  
ciated. The order was all that could be expected,  
considering the large crowd. We also closed a  
very interesting series of meetings at the upper  
churchhouse, Nov. 11, conducted by Bro. J. G.  
Royer. Six dear souls came out on the Lord's  
side and were baptized, and one was reclaimed.  
We are made to feel that others are near, and will  
soon fall in line too. Bro. Royer is now in the  
midst of a very interesting series of meetings, at  
Edna Mills, in the Middle Fork congregation,  
Clinton Co., Ind., with one accession to date.—*D.  
A. Hufford, Nov. 17*.

Alvin, Texas.—Wife and I had the pleasure of  
meeting with the members at Manvel in Southern  
Texas, Oct. 27, where about sixty-three persons  
communed. Quite a number of spectators were  
present, and the best of order prevailed. Bro.  
George Shively has the oversight of this church  
and conducted the Communion. The church here  
seems to be in good working order. On the morn-  
ing of Oct. 28 the members met again for the pur-  
pose of electing one minister and one deacon.  
The lot for minister fell on Bro. J. A. [Mills].  
Bro. Daniel Corell was chosen as deacon. This  
is a fine climate and the health of my wife is im-  
proving.—*J. J. Shively*.

Waynesboro, Pa.—Our love-feast which took place  
Oct. 21 and 22 is now in the past. It was larger  
in membership than any previous meeting of the  
kind. For the first time we practiced the single  
mode of feet-washing. I hope the time is near at  
hand when the entire Brotherhood will practice  
the one mode which was the original practice of  
the church, when it was first planted. We had  
ample help in the ministry. It was a very quiet  
and enjoyable meeting. The next morning we  
had a children's meeting. Several of the brethren  
spoke to the children to their encouragement.  
Eld. Howe gave us a very interesting sermon from  
1 John 2: 1, 2, and thus closed this most enjoy-  
able meeting.—*J. F. Oller*.

Sterling, Ohio.—The ministerial meeting of the  
Northeastern District of Ohio met in the Chippewa  
congregation, Nov. 10. After devotional exercises  
and organization, the following subjects received  
attention: (1) "Demonstration of the Spirit and  
of Power," 1 Cor. 2: 4; (2) "Unity," Eph. 4: 3, 13.  
(3) "How can we more Successfully Bring up our  
Children in the Church?" (4) "Mission Work,"  
Matt. 28: 19; (5) "Christian Perfection," Matt. 5:  
48. All the subjects were ably discussed by the  
ministers present. All seemed to think it a day  
well spent, and that new strength had been gained  
to go forward in the great work of saving souls.  
The evening was spent in short talks on "Chris-  
tian Graces" and song service in which all took  
part. Twenty-three of the ministers of the Dis-  
trict were present and each one took some part in  
the work. Many went out from the meeting to do  
aggressive work for the Master in series of meet-  
ings at various points in the District. We hope  
a bountiful harvest may be gathered for the  
Master.—*James Murray, Nov. 13*.

Greenwood, Mo.—The members of the Greenwood  
church, Texas Co., Mo., met in council Oct. 7,  
preparatory to our love-feast, which was appointed  
for Oct. 21. Our deacons had made the annual  
visit, and reported the church in love and union.  
One sister was received by letter and two members  
were reclaimed. We had a good meeting and the  
best of interest. Oct. 21 was a beautiful day, and  
by two o'clock the members began to collect for  
our love-feast. At 4 o'clock the meeting com-  
menced with examination services. There was a  
good representation of members, but, on account of  
various hindrances, some could not be present.  
Our ministerial force was ample, and we had a  
good meeting. Several members were with us  
from the Fairview church, Douglas Co., Mo. In  
the evening the house was well filled with mem-  
bers and neighbors. The order was good. Nine-  
ty members communed. Altogether we had one  
of the most pleasant love-feasts that it was our  
privilege to enjoy at this place. God be praised  
for his great love toward us! On Saturday, Nov.  
4, was our regular, quarterly council. Some busi-  
ness was before the meeting which was not so  
agreeable, yet we had a very pleasant meeting.  
One was received by letter.—*J. J. Trozel, Grab,  
Mo.*



Huntington, Ind.—In my report of our series of meetings, I stated that there were twenty-three additions. It should have read *three* additions.—*Dorsey Hodgden, Nov. 23.*

Decatur, Nebr.—The dedicatory services will be held in our new church-building at Decatur, Dec. 10, after which we expect to have a series of meetings. All brethren, passing or living near, are cordially invited to attend.—*J. C. Himler, Nov. 20.*

Harrisonville, Mo.—Bro. W. H. Miller, of Adrian, Bates Co., Mo., has just closed a series of meetings at the Lone Elm schoolhouse, preaching in all eighteen sermons. The attendance was good. Four were baptized Nov. 12. Bro. Miller is an able talker. We have reason to believe that many good and lasting impressions have been made.—*J. F. Kircher, Nov. 17.*

Rock Run, Ind.—We held our love-feast Nov. 16. Ample ministerial help added to the interest of the meeting. Bro. Younce officiated and the meeting was well attended. Nov. 17 Bro. I. L. Berkey was ordained to the eldership. Brethren Lemuel Hillery and Wm. Deeter officiated at the installation. A choice was also held for one minister. The lot fell on Bro. J. E. Weaver.—*R. W. Davenport.*

Pleasant Grove, Kans.—Our series of meetings, conducted by Bro. I. H. Crist, of Gardner, Kans., has just closed. Three dear souls came out on the Lord's side and were baptized last Sunday. Others were anxious to come, but their parents objected to their coming now. Bro. Crist spoke earnestly and to the point, and we trust that the seed sown may result in a future ingathering of souls!—*Lizzie Kling, Nov. 21.*

Montgomery, Pa.—Bro. Harvey Beer, of Rockton, Pa., recently preached twenty very interesting sermons for us. The attendance was large, and good interest prevailed throughout the entire meetings. Two precious souls were added to the church, and others are near the kingdom. One week previous Bro. John Brilhart, of Rockton, preached three soul-stirring sermons for us.—*A. H. Brilhart, Nov. 20.*

Sugar Ridge Church, Ohio.—Bro. Daniel Snell, of Sidney, Ind., commenced a series of meetings Oct. 7, and closed Oct. 24. Bro. Snell preached twenty-nine sermons in all and had one children's meeting. Nov. 18 was our love-feast. Bro. Snell officiated. He preached the Word of God with power. Three came out on the Lord's side and were received by baptism. We were made to feel that others are near the kingdom. During 1893 eight were received by baptism and one reclaimed. Our Sunday school still continues. We had good congregations and excellent roads during our meetings.—*D. W. C. Rau, McComb, Ohio, Nov. 18.*

Lower Deer Creek, Ind.—Our love-feast was held Oct. 28. It was a pleasant meeting. The ministerial help was amply sufficient. Bro. D. P. Shively, of Peru, administered at the Communion. Just before the meeting we led one dear sister into the stream. According to appointment by the elders' meeting of Middle Indiana, April 4, 1893, Bro. David Neff and the writer, as a committee on ordination, met with the brethren and sisters of the Upper Deer Creek church in council last Saturday, Nov. 18, and by the unanimous consent of the church Bro. W. S. Toney was ordained to the eldership. At the same time Bro. Warren Walker was elected and installed into the deacon's office. We expect Bro. Isaac E. Branson, of Delaware County, Ind., to commence a series of meetings in the Lower Deer Creek church Dec. 9.—*S. H. Bechtelheimer, Camden, Ind.*

Beaver Creek, Ohio.—We dedicated our new house to the Lord Oct. 29. Bro. Silas Gilbert conducted the services. He preached each evening during the week, but closed on Sunday evening, Nov. 5. We held our council-meeting Nov. 3, preparatory to our love-feast. Eld. Jesse Stutsman and Bro. Gilbert were with us and gave us some good counsel. Nov. 18 we held our love-feast. We had a good meeting. The members are much revived at this place.—*Lizzie Bagwell, Nov. 20.*

Holmesville, Nebr.—The committee, appointed in the South Beatrice church of Nebraska, send this notice to those intending to attend the Bible Normal, to be held at Holmesville, Nebr., Dec. 23, '93 to Jan. 2, '94. There will be ample provision made for all who may attend. The tuition will be free. Board and lodging will be \$2.50 per week. All intending to attend will please notify the foreman of the committee, so that further arrangements can be made, not later than Dec. 15.—*J. B. Reiff, Foreman.*

Edna Mills, Ind.—Eld. J. G. Royer, of Mt. Morris, Ill., commenced a series of meetings in Edna Mills on Saturday evening, Nov. 11, and closed last evening, Nov. 19. Bro. Royer preached each evening while here; also held two day meetings. He preached one funeral and held a very interesting children's meeting yesterday, at 9:30 A. M. The attendance and order at our meetings was good and the preaching excellent. Two were baptized and others were almost persuaded.—*John E. Metzger, Nov. 20.*

Manvel, Texas.—I reached Manvel, Oct. 30, hoping to receive help for my declining health. I am slowly improving and have hope of entire recovery. The mild climate and gentle Gulf breeze are greatly in my favor. Nov. 14 was the first frost of the season here. This seems to be a goodly land, and people are very busy and energetic. The church is in love and union and has encouraging prospects for the future. A good prayer meeting adds much to the interest of this church.—*A. H. Putterbaugh, Nov. 21.*

North Solomon, Kans.—Bro. Albion Daggett, of the Belleville church, came to this church Nov. 11 and commenced a series of meetings the same evening, which he continued until the evening of Nov. 22, preaching unto us thirteen soul-stirring sermons. Three souls accepted the call and were baptized into Christ, to walk in newness of life. We pray that they may hold out faithful. The meetings closed with good attendance and much interest. We feel to praise the Lord and take courage.—*Isaac L. Myers, Portis, Kans., Nov. 23.*

Swearengen, Ala.—I left my home at Esterly, La., Nov. 6, and arrived safely at this place Nov. 10,—my fifty-first birthday. I am here in response to a request made to our General Mission Board, by the members located here, who are without a resident minister and are anxious to build up an organized church. They received me with joy, and I feel much at home with them. So far we had four meetings, and I feel that the effectual door for preaching the Gospel is open. The greatest difficulty that I can see is that the meetinghouses are not sufficiently warm to hold services in, in cold weather. At present there are nine members living here. Sometime during our stay we expect to have a Communion service, and we invite correspondence from members and friends who may be near enough, to be with us. Let us hear from you, and as we are here to do good, we may visit other places, if so desired. We are about seventy miles southwest from Chattanooga, Tenn. The Memphis and Charleston R. R., runs through this country. Pray for me!—*S. A. Honberger, Nov. 15.*

Shady Grove, Pa.—Our love-feast held church house, in the Falling gation, on Oct. 28 and 29. It was est feasts I ever witnessed in this and I have been here about twenty had plenty of ministerial help and of order prevailed during the e About three hundred members tables. Bro. C. L. Pfontz, of the church, Adams Co., Pa., officiated baptized lately.—*Wm. C. Kooniz.*

Middlebury, Ind.—We, the brethren Valley congregation, held our council Nov. 4. All business was Christian-like way. We have our regularly every two weeks at These meetings are growing in in great help to the church. We are GOSPEL MESSENGER is not read brethren. Agents should make have all take the paper. God b the means of grace!—*C. Shrock, i*

Warrensburgh, Mo.—Our love-feast 27, and was the largest one we our little church. About 175 muned. Many of the ministering the adjoining churches were pres occasion was a most enjoyable one. applications were made for bap administered at Pertle Springs. Nov. 9, an election was held for deacons. Bro. Abram Weaver minister and brethren John Deet Katherman to the office of deacon hold a series of meetings next m Roop, Nov. 14.

Botetourt County, Va.—Our brethren and God's blessing is attending Four weeks ago we commenced a ing at the Valley meetinghouse point of our congregation. W two weeks, and closed with twen fourteen baptized and one reed commenced a series of meetings just across the line, in Bedford meetings we continued one week fifteen confessions. Ten were b of those converted at both meeti tized in the near future. We h are contemplating coming for have commenced a series of mee in the eastern section of our ch intend holding others at differer tion. We ask the prayers of th behalf.—*B. F. Moomaw.*

Lancaster, Pa.—During the p series of meetings was held here Early, of Virginia. The discou to with great earnestness. An the sermons were the two "Knowledge." As a result of E seven persons were baptized o 11. On Sunday afternoon, Nov meeting was held. Three addi which were interspersed with Early showed the influence of ment and the will upon the edu Bro. Zug took for his subject "I Bro. Hottenstein. "The Boyhoc meeting was closed by our mi Imler. After a short intermiss tion again assembled. The ex previous to the eating of the Lo conducted by Bro. Early, after feast was held. The best o throughout the entire service help being impressed with the occasion.—*Anna Eby, Nov. 13.*



feast was held at the falling Spring congregation. It was one of the largest in this congregation, at twenty years. We help and the very best of the entire meetings. Members surrounded the of the Marsh Creek officiated. Two were

brethren of the Pleasant our regular, quarterly was disposed of in a our social meetings at private houses. y in interest, and are a We are sorry that the t read by all of our make a great effort to God be praised for all rock, Nov. 21.

ve-feast was held Oct. e we have ever had at 175 members com- tering brethren from are present, and the oc- one. At the close two or baptism, which was ings. The next day, held for ministers and eaver was chosen for n Deeter and Ephraim deacon. We expect to next month.—Alice A.

brethren are at work, attending their labors. nced a protracted meeting-house,—the central n. We continued for twenty confessions, — reclaimed. We also ings at the same time edford County. These e week and closed with were baptized; the rest meetings will be bap- We hear of those who ed forward soon. We of meetings at Bethesda, ur church district, and different points in rota- of the faithful in our

the past two weeks a id here by Bro. Henry discourses were listened s. Among the best of two on "Love" and ult of Bro. Early's labors, ized on Saturday, Nov. n, Nov. 12, a children's e addresses were made, d with singing. Bro. ce of heredity, environ- ne education of children- ect "Fourfold Growth;" oyhood of Jesus." The ur minister, Bro. T. F. permission the congrega- the examination services the Lord's Supper were y, after which the love- best of order prevailed service, and none could th the solemnity of Nov. 13.

Rock Run Church, Ind.—We wish to state that Bro. D. L. Miller has promised to be with us Dec. 2. We mention this for the information of those who desire to attend the meetings.—R. W. Davenport.

Spring Gap, W. Va. — We enjoyed some good meetings recently. Bro. Benjamin W. Smith, of Barnes Mills, came Nov. 6, and remained till the 9th. He preached four sermons. He would have remained longer but had to go home on account of sickness. Two more have been baptized since last report. There are more very near the kingdom. Bro. D. B. Arnold came Nov. 9, and remained till Nov. 13. He preached four sermons. We had Sunday school on Sunday at 9 o'clock and children's meeting at 11 o'clock. Bro. D. B. Arnold preached for us at 2 o'clock.—Annie B. Shankholtz, Nov. 15.

Woodberry, Md.—We held our love-feast Nov. 18. About one hundred and sixty-five members communed. This is the largest attendance we have ever had. The ministerial help was abundant, and they earnestly fed us from the Divine Word. In the evening, just before we surrounded the tables, a number repaired to the water side and witnessed the baptism of a brother. This is the fourth precious soul received into the church in the last three weeks. Two were baptized by lantern light. We have started a Young People's meeting. Bro. J. F. Oller, of Waynesborough, Pa., was present at our second meeting and gave us a very encouraging talk on the subject: "Beginning." We trust we may always feel as deeply interested about working for Jesus as we did while Bro. Oller was talking to us.—John S. Geiser, Baltimore, Md.

Galesburg, Kans.—On account of wife's failing health we left Moscow, Idaho, Oct. 16 for our home in Kansas. We arrived safely after six days' and five nights' run. We commenced meetings in the Parron church, Nov. 4 and continued till the 14th. Eight souls were baptized and others are standing near. There is great rejoicing among the saints to see their children come to the church. The Parron church has had its reverses and trials, but the clouds are breaking away. We anticipate a bright future for the Parron church. At the Communion meeting in the Neosho church about one hundred members communed. The ministerial help was sufficient for the occasion. The attendance was very large and the weather all that could be desired. Bro. M. O. Hodgden was ordained to the eldership. The meetings will be continued. Wife's health is better at this time and as we have several calls for preaching, it does not appear that our labors will be any less than in the far West. We are willing to work as long as health and strength will permit.—Sidney Hodgden, Nov. 20.

## CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Semi-annual Report of Brethren's Book and Tract Work, Ending Nov. 1, 1893.

## DONATIONS FROM CHURCHES AND INDIVIDUALS.

MAY.—A member of the fold, Colorado, \$2; Tropic church, Cal., 25 cents; Price's Creek church, Ohio, \$3.85; Joseph Fisher, Indiana, \$1; Coventry church, Pa., \$20; Sally C. Hoover, Indiana, 50 cents; Wolf Creek church, Ohio, \$4.30; Naperville church, Ill., \$3.20; Sol. Harrison, Pennsylvania, 25 cents; collection in Tabernacle at Annual Meeting, Muncie, Ind., \$81.44; Mary

A. Stees, Pennsylvania, \$1; Ella Williams, Maryland, \$5; Barren Ridge church, Va., \$4.

JUNE.—Yellow Creek church, Ill., \$5; Maple Spring church, W. Va., \$2.14; Pleasant Hill church, Ill., \$3.85; a member, Virginia, \$1; Upper Stillwater church, Ohio, \$7.60; Union City church, Ind., \$1.25; English River church, Iowa, \$1.60; Ohiques church, Pa., \$20; Jno. Miller, Iowa, \$1.50; A. J. Simmons, Iowa, \$1; Noah Miller, \$1; T. Allan, \$1; — Miller, \$3; S. Flory, \$1; J. H. Wenger, \$2; Peter Brower, \$2; D. T. Cauffman, \$1; G. H. Brower, \$1; Mary Grove, 50 cents; Rebecca Morgan, \$2.25; Belle Ruth, 50 cents; S. T. Long, \$1; W. H. Black, \$2.50; H. A. Frez, \$1; G. Brother, \$1; B. W. Stoner, \$1; Elkhart church, Ind., \$1.10.

JULY.—Members from Illinois, \$2; Nancy D. Underhill, Colorado, \$1; Aaron I. Mow, Arkansas, 80 cents; sisters of West Dayton, Ohio, \$4; Oakley church, Ill., \$2.61; West Branch church, Ill., \$10.39.

AUGUST.—Covina church, Cal., \$1.80; Sabetha church, Kans., \$3; Tropic church, Cal., \$1.82; Elkhart church, Ind., \$3.75; Middle Fork church, Ind., \$4.

SEPTEMBER.—Panther Creek church, Iowa, \$5; E. Niswander, Pennsylvania, \$1; John C. Frantz and wife, West Virginia, \$6; Maple Spring church, W. Va., \$4.10; White Oak church, Pa., \$7.50; Macopin Creek church, Ill., \$4.55; Pleasant Hill church, Ill., \$4.13; Rome church, Ohio, \$8.50.

OCTOBER.—Sisters of West Dayton church, Ohio, \$4.75; Greene church, Iowa, \$3; Pleasant Valley Sunday school, Indiana, \$3.09; Eel River church, Ind., \$1.56; Pigeon River church, Ind., \$4.35; Wolf Creek church, Ohio, \$3.14; Covina church, Cal., \$2; Lizzie Thomas, Illinois, 50 cents; Mrs. R. C. Wright, Illinois, \$1.

S. Bock, Sec. and Treas.

Dayton, Ohio.

From Cowens, Va.

Oct. 22 the Brethren had arranged to have a meeting at the Timberville church. We had meetings each evening until the 27th. On the 28th there was a love-feast at the Lindle Creek church, an adjoining congregation. They requested us to move our meetings and continue at their house until after the love-feast, which we arranged to do. The meetings opened and continued with good interest until Nov. 12. Five accepted Jesus in baptism.

We were under promise to commence a series of meetings at Beaver Creek Nov. 12, but Bro. John P. Zigler kindly consented to take our place, and so the meetings continued until to-day, Nov. 24. In all, there have been thirty-nine sermons preached. The interest has been good, and the church seems to be much encouraged. Fifty-four precious souls have been buried with Christ in baptism. One applicant yet remains to be baptized, and three wandering sheep expect to return to the fold.

Had we stopped on limited time only five would have made the good confession, but extending the time, the result is much more encouraging. To-morrow I go to Beaver Creek to continue the good work that is going on there.

S. N. McCANN.

Nov. 24.

From Kingman, Kans.

OUR love-feast occurred Oct. 21. Brethren Enoch Eby, Joseph Glick, Noah Brubaker and Samuel Brown were the ministers from abroad. On the night of Oct. 22 Bro. Brubaker, of Sawyer, Kans., began a series of meetings at the Smoot's Creek schoolhouse, which resulted in the encouragement of the saints and five accessions by baptism.

Our territory is large and this place of meeting is twenty miles distant from the home of the writer, and in the vicinity where the love-feast was held. Upon my return from the feast, I found that two of my best horses were stolen. Up to this time I have heard nothing of them. Our feast was an enjoyable one and made such an impression upon some of our young people that soon afterward two young ladies made application to be received into the church.

According to previous arrangements Bro. Michael Keller, of Heizer, Kans., came to us and began a series of meetings at Cleveland, near the home of the writer, on the night of Nov. 10. On Sunday, Nov. 12, these ladies, who had made application, were baptized. The meetings grew in interest and resulted in the accession of one more,—this time a boy in his teens.

Our meetings were continued by Bro. Keller until Nov. 22, when he left, feeling that others were counting the cost. We tried to get other help. Failing in this, we kept up the meetings until the night of the 24th inclusive, when we closed, committing our work into the hands of the Lord.

S. BOWSER.

Kingman, Kans., Nov. 25.

From Chestnut Grove, W. Va.

OUR love-feast occurred Oct. 14 and was well attended. A number of brethren and sisters were present. Bro. H. C. Early, of Virginia, and Bro. Abram Frantz, of Greenbrier County, W. Va., were with us at that time. Bro. Early remained with us several days after the love-feast. On Sunday, Oct. 16, we had a children's meeting. Brethren Frantz and Early gave very interesting addresses to the children.

On Sunday, Nov. 5, our Sunday school closed for this season. We cannot boast of an ever-green Sunday school, but we have an interesting school from spring to fall. A number of the members live some distance from the church, thus making the Sunday school wholly dependent on those who live near by. Nevertheless the general average of attendance during this term was fifty-one. Since our last report, we have received two by baptism. May they live faithful, and at last gain a home in heaven!

Nov. 7.

JAS. A. RINE.

From Hylton, Va.

Nov. 9 I started from home for a new field of labor, where the Brethren had not preached since the late war. I crossed the historic Blue Ridge, and wended my way down by the St. Paul church, where I was joined by others of like precious faith.

On the evening of Nov. 10, we crossed the Virginia and North Carolina line and continued our journey through Mt. Airy to Laurel Hill, N. C., where we preached to an attentive congregation. Next day we preached at Hollow Springs, where three appointments had been made for us, but the house was locked against us on Saturday night, and we moved to a schoolhouse about three miles away, where we had a large congregation.

Next day the Hollow Spring church was opened to us again and we held two meetings there. We distributed about two hundred tracts, and the people became very much interested in the doctrine. Two were baptized here in the presence of a large number of spectators. We had very pressing invitations to come back. No doubt much good could be accomplished here. We spent a few days at St. Paul on our return and baptized five more. May the Lord bless and save them!

C. D. HYLTON.



From Hudson, Ill.

ONE of our most refreshing seasons has come and gone,—one that we had anxiously awaited for months past. Oct. 31 Bro. Michael Flory came to us, and commenced a series of meetings, the weather being most excellent, and the roads never better, with good congregations. Nov. 11 we enjoyed the blessing of a most soul-refreshing love-feast; Bro. Flory officiated. The occasion was made the more enjoyable by the presence of a goodly number of members from other churches. The meetings were continued till the 17th with good interest. As an immediate result of the meetings four dear souls came out on the Lord's side and were baptized on the morning before the Communion. They were all young in years, and we trust that they will consecrate their lives to God, and be ornaments in his church. One of the pleasant features of our meeting was the children's meeting. Brethren Flory and Eller talked to them. They know how to do it. We had expected our elder, Bro. Geo. W. Gish, to be with us at these meetings, but instead we got a note from him, requesting the writer and Bro. Flory to come and anoint him, his health having been declining for some time. Accordingly we attended to the solemn ordinance of anointing him "in the name of the Lord," and we trust the Lord will raise him up, and give him many days to work in the service of the church.

On the morning of Nov. 17 brother and sister Flory left for their home in Girard, Ill., sister Flory having joined her husband, in his visit among us, a few days before closing. Her visit among us was appreciated. The farewell having been said, we can think of nothing better to say than "Come again." THOS. D. LYON.

Nov. 17.

From Pleasant Hill, Ill.

THIS church met in council Nov. 11, with Eld. M. J. McClure presiding. The annual visit was reported and preparations made for the love-feast. The work was pleasantly disposed of, and six members were received by letter. An election was authorized to be held on the day succeeding the feast. Bro. O. S. Holsinger arrived here Nov. 15 and began a series of meetings; also officiated during the feast, with other ministers present, among whom were B. Filbrum, of Ohio, and some from our adjoining churches. The services were impressive and witnessed by many spectators, the majority being members' children. This fact is regarded as a hopeful indication of future prosperity in the community.

As a result of the election Bro. Michael Neher was chosen deacon, and Isaac Harshbarger, minister, and they were duly installed in the presence of a large audience. On the Sunday following, the Sunday school and children's meeting were interesting features, and much appreciated by those engaged in such noble work. Our evangelist addressed a well-filled house of eager listeners at 11 A. M., and also at night. Thus far a commendable interest is manifested. JAMES WIRT.

Nov. 22.

A Voice from Eastern Virginia.

TO-DAY closed a very successful and enjoyable series of meetings in the Midland church, Fauquier and Prince William Counties, Va. According to previous arrangement, Bro. Geo. S. Rairigh, of Johnstown, Pa., came to us Oct. 5 and labored with us until the morning of Nov. 8, when he boarded the train for home, to spend a few days with his dear family, after which he will commence a series of meetings in the Shade Creek

church, Somerset Co., Pa., in the Ridge house. Bro. Rairigh preached one sermon in the Cannon Branch school-house. Oct. 6 he commenced in the Midland house. Here he preached to attentive and increasing congregations for nearly two weeks. Bro. Rairigh was present at our preparatory council, Oct. 7, and gave us a practical talk on church government. Much business came before the meeting, and was harmoniously disposed of.

The District Meeting of the Second District of Virginia will be held in our church next spring, and the church appointed the writer Corresponding Clerk. Railroad arrangements will be made and notice given in due time.

On Oct. 14 was our love-feast. A very heavy rain the day before hindered a number of members from attending. The day of the feast nine precious souls were led into the stream and arose to walk, we trust, in newness of life. About seventy members surrounded the tables. Bro. Rairigh officiated, he being the only minister from abroad. The best of order and attention were given and we have reason to believe lasting impressions were made. Oct. 18 six more were baptized. From Midland Bro. Rairigh came to the Valley house, where he preached over two Sundays. Here four were baptized. Oct. 30 we moved the meetings to the Cannon Branch school-house, where he labored until Nov. 7, when he preached his farewell sermon to a crowded house. Five dear souls were baptized Nov. 5, and on the 7th eleven more. To-day one more dear sister put on Christ, making, in all, thirty-six, with two more applicants to be received in the near future. To God be all the praise! Quite a number more were very near the kingdom, and if Bro. Rairigh could have remained with us a little longer, no doubt many more would have come. Let us pray that they may not put it off long, for delay is dangerous.

Including our love-feast, children's meeting and a funeral sermon, Bro. Rairigh gave us forty-three sound Gospel sermons. The home ministers continued the meetings several days after Bro. Rairigh left. Though Bro. Rairigh was not in his usual health, and for several days quite unwell, he preached with such power that sinners were made to tremble and many professors were made to search the Scriptures, to see whether these things were so. All but four of those received are unmarried, and a number are quite young. With a few exceptions all were attendants at our Sunday schools this summer.

Four of those baptized, and also the two applicants, are heads of families. Thus, from the youth of twelve summers to the hoary-headed father, they were made willing to forsake sin. Nine of those baptized belonged to my school.

This was Bro. Rairigh's first trip to Virginia, but he seemed to enjoy it and endeared himself to all with whom he became acquainted. He was daily engaged in visiting from house to house, and contending for the distinctive features of the church. For the sake of those members who could not attend the feast at Midland, and also for those who have just entered the church, we will hold a love-feast next Saturday evening in the Valley house. Thus, in less than fourteen months, about sixty souls have been baptized to this church. Surely, we have great reasons to rejoice and praise the Lord!

Some members and friends from Pennsylvania are here now, prospecting, and we have fair prospects for more families to move among us from the North.

While we were rejoicing over sinners coming to Christ, we are made sad, because of the afflictions of Brother Conrad and sister Lizzie Seese's family. Their oldest son, aged 17 years, died of typhoid

fever, Oct. 16, and their youngest child, is prostrated by the same. We think he is improving slowly.

The family needs the prayers of the church. This is a peculiarly sad case, because time it was known that Bro. Rairigh was to hold meetings for us, they eagerly awaited the time, but instead of being able to enjoy the meetings, Bro. Rairigh had to preach the funeral of the young man in his delirium, he talked of the man being baptized. Let this be another warning to the church, while we have our ministers. Bro. Seese moved from Pennsylvania a year ago. J.

Manassas, Va., Nov. 12.

From Baltimore, Md.

WE have moved our school to 12 Street, near Camden Station, B. & O. We find this location more central, and have better attendance than at our old location. Young brethren lead in turn. Bro. Broderick, the German brother who united with us, a German tract, "The House We Inhabited," four miles from Baltimore, on the Eastern Shore. The owner of the land offered me four lots for a meeting-house and day school. Bro. Erich thinks we can get a good frame building for \$200 by buying lumber and other lumber from old buildings. We do the work, but as he is a poor man, I expect me to furnish the money, I can do by taking what we have on hand and the surplus of what we receive over our school expenses. Brethren, pray for our work may be a success! JAMES WIRT.

Nov. 22.

### Matrimonial.

"What therefore God hath joined together, let man put asunder."

SNELL—RHOADES.—At the residence near Keota, Iowa, Nov. 15, 1893, by Bro. Broderick. John H. Snell and sister I. Rhoades, of Keota County, Iowa.

WHITE—EVENS.—At Lone Tree, Iowa, signed, Emmett White and Miss Kitty B. Evans.

MYERS—WALLACE.—At the residence of Mr. Jesse W. Myers, near Starling, Ohio, and Miss Bertha M. Wallace, of Starling, Ohio.

SHULL—JACOBS.—At the home of Mr. C. C. Shull, near Altoona, Iowa, Nov. 19, 1893, by the undersigned, Mr. C. C. Shull, of Altoona, Iowa, and Miss Anna Jacobs, daughter of Bro. Wm. B. Jacobs, of the Maryland Adams Co., Pa.

LONG—MOATS.—At the residence of Mr. J. M. Long, near Altoona, Iowa, Nov. 19, 1893, by the undersigned, Mr. J. M. Long, of Leaf River, Ill., and Miss Kate Moats, of Altoona, Iowa.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

GENTRY.—In the bounds of the Green River, her home in Linville, Oct. 27, 1893, sister M. Gentry, aged 81 years, 6 months and 2 days. Sister Gentry was a consistent member of the church. She died at the M. E. church in Linville, by the writer, Oct. 27, 1893. JAC.

FAWLY.—At his home, near Fulk's, Ia. Co., Va., Oct. 30, 1893, of liver trouble, George Fawly, aged 70 years, 3 months and 16 days. He had a large family of children. He always was a faithful member of the church. Brethren, and in our passing back and forth to West Virginia, we ever found his door open to us. Services at his home. Taylor (Baptist) and the writer, from Johnstown, Pa. JAC.











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C. C. C., is a great family remedy, and serving, on account of the free GOLDEN, and especially CROUP children. C. C. C. is a cure and any case of CROUP that a doctor-tenth the expense. It contains morphine, opium, chloral, etc. It is sold on the strong guarantee. You can use one-half the contents, and if not satisfactory, return or the agent of whom you purchased. Price, 25 cents. It is such a dangerous disease and, respectively, parents should keep constantly on hand for the emergency. See, on the Chest, etc., and apply Red Thyme Pain Cure. As a family remedy, Dubble's is unexcelled by any preparation.

in your locality, I will send you a trial on receipt of 25 cents in stamps, by locality. Only reliable remedy, guarantee, "no cure no pay," terms and suggestions to agents.

For a short time only I will send of 50 cents in stamps, one dozen bottles of Dubble's Discovery, of which each, on receipt of \$1.00, I at 10 cents each of Discovery, this of Cough and Croup Cure, one Red Thyme Pain Cure, one box, at 10 cents.

After family liniment than "Red" or Cramp Colic, Pains in Stomach, Colic, Price, 25 cents. See by E. Dubble's Menthane Vermifuge of price, 25 cents.

OCTAVIA, NBER., Sept. 14, 1893. Dear Sir, -Enclosed find draft for \$1.00 for the Dubble's Discovery. Your personal satisfaction. It is indeed a. Yours respectfully, C. K. BURKHOLDER.

ROSSVILLE, IND., August 29, 1893. Dear Sir, -After we have used our own family, and have sold hundreds of your medicines, and do know it seems to demand that we should the public. As for the Cough and best remedy for colds and coughs we excellent medicine for the relief of the Cough and Croup Cure, one Red Thyme Pain Cure, one box, at 10 cents. It is such a dangerous disease and, respectively, parents should keep constantly on hand for the emergency. See, on the Chest, etc., and apply Red Thyme Pain Cure. As a family remedy, Dubble's is unexcelled by any preparation.

E. DUBBEL, Proprietor, Waynesboro, Franklin Co., Pa.

special attention to my detailed ad- Dubble's Household Remedies in "Breth- 1894.

ANNOUNCEMENT.

Normal College.

at pleasure that the Trustees announce that Bro. M. G. been elected as its Presi- the position, and will take the opening of the Winter 1894. He is among the early Institution, and for six years ent of the Common Schools

One year he has spent at es the A. M. and Ph. D. de University of Pennsylvania. he was chosen to conduct the work of Louisiana; and the "University Extension known as an Institute worker throughout this and ad- He has refused many impor- positions. Classed among ators of the country, he ac- at a great financial suc- his only motive in doing so is he may be the most useful to interests and to the church of e Classical Department will and possibilities afforded our finish their education in our ow have a very excellent and our own people, and we ask

At the opening of the Win- a very good time to enter.

TERM opens Jan. 29, and our weeks. Greater induc- to our ministers, Sunday and Bible students than ever ill only be \$3.00 per week. to study the Bible are invited Catalogues and further infor-

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., December 12, 1893.

No. 49.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern Issue, Box 55  
Huntingdon, Pa.

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### THANKSGIVING DAY.

This is Thursday, the day we have set apart for our special editorial work, and as it happens to be the thirtieth day of November,—the time set apart by the President and the Governor of our commonwealth as a day for thanksgiving and prayer,—our mind will, by force of circumstances, run along this line.

We, as a rule, think, act and speak in harmony with our surroundings, providing those surroundings harmonize with our ideas of right. There are times when duty calls upon us to arise in rebellion against our environments and make circumstances rather than be governed by them. But when our surroundings are as they should be, they greatly aid us in our desires in right doing.

The morning opened with a bright sunshine and a cool, bracing air, such as November sometimes gives us in determining whether or not she shall abruptly cut short the halcyon days of autumn by ushering in the storm king with his cutting sleet and flaky snows.

As it is the custom of the place to hold union services on this day, we had an eight o'clock service in the Normal Chapel, which consisted in song, reading, talking and prayer. This, we believe, was enjoyed by all who were able to appreciate, to any extent, the goodness of God.

But what does Thanksgiving Day mean? It means to us much what we make it. While it is

national in its call, it is personal in application. To us, as individuals, it is not Thanksgiving Day unless we make it such by our feelings and actions.

But as this is a day set apart for special thanksgiving, the query in the minds of many may be, "What have I to be thankful for?" The way some of us become accustomed to looking at things, it is very hard to see any blessings that come to us. We see plenty of trials, hardships, misfortunes and disappointments,—but the blessings, somehow we fail to see them.

Is it so, that to some our Heavenly Father distributes no blessings, while others seem to be loaded down with mercies? Let us see how this is. Are there not many blessings that are common to all that we ought to be thankful for? The warm sunshine, the pure air we breathe and the refreshing rains come to all alike. These are blessings, too, that are beyond our comprehension. For these we can and should all be thankful. We live in a land where religious liberty is granted to all,—where we can worship God under our own vine and in our own homes. For this we ought to be thankful.

We ought to be thankful that God ever put it into the minds and hearts of those who stand at the head of our Government, to acknowledge him as the source from which all blessings come, and to set apart a day in which to give thanks for them. Above all things we ought to thank God that salvation is made possible to all of us. Whether high or low, rich or poor, bond or free, salvation and the unsearchable riches of Christ are made accessible and free to us all. These are all blessings that are made common to us all, and while they are the common blessings, they are best, and the richest blessings that our Heavenly Father has to bestow upon such as are willing to receive them. In them we have the summation of the elements that are essential to our happiness in this life and the life to come. And if they are not blessings to our lives, it is because we so close ourselves against them that they cannot come to us or get in us.

Thousands of people hunger, starve and die in the very midst of untold fullness, simply because they refuse to receive it. There is not a soul in the world but what would be made rich and happy by accepting that which lies next to it. These blessings are not far away, and made hard to find, but have been made nigh by the blood of Christ.

Strange as it may seem, the richest blessings that it is possible for us to receive, are the ones easiest to be had, and the only ones that are positively free to all who will have them. They, too, are the only ones that can so fill all our desires and wants that we have no other needs, that do not come to us as an outgrowth of that which we already have. The poor widow that had a crust of bread and Jesus too, had a Thanksgiving Day that satisfied her soul,—she had more than the

millionaire in his palace. She was soul-free which is the highest source of enjoyment.

Paul, with the love of God in his heart, was full of joy and peace. There were no physical demands or persecutions that could separate him from that love. Have any of us less than the crust of bread? If such a condition be possible the richer portion,—the friendship of God and his salvation,—is still held out and the invitation is: "Come, and buy without price and without money." Thus we have a store-house whose doors the flesh, sin and the devil cannot close. In it are the inexhaustible riches of his grace which fill to fullness and give a satisfying peace that is beyond expression.

This is Thanksgiving Day, and as we are still in the flesh and have fleshly wants, what have been our blessings in the past? If we were asked to recount our miseries, perhaps we could do it better, because we have looked at them more and remember them more vividly. They have become more indelibly fixed, because we have been brooding over them, instead of thanking God for the good we have received. Let us, for a moment, take the retrospect and see what we can find. Think for a moment! How the blessings and mercies come looming up before us! Those of us who have accepted the invitation and sought first the kingdom of God and his righteousness, have we not realized the fulfillment of the promise: "And all these things shall be added?" But some of you may say that during the year you have met with losses,—have had sickness and even death in your families. This may be so, and yet you may have the more to be thankful for,—blessings come in disguise. "Whom the Father loveth he chasteneth." The "fiery trials" are often better for us than all sunshine, big crops and full barns. We are full of dross, and that we may be prepared to appreciate the higher enjoyments, we must be purified. This is not always pleasant at first, but afterwards yields the peaceable fruits of righteousness, so that the things that now seem most bitter are only preparing us to enjoy that which will be most sweet in the future. Into all of our lives the Lord is daily pouring such blessings as are most needful for our present and eternal good.

Full pockets and sumptuous eating, by the way, is no insurance that the end will be blessed. It is not to be expected that we shall be carried to heaven on flowery beds of ease, while our neighbors must struggle and fight to gain the victory.

After all, perhaps our ups and downs in life are the things that we should be most profoundly thankful for.

As we sit here this beautiful Thanksgiving Day, penning these thoughts, we are made to wonder who it is that is most thankful, and who it is that has most cause to be most thankful. If we were to judge through our humanity we would

(Concluded on page 773.)



## THE LORD'S PRAYER.

(Matthew 6: 9-13.)

Thou to the mercy seat our souls dost gather,  
To do our duty unto thee,—Our Father.

To whom all praise, all honor, should be given;  
For thou art the great God,—thou art in heaven.

Thou, by thy wisdom, rulest the world's whole frame;  
Forever, therefore,—hallowed be thy name.

Let never more delays divide us from  
Thy glorious grace, but let,—thy kingdom come!

Let thy command, opposed be by none,  
But thy good pleasure and,—thy will be done.

And let our prayers to obey, be given  
The very same, O Lord, as thou art in heaven.

Then for our souls, O Lord, we also pray,  
Thou wouldst be pleased to,—give us this day

The food of life, which remaineth ever fresh,  
Sufficient to eat, and,—our souls to feed.

With every needful thing do thou relieve us,  
And of thy mercy, pray,—and forgive us.

All our iniquities for him whom thou didst please  
To make an offering for,—our trespasses.

And forasmuch, O Lord, as we believe  
That thou wilt pardon us,—our sins forgive,

Let that love teach, wherewith thou dost acquaint us,  
To pardon all,—those who trespass against us.

And though, sometimes, thou findest we have forgot  
Thy love for thee, yet help,—and lead us not

Through soul or body's want, to desperation,  
Nor let earth's gain drive us,—into temptation.

Let not the snail of any true believer  
Fall in the time of trial,—but deliver us.

Yes, save them from the malice of the devil,  
And in both life and death, keep,—us from evil.

Thus pray we, Lord, for that of thee, from whom  
This may be had,—for thou art the long-suffering.

This world is of thy work, its wondrous story,  
To thee belongs,—the power and the glory.

And all thy wondrous works have ended never,  
But will remain forever, and,—forever.

Thus we poor creatures would confess again,  
And thus would say at last,—Amen.

Flint, Ind.

## PATIENT ENDURANCE

BY MATTIE A. LEAR

"And so, after he had patiently endured, he obtained the promise."—Heb. 6: 15.

Our text refers to Abraham, the progenitor of the Hebrew nation, and the father of the faithful in all nations. Patience, as Webster defines it, is "the suffering of affliction, pain, toil, calamity, provocation, or other evil, with a calm, untroubled temper; endurance without murmuring or fretfulness." No one can lay claim to much advancement in the divine life, who does not possess this grace. Peter mentions it as one of the priceless gems in the Christian's coronet, 2 Pet. 1: 5-7, and Paul speaks of it as one of the things to be sought after by the man of God, 1 Tim. 6: 11. The apostle also speaks of it as being of such inestimable value as to be worth procuring at any price, at any sacrifice. "We glory," says he, "in tribulation; knowing that tribulation worketh patience; and patience, experience; and experience, hope."

Abraham's life was marked by many vicissitudes. Let us follow him from the time the command of God came to him, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

Gen. 12: 1. Then follow the glorious promises contained in the next two verses. Abraham did not hesitate to obey the divine behest. Paul tells us that by faith Abraham obeyed, not knowing whither he went. What a trial this must have been! Now, advanced in years, he was required to leave all the endearing associations of former years, a pleasant home and happy surroundings, and go forth into a strange country that he knew nothing of. He might find a barren country, infected by savage hordes and more savage races; but God had said, "Go," and that was enough for Abraham. Realizing he would leave with his great Commander. What faith, what implicit obedience!

Abraham had the high distinction of being called the friend of God. Many have esteemed it a great honor to be the friend of some distinguished individual. But, oh, to be the friend of God! Can it be that such honor is vouchsafed to mortal man! We stand amazed at the greatness of it. Not only does he pardon; he honors and elevates, takes those who were once so degraded, so sin-stained, into his family and to his embrace. This privilege was not Abraham's alone, but every child of God has the same privilege. Jesus said to his disciples, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you."

Again he said, "If any man serve me, him will my Father honor." Do we desire Abraham's privileges Abraham's blessings? Let us, then, seek his faith and practice his obedience, for we are told, "So then they which be of faith are blessed with faithful Abraham."

Abraham has patiently endured, he obtained the promise; that is, the fulfillment of the promise. "Endure," Webster defines, "to bear with patience, to suffer without opposition or sinking under the pressure; to bear up and on." "Many," indeed, "are the afflictions of the righteous, but,"—blessed truth,—"the Lord delivereth him out of them all." How many trials must be endured, how much opposition must be encountered, how many heartaches must be felt, how much sinking of spirit! What toilsome, what dreary, what thorny roads must be traveled ere the goal is reached! Not immediately can we enter the promised rest, no, no, we are not ready for that at once. There is much dross in our natures that must be consumed. How dark and ignorant are our minds! We are not yet fit for the society of heaven. We must remain in school awhile and be taken through a course of training.

When we review the past and learn how ignorant, how imperfect we have been, how thankful we feel that time has been given us for improvement and for the correction of our faults. Though the process has often been most painful, we have been made to see our errors and to correct them, and thus become ready for our blessed home above.

And not only that, but life gives us the privilege of helping others, and how much we can do if we are on the alert for opportunities! No one is so weak, so poor, so ignorant, that he cannot do something for the Master. In this the saints on earth have the advantage of the saints in light. Oh then, while life with its opportunities lasts, let us never cease to improve well our time, laboring for the cause of Christ, doing with our might whatever our hands find to do. Let us never stop short of entire consecration. Holiness should be our high aim.

Peter enjoining this says, "As he which hath called you is holy, so be ye holy in all manner of conversation." Conversation, in the Scriptures,

signifies not only our discourse, which should be pure, but our entire deportment, every part of the Christian's conduct as influenced by sanctity. "Whether thou eat or drink, or whatsoever ye do, do all in the name of the Lord." 1 Cor. 10: 31. Being element we cannot help but do good. The atmosphere that surrounds the Christian is pregnant with purity, and those that in its influence must feel it, must be affected by it. Truly, "a Christian is the high man."

Without the grace of God, what a degraded, degraded thing is human nature! But, oh, what are its capabilities when upon by the grace of God! What a high awaits the blood-washed! Oh that we have not yet tasted that the Lord is gracious! He has brought to a knowledge of the Truth the Truth may make them free, is our

## BROKEN-DOWN CHURCHES—HOW CAN THEY BE REVIVED?

BY J. H. MILLER

This matter has arrested my attention for many years. In my travels I meet with churches that are almost destitute of preachers. Some members become discouraged and leave the church. Others become lukewarm, and do not unite with other churches. Why are churches broken down? There are many reasons for the lukewarmness of churches. 1. Ministers may be in the fault, not aware of it. 2. The deacon or lay members may be in the fault, not aware of it. 3. The church may be in the fault, not aware of it. 4. The church may be in the fault, not aware of it. 5. The church may be in the fault, not aware of it. 6. The church may be in the fault, not aware of it. 7. The church may be in the fault, not aware of it. 8. The church may be in the fault, not aware of it. 9. The church may be in the fault, not aware of it. 10. The church may be in the fault, not aware of it. 11. The church may be in the fault, not aware of it. 12. The church may be in the fault, not aware of it. 13. 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structing the members on such topics as may be  
needed. He also thought it would be good. We  
have missionaries in the State District who are  
appointed by the District to go into unoccupied  
territory and preach to convert sinners to Christ,  
which is right. Now, why not try as much, if  
not more, to keep the old organized churches  
alive and in a good working condition?

We have churches in the Brotherhood that,  
years ago, were strong and active, but to-day have  
not even a preacher. These churches are dwin-  
dling away. Cannot the Brotherhood devise  
some plan to remedy this failure? The old ad-  
age is "One bird in the cage is worth more than  
two outside." It is better to keep a properly or-  
ganized body of members than to let a church  
dwindle down, and spend money and time in try-  
ing to build up a church in a new field. My  
theory is, hold to the old, organized churches,  
and in the meantime go into new fields of labor.

When a church goes down there is a cause for  
it. The minister may not see it, the church may  
not see it, but a disinterested minister, by going  
there and preaching mostly to the members, and  
visiting among them from house to house, and  
having a visit with the official part of the church,  
may possibly learn the cause. Often, when such  
failure exists, no one seems to know why we do  
not prosper. I have had members come to me  
and say, "We do not prosper as we once did." I  
ask them the reason. They cannot tell. It does  
not seem to be given to every one to know how  
and what means should be applied to keep a  
church alive; then let those who can see and have  
the proper judgment assist in the work. I feel  
much interested in seeing the cause of Christ  
move on. Not long since I asked a brother,  
"How many young or single members have you  
in your church?" "None; we did have years ago,  
but they have gone back," was his sad reply.  
Oh, what a sad state of affairs! Have a meeting,  
bring your children into the church, and then see  
them go out again!

Home should be made attractive, the family  
altar should be aglow, singing should be en-  
couraged. Bible reading is good exercise. Have  
the children read verse about; all bow in prayer,  
and occasionally call on the children who are  
members to lead in prayer, and thus do all you  
possibly can to make home pleasant and at-  
tractive.

When I was in Canada, years ago, I saw, in  
many families, the heads of families with their  
children bow in prayer; sometimes the children  
would be called upon to lead, and did so. Then  
all would join in the song service. Home was  
made attractive. This was not among our people,  
but what can be done among other denomina-  
tions can be done among us. I know a young  
sister, who was accustomed to family prayer, and  
would engage in prayer herself and enjoy it  
much, but she changed her place, and then did  
not hear so much of the blessed Word of God,  
which she so dearly loved. She soon became  
lonely and felt an anxiety to have her soul re-  
freshed in the prayer service. Thus it will be  
with all those who are brought up in families  
where religion is made the chief concern.

Goshen, Ind.

## AN APPEAL TO THE DAUGHTERS OF COLUMBIA.

BY LANDON WEST.

To the mothers, wives, sisters and daughters  
of this free and happy land of America, let me  
call. My dear companions in travel, it is now  
more than four hundred years since the Roman  
Cross was first planted on this great continent by

Columbus, and it is well-nigh three hundred years  
since the few shivering pilgrims, with their love  
for liberty, for a Holy Bible, and for a pure re-  
ligion, touched the soil at Plymouth Rock.

In view of some of the many changes, made  
since then for the bettering of the land and its  
people and for the glory of God's name on the  
earth, do we not feel and say that other changes  
can be made for the better? I feel so, and I ask,  
Do any of us feel that we are yet ready for the one  
great change yet to come, for which we are all  
taught to look, to pray, and, may I not say, work,  
namely, the coming of "the King of kings and  
Lord of lords"? 1 Tim. 6: 15. The kingdom is  
to have no end; it may come in a moment, and at  
any day. Can any of us say that we are ready  
for it? I feel we are not, and I ask that we  
all see the points yet to be made and all so well  
marked out for us by the Spirit of God and plain-  
ly shown us in the Word of his grace.

Can we be said to look for an event when we do  
not prepare for it? My theory is that we are  
looking for an event when we are prepared for its  
coming. And so of the day of God,—we ought to  
look for its coming when its signs are with us (see  
Matt. 24); and to truly look for that day is to be  
ready for it. Let us heed the warnings! Let us  
take the one commandment, given in 1 Tim. 2: 9  
and 1 Peter 3: 3, 4, and addressed directly to  
the sisterhood, "Not to adorn themselves with  
braided hair or costly array." How vast the num-  
ber who are not ready for the Master's coming  
when they thus come to church and to service, and  
even to the Communion table! But let each one  
prove his own work. Gal. 6: 4

And the change to be made at his coming is to  
be made "in a moment, in the twinkling of an  
eye," 1 Cor. 15: 52, and will give us time then  
for the stripping off of finger rings, earrings,  
chains and bracelets, with ribbons and the host  
of other needless appendages that can be seen and  
are talked about by the servants of Fashion, and  
sometimes by members of the church.

And to our sisterhood let me say: Give me the  
money now being spent by those in the church,  
for style and lust of the eye, and in direct viola-  
tion of the Word of God's Spirit and as taught by  
Peter and Paul in their loving epistles to all  
Christians, and sealed, too, by the blood of both  
writers; and I will spread the humble words of  
our Lord into a score of cities, and among the  
poor, neglected negroes, now set free to go to sin  
and ruin, and with few, if any, to save them; and  
there, with these lowly ones of earth, in the ser-  
vice of our Master, who died for both me and them,  
if we do not do more to send up the praise of God  
and of his Son, than has yet been done, then  
count me as worthless in the sight of all men, and  
of God.

Yes, my dear sisters, strip off only what the  
Word of God will condemn, and, if done, will make  
many without fault, and then give its value to the  
work among our millions of heathens at home. It  
is to give praise and service to God, who made us  
and bought us and it is to aid, both with you and  
with the poor, the coming of that Kingdom, which  
may shine forth at any time. It will help you and  
others to be ready for the marriage; and, besides,  
it can do no harm. It is all for the glory of God.  
1 Cor. 10: 31.

Nor is this all. Let all the mothers, wives, sis-  
ters and daughters of our land now come down to  
the Word of Light and of Life and instead of vain  
dressing, let us see plain dressing and with this  
let us see the meek and quiet spirit described in  
1 Peter 3: 3, 4, 5, 10, 13, and 15; and let the fruits  
of that Spirit,— "love, joy, peace, longsuffering,  
gentleness, goodness, faith, meekness, and tem-  
perance," Gal. 5: 22, 23,—be seen on every plant

of our households, yea in every home, and  
can we look for changes in the lives of  
and husbands, brothers and sons in all  
and all along the line. It must come; and  
perance, and sin in all its forms, that are  
ing lamented and prayed over and legislated  
will soon and forever pass away. Why, re-  
reader, the men of the world and of sin  
soon feel ashamed to be caught in sin,  
known as sinners, when living with angels  
earth. Sin would soon become the most  
lar thing that we have, both in the eyes  
and of women too, if we could only get all the  
fessed followers of the Gospel in our land  
ply strictly with the Gospel, which is the  
of the Spirit. Rom. 8: 27.

And remember, too, that drunkards and  
derers are not all the classes that will be  
unfit for the kingdom of God when the  
comes, but all those "who know not God."  
obey not the Gospel of our Lord Jesus Ch-  
are to be met at his coming with his might  
gols, and with flaming fire, and are to be  
ished with everlasting destruction, because  
neglected some other duty, and did not keep  
word of his patience." 2 Thes. 1: 8; Rev.  
May the Lord help all his people to be faith-  
Lanier, Preble Co., Ohio.

## IMPROVE THE MINISTRY.

BY AARON MOW.

IN GOSPEL MESSENGER, current volume,  
35, page 553, first column, third paragraph  
editor speaks of a lack in the ministry to ac-  
plish the work depending on them, and  
"Who can solve this problem in a prac-  
way?" etc.

The writer volunteers a solution, notwithstanding  
these considerations present themselves  
savors of much presumption for one to thus  
untarily throw himself against old prac-  
which have become constitutional from long  
Nor is it a pleasant undertaking for one to be  
the criticism of the great majority of his fel-  
who cling to their right to be let alone. And  
can hardly be expected that any one will dis-  
this matter without coming into conflict with  
rulings and observances, and the personal in-  
fings and fixed habits of those to be affected.

Then, again, the writer has among his curi-  
ties manuscripts of his own make, with the  
tor's big "D" on. It being on a closely-rela-  
subject, is painfully suggestive. Time is wa-  
something to the humblest of us, and we pre-  
to put it to more effective use than simply to  
tain the editor's merit mark.

I do not expect that any one will be ready  
receive a solution of this kind on so vital a sub-  
ject without giving it a thorough investigation.  
So we only venture our part with the rest. Oth-  
ers will criticize and offer solutions, and they  
still will amend, until the united sentiments will  
meet the present need.

It has occurred to us, within our experience  
and observation, that our ministry must be con-  
ducted according to thoroughly systematic meth-  
ods. The present condition of the ministry arises  
out of the extreme congregational freedom of  
election, and the uncontrollable independence in  
which the minister engages in the calling.

A congregation thinks it wants a minister; it  
calls an adjoining assistant; he presents to them  
the moral requirements for a minister. They  
choose variously; one has a vote, or a few more,  
than any other one, and he is informed that he is  
to preach and may announce regular meetings,—  
he is installed into office.



I wish I could have your forbearance while I, if it were possible, relate to you the rest of that sad life,—yes, the two sadder lives. It is written in the book of 2,000. Ask each individually about his part and he declares the fact that he did not know what to do, how, when or where. This naturally is the invariable result of the existing custom. He must not be subjected to his own resources and methods. And so far congregations have not been able to make preachers farther than to vote that they shall preach. Here let me make a few suggestions:

1. Let the election of the minister be subjected entirely to the consideration and management of District Meeting, to be brought about in a way similar to that in the ordination of an elder.
2. Let all the ministers in the District be subject and amenable to District Meeting, they submitting to taking up their residence wherever District Meeting may see fit to station them.
3. Let the work of the District be so organized that the minister put in charge can attend it all with the least possible sacrifice.
4. Let District Meeting designate the places, and amount, and nature of work to be done.
5. Let each District provide a time and place for holding "Bible Terms" of at least six weeks' session each year, especially for its ministers.
6. Let District Meeting report to the General Missionary Board any competent surplus of its ministers, that they may be located among isolated bodies of members where they are so much needed.
7. Let the "Go ye" of Matt. 28: 19, and the unfeigned sympathy and faithful sacrifice and charity of the church be their inducement to carry out their calling.

All this looks like work, and no doubt to some like a heartless rigidity. But God's cause always did mean work, and he ever set apart his workers with suitable provisions. As in the case of the Levites of the Mosaic dispensation, so also in that of Christ's ministers. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9: 23.

Do not stay until father and mother are dead and buried. "Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." Luke 9: 60. The apostles left all and followed him. "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man which hath left house, or brethren, or sisters, or fathers, or mother, or wife, or children, or lands, for my sake, or the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 28-30.

It is no more exacting than the words and works of Jesus himself. He never conceded his work to be secondary to any other business, or any man's property or family affairs. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 33. This applies with equal stringency to all of the Savior's servants and to his blessed work.

A man ought to be installed in church office only when he has the majority of the intelligent voting influence of the church in his favor. This is self-evident and needs no other reasoning than is securely fixed in the best judgment of every zealous servant.

And ministers, refusing to be Christ's ministers in totality, will find relief in the report submitted to Annual Meeting of 1893, by a committee appointed to suggest methods of relief to ministers.

Now I trust that, if the editor will give room for this paper, my brethren will bear kindly with me, and that they all will take an interest in the subject, and make propositions, and criticize and discuss till an acceptable position is reached.

I would favor the editor's setting apart a number in January next, for the full and free discussion of this subject, provided sufficient interest is manifested to make it advisable.

#### REMARKS.

While this article will escape the editor's "D," we do not think that it should pass without a few remarks. A discussion on this, or any other subject, is not likely to prove profitable; for our readers, as a rule, are opposed to discussions; but wise suggestions are always in order. One thing, however, should be kept in view. These suggestions should be in keeping with the general principles of our system of church government. No one need think of recommending a plan that will require a complete revolution of our method of carrying on the Lord's work. While churches may at times be induced to improve their systems of church government and plans of work, they seldom can be persuaded to make a complete revolution. If such a thing should occur it must be brought about gradually, and that only after generations of careful work along that line.

While our brother's article will do good in the way of causing our people to do a great deal of thinking on the subject he discusses, we venture the opinion that it is useless to urge a system that would involve changes so radical. What we do must be in harmony with our present system of church government. This system is being gradually improved from year to year, and we look for still greater improvements; but we need not fear or hope a radical change in any particular line of work. In this same issue will be found an article by Bro J. H. Miller on a similar subject, showing that our people are doing some thinking on this subject.

J. H. M.

#### PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

#### The Anointing.

BY ANDREW HUTCHISON.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."—Jas. 5: 14.

#### In Two Parts.—Part One.

THE instruction here given is such as cannot be misunderstood. The only chance for a question to arise about what is to be done in this case is to deny a plain declaration of Scripture. The object of thisunction seems to be clear and plain, i. e., to place the sick in such relation to God, as must leave the result wholly with him. And this is certainly a very satisfactory condition to be in, because the one sick is then under the divine power. And, being placed in such a condition by divine authority, there can be no question that the one thus anointed will receive just what is the divine will in the case.

Such a person is not only under the divine power, but under the divine promise as well. And that promise is of a twofold character. (1) To the physical man, as presented in the following words, "And the prayer of faith shall save the sick, and the Lord shall raise him up" (Jas. 5: 15). Thus far it must apply to the body, since

it is the body that is sick. (2) It applies to the spiritual man, inasmuch as it says, "have committed sins, they shall be forgiven."

From this we learn that the brother or who is anointed may have committed a sin, might be the cause of the sickness. That "if" being placed in that sentence, as it is, indicate that the sick person may or may not have sinned. But whether he has unpurged sins clinging about him or not, the privilege still his to call for the elders of the church. The duty of the elders is to anoint the sick brother or sister with oil in the name of the Lord, also to pray the prayer of faith over the one who is anointed. And when the one who is sick exercises this privilege, in full faith, believing he will get just what the Lord wishes him to have, and the elders have faithfully performed their part, then the whole case is given over into the hands of the Lord, and the sick will receive whatever the Lord wills him to receive.

Since man must die, sooner or later, the brother or sister, having employed the means divinely appointed, can say, "Not my will, thine, O Lord, be done in my case." This is exhibiting the spirit of our divine Father. The greatest failure is from a lack of faith. We might we pray, saying, "Lord, increase my faith."

It is now claimed by many that we need to anoint with oil in our day. The objection is predicated upon the plea that the Bible says that it is the prayer of faith which saves the sick. St. James does say, "The prayer of faith shall save the sick," Jas. 5: 15; but must not fail to notice that he says it very next verse after the one in which he requires the anointing with oil. When he says, "The prayer of faith shall save the sick," he only telling what shall be the result of the anointing and prayer combined. When asked whether we think the oil would have been sufficient without the prayer we say no; the oil and the prayer were in the case given to the elders, therefore both were necessary. We, in turn, inquire, On what basis our claim that the prayer would be sufficient when the anointing is omitted? We plainly thus saith the Lord for the use of theunction and the prayer, and upon that saith we act.

This, you will notice, however, apply to members of the church: "Is any sick among you?" etc. The instructions in reference to the anointing are just as full and clear as the prayer of faith. We cannot omit the use of the oil without cutting out a part of God's Word. The apostle says, "Beware of the concussion of the Word." 3: 2. Concussion means cutting off. And we leave out a part of the Scriptures, and thus we separate what by divine authority are joined together, we are cutting off that much of the Word of the Lord. If anyone wishes to know what shall befall those who cut off or less than the full part of God's Word, he should read Revelation 18: 4, and there he will find that it says, "God will destroy his part out of the book of life, and he will be cut off from the holy city."

When any part of God's Word is cut off, it is certainly because it is believed to be unnecessary. And how are we to determine which part of that Word is necessary and which is unnecessary? Jesus gives us to understand that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. Now, is it not clear, that, if we cut off any part of the Word, we are leaving out that which is really a part of God's Word? What is true of the anointing is equally true of the prayer.



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any other part of that Word. Our Leader and Commander has said, "Ye are my friends, if ye do whatsoever I command you." John 15:14. The anointing with oil, in case of sickness, was in use among the disciples, while Jesus was yet with them. Mark 6:13 says, "And they cast out many devils, and anointed with oil many that were sick, and healed them." So we see that this unction had divine sanction then, and it has it now; therefore we feel perfectly safe in using it.

I have met with a few cases where persons, like the apostle Paul, felt that they had lived out their day of usefulness and wished to depart and be with Christ; yet they desired the anointing with oil, as a final finishing up of their work here. And I do not know of one case of this kind where the sick person lived long after the anointing. They received what they asked for, and that was to depart this life and go to their other home. But, on the other hand, I know not one case, in my own personal notice, in which the one anointed, if he had a desire to receive benefit from it for the physical as well as the spiritual man, was disappointed. Some of them recovered from their ailments in a very short time, while others improved more gradually, but in every instance the persons who were thus anointed were benefited thereby.

McPherson, Kans.

### SUNDAY SCHOOL WORK.

BY N. D. UNDERHILL.

How extensive the good influence of the Sunday school is, no one on earth may ever know. Only God can calculate the great amount of good thus done. When we look back to our childhood days and remember the pleasure we had in regular attendance at Sunday-school, it seems that all the Sundays were days of wonderful joy, heavenly light, and glorious happiness.

How we approached the place of meeting with reverence and awe, realizing that God was all around us and could read our very thoughts! How we looked up to our smiling teacher and the kindly Superintendent, as veritable representatives of the lovely Savior of whom they taught us! No childhood memories are so sweetly and gloriously vivid to my mind as those associated with the Sunday school. When but seven years of age, lessons were impressed upon my mind, which Time will never efface, and which will show in the character of the learner throughout eternity. And I am confident those same lessons might have been impressed at least two years earlier, had the same circumstances prevailed, *i. e.*, had Sunday school attendance been possible.

The papers and cards then received and books read are still beautiful, treasured messages from heaven to my memory; and all these things, with after-circumstances, worked together for the good of the little child who was taught to "love the Lord." All these lessons from teacher, parent, superintendent, Sunday-school paper and lesson ticket, together, helped to constitute a Christian character,—a human life with Christ as its fountain.

How many children there are who seldom or never hear of God's goodness or of Christ's compassion! How many who have not Christian homes, and how many whose parents, one or both, are professors of religion, but never let the light of Christian love shine in their homes! How many never learn to pray, never hear God's Word and know not the necessity of obedience to him! It is our duty and privilege to teach them. They are very ready and willing to learn. They will receive instruction if they only have

the opportunity. They are *trustful, loving, earnest*. Oh, what a pleasure it is to teach God's dear little innocent lambs! What a sure reward is in store for them that feed his lambs! Surely we could never ask for a pleasanter task, or for one whose reward is more sure.

All the respectable cities of our country have Sunday schools, and many a school is hopefully planted in country schoolhouses. When we were but eight years of age we enjoyed the rare pleasure of attending a Sunday school in a beautiful grove. This was a Union school in a new country where churches were not established or schoolhouses built. On reaching womanhood and being called to teach school in a mining camp called "Hell-Gate," we found hungry souls willing to learn, but no church or religious organization of any kind to dispense instruction. We felt it our duty to plant a Sunday school there, which was done, and certain men walked ten miles among the mountains to attend. At another new place, where no minister or other religious instructor had ever been, and where every business house in town was kept open seven days of every week, the men all closed their houses,—seven of which were saloons,—and went to Sunday school when a young Christian woman organized one; nor were the lessons there learned wasted. But only God knoweth the outcome of such work.

But city and village schools are not the only ones that we should recognize. Take a new and thinly-settled region, for instance, where there are no schoolhouses, churches or even convenient groves. Mr. and Mrs. A. live at one end of the settlement, Mr. and Mrs. B. at the other. Miss O. lives quite a distance off in another direction. All are interested in the study of God's Word and the salvation of souls, yet there is no place for meeting between them, and it is too far away for them to travel the whole distance every week if they had a school at either end of the district. But, being zealous for the cause, they meet and try to organize a school. Shall they be discouraged and give up? No. As long as there are two or three willing to meet in Christ's name, there is no cause whatever for discouragement, for he will be with them, and where he is, there is heaven. Let them, then, organize a round-about Sunday school. Let them meet the first Sunday at the residence of Bro. A., the second at Bro. B.'s, and the third at sister O.'s. By that time, if all have done their duty toward their neighbors, Mr. X. or Mrs. Z. will surprise them by inviting the school to meet at their house next Sunday. If they should not, let them continue to meet with each other, and in studying and teaching God's Word they will surely receive God's blessing.

Some years ago a young Christian woman became the wife of an unbeliever (not having been taught that it was wrong for believers to join themselves to unbelievers, 2 Cor. 6:14-16), and the mother of two precious little step-children. These all moved away, far from any other human habitation. Did they long for Christian associations? Their longing was vain. Did they try to read the Bible and sing God's praise at home? They received scoffs and sneers as their reward. But the soul who had always loved the Sunday school and who loved God's tender lambs, told the little ones that they would have a little Sunday school of their own. Leading them off to some secluded spot, some tree or grove, or canyon or cliff of hill, she carried the Bible and a song book and two candles. Sometimes they carried a lunch and a bottle of water. Then on Sunday afternoon, when there was no one to hinder and no duties to prevent, these three read a small portion of the Word, sang a

hymn or two, and prayed for God's blessing. The mother didn't do it all; she taught the children to read, sing and pray also, and questions, that she might explain God's Word to them. She took nature for her chart, and explained God's goodness from nature's lessons. The little son became so interested he begged for the dear little book (his mother's old Testament) and read some every day.

One Sunday afternoon the mother was surprised to see her prayers answered so soon. A little seven-year-old boy was weeping and asking to be baptized. But, her heart full with joyful gratitude to the dear Lord who sent his Spirit to help her, she questioned him, asked him to wait a while, telling him of persecution that would be in store for him if he was baptized, "If I should die and had not been baptized, I would not be saved." Subsequent examination and observation proved, beyond all doubt, that the child's heart was won to the Lord. The little girl was soon won also. So easy to feed God's pure little lambs. God bless dear little innocent souls!

Why not have more Sunday schools? We are discouraged because the number is small. The Lord himself has promised to be with two or three. Can one ask for better company or more excellent help? The teacher or superintendent ought to always have a smile for his pupils, no matter when or where he meets them. He should remember his calling, even on the days. Sunday-school scholars may be brought into skepticism by finding that their teacher is only a Sunday school teacher, and not a Christian. The love of God should be so implanted and established in his heart, that he should shine forth from his features, his manner, his entire being, in every look, word and deed, every day of every week, and every hour of every day. "Blessed are the pure in heart."

### A TEST.

A MINISTER was once visiting an old Christian whose days were numbered and who, as he lay, had fallen into spiritual darkness. "Oh do not," she mourned, "I have so little faith, so little comfort." "But such as you have," answered, "what would you take for it? Would you the wealth of the Indies buy it? Would you fame or glory make you exchange it? Would you not part with life itself rather than lose it? When new light came into the sad face. "Oh, yes! poor, weak, stumbling faith, but such as it is, worth all the world besides to me and no more could induce me to give it up." "Then," said she, "thank God that you have a faith that will hold the test! keep thanking him and he will give you more."

### THANKSGIVING DAY.

(Concluded from first page.)

say, "Those who receive most." But the question would be, "In what does this consist?" Things are much, more and more proportion to the extent that they serve us. The best way to determine this is to commit our hearts to the Lord and be thankful for what he is doing, believing that "all things work together for good to those who love him." This, after all, is the foundation upon which all of our thanksgiving must be based. Have this abiding trust in the Lord, and every day of our lives be a day of thanksgiving. In him dwelleth fullness, and those who trust in him shall not want for any good thing. "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."



## Missionary and Tract Work Department

"When the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2

"Every man as he purporeth to let his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—1 Cor. 9:7

### NOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purporeth in his heart, to let his heart." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—1 Cor. 16:12

### Organization of Missionary Committee.

HARVEY V. VERNER, Foreman, McPherson, Kan.  
E. B. MILLER, Treasurer, Mt. Morris, Ill.  
J. B. ROYAN, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. CARR, Foreman, Dayton, Ohio  
S. BROWN, Secretary and Treasurer, Dayton, Ohio

All donations intended for Missionary Work should be sent to C. B. ROYAN, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BROWN, Dayton, Ohio.

Money should be sent by Money Order, Registered Letter, or Draft on New York or Chicago. Do not send personal checks or drafts on a local town, as it costs 25 cents to collect them.

Collectors are requested to faithfully carry out the plan of Annual Meetings, that all our members be solicited to contribute at least twice a year to the Mission and Tract Work of the Church.

Money for the Endowment Fund can be had by writing to the Secretary of Tract Work.

### The yoke of Christ will not fit a stiff neck.

HE who follows a good man travels toward God.

GOD has filled the world with teachers for those who want to learn.

A CHILD'S first question is the first round in the ladder of knowledge.

THE Holy Spirit and oyster suppers do not go together in church work.

THERE are said to be 711 lady missionaries in India, and they have in their school 62,114 girl pupils.

IF all the members were as good as the Book we profess to believe and obey, in less than 25 years we would have churches in all the lands of the world.

PARENTS should teach their children to give for the spread of the Gospel by giving them a chance to earn a little money so they will have something to give.

A LAKE of boiling water is said to have been found at a depth of 2,200 feet in a Nevada mine. The fish in the lake, of which there are large numbers, appear of a blood-red color while in the water, but when taken out resemble gold-fish.

AS an instance of Japanese liberality in the cause of evangelization an old Japanese woman, who had been scraping together for years a little money to insure for herself a fine Buddhist funeral, recently gave the whole sum towards building a Presbyterian mission in her native district. Such cases, however, are unusual.

OF all records the *Pekin Gazette*, China, must be accredited with that of being an abnormally long-lived newspaper. It boasts a first edition sent out twelve hundred years ago. It is said to contain ten or twelve double sheets of yellow paper printed on one side only, each page being divided into seven columns marked in violet ink. It is principally devoted to court and official news. This is regarded as the oldest newspaper in the world.

COUNT LEO TOLSTOI, who spent his time and fortune a year ago in alleviating the sufferings of the starving Russians, now asserts that drunkenness was one of the great causes of the famine.

"AND suddenly, when they had looked round about, they saw no one, save Jesus only with themselves." Mark 9: 8. If this quotation should be the watch-word of every professed believer, what a grand thing it would be for the church to see "Jesus only" and not see so much of this selfishness among us.—J. R. S.

EVERY person who will donate the MESSENGER to an unconverted family one year may be the means of bringing the whole family to the church. This is the cheapest and most effectual known method of doing missionary work. It is a work that all can take part in. Wherever the MESSENGER is sent it preaches 50 sermons a year, rain or shine.

THE prosperity of a church depends largely on a union of sentiment among the ministers. A church will not prosper as long as there is not unanimity. For one minister to preach on a certain subject and the next Sunday another minister attempt to tear down what was said the Sunday before is not showing a proper Christian spirit. There must be "unanimity before prosperity."—J. R. S.

THE various sects of Jews, known until now in Jerusalem as the Sephardim or Spanish Jews, the Ashkeinz or German Jews, and the Kollolim or poor Israelites, who are supported by contributions from abroad, are all to be united in one body and worship together as one congregation. In order further to assist them in earning a livelihood factories are being started especially for the Jewish laborers, both men and women.

IT may not be generally known that in China no telegraph poles are ever seen. The reason for this is attributed to the superstitious reverence for the graves of the departed, it being considered sacrilege to permit a shadow of any kind to cross a burial-place. As the graves in the Celestial Empire are scattered everywhere, it was found impossible to erect poles which at some hour of the day would not cast their shadow across a grave. The Chinese Government were hand-tied, and it was decided that all telegraph wires must be placed underground.

AN interesting temple, apparently built by Aztecs, has recently been discovered and is being unearthed in the Colorado Desert. Its columns are of solid granite, which support heavy blocks of the same, placed one above the other without apparently any mortar or cement. The temple is 460 feet in length, and 260 feet in breadth. This is only one of the many proofs going to show that this country was, centuries before Columbus, inhabited by a race well advanced in the knowledge of arts and civilization. Central America abounds in these ruins.

IN view of the assertion that the Buddhist priest at the Parliament of Religions made a strong point in exposing the fact that only five in his audience had read the books of Buddha, the *Christian at Work* quotes the following apt anecdote: "The author of a certain book was catechizing a divine who expressed disapproval of its teachings. 'Have you read my book through?' he asked. 'I have not,' answered the divine. 'Then what grounds have you for condemning it?' demanded the author. Said the divine, 'I do not need to eat a whole joint of mutton to find that it is tainted.'"

It is said that the railroad men and the Holland have found it impossible to switch with men who can be depended on, let liquor alone, and have accordingly women. Not an accident, it is said, occurred since as a result of careless switching. If things go on in this way, it is to pass that a sober woman will be preferred to a drunken man in all business vocations. What will become of the men?

### A PROBLEM FOR CONSIDERATION

BY B. F. MOOMAW.

AT our church meeting last Saturday was a case presented relating to a certain question which I have had much thought upon. The question has impressed me very much, whether or not fearful mistakes are being made, and there being nothing definite in the of Annual Meeting, I would like to express the sentiment of wise and cautious brethren.

It is this: Many years ago, at a reunion in our church, a little girl, young, made application and was received into the church, was baptized and was with us for a while. She then left our country for the West, and, surrounded by unfavorable influences, drifted into worldliness and bad practices. She strayed away from us, but has now returned to her native country and has become seriously concerned about her soul. She wants to be a member of our church, and, doubting the genuineness of her repentance, we are questioning the validity of her baptism, as a higher development of her faculties, in the sincerity of her purposes, to make good the promises and wishes to be baptized. The committee has been appointed to visit her, investigate the subject and to endeavor to secure a proper solution of it.

The question in my mind is: Is there danger in receiving children into the church? Their emotional nature being stirred up, excitement on such occasions, their relatives and associates coming forward, giving assurance that correct principles have been taught, and that there has been an improvement in their manner of life. Having been received into the church and baptized they entertain the idea that they are Christians. At the same time the very low standard of Christianity in their manner of life, may have grave consequences in their conversion. Christ said, "Martha, I say unto you, Ye must be born again." I regard this as a very serious matter that needs great care in our practice.

### REMARKS.

We leave others to answer Bro. Moomaw's problem, but concerning rebaptism I would state: Some time ago there was a case here, very much dissatisfied with her baptism. She was in this condition about two years, spring, at her earnest request, she was rebaptized. From that day to this she has been a true Christian.—Ed.

### MUSINGS BY THE WAY

BY FANNY MORROW.

WHAT an ennobling thought it is to work together with God! Work, that worketh in you, to will and to do of his pleasure. Christ finished his work on the cross, having established his kingdom of glory in the hearts of his followers. He left the world out of the true principles of eternal life.



25.12 5 Cents



# The Gospel Messenger,

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The Messenger is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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THERE is much religion in hand shaking.

A good listener helps amazingly to make a good preacher.

No Christian can afford to grow up one-sided in religious matters.

No Christian woman would think of trimming her helmet of salvation with feathers and ribbons.

HE who habitually absents himself from religious services does so at the peril of his own soul.

THE person who does all things to the comfort and edification of others will not want everything his own way.

BRO. A. F. MILLER, Treasurer of the Old People's Home, Booth, Kans., spent a few days with us last week.

THE next issue will likely reach our readers a few days later than the usual time for receiving the MESSENGER.

BRO. SOLOMON BUCKLEW, of Fulton County, Ill., accompanied by his wife, is visiting and preaching in West Virginia, his former home.

A THOROUGHLY converted preacher never gets jealous of a brother minister who can preach better than he does. Please remember this.

THE following reached us too late for insertion elsewhere. We make room for it here: "We have arranged for a series of meetings to commence on Saturday evening, Dec. 16, in the Spring Run meetinghouse, two and one-half miles north of McVeytown Station, Mifflin Co., Pa. By order of the church, S. B. Bollinger, Sec."

WRITING from Cerro Gordo, Ill., Dec. 2, Bro. Wm. Landis says: "Our meetings, conducted by Bro. L. T. Holsinger, are increasing in interest, but no additions as yet. After his sermon on Thanksgiving, a collection was taken amounting to \$28.53 for Western sufferers, \$8.01 for Home Missions, \$2.75 for General Missions."

THROUGH a little letter, sent to the *Young Disciple*, we learn that on Thanksgiving Day ten persons were baptized at Middle Creek, Lancaster Co., Pa.

BRO. W. R. MILLER is engaged in an interesting series of meetings in Chicago. When last heard from, several had made application for membership.

WHERE you find an earnest, consistent, and working elder, you will find a church alive to its best interest. Like elders like churches the country over.

WRITING from Mt. Pleasant, Pa., Nov. 28, Bro. W. C. Myers says, "Two more united with the church recently. This makes eight additions during the last few weeks."

PARENTS who desire to give good books, to their children and others at Christmas, will find on page fifteen of this issue, an illustrated list of books that we can recommend.

BRO. IBA GARMAN writes that the little church at Kenks Fla., had a good meeting on Thanksgiving Day, and raised \$12.00 for the Missionary and Tract departments. This is indeed a fruitful church, and yet the members are all in limited circumstances.

IN Hungary, a man and wife recently celebrated the one hundredth anniversary of their marriage. The records show that they were married in 1793, the groom being at that time twenty-one years of age, and the bride fifteen. The man is now 121 years old, while his wife has reached the ripe age of 115.

BRO. W. B. WOODARD, of Manatee, Fla., in renewing his subscription for the MESSENGER, requests us to state that he and his family are still in Manatee County, where they located about ten years ago, but that they are very lonely without the Brethren. They would greatly appreciate a visit from some of our ministers or others who would like to settle there.

BRO. JAS. H. LARKINS, of Lanark, Ill., writes us that he has arranged to take his wife to Beebe, White Co., Ark., where they will spend the winter for the benefit of his wife's health. He says he shall be quite lonely without his accustomed church privileges, but will take pleasure in distributing such tracts and papers as may be sent him by the Brethren.

ONLY one more issue and the present volume of the GOSPEL MESSENGER will be closed, and that forever. Its work, as a newspaper, will soon be finished. As a bound book it may serve a useful purpose in the coming generations, but its most important work will shortly cease. Before this reaches the eyes of our readers the matter for the last number of volume thirty-one will be in the hands of our printers, and much of the copy for the first issue of volume thirty-two will be on the hook.

THE last issue contained over 160 separate pieces of reading matter. We wonder if any of our readers have read all of them? And yet every particle of matter that goes into the paper week after week, must be read by the editors and proof-reader not less than three times, and much of it five times, before it is sent out to the public. From this it may be justly inferred that the preparing of the matter for a paper like the MESSENGER is no easy task. During the year we publish in the MESSENGER about seven thousand different articles, poems, items, reports, etc. All these must be examined as stated above, to say nothing of the matter declined. Our readers need not wonder that we are kept busy.

THOSE who desire a good Sunday school Commentary for 1894, should send in their subscription soon, so as to be prepared to fall in regular line of study the beginning of the year. We are handling "Johnson's Commentaries" which consider it well suited to the use of our schools. It contains the lessons for the year, the notes, explanations, etc., necessary for the Bible students. Price, \$1.00.

THANKSGIVING passed off very pleasantly this season. The day was quite clear and warm, as a heavy snow fell during the night. The Chapel was a morning service for the folks. There were also regular preaching at Silver Creek in the morning, and at Mt. Pleasant in the evening. At these two meetings prayer was raised. The young man who was baptized on Sunday evening, was present at the afternoon.

THE meeting at West Branch closed yesterday evening, having been commenced by Bro. E. Yundt, continued by Bro. Daniel E. Yundt, and closed by Bro. Geo. D. Zollers, who made a short call on his way home. During the year of these meetings, three from the Brethren were restored to fellowship by confession and baptism. A series of meetings will commence a series of meetings in Iowa, the last of this month.

WE clip the following from the *Standard*: "Now that Jerusalem has been reached by the railroad, the Sultan has been told of the mineral wealth which is said to be under the waters and upon the shores of the lake, and is preparing vessels to float upon it, so long unused to man-imposed burdens. It is said that bitumen, salt and sulphur are to be found, and we may yet hear that the wicked cities of Sodom, Gomorrah, and the cities of the plain, peii, Troy, and other ancient places, will be surprised to hear that Sodom has been discovered,—at least in part."

WE are just in receipt of a communication from Bro. Levi Mohler, Warrensburg, Mo., that his father, Eld. S. S. Mohler, is near the end of his life. He appears to be near the end of his life. He sleeps most of the time, apparently in pain. After years of intense suffering, he is peacefully passing away, and yet his death is so imperceptible that he may linger for days. Eld. Mohler has been one of our best men, and as a safe counselor, had few equals. Some years he has been a great sufferer, and performed no labor of any kind. His death will cause much sadness among his friends, all must feel that to be released from the body of pain will be his great gain.

WE have before us a very lengthy report from the Ministerial Meeting of Eastern Iowa. We have found it necessary to cut it out in order to be able to spare space for other reports. It shall probably make room for it in the issue of 1894, which will reach our readers on Year's Day. As this was the first Ministerial Meeting yet held in that part of the State, many of our readers will be anxious to report for the purpose of seeing how the report in Eastern Pennsylvania view. Other reports are being sent in, and may not be able to make room for all. The report of this character must be made to make it interesting and instructive. Matters of this kind should not be for the purpose of publishing a report, but for the purpose of edifying and instructing. It is no easy task to make a report of a Ministerial Meeting interesting and instructive.



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lengthy report of Eastern Pennsylvania. out it down some ace for it. We it in the first issue readers about New e first Ministerial rt of Pennsylvania, anxious to read the ng how the Breth- view certain ques- eeing sent us. We for all of them. A t be well prepared instructive reading. e to be given merely g a report, but for nstructing the read- e a report of a Min- and instructive.

ACCOMPANYING a notice of the death of sister Amanda Russel Miller, of Belleville, Kans., who recently passed to her reward, sister Sarah A. Daggett, gives this interesting bit of information: "If you remember, some years ago, this old sister was made mention of in the MESSENGER as being related to General George Washington. He was an uncle of her grandmother. She sprang from the Russell and Colfax families. Had she been educated, she would have made her mark in the world; she was a woman of sorrow, but it is all over now."

OUR Sunday school *Quarterlies* for the first quarter of 1894, are now ready for mailing, and the schools that have not already ordered should do so at once. The lessons for the first six months of the year commence with the creation of man, and follow the Bible narrative till the children of Israel cross the Red Sea. The line of study will be found interesting and instructive, more so than any lessons we have had in the Old Testament for some years. The schools that continue during the winter months will get the full benefit of these lessons. In localities where there are no Sunday schools in the winter, it may be found well to organize Bible classes for the purpose of enabling those who wish to do so, to keep up the line of study laid out in the *Quarterlies*. It would also be well if all our young ministers could take this course of study. In neighborhoods where there are neither Sunday schools or Bible classes, we suggest that those specially interested in Bible Study, club together and order the *Quarterlies* and distribute them at one of the meetings, and urge the people to study the lessons regularly at their homes. Price of the advanced *Quarterly*, three copies, 25 cents; eight copies, 40 cents; twenty copies and over, 3½ cents each. The *Juvenile Quarterly* is unusually well illustrated, there being a picture for each lesson. Price, three copies, 15 cents; six copies, 25 cents; ten copies and over 2½ cents each.

It has often been noticed that kinsfolk do not always dwell together in the church just as peaceably as saints should. Especially has this been noticed among the officials. This is exceedingly unfortunate, for if anybody in this world ought to get along pleasantly in the church, it is kinsfolk. If they cannot agree here below, what, in the name of Christianity, are they going to do above! If among our readers there should be those who do not love each other as kindred in Christ should, we counsel them to immediately do their first work over and prepare themselves to dwell together in peace, and thus prepare for the judgment. The judgment is sure to come, and while a charitable neighborhood may excuse some of the unchristian bitterness that does sometimes exist between kinsfolk, it should be remembered that no valid excuse for such unreasonable conduct can be given in the presence of God. It is not only unfortunate that people thus related do not get along well together, but it is a sad comment on Christianity, and has, in some instances, proved a disgrace to the church. When kindred are so unfortunately constituted as to be unable to harmoniously labor together in the same congregation, let them immediately repent of their past doings and agree to separate, and thus save the church much annoyance, to say nothing of the disgrace that frequently grows out of such conditions. It may cost some sacrifice, but better sacrifice a little property than a number of souls and the peace of the church besides. If there is any one thing that is to be regretted above all others, it is that those who are kindred in the flesh, as well as kindred in Christ, will sometimes permit Satan to get between them and

sever the twofold bond of union that should prove an everlasting shield against the wiles of all the demons in existence. When a twofold bond of union fails to hold persons together in Christian harmony, there is something alarming about their condition both in the flesh and in the spirit.

In some parts of the Brotherhood our people are becoming thoroughly aroused on the importance of better singing, and some congregations are employing teachers for the purpose of instructing and drilling the members in sacred music. This is commendable and should be greatly encouraged. It is our only way of improving and keeping up congregational singing. We suggest that when employing teachers special arrangements be made with them to teach the music found in the Brethren's Hymnal. This is the book adopted by our Brotherhood, and it should be used in all our churches. In this way only can we have the harmony in songs that should exist among the churches. There is plenty of good music in this book if music teachers will make it a study and bring it out. All the late editions contain the rudiments of music, thus rendering it very suitable for use in learning to sing. What is the use of our people and their children spending time and money learning to sing the songs that are not used in our worship? The object of singing is to worship God. If we learn to sing our own songs then we can use these songs praising God in our own meetings. There are congregations where the musical talent of the people has been highly developed by the use of our own books, and this is the right way to do. We do not say this because we have the books for sale, but we urge it for the purpose of bringing about a greater uniformity in our song services. It is, therefore, no more than right that teachers be required to give our people a thorough drilling in their own selected and adopted songs.

ANOTHER Christmas will soon be here. It is, and should be, a day of general rejoicing, for it is celebrated as the anniversary of the Savior's birth. While we may not believe that he was born into the world on that day, it is nevertheless appropriate for Christians to have a season of rejoicing together in honor of that event. But we should be careful lest we, by our conduct on that day, dishonor the One we seek to adore. This we can do by the extravagant use of money in purchasing and giving foolish and unnecessary presents. There is nothing wrong about giving suitable presents on that day, but in selecting them parents should keep in view the needs and proper development of their children. We see nothing wrong in giving a boy a sled for his boyish sports on the hillside, and the girl a doll which is so much in keeping with her girlish nature. But to give the boy a toy pistol or sword, is to encourage in his breast the feeling that often leads to strife and bloodshed. Along this line parents cannot be too careful. Prudent parents will purchase for their children, things that will be useful and instructive. Not a few purchase hymn books, Bibles and other books for this purpose. We also suggest that while remembering your children and friends, that you do not forget the poor and the unfortunate. Then, above all things, do not neglect to spend less for foolishness, and more for the cause of the Master. If our Mission Board could have all the money that will be spent foolishly, even by our own people, during the coming Christmas, they could put a dozen missionaries into the field. How many will send the Board a Christmas present for the Lord?

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# EDITORIAL WANDERINGS IN THE OLD WORLD

Number 61.

Walks about Jerusalem.—Our Beggars.—Mohammedans at Prayer.—A Mixed Multitude.—Red Lintles.—Jacob's Mess of Pottage.—Wine Bottles.—Milkmaid.

JUST inside the Jaffa Gate is a broad way or street, on one side of which stands the New Hotel, while the other side is lined with shops of various kinds. Among others are several baker shops. In our walks about the city we found three beggars or, rather, they found us. Two half-grown boys nearly naked (indeed the few rags they wore only made their nakedness the more apparent) and a poor, miserable cripple who hobbled along on crutches composed the trio. We met them near the Jaffa Gate on our first walk through the city. They soon made us understand what they wanted. Pointing to the shops where bread was sold and then laying their hands on that portion of the body where the pangs of hunger are the most keenly felt, they gave such a pitiful look out of their hungry eyes that we at once crossed the street with them and bought them a supply of bread. It was well worth the money spent to see them eat. Every morning after this, during our stay of some weeks in the city, our three beggars waited for us at the hotel door, and as regularly were they supplied with bread. They had picked up a few words of English, French and Italian, and they usually greeted us with a jumble of these words: "Good morning, Signor, Madame, Bon jour Katara Muskeen: Backsheesh, you please Signor, Madame, good-bye." They never failed to kiss our hands and were profuse in thanks after receiving the bread.

Jerusalem is situated in the hill country of Judea and is a city of hills. In walking through the city from west to east one must go down from Mount Zion, which in the olden time was the City of David, and climb to the top of Mount Moriah, where was located the threshing floor of the Jebusite which David bought and turned into a place of worship, and where King Solomon subsequently built his great temple. Both these hills or mountains are now inside the walls of the city. The streets are constructed with a view of facilitating going up hill and down, and are at some places so many great stairways, the steps of which are ten to twelve inches high and as many feet wide. These are paved with blocks of stone from side to side, and if they were kept clean they would present a pleasing appearance. But cleanliness is unknown among the authorities of the city, and dirt and filth prevail on every side. It must have been the same in David's time, for he alludes to it when he says, "I did cast them out as dirt in the streets." (Ps. 18: 42.) The streets are narrow, and when it rains walking is anything but a pleasure. Yonder is a high tower with a platform near the top. It is the minaret of a Mohammedan mosque. The minaret is to the mosque what steeples and belfries are to churches. Instead, however, of having a bell to call the people to worship, the muezzin, a Moslem with lusty lung power and strong of voice, attends to this duty. Five times a day he takes his place upon the platform at the top of the minaret and, facing east, west, north and south successively, calls the faithful Moslem to prayer. At day-break, at sunrise, at midday, and before and after



sunset, the voice of the muezzin may be heard sounding out over the city from his high station, *Allah akbar ashhadu anna la ilaha ill' Allah, wa Muhammedu-r-rasul Allah hayya alas-sala.* "Allah is great; I testify that there is no God but Allah, and Mohammed is the prophet of Allah, come to prayer." Sometimes at midnight the solemn stillness of the night is broken by the call to prayer, and the faithful Moslem who may be awake at that hour engages in devotion.

At the call of the muezzin the Moslem at once engages in prayer, be he in the street, in the field, in the shop, or in his house. We have watched them kneeling down and saying their prayers, and they seem to be wholly absorbed in their devotions. They pay no attention whatever to lookers-on, and as they pray seem entirely oblivious to their surroundings. This is the result of training and habit. Children are taught to pray and during their devotions they, like the men, seem to be entirely isolated from their surroundings. Dr. Thomson says: "There is certainly an air of great solemnity in their mode of worship and, when performed by a large assembly in the mosques, or by a detachment of soldiers in concert, guided in the movements of their bodies by an iman or Dervish, chanting the service, it is quite impressive. I have seen it enacted by moonlight, on the wild banks of the Orontes, in the plain of Hamath, and the scene was something more than romantic. But, alas! it was by as villainous a set of robbers as could be found even in that lawless region."

The peculiar attitudes assumed in prayer by the Moslems often attracted our attention and are rather interesting. The shoes or sandals are removed from the feet, and among the wealthy a rug is spread upon the floor or ground. The next care is to turn the face toward Mecca, the birthplace of Mohammed. This custom was borrowed from the Jews. Daniel kneeled before the open window in his chamber toward Jerusalem "three times a day, and prayed, and gave thanks before his God." (Dan. 6: 10.) After securing a correct position the devotee raises the open hands until the thumbs nearly touch the ear, repeating at the same time the words, *Allah ku Akbar*, "God is most great." The hands are next folded together across the waist, and the first chapter of the Koran is recited. The hands are next placed on the knees and the body bent forward. This is repeated, and then dropping upon the knees the body is bent forward until the forehead touches the ground between the extended hands. This is repeated three times, and while these movements are going on, short portions of the Koran are mumbled over, and the statement is made over and over again that there is but one God and Mohammed is his prophet. This finishes the prayer. The Moslem rises and goes about his work again, ready to repeat the performance at the next call of the muezzin.

If much praying made people good, then the Moslems would stand high in piety and virtue. Unfortunately in his case the opposite is true. He will rise from his prayers and steal, lie, and cheat as if these were virtues instead of vices. Of course there are exceptions, but the exceptions are so rare that they exemplify the rule.

Walking through these ancient streets one sees people from almost every nation under the sun. Here are pilgrims from the cold regions of the north and from equatorial Africa. The Western World is well represented, and the Orient sends

in a full quota of pilgrims with their peculiar costumes and singular habits. Not only are professing Christians attracted to Jerusalem and make pilgrimages hither, but here are devout and pious Jews from all quarters of the globe, who come hoping against hope that the deliverer will come and that the throne of their ancient city will be again restored to the house of David. They come here to weep and pray over the desolation of their beloved Zion, and surely they have cause for weeping. And then the Moslem considers a pilgrimage to the Mosque of Omar a pious undertaking, second only to going to Mecca itself, for which he is sure to be rewarded; and so he may be seen on the temple platform scowling at every Christian who crosses the sacred ground, or praying in some of the many open spaces about what was once the court of Solomon's Temple.

In a single day's walk through the streets of the city and about its walls we met nearly a score of representatives of the different nations of the earth. Here is a band of Russian pilgrims, men and women, who are returning from the Jordan. They have made the journey on foot and are dusty and travel-stained. Their homes are in the cold regions of northern Europe and they wear the heavy woolen and fur clothing, with the fur boots of that northern climate. They are low in stature, are heavy set, and their thick clothing gives them a dumpy appearance. The men wear full beards and the hair falls down upon the shoulders. They present a striking appearance as they trudge along, each with a pilgrim's staff in hand.

And here we have the other extreme—pilgrims from Abyssinia. They are clad in light, scanty garments, which here are scarcely sufficient to keep them warm, but are more than they have need of under the tropical sun where their lot in life is cast. They come here to see and to worship. The religious instinct in them is strong and it finds expression in the long, weary pilgrimage they have made to visit Jerusalem. A journey of this kind to these people means self-sacrifice and hardship. It is by no means a pleasure trip. While we admire their zeal we pity their ignorance.

The Jews one meets everywhere except on the temple platform, where they are forbidden to go. In recent years their number has largely increased here by immigration. Just now an order is in force from the Sultan forbidding Jews to land in Palestine. As you meet them in the streets and on the highway you may know them by the Jewish type of face, by their long, black robes and caps trimmed with fur. Years of oppression and persecution have left their stamp upon the faces of these people. There is a look of sadness about them that appeals to the heart of the sympathetic.

Here is a group of Beduins from beyond the Jordan, robbers every one of them, but a wholesome dread of the law restrains them. But woe to the luckless traveler who enters their territory without a sufficient guard. The fate of the man who went down to Jericho and fell among thieves awaits him. With these are native Arabs, men and women, the dwellers in the villages around about Jerusalem, with the Bethlehemites, a distinct class. Then there is a mixture of Copts and Armenians from the East, Greeks and Moslems from various parts of Asia Minor, Egyptians and Nubians from the banks of the Nile, Persians and

Mesopotamians from the Tigris and Euphrates, Turkish soldiers quartered in the Temple with English, German, French, Austrian, Spanish and, last but by no means least, American representatives. One might spend a lifetime and not find a better school to study various specimens of the human race. The year when the pilgrimages are most numerous is from February to May.

The bazaars and shops in the Temple Mount means equal to those of Cairo or Damascus. We may pass some time not without profit with the tradespeople on the business of the day, all the products of the country are for sale, and here, too, the money-changing business. It is to be presumed that the actors they do not essentially differ from the class who were driven from the Temple by the Savior. (John 2: 14.)

In the grain market we saw the lentils which are common here. A quantity of these was purchased for the purpose of making a study of them. It will be made as to whether they will grow in the prairies of Illinois. The lentile is about fourteenth of an inch in diameter, of a convex shape on both sides. A thin, brownish outer skin covers the kernel. When stewed and seasoned the lentiles have an appetizing flavor, tempting to a hungry person. It was found that Jacob made the lentil pottage that tempted the hungry Esau. He claimed, "Feed me with that same lentil pottage," and Jacob saw his opportunity, and, with a shrewdness which has since characterized his descendants, drove a sharp bargain. "Day thy birthright," and his weak, Esau was easily overreached. The lentil was made and sealed by an oath, "and Esau bread and pottage of lentiles, sold his birthright to Jacob." (Gen. 25: 34.)

The plant of the lentile, as we have seen, grows both in Palestine and Egypt. It is about the height of about one foot. It resembles the vine in some respects, the leaves being small and narrower. The blossoms are purple and come out in clusters. These are the pods which are flat and contain the small peas. When ripe the lentils are taken to the threshing floor, where they are threshed and winnowed like wheat. It is an important article of food in Palestine. The lentils are stewed as before described, and mixed with wheat or barley and made into bread. Ezekiel refers to them, "Take thou also unto thee wheat, and beans, and lentiles, . . . in one vessel and make thee bread." (Ezek. 4: 9.)

Not far from the grain market we saw in which a workman carries on the business of mending wine and water bottles. The shop is quite open to the street, and about the shop are piled up "wine bottles, old, and ready to be mended up." (Josh. 9: 4) Just now he is mending and sewing up a rent in an old bottle, which, from its looks, had been in the shop for some time before. Such a collection of old bottles the Gibeonites must have made. "I have easily deceived Joshua and secured a league and covenant of peace with him," said they, "which was not so; but now, behold, they be ready to destroy us." (Josh. 9: 18.)



grig and Euphrates, the Tower of David, Job, Austrian, Italian, means least, American might search a long school in which to the human race than during the season of are made, say from

the city are by no or Damascus, and yet without profit among business streets. Here country are exposed for changers do a thriv- esumed that in char- differ from the same the temple by our

w the red and yellow here and in Egypt. purchased, and a test they will grow on the until is a small pea a, of an oval shape, n, brownish hull cov- ed and properly sea- apperizing fragrance. It was from these the mess of savory gny Esau, and he ex- same red pottage." and, with that shrewd- aracterized his de- gain. "Sell me this weak, careless broth-

The contract was th, "and Jacob gave untiles. . . And he (Gen. 25: 30-34) s we have seen them d Egypt, attains to a t resembles the pea- leaves being longer s are purple in color, these are followed by contains a number of the lentiles are pulled floor, where they are wheat. They form in Palestine. They ribed, and are also t or barley flour and efers to this when he these wheat, and bar- . . . and put them hee bread thereof."

arket is a little shop s on the business of bottles. The shop is and about the man are and rent, and bound w he is busy-patch- an old, bursted bottle en in his hands for ection of bottles as ve made when they so secured from him by of peace. "And these which we filled were be rent." (Josh. 9:

Then, too, we recall at once the Savior's language as we stand before the bottle-mender's shop: "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved." (Luke 5: 37, 38.) Here one can see the full force of the illustration, for who would think of using one of these old bottles for wine? The bottles are the skins of goats stripped from the body with as little cutting as possible. The neck of the animal forms the mouth of the bottle. New wine always ferments and expands, and when put into a new bottle, which is strong and elastic and stretches as the wine ferments, it is saved; but if put into one of these old wine skins, which is no longer elastic but hard and brittle, the bottle bursts and wine and bottle both perish. How natural the illustration is when seen in the light thrown upon it here at this little shop with the old wine bottles.

The skin bottle also serves the purpose of a churn. The cream is put into it and it is then suspended, often from the branch of a tree where it is shaken and twisted, pounded and kneaded, until the butter comes. It is then taken out, boiled, and put into goat skins for use. It is like oil and is the only kind of butter the natives have. Of the churn and churning Dr. Thomson says: "I suppose they made butter in much the same way in olden times. Solomon says: 'Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood.' (Prov. 30: 33.) But the word for churning and wringing is the same in Hebrew. It is the wringing of milk that bringeth forth butter, just as these women are squeezing and wringing the milk in that skin bottle. There is no analogy between our mode of churning and pulling a man's nose until the blood comes, but in this native operation the comparison is quite natural and emphatic." ("The Land and the Book," page 456.)

The skin of the kid is carefully prepared and made into bottles in which milk is carried and sold in the streets of the city. Leaving the bottle-mender's shop, carrying with us one of the old wine bottles, on the way to our hotel we pass a milkmaid. She carries the kid skin with the milk in it in a basket on her head. Finding a customer she sets the basket on the ground and squats beside it. Then she places the measure near the basket and takes hold of the neck of the bottle with one hand, and, pressing on the skin with the other, causes the milk to flow into the cup. So skillfully is this done that not a drop of the milk is wasted. The skill manifested in filling the measure is the only thing attractive about the milkmaid. Her hands and face are covered with dirt, and the skin bottle is in the same condition, and we are glad that with us milk is not one of the necessities of life.

D. L. M.

### Literary and Miscellaneous.

Ministers should write us for special terms on Matthew Henry's Commentary on the whole Bible, in six well-bound volumes.

The International Lessons (Pocket Edition), John D. Wattles & Co., Philadelphia, publishers. It is a little book (2½x4 inches) containing all the lessons for 1894, with both the Common and the Revised Version given in full on opposite pages, and fifty-two blank pages for notes. The booklet is printed on thin, tough paper, and can be conveniently carried in the vest pocket. Just the thing for those who wish to look over the lesson at odd minutes. Single copy, neatly bound in cloth, by mail, 25 cents; bound in fine leather, 50 cents.

Those wishing the song book, "The Happy Day," containing the song, "He is Just the Same To-day," can get it by sending 35 cents to this office.

The Brethren's Hymnal may be had by churches, for \$5 per dozen, sent by express, the purchaser paying express charges. One congregation in Illinois purchased eight dozen copies and have made singing a special part of their religious exercises. As a result the singing has greatly improved and the attendance doubled.

"Sustained Honor;" a Story of the War of 1812. Vol. X., the Columbian Historical Series. By John R. Musick. Illustrated with 8 full-page half-tone engravings and 15 other illustrations. Cloth, 12mo, 451 pp., gold stamps, etc., \$1.50. New York, London, and Toronto: Funk & Wagnalls Company.

The historical matter in this volume pertains to the period embraced in the administration of Presidents Jefferson, Madison, and Monroe. The book deals with some of the remote and direct causes of the war of 1812, our second war with England. The volume is altogether too full of thrilling historical facts, incidents, and narratives, to admit of further description in the limited space given to it here. From Fernando Stevens, the hero of the romance, some idea may be derived of the sturdy pioneer life of seventy-five years ago. The book is finely illustrated.

The forthcoming volumes, "Humbled Pride: A Story of the Mexican War," and "Union: A Story of the Great Rebellion and of Events to the Present Day," will complete this admirable series—in all, twelve volumes, covering the entire history of our country down to date.

### Notes from Our Correspondents.

As cold water to a thirsty soul, so is good news from a far country.

Burlington, W. Va.—We commenced a series of meetings at the Welton schoolhouse Nov. 11, and continued till the evening of the 18th. Bro. Aaron Fike did the preaching. We had a crowded house, with the exception of one stormy night. Two young men made the good confession and were buried with Christ in baptism.—Peter Arnold, Nov. 23.

Egton, W. Va.—Eld. Solomon Bucklew, from Fulton, Ill., accompanied by his wife, met with us at the Maple Spring church and preached for us. We had a grand reunion with our dear brother and sister, for which we felt to rejoice. Bro. Bucklew used to visit this church often while he lived in West Virginia. At night Bro. Bucklew preached at the Brookside church; the next night at Maple Spring, and continued each evening until the 22nd.—Rachel Weiner, Nov. 19.

Sherokee Church, Kans.—Our love-feast was held Oct. 14. Eld. Wm. Harvey, of Missouri, officiated. Several other ministers were present from adjoining churches. Our quarterly council was held Nov. 11. The church elected sister Clara Houseworth agent for GOSPEL MESSENGER, and sister Hattie Houseworth as missionary solicitor. Both reside at McOnne, Kans. Our church is pursuing the even tenor of its way. We have decided to have a series of meetings sometime during the winter.—Henry Shideler, Monmouth, Kans.

Barnett, Kans.—Our love-feast in the Cedar Creek church was held Nov. 10. The weather was pleasant, which permitted quite a number from a distance to be with us and enjoy the meeting. The ministerial force was abundant. Eld. Geo. Myers officiated, and was ably assisted by the other ministers present. The attention and order were excellent, considering the large crowd of spectators, many of whom could not be seated. On the day following we held our Ministerial Meeting. Eld. Chas. Yearout was our Moderator, and Bro. Downing our Reading Clerk. The questions for discussion were important, and the speeches were short, warm, and to the point. We were all encouraged and instructed, and the general expression is, that we had an excellent meeting.—Clarence Watkins, Nov. 27.

Harlan, Iowa.—We had our regular meeting Nov. 11 and 12. We have regular preaching once a month by the ministers from adjoining churches. We would like to have one or two ministers locate with us. Any one wishing to change location could do no better than come here. We have a good country.—Nancy J. Miller, Nov. 21.

South Bend, Ind.—Bro. Alex. Miller, of Warsaw, Ind., came to us Nov. 11, and commenced a series of meetings the same evening. He continued preaching every evening until the 26th, when the meetings closed. As an immediate result four were added to the fold by baptism. Others were almost persuaded. The church was much built up.—Isaac Whitmer, Sumption Prairie, Ind., Nov. 27.

Wyandot, Ohio.—The members of the Wyandot church met in council Nov. 25. All business was disposed of in brotherly kindness. Two who had left the church returned to the fold again. Bro. A. Walker, from Seneca County, and our elder, S. M. Loose, from Green Springs, were with us. Bro. Walker preached Saturday night, and Bro. Loose on Sunday morning at the church, and Sunday evening at old brother Henry Keller's house. He is not able to go to the house of the Lord, and worship with us.—Catharine Cook, Nov. 27.

Linnville Creek, Va.—Our Communion meeting was held Saturday, Oct. 28. It was a very enjoyable feast. The ministerial help was good and the large house was filled to overflowing. Following our feast Bro. S. N. McCann, of Bridgewater, began a series of meetings, which continued until Nov. 24. He delivered thirty-seven sermons, to the edification of all. Bro. McCann is an able defender of the Truth. The church was greatly revived and sinners came flocking home to God. Fifty-four were received by confession and baptism, and three are to be reclaimed. Others stand near the kingdom. May they not delay their return until it is too late!—S. D. Zigler, Maryland, Va., Nov. 24.

Manassas, Va.—The Midland church enjoyed a very pleasant and quiet love-feast in the Valley house Nov. 18. It was a special feast and had been announced only one week. Eighty-seven members surrounded the tables. Oh! how it cheers our hearts to see the young follow Christ in all his appointments! All the available room was occupied by spectators and better attention and order we never saw at a feast. None but the home ministers were present. Eld. John S. Holsinger officiated and did most of the preaching. Brethren A. L. Conner and M. G. Early went to Madison County to preach a week and hold a love-feast. I forgot to mention in my last that during our late protracted meetings we always met a half hour previous for singing.—J. E. Blough, Nov. 20.

Lost Creek, Mo.—The members, residing in this part of Newton County, met in council Nov. 18 with elders O. Holderman and George Barnhart, of Carthage, Jasper Co., Mo., for the purpose of organizing a church at this place. This was done in the regular order, there being ten members present who came into the organization. Four others were hindered by sickness, and other reasons, from being present at the time. After the organization was completed we met in a school-house near by in the evening and celebrated the ordinances belonging to the church. Fifteen members surrounded the table and engaged in the services. This meeting was something new to many present. They had heard our doctrine but never saw it practiced before. We never saw better attention and better order.—I. L. Barader, Racine, Mo., Nov. 26.



North Manchester, Ind.—On Thanksgiving Day, a large congregation met in the church house in town, to worship and thank God. A telling sermon was delivered by Bro. A. Wright. The Western sufferers were remembered by contributing \$24.44.—*D. C. Cripe, Dec. 1.*

Eagleville, Mo.—Bro. Hipes has been holding a series of meetings here, in the Christian church. It was a great blessing to us,—a little band of isolated members. He made his sermons so plain, that he soon had a full house. One young man was added to the church.—*Zakida Robertson, Nov. 28.*

Peabody, Kans.—Our love-feast was held Nov. 18. We had a full house of attentive listeners and the best of order prevailed. Eld. J. D. Trostle officiated and also preached on Sunday morning. Brethren S. M. Brown; T. B. Yoring and J. B. Shirk were with us and gave us many good admonitions.—*Katie Yost, Nov. 27.*

South Morrill Church, Kans.—Bro. C. H. Brown, of Mound City, Mo., came to us Nov. 4, and commenced preaching the same evening. He continued the meetings until Nov. 24. Three precious souls united with the church by baptism, and one, who had wandered away, made a request to be received back into the church. Others were made to feel, like a Felix of old, "Almost persuaded to be Christians."—*D. B. Stover, Nov. 28.*

Pleasant Valley Church, Va.—My father, A. D. Garber, and Bro. L. A. Wenger left home Nov. 3, to visit the members in Rockbridge Co., at Kerr's Creek. They remained with them until the 13th. During the time they held ten meetings, including a Communion meeting, and the funeral of our aged sister Mohler, who departed this life last March. The little congregation is moving on in peace and prosperity.—*Byrd S. Garber, Nov. 28.*

Mt. Vernon, Ill.—Bro. John Barnhart came to the Mt. Vernon church and commenced a series of meetings on the evening of the 13th. He continued each night until the 23rd. He preached, in all, twelve sermons. Although there were no additions to the church, the members were encouraged and admonished to go on in the good work. Bro. Lilligh, our elder, was with us during the last two nights of the meetings and assisted in the work.—*J. M. Angle, Nov. 28.*

Broadfording, Md.—Bro. Orville V. Long, of the Upper Conawago congregation, Pa., came to the Welsh Run congregation Nov. 16, and commenced a series of meetings which he continued until the 28th. The meetings grew in interest and attendance until the close. The members were built up and sinners came flocking home to Jesus. Twelve dear souls were added to the church by baptism, and one was reclaimed. Many others are counting the cost. Bro. Orville labored earnestly, and with great power and zeal for the cause of the Lord and the conversion of souls.—*F. J. Neibert, Nov. 29.*

Ashland, Ohio.—The Maple Grove church is still pressing onward. We are still trying to work for the Master. Since our last report from this place one more precious soul has turned in with the Lord's people and was baptized on Sunday, Oct. 1. A young sister (wife and mother) was made doubly happy to see her husband unite with her in the church of her choice. After examination and laying of the order of the church before the applicant, by Eld. George Worst, and before baptism of the applicant, Bro. David Snyder was advanced to the second degree of the ministry, and duly installed. Bro. Snyder then baptized the applicant. Thus another day's work was done in the Maple Grove church.—*Jaacob Beeghly, Nov. 24.*

Oakland, Ohio.—Bro. B. F. Honeyman came to Horatio, Nov. 11, and began preaching in the union house. He continued his efforts until Nov. 26, preaching in all nineteen soul-cheering sermons. While there were no accessions, some are seriously counting the cost.—*Moses Miller, Nov. 28.*

Bagnell, Mo.—We had an excellent series of meetings held here by Bro. D. Bowman, from Glensted, Mo. This was the first time any of our brethren ever proclaimed the Word here. Two precious souls came out on the Lord's side for baptism. We do hope the brethren will come and hold more meetings here. I do believe there can be much good done.—*E. A. Karch, Oct. 1.*

Owl Creek, Ohio.—Aug. 27, at our regular meeting four decided to unite with the people of God, and were baptized for the remission of sins. At our council-meeting, Nov. 4, two more, man and wife, were received into the church by baptism. Today, at a meeting, conducted by Bro. J. F. Kahler, two more, man and wife, made the good confession and were baptized.—*L. S. Burger, Nov. 29.*

Greenland Church, Grant Co., W. Va.—Nov. 11, Eld. Geo. S. Arnold commenced a series of meetings at Greenland, and closed on the 19th, preaching eleven sermons. Four dear souls were received by baptism, and one who had left us and joined the Old Order Brethren, was restored to fellowship again. Bro. Arnold labored earnestly and faithfully, and we feel much encouraged. We all felt that the meetings closed too soon. The interest was good, and increased until the meetings closed.—*Dennis Clark, Nov. 23.*

Bush Creek, Md.—Bro. J. Bricker commenced a series of meetings at the Pleasant Hill church Nov. 4. Bro. D. Stouffer assisted him several days. The attendance was very good. Though there were no accessions, yet we hope the good seed sown may find a place in the heart of some dear soul. The meetings closed there Nov. 16. Bro. Bricker then commenced meetings at Loonst Grove, continuing until the 20th. We have the promise of some uniting with us in the near future. We are sorry that our brother could not stay longer.—*Maggie E. Ecker, Linganore, Md., Nov. 27.*

Adamsborough, Ind.—Bro. Joel Weaver, of Monticello, White Co., Ind., came to us on the evening of Nov. 4, and continued until the 25th, preaching, in all, thirty-three sermons. As an immediate result of our meetings seven sisters were added to the church by baptism. All are young but two,—the mothers of three of the sisters. In this case the children led the mothers, they (the mothers) having been members of the Baptist church for a long time. The members here are much encouraged.—*Nov. 26. LATER.*—Since writing the above two more have come out and were baptized.—*David Flory, Nov. 27.*

Wabash, Ind.—Nov. 10 Bro. Joseph Holder, of Anderson, Ind., came to us and began a very interesting series of meetings, which closed Nov. 26. He preached in all, eighteen sermons, which resulted in two additions to the church by baptism. He wielded the Sword with power. While with us he, with the adjoining elders, assisted in holding an election for one minister and two deacons, which resulted in the election of Bro. W. L. Pulley for minister, and brethren Joel W. Brubaker and Wm. Livengood for deacons. Bro. E. S. Brubaker was also advanced to the second degree of the ministry. All of these brethren, with their companions, were present, and were duly installed in deep solemnity. On Sunday night, Nov. 26, Bro. Holder gave us a farewell sermon.—*C. C. Arnold, Nov. 28.*

New Philadelphia, Ohio.—Bro. J. Berryville, Ohio, came to our pl commenced meetings the same preached ten soul-refreshing s Saturday evening, the 18th, we meeting. Bro. Hoover talked to hope that all who attended the m edited. The church was revived with the church but I hope the will have its desired effect and whereunto it was sent. We are and ask the prayers of the entire our behalf.—*F. Whitehair.*

Johnstown, W. Va.—We have additions since our love-feast las dark cloud had gathered over our the darkness is passing away, and love and good cheer appears to and the Good Lord is again work of the people. We have been so in this end of our congregation, teen miles distant from our chu is located in the eastern end of t at Van Clevessville. We are bu house, 35x50 feet in size, in our gregation. We commenced lat have the structure under roof, and laid. We aim to have it finishe if the weather will admit of our d Maconaughey, Nov. 29.

Walden, Ind. Ter.—Bro. J. R. Conway Springs, Kans., came to Gospel Nov. 17. We had good good attention was given him. pressions have been made. Bro in very poor health, but I can having at heart a deep concern ures. Why is it so few of our a and hear the many calls for prea places, where much good might since Bro. Leatherman has bro opened the way, cannot some othe Much good will result from th ready sown. Never did I enjoy did those. You, that have the tending meeting every Sunday, c deprivations of earnest, isolated n Shireman, Walden, Chickasaw N

Garlsie, Ark.—There are now t ing here, with two preachers an the number. We have not yet o pect to do so in the near future and I went about sixteen miles n rie County, where I held two m tized a sister. Nov. 19 I wen place, where I met Bro. A. I. Mo meetings over Sunday and bap who had made application some At this point quite an interest up by brethren Mow and Burnet holding meetings there once a m summer. The interest is good w trine is preached. The peopl hear it. There is a great work to well as elsewhere in the South, b workers? We need missionaries many of them. Preachers, deao bers can find work to do. Come and organize, and have regular pr way we can accomplish some goo and preach a few sermons at a p away again, is time and labor wa trine in most places is new and p accept it. Nov. 11 I was with t at Palestine, St. Francis Co., at t meeting. There were eighteen tables and it was a feast to the s Delp, Nov. 27.







### A Brief Sketch of Eld. Jonas Lichty's Life.

ONE by one we are passing over the river to join loved ones on the other shore. Sometimes the infant goes; at other times the young or middle-aged; then again those whose years are counted as few by reason of age. And since all must die, what is more satisfying to a hopeful soul than to see an old worker in the vineyard, after many years of toil, "wrap the drapery of his couch about him and lie down to pleasant dreams?" Such was the departure of our brother, Eld. Jonas Lichty, of Waterloo, Iowa.

He was born in Somerset County, Pa., Sept. 25, 1830. On Dec. 1, 1851, he was married at Myersdale to Mary Miller, and from this union nine children were born, seven of whom have grown to manhood and womanhood and were present at the funeral. His first wife died April 26, 1888, and on March 30, 1890 he was married to Mrs. Sallie Shrock, of Waterloo, Iowa.

After a somewhat prolonged sickness, in its first stages heart disease and later dropsy, he departed this life Nov. 21, 1893, having attained the age of 63 years, 1 month and 26 days. His sickness was marked by Christian patience and resignation. On Nov. 23 his body was laid in the cemetery near the South Waterloo church. The funeral services were conducted by the writer, who used Rom. 15: 13 as a basis for some remarks on the Christian's hope. Although the weather was very cold, the attendance was large, showing that he stood high among those who knew him best.

Early in life, while he was yet single, he joined the church,—something unusual in those days. He proved faithful and was soon called to the ministry. He served the church so faithfully, that a little later he was ordained elder of the Summit Mills church in Somerset County, and had charge of the work for a long term of years. He was never known so much for his sermons in preaching as in living, and it would be well for the church and the world if the followers of Christ all had this commendable characteristic more fully. His kindness, sociability, and cheerfulness made his home dear to his family and agreeable to all who were permitted to cross its threshold. He was blessed with this world's goods, and during his life was liberal in all the charities of the church. In his death the church has lost one of those quiet, unassuming workers, the result of whose efforts will be revealed only in eternity.

GALEN B. RYER.

### From the Highways and Hedges.

WE left our old home in Roanoke, Ill., Oct. 31, via St. Louis for Laforge, Mo. This is our first mission church, and has been organized some six years. It has had some joyful times and also seasons of adversity. After some delays we arrived here Nov. 2, at 5 o'clock P. M. We commenced meeting Saturday, the 4th, and had meeting each evening,—in all six meetings. We also assisted in the annual visit, and council, preparatory to the Communion, which was set for the 18th, at 3 P. M. Then, on the 9th, we went to Mississippi County, in company with Bro. Ira P. Eby. Here we had five meetings, assisted by Bro. Israel Stees, of Waddam's Grove, Ill. Then we went to the village of Whiting. Here we had two meetings, and then went to the Hurricane schoolhouse, where three meetings were held and two baptized.

We then returned to Laforge, where we attended the Communion services in the evening of the 18th, Bro. Stees being with us. Together we had a very pleasant little meeting, though there were a few who did not commune. On Sunday, the 19th, we had two meetings. On Monday, the

20th, we closed the meeting with good interest. We have been here about twenty days. Our work has been in two Counties among the isolated and scattered members. Many of them have come to us from a people that had no knowledge of the doctrine and practice of the Brethren, hence, have to be taught and trained in every respect. Some you have to train down to Gospel plainness, and others need training up to Gospel cleanness. The preaching is but a small part of the labor and care in mission work, and in the training of these little churches, just starting and struggling for an existence in the midst of all manner of opposition within and without. This is for the want of help in the ministry.

While we are hard at work at one place, trying to build some little church up, and helping to set things in order, perhaps fifty or a hundred miles away the wolf is catching and scattering the sheep. He places his mark on them, and soon some of them will follow him as their master. And the devil is just like any other old thief,—he has different marks for his flock. Some he shines and scrapes clean; others he leaves a little mustache on the upper lip; then he will fit them up according to the latest style. Others he marks with puffs on the shoulders and other marks on their forehead. He resorts to any kind of disorder that he can get on them, so they don't look like the Lord's sheep, for a sheep always looks like a sheep, and the Lord commands the porters to watch. But some of them watch the devil marking the sheep. If you do not watch, the Lord will remove your candlestick.

But since the wives, sons and daughters of some of the watchmen on the walls of Zion have accepted some of the marks, they have become as "dumb dogs, they cannot bark," Isa. 5: 10, but content themselves by saying, "Well, if Satan has his mark on my family it is no worse than he has it on some others, and they had better sweep at their own doors." It would be well for the porters to watch everywhere, for some will accept the mark of the beast so fully as not to look like sheep. Then they cause others to receive the mark of the beast, either in their faces, or on their fingers, or by the use of some Babylonish garment. Jesus says, "What I say unto you, I say unto all, Watch;" for if we have borne the image of the earthly, we shall also bear the image of the heavenly, and it doth not yet appear what we shall be, but when he shall appear we shall be like him.

Be careful, lest you look like the sheep that do not belong to Christ. The Lord's sheep look like his sheep, and a stranger they will not follow, but will and should flee from him. How very important, since like begets like, that brethren going around, holding protracted meetings, should be conformed more and more into the image of God's own dear Son! And as Jesus is our elder brother, how important that all of God's family have the family resemblance, especially about the head and face. In Rev. 20: 4 we read, "I saw the souls of them that were beheaded for the witness of Jesus which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands." Let the watchmen look well to themselves and reprove, rebuke, exhort with all longsuffering and doctrine.

We leave here to-day, Nov. 21st, for Greenway, Ark., our next place for meeting. Pray for us that God may help us to do his will in all things!

JAMES R. GISH AND WIFE.

### Laforge, Mo.

"WORRY is the bane of time. It is everywhere. It comes in a thousand forms, and from ten thousand sources, and its inlets are open wide in the hearts of the multitude."

"A SIN without its punishment is a contradiction in terms, as a cause without an effect."

### Matrimonial.

"What therefore God hath joined together, let man put asunder."

BAUM—BACHER.—By the writer, at 1893. Mr. Jacob Baum, of Louisville, Ohio, and Mrs. Bacher, of Maximo, Ohio.

SHULL—BECK.—By the writer, at 1893. Mr. Harvey Shull, of Canton, Ohio, and Mrs. Beck, of Louisville, Ohio.

DILLING—SMOUSE.—At the residence of Mr. Baker, by the undersigned, Mr. J. I. Dilling, and Mr. Smouse, both of Martinsburg, Blacksville, Ohio.

STROUP—PRICE.—At the residence of Mr. Price, near New Troy, Mich., Nov. 19, 1893. Mr. William S. Stroup and Mrs. Price, daughter of Bro. Kit and sister Jane Price.

### Fallen Asleep.

"Blessed are the dead which die in the Lord."

WINGERT.—At Franklin Grove, Wis., Nov. 19, 1893. Susan Wingert, wife of Bro. Joshua W. Wingert, died Nov. 19, 1893, aged 4 months and 28 days. She leaves a three grown sons. The funeral was held at Franklin Grove, and conducted by Bro. Levi T. Wingert.

STROM.—In the Bristolville church, Nov. 6, 1893, sister Mary Strom, aged 27 days. Sister Strom is well known in the church. Her house was the Brethren's home when they first came to mourn their loss. Funeral services by Bro. Levi T. Wingert.

MAUST.—In the Pleasant Prairie church, Iowa, Nov. 10, 1893, Galen Maust, aged 27 days, and sister Sallie Maust, aged 2 days. Funeral services by the writer.

BYERLY.—Near Frankfort, Ohio, Nov. 18, 1893, Bro. Alexander Byerly, aged 27 days. He was a member of the Hill Co., Ind. Funeral services by Bro. Levi T. Wingert.

WOODS.—In the Lebanon church, Mo., Nov. 19, 1893, sister Clara Woods, aged 28 days. Sister Woods was afflicted with that dreaded disease, relieved by death. Funeral by the writer.

BOWERS.—At McPherson, Kan., Nov. 19, 1893, sister Clara Bowers, aged 11 months and 11 days. Sister Bowers was a member of the McPherson church. Her death was not expected. The deceased was a devoted wife and mother. Funeral services conducted by the writer.

DICKEY.—In the Berrien church, Ga., Nov. 19, 1893, Bro. William Dickey, aged 27 years. Bro. Dickey was a member of the Berrien church for many years, and always a faithful worker. His funeral was held at the residence of his wife, Nov. 26, in the Methodist church. He was laid to rest in the New Cemetery. His companion, who preceded him in death, was a devoted wife and mother. Funeral discourse by Bro. T. Dickey.

DEHOFF.—At Osnaburg, Mo., Nov. 19, 1893, wife of Bro. A. K. Dehoff, aged 27 years. She was born in Starling, Mo., April 16, 1840. This was her first husband. She had five children,—six sons and five daughters. She was afflicted with the Brethren's paralytic shocks. She was eighteen miles from home when she was anointed last April. Funeral services by Bro. F. Sprankle, Edward Loomis, and 13 to 18 inclusive.



ishment is as complete  
as a cause without an

## monial.

ath joined together, let not  
t sauder."

the writer, at his home, Nov. 9,  
outsville, Ohio, and Miss Lillie

writer, at his home, Nov. 21,  
Canton, Ohio, and Miss Allie  
JACOB WEIRICH.

At the residence of Bro. Jacob  
Mr. J. I. Dilling and Miss Cath-  
asburgh, Blair Co., Pa.  
DAVID D. SELL.

the residence of the bride's par-  
Nov. 19, 1893, by the under-  
roup and Miss Mabel E. Price,  
er Jane Price.  
D. P. MILLER.

## Asleep.

and which die in the Lord."

n Grove, Ill., Oct. 2, 1893, sister  
Joshua Wingert, aged 57 years,  
leaves a devoted husband and  
neral was held at the Emmert  
ro. Levi Trostle.

D. B. SENER.

ville church, Trumbull Co., Ohio,  
from, aged 75 years, 2 months and  
ll known in Northeastern Ohio.  
n's home. She leaves five chil-  
Funeral services by the writer.

A. I. HEESTAND.

nt Prairie church, Plymouth Co.,  
aged 2 years, 4 months and 18  
the writer, assisted by the Breth-  
D. A. MILLER.

fort, Clinton Co., Ind., Nov. 21,  
y, aged 86 years, 3 months and 9  
the Hillsburgh church, Clinton  
by Bro. Nathaniel Cripe.

DAVID WAMPLER.

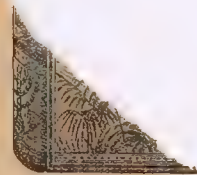
non congregation, Linn Co., Ore-  
Clara Woods, aged 26 years, 11  
ster Woods suffered for several  
disease, consumption, until she was  
l by the writer.

M. M. BASHOR.

erson, Kans., Nov. 20, 1893, of In-  
s, sister Susan Bowers, aged 46  
ys. Sister Bowers was the daugh-  
of Panther, Iowa, and was born in  
ugh feeble in health, her sudden  
The day before she died she was  
ed herself into the hands of her  
usband, five daughters and a son,  
d by Eld. Daniel Vaniman and the  
S. Z. SHARP.

ten congregation, Mich., Nov. 23,  
ey, aged 93 years, 3 months,  
er of the Brethren church for 3  
ays seemed to be zealous for the  
funeral occurred on Sunday, Nov.  
church in New Troy. His remain  
ew Troy cemetery by the side of  
eded him to the spirit land about  
number of children and relatives.  
Thurston Miller, assisted by the  
D. P. MILLER.

burgh, Ohio, sister Barbara Dehoff,  
aged 76 years, 9 months and 10  
ark County, Ohio, and was mar-  
s union was blessed with eleven  
re daughters, of which number one  
ceeded her to the spirit world. Our  
Brethren church in 1840. She had  
When she breathed her last she  
home with one of her sons. She  
Funeral services by elders Samuel  
s, and the writer, from 1 Thess. 4  
JACOB WEIRICH.



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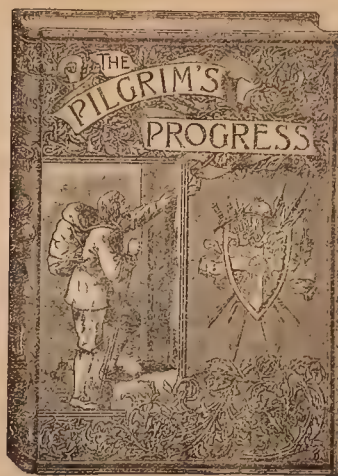
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...the way you do busi-  
...there is anything in this world I  
enjoy, it is to deal with people that do a  
straightforward business. ... for the last

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CAMERER & BRO.

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1894.

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**SPECIAL ANNOUN**

Huntingdon -- Norm

It is with great pleasure of this Institution announced that Brumbaugh has been elected, — has accepted the position of official charge at the opening Term, Jan. 1, 1894. He is a graduate of this Institution, was Superintendent of the County. One year at Harvard, and takes the degrees in the University. During this time he was connected with the "University Work," and is known as a public lecturer throughout the United States. He has a most important and lucrative position as the leading educator, occupies the position at the University to himself, and his only duty is that in this way he maintains our educational interests in his choice. The College is now opened, and the young people to finish their School. We now have a strong faculty of our own patronage. After the Term will be a vacation. The BIBLE TEACHERS will continue four months are offered to school workers and All expenses will be paid. All who wish to study to attend. For Catalogue and address: —

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# THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol 31, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., December 19, 1893.

No. 50.

## The Gospel Messenger.

H. B. BRUMBAUGH, Editor,  
And Business Manager of the Eastern House, Box 94,  
Huntingdon, Pa.

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How sweet are words of sympathy when we suffer, and in our darkest hour of trouble they fall as balm on the wounded heart.

IOWA is said to have ninety-nine Counties and ninety-nine jails. Of those jails, forty-five are without occupants, the reason being that the saloon is not known in those Counties. Take away saloons, and the jails will generally be closed up.

### RANDOM THOUGHTS.

If there is one thing above all others that God hates, it is egotism. When men and even kings blasphemed and scorned his mercies, and atheists mocked at his power, he bore with them, but when a Herod stood up before the people and said, "All this I did," God's patience staggered and he caused the egotist to be eaten by worms. And how often this same ugly spirit tries to take possession of our own hearts! Some brethren are always busy watching and finding fault with everybody, but themselves are filled with a good dose of the wrong spirit. We don't wonder that God hates the egotist, because everything about him is hateful,—his aim, his walk, his talk,—his everything has all reference to himself, and his

only fear is that the people don't know how great he is. There is no class of men that lose the respect of good-thinking people so soon, and it is right that they should. If a man once becomes so selfish that his whole aim and purpose is set on self-aggrandizement, it is well that he is left alone in his work. Such a man is not worthy the help of others, except it be in the line of getting him to see himself, that he may learn how mean he is. Brethren, let us carefully watch this spirit, and see that it gets no hold on us.

\*\*\*

Within the last month about six have made the good confession and united with the church at this place, though no special efforts have been made. By "special efforts" we mean no additional meetings to our regular services. All of our meetings are special efforts for Jesus, his cause, and the salvation of souls. We preach, not to fill the appointments, but to instruct and encourage the membership, and to save souls for Christ, and we are glad to feel that the Lord is blessing our work.

\*\*\*

Bro. John E. Keeny and wife, of Lake Charles La., write us that they have permanently located there, and hope that in the near future they may have the pleasure of seeing a church of the Brethren organized there. We certainly join them in their wishes and will be glad to have them realize their fondest expectations. They are now some twenty miles from the Esterly, La., church, and intend to place their membership with the Brethren there. We have some ten other members teaching in that State, but they are so distant from each other that they cannot enjoy much religious association. Yet, if they are faithful they may drop some good words for the Master.

\*\*\*

Some have come to the conclusion that,—because of a certain class of people it is said: "They are ever learning and yet never able to come to a knowledge of the truth,"—there is no use in searching and studying the truth. Do such people ever think that these same people would have been wiser by not learning and studying the Bible? This is, by no means, intended to discourage the studying of the truth, as we are frequently advised to search the Scriptures, study, etc., but shows only that people have different motives in their studying and searching, and that, unless the motive is right and pure, there can be no advantage in such study. If we are to become wise unto salvation we must carefully study how so desirable a condition of things can be brought about. God has so provided that we largely make our own life and possibilities by developing the powers which he has given us. We are not exactly the architect of our own fortunes, and yet we cannot expect ever to be much or get much without, in some way, contributing to it ourselves.

We are not mushrooms, neither are we horses and cattle. God has made us beings of wonderful possibilities, and these we are to use to our good and his glory. \*\*\*

During our late Ministerial Meeting we noticed a commendable desire manifested, on the part of our ministers, to do more effective work for the Master. There is a growing feeling that we are not doing as much as we ought in laboring for the salvation of souls. The thought comes in this way: If more meetings were held and greater efforts were made, more conversions would follow. We have good reasons to believe that such results would follow because they have so followed in most all cases where continued and earnest effort have been made. Accepting this as being true, then follows this thought: If such efforts have been put forth and certain souls saved thereby, what will become of such souls, providing the efforts are not made, and who will be responsible for the loss sustained? If such loss be laid to the charge of the church and her ministry, it will be a serious one indeed. And it seems to us, as

to others as well, that such may be the case. "How can they hear without a preacher? Don't you see, this strikes the preacher square.

"O yes," you all say, "that is plain enough and the preacher ought to preach to the people. For this purpose, we call them, and they ought to give themselves up to the work." Yes, we think so too, but let us read a little further, "And I can they preach unless they are sent?" What does this mean? It cannot mean that the preacher is to send himself, and as it cannot mean that there is only one other thing that it can mean and that is the church. Though the first comes to the church, it does not end there. When the church sends, the preacher should be providing the sending includes the possibility of going. To send a man means more than to say, "Go." There must be a doing as well as saying. The one who goes must be provided with all that is necessary to have, to make his going honorable and profitable. When the people were first sent out their needs were little with that little they were to go, but afterwards he that had a purse was to take it along, and inference is, he that had no purse was to be provided with one. Those who had families also to leave one at home, that those left also be provided for. "He that provideth not for his own household is worse than an infidel," hath denied the faith," so you see that the doing has as much to do with having the preaching and souls saved as the preaching. It is a something that all may take some in,—every member. When we all more learn our relative duties, having the preached will be a burden more easily borne, more will want to help bear it. "Bear another's burdens, and thus fulfill the law."

(Concluded on page 797.)

### ANNOUNCEMENT.

#### Normal College.

pleasure that the Trustees announce that Bro. M. G. been elected as its President the position, and will take the opening of the Winter. He is among the early Institution, and for six years of the Common Schools. One year he has spent at the A. M. and Ph. D. of the University of Pennsylvania. He was chosen to conduct the work of Louisiana; also the "University Extension known as an Institute worker throughout this and adjacent. He has refused many important positions. Classified among the best of the country, he acted at a great financial sacrifice his only motive in doing so is that he may be the most useful to the church and to the church of the Classical Department will be, and possibilities afforded our to finish their education in our now have a very excellent and of our own people, and we ask. At the opening of the Winter will be a very good time to enter.

LE TERM opens Jan. 29, and the four weeks. Greater inducements offered to our ministers, Sunday school and Bible students than ever before will only be \$3.00 per week. Wish to study the Bible are invited. For Catalogues and further information: NORMAL COLLEGE, Huntingdon, Pa.

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## ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

### TIME.

BY BERNICE ASHMORE.

Time speeds away, away, away.  
Another hour, another day,  
Another month, another year  
Drops from us like the leaflets ere;  
Drops like the life-blood from the heart.  
The rose-bloom from the cheek depart;  
The tresses from the temple fall,  
The eye grows dim and strange to all.

Time speeds away, away, away.  
Like chaff before a winter's day,  
He undermines the stately tower,  
Uproots the tree and nips the flower,  
And takes from our distracted breast  
The friends we loved, the friends we blest,  
And leaves us standing on the shore  
To which they can return no more.

Time speeds away, away, away.  
No eagle through the sky of day  
No wind along the hills can flee  
So swiftly or so smooth as he.  
Like fiery steeds from stage to stage  
He bears us on from youth to age,  
Then plunges in the fearful sea  
Of fathomless eternity.

Mansfield, Ill.

### A WHOLE CHRIST AND WHOLLY IN CHRIST.

BY C. H. BALSBAUGH.

Beloved Sister:—

Yours of the 22nd inst. is here. The best you ever wrote me. You are growing in grace. The love that "suffereth long," and "beareth all things" is gaining ascendancy. 1 Cor. 13. To love as God loves requires long and painful training. To exemplify Matt. 5: 44 is the perfection of the Christian character. Few of us know what Gal. 2: 20 means. Too much self everywhere. Some show it in the pride of dress, and others in lack of forbearance. It was not an ordinary lesson that God wanted to teach us when he was manifest in the flesh. When Jehovah-Jesus hangs on the cross, there must be tremendous interests at stake. The church has had eighteen centuries to study that awful tragedy, and how often has she lost sight of it so completely as to crucify the Lord of Glory afresh, instead of sharing the agony and honor of his crucifixion. Millions bear the Christian name to-day and deny it and scandalize it at the same time by their unblushing selfishness.

The description you have given me of your love-feast pained me deeply. The incisive question of John came to my mind: "How dwelleth the love of God in him?" 1 John 3: 17. Behold the Lamb of God hanging on the tree, the object of public hate and scorn, denuded even of his simple raiment, praying for his enemies while bearing the sins of the world. And then contemplate the peacocks of fashion eating the bread and drinking the wine which represent this most stupendous mystery in the history of the universe! What a shocking contrast!

The Gospel has not given us a specific cut of dress, but it has given us a principle and a fact, which are sufficient for all honest souls who really love Jesus and desire conformity to him. There is a reason for this display in apparel which characterizes Christendom and I boldly challenge the whole professing church to find that reason in the cross of Christ. I do not counsel any one to approach the Lord's table in sack-cloth and ashes; but Christian propriety

demand that we partake of the emblems of that awful hour of darkness and suffering clear of the foolish trappings of "the lust of the flesh, and the lust of the eyes, and the pride of life."

1 John 2: 16. Bishops who are allowing such glaring improprieties are culpable. "For the joy set before him," Jesus "endured the cross, despising the shame." Heb. 12: 2. In a similar spirit we should partake of the Eucharist that symbolizes his humiliation.

I have no doubt that many sincere souls celebrate the shame and ignominy of Jesus in all the pomp of fashion; but it is, nevertheless, a pitiful sham, even when the intention is not consciously evil. Those who really know Jesus as the life of their life will find it easy to keep the world's paraphernalia from their persons. I never gave my vote in favor of an ecclesiastical costume, originated and enforced by official authority, for the simple reason that the incarnation and cross of the Son of God cuts deeper into the lusts of the flesh and the pride of life than the church ever did. Christ is always ahead of the church in this matter, as he is in everything else. When I look at the cross with its victim, I have all the law and mandatory in relation to life in all its fulness of capacity and expression which it is possible for God to give. Let us make personal acquaintance with Jesus, and then the dress question is settled, and every other question.

I am by no means opposed to the custom of the Brethren, but I believe it is better to have the fashions of the world stripped off by the cross of Christ than by mere official [church] authority. Those who dress with simplicity for Jesus' sake, always make the most spiritual and efficient members.

Union Deposit, Pa.

### THE CLOSING DAYS OF PAUL'S LIFE.

BY PROFESSOR M. E. RIDDLE, D. D.

The narrative in the Book of Acts closes abruptly, mentioning two years during which the Apostle Paul was in light imprisonment at Rome. No mention is made of his death, nor is there any hint of further activity. If Luke wrote this second "treatise" about the time when the imprisonment ended, giving the history "up to date," this close of the narrative is natural. But even in that case the question remains, Did Paul suffer martyrdom at that time (A. D. 63, according to the chronology of Acts, accepted in this article), or did he live some years longer?

The usual view has been that he was released for a time, and imprisoned again, dying a martyr's death some years after the date at which the narrative in the Acts closes. The reasons for this view are: 1. That this best accounts for the silence of Luke respecting Paul's death. 2. And mainly, that the pastoral Epistles refer to events that cannot be placed before or during the two years' imprisonment mentioned in the Acts. 3. That the Fathers speak (though not very clearly, it must be granted) of subsequent activity. Accordingly, a second Roman imprisonment has been generally accepted as probable. In the interval of freedom the Apostle wrote, it is held, the first letter to Timothy and that to Titus, the second to Timothy being penned just before his death. There is a difference of opinion as to the date of his martyrdom, even among those who accept a second imprisonment, some assigning it to A. D. 66, others to A. D. 68. This theory well accords with all the personal statements in the pastoral Epistles, as well as with other phenomena they present. It

has, however, been stoutly opposed times, mainly on negative evidence, with the purpose of denying the pastoral Epistles.

The evidence may now be considered in detail.

1. The abrupt conclusion of the Acts is best accounted for on the Paul lived for some years after his imprisonment. For, had he been martyred, the date at which the narrative closed would have been an important fact which would have been mentioned by a careful writer like the author of the Acts. Even if the book were later than A. D. 63, when Paul died, the silence about his death would have been a fact which would have been mentioned immediately after the twelfth chapter 28: 30. If, however, for some years after, the historian closed his narrative as he does, reference to Paul's death to avoid further details. This only opens the chief evidence.

2. The pastoral Epistles refer to events that cannot be placed before or during imprisonment mentioned in Acts 28: 30, and Titus imply that they were written after Paul was at liberty, but 2 Timothy speaks of speedy martyrdom. Now from the condition of things in the church in the three Epistles, it is evident they were written during the same period near the close of Paul's life. But A. D. 63, the two Epistles first written at least five years before that date for he was a prisoner from A. D. 58 could not have been engaged in personal work after the former date.

In 1 Timothy reference is made to Paul's journey to Ephesus, and in leaving Titus in Crete. But the narrative no stay in Ephesus before A. D. 58, third missionary journey. He remained according to the account in Acts away nearly three years afterwards, making possible that Timothy and Titus were in Ephesus and Crete at this time; in the Acts, written in Macedonia, of Ephesus to Corinth, Timothy was sent to Corinth. Titus had been sent to Corinth. It has been made to find a place for these journeys they allude to, during the years at Ephesus (A. D. 55-58), a particle of positive evidence has been found to prove such a position. The winter at Nicopolis (Titus 3: 12) coincides with the account of the third journey, as given in the Acts. The journeys at this time is a pure method of framing history, while the second brief imprisonment is a second brief imprisonment positive evidence.

The objection to the later date of the Epistles, based on the reference to Timothy (1 Tim. 4: 12), is not valid. A. D. 64, Timothy would scarcely be thirty-two years of age, and, in being entrusted to him, that age would expose him to contempt for his youth. On the other hand, in A. D. 58, the latest allowable, Timothy was little more than five years old, too tender an age to be made superintendent of the church. It is not necessary to enter into details since it is now generally admitted that the pastoral Epistles cannot be fitted into the Acts.

But this fact is used in two ways. The usual inference is that Paul



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and during this period wrote 1 Timothy and Titus, making the journeys alluded to in these Epistles, that he was re-imprisoned, and, after a brief captivity, was put to death. Yet critics of a certain school press the difficulty of placing these Epistles before A. D. 58, in order to deny that Paul wrote them. Accordingly, they reject the theory of a second imprisonment, because it allows room for these Epistles as those of Paul himself. The inconsistency of this method of dealing with historical problems is obvious. It assumes that every writing is spurious (or a piece of patchwork), if there is any room for doubt, or any difficulty. If a solution is offered that admits the genuineness, such critics reject it because it removes the difficulty. But the genuineness of the pastoral Epistles can be de- fended. Most of the objections from internal grounds have been repeatedly answered. The historical testimony to the Pauline authorship is very strong. In view of the many personal allusions, it is difficult to imagine them to be forgeries of a later date. No motive can be found for such a forgery. The errors opposed are not those of a later century. Moreover, a forger would have been careful to make the let- ters agree with the Acts of the Apostles, if Paul's life ended at the close of the two years' imprison- ment. If internal evidence is valid (and the modern critical school bases most of its theories on such evidence), what shall we say of the beautiful passage in 2 Timothy 4:1-8? Was that the work of a second-century forger, in an age when even the best Christian literature is weak and puerile in comparison with these Epistles?

The latter half of the same chapter is full of personal details, which are too minute to be the work of a forger. Moreover, the church polity implied in these Epistles is more fully developed than was likely to be the case at Ephesus and in Crete in A. D. 58; while on the other hand there is nothing to indicate the existence of the complex system that was prevalent at the be- ginning of the second century.

Virtually, the alternative is, either Paul was released and re-imprisoned, or the pastoral Epistles are forgeries. The effort to discover in them a Pauline basis, that is, some shorter docu- ments written by the Apostle, and "edited" into the present form, is conjectural and chimerical. An incidental argument has been drawn from the release of Timothy, mentioned in Hebrews 13: 23; but the uncertainty in regard to the author- ship of that Epistle forbids our attaching much weight to this notice as proof of Paul's release.

3. The Fathers write (though not very clearly) of Paul's activity subsequent to the two years' imprisonment at Rome. Clement of Rome, in the letter written by him about A. D. 95, speaks of Paul as "having taught righteous- ness to the whole world, and come to the ex- treme limit of the west, and suffered martyrdom under the prefects" (chap. 5). The phrase "extreme limit of the west" is not very definite, the whole passage being rhetorical. Yet it is more likely to refer to activity west of Rome, than to Paul's labors in that city. Probably the attempt to fix upon Britain as the locality re- ferred to has weakened the force of the testi- mony. It has been made to carry more than it will bear.

The next notice is in the celebrated fragment called the Canon Muratori, which, in referring to the Apostle, seems to assert a journey into Spain; and that, too, as "omitted" by Luke in the Acts. Yet the passage is defective, and the meaning therefore uncertain. Eusebius ("Church History," 11, 22) refers to a tradition of Paul's

release and reimprisonment. But the details are meager, and his assignment of dates in the life of Paul is untrustworthy. Jerome makes the statement that "Paul was dismissed by Nero that he might preach Christ's Gospel also in the regions of the West." Further, he places the date of Paul's death much later than A. D. 63,— "in the fourteenth year of Nero,...in the thirty-seventh year after the Lord's passion." Other Christian writers of the fourth century refer to Paul's journey into Spain, though they may have inferred this from Romans 15: 24, 28.

The patristic evidence is not in itself con- clusive, nor is it very clear. But there is no op- posing testimony, and other incidental matters tend to confirm the main point; namely, that Paul lived after A. D. 63. Indeed, a plausible reason can be urged for the leniency which re- sulted in his release from prison at that date, for Josephus during that year secured the release of some Jewish prisoners through the influence of Poppa, the wife of Nero.

The combined weight of evidence is therefore decidedly in favor of a second Roman imprison- ment. Those who discredit the accuracy of the Acts, and deny the genuineness of the pastoral Epistles, will refuse to accept this theory. But if the pastoral Epistles are regarded as Pauline, the question of their date can only be settled on this theory. There is no serious objection to it; there is no evidence against it; the main op- position to it comes from those who feel bound to reject, if possible, every theory that has been generally held by the Christian Church, under the cry of "traditionalism."

But it must be admitted that when the theory of a second imprisonment is accepted, it is still a difficult task to construct a consistent scheme of events in the closing years of Paul's life. The following summary seems to cover all the main points. The Apostle was probably released from prison in A. D. 63, before the persecution under Nero began (A. D. 64). He then journeyed to Ephesus, where Timothy was left, he himself going into Macedonia (1 Tim. 1: 3). His next journey was to Crete, by way of Tross and Miletus. Leaving Titus in Crete (Tit. 1: 5), where churches had probably been established some time before, he returns to Asia Minor, in- tending to pass the winter in Nicopolis. There were several cities thus named, but the most important one was in Epirus. On his way to this place he writes to Titus (Tit. 3: 12). Up to this point the pastoral Epistles furnish toler- ably certain data. But while the Second Epistle to Timothy was written just before Paul's death, the length of the interval before the second im- prisonment cannot be accurately determined. The personal notices in 2 Timothy, chapter 4, show activity during this interval, both on the part of Paul and of his assistants. Titus had gone to Dalmatia, etc. If Paul went directly from Nicopolis to Rome, having been re-arrested at the former place, his death must be placed about A. D. 66. If, however, there were further journeys into Spain, and even to Britain, to find room for them the date of his death must be put later. Jerome places it in the fourteenth year of Nero, and Eusebius in the thirteenth. They may refer to the same year, early in A. D. 68; but such notices are not altogether trustworthy.

Conjectures in regard to further journeys may be passed over. The known facts of the second imprisonment are easily gathered up. The Apostle had only Luke with him when he wrote the second letter to Timothy. Some of his friends had been sent on missionary journeys; some seem to have avoided him (2 Tim. 1: 16). He had already had a hearing, but no one ap- peared with him or for him (2 Tim. 4: 16, 17).

Nero himself may have been absent; he certainly was in Greece during the last year of his reign, and Paul may not have been tried by him per- son. It is the constant tradition that he was beheaded, as a Roman citizen. That Peter died at the same time is also a tradition, but there are other statements to the contrary.

Thus ended a life of labor and suffering on behalf of us Gentiles. To him, as a missionary, we owe the gospel; to him, as a writer, we owe the strongest intellectual statement and defense. He has been regarded as a man of logic rather than of imagination, of harshness rather than of soft- ness. Both are mistakes. The Epistle to the Ephesians is imaginative, in the best sense and to the highest degree. All the records show Paul to have been, not only intensely practical, but singularly gifted with tact, and capable of winning personal affection to a remarkable ex- tent. Indeed, few men have been so symmetrically in greatness: great in intellect, great in affection, great in will, great in word, great in deed.

And, as the pastoral Epistles have no place in the lessons of the present International series, it is all the more important to call attention to them, since without them we do not gain full knowledge of the practical side of Paul's char- acter and writings. For this man, dungeon and sword were the rewards granted by earthly rulers; but for this man the Lord, the righteous judge, held up, as the gift of his grace, the crown of righteousness.—*Sunday School Times.*

## "GOD CALLING YET."

BY GERTRUDE A. FLODY.

By the time the MESSENGER, containing my request for the hymn, "God Calling Yet," had reached me, so many responses were at hand that my heart is filled with deep gratitude. The Brethren of the MESSENGER office sent me a written copy of the hymn, and Bro. Owen A. Bosserman, of Waukegan, Ill., sent a printed copy, which I am highly pleased with. I thank you all for your kindly interest. Truly the stringent times have not affected the many kind hearts and helping hands! How gratifying! Let us thank God and take courage! "It is better further on."

Since this good old hymn is so widely known, I am surprised that it is so new to me; and yet considering how little I go away from home, and how few books and periodicals I have access to, it is not surprising that there are many things going the rounds of the press which pass by me entirely. I am so glad, however, that this hymn came in my way. It speaks to my soul as no other hymn has ever spoken.

God calling yet! Pause a moment to think how God has been calling, calling through the ages past, and is calling yet! Since the morn- ing light first smiled on the human race, God has been calling man from the pleasures of earth to the ceaseless joys in the mansions framed in light above; and while the years fly away on the swift wings of Time, he will call for you and me. Some day he will call for the last time. Will we answer him with rejoicing: "Here am I, Lord," or will we hide ourselves away in fear from the glory of his face? Dear reader, how we shall respond to God's last call, depends wholly on how we answer his calling now. O, that each soul, who hears his loving voice, would exclaim by a consecrated life:

"God calling yet! I can not stay;  
My heart I yield without delay:  
Vain world, farewell, from thee I part;  
The voice of God has reached my heart."

Nov. 9, 1893.



# PRIMITIVE CHRISTIANITY, AS UNDERSTOOD AND PRACTICED BY THE BRETHREN.

[We invite careful and intelligent criticism on all the articles published under this head. Criticisms on language, facts and arguments will be in order, and should be sent to the author of the article to which they refer.]

## The Anointing.

BY ANDREW HUTCHISON.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."—Jas. 5: 14.

### In Two Parts.—Part Two.

JESUS has said, "If ye shall ask anything in my name, I will do it." John 14: 14. But we must not forget that this is true only of such as believe. Then, surely, it will be true of a great many, if we are to depend upon what they say, for they say they believe with the whole heart. Again we call attention to the fact that we must not suppose that we have genuine faith as long as we are willing to leave out a portion of the sacred Scriptures; for the Lord has said, "He that believeth on me, as the Scripture hath said." John 7: 38.

Now, it must be clear to every one that, if a sick member should call for the elders of the church to visit him in his sickness, and the elders would pray over the sick, omitting the anointing with oil in the name of the Lord, they would not discharge their duty according to the Word of the Lord. But you may say, "What if the sick member does not ask for the anointing?" We answer, The apostle does not say that the sick one is to call for the anointing. The sick may call for the elders of the church. That is their part. Then if the elders do not know what they are to do, let them look at their instructions, as given by the Holy Oracle, and they will be at no loss, for it is easy and plain. The elders must teach the members what is their privilege, and duty, in such cases. We must remember that Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Notice carefully the conditions upon which we have a right to claim this great promise: "*If ye abide in me, and my words abide in you.*" Now, if we omit or leave out some of the words of the Book of God, how can we say that his words abide in us? And as long as we pursue such a course as will rule out any of the words of Inspiration we may expect to be disappointed, and not receive what we pray for; for God has never promised to grant our petitions under such circumstances.

Right here we are met again with the plea that, when we have been just as faithful as we were able to be, we still fail to receive what we so earnestly desired. To such we would say that our Father has many avenues through which to send blessings to his faithful children. And while you were intently looking for the blessing you were asking for, to come to you through the door, your Father sent it through the window.

And again, the favor which you are wishing and praying for, may be worth asking for many times. He will hear, though he tarry long. Jesus worked hard and long for us, and then prayed that the onp might pass from him. But the Father did not answer in the way that Jesus asked for it, but gave him grace to surrender his personal will or choice, and take up his Father's, and he said, "Not my will but thine be done."

We must also call to mind that our Savior has said, in speaking of the relation of son to father, etc., "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" Luke 11: 11, 12. From this lesson we are

to learn that the father's regard for the child would forbid him to give to his son that which would be damaging to the child. Our Father in heaven knows better what we need and what is good for us than we do; and when we ask for that which would not be for our good, he will withhold it, or give us something that would be for our good.

The spoiled child, if it does not receive whatever it calls for and in the manner it wants it, will refuse it altogether. This shows that the word of the parent does not abide in that child. When we wish to have our own way about everything we may be sure that the words of Jesus do not abide in us. Where this is the case, we may be sure we are spoiled children, and we have no promise that we shall receive what we ask for.

I met with a professed Christian who said, "Do you use literal oil for anointing the sick?" On receiving an affirmative answer he laughed and said, "It certainly does not mean the element of natural oil." But when he was asked to say what it did mean he was much perplexed, but finally said the use of natural oil looked too simple. We inquire, Is it any more simple than natural bread, and the juice of the grape for Communion purposes? Let us hear an apostle about these simple things. In his address to his Corinthian brethren he says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11: 3. Now we will hear the conclusion of the whole matter: "Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 13. To God, and the promotion of his cause in the world, these lines are trustingly dedicated. *McPherson, Kans.*

## A CORRECTION.

BY ELD. MARTIN NEHER.

IN No. 45, page 707, I notice an article entitled, "She has Done What she Could," in which the writer states that the story of the woman, anointing the feet of Jesus is narrated by all four of the evangelists, followed by the command that, "Wherever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her." As I understand the Scriptures, this is recorded by Matthew, chapter 26, and Mark, chapter 14 only. Luke's report cannot be the same, because the incident he mentions occurred in the City of Nain, a short distance from Nazareth. Matthew and Mark relate what happened at Bethany.

The writer of that article also states, that Mary had once been a great sinner, and that out of her Jesus had cast seven devils. This is misleading. I have been a close reader of the four evangelists, and find nothing of the kind recorded against Mary, the sister of Martha and Lazarus. He also names the woman in the City of Nain, connected with the circumstance recorded in Luke 7, and calls her Mary. Luke does not name the woman, in connection with the incident that took place in the City of Nain, where Jesus was invited by a Pharisee, also called Simon, but not the leper. Simon, the leper, was the father of Martha, Mary and Lazarus. (See Smith's Bible Dictionary, page 194.) He had been a leper, but was cured by Jesus, and could then enjoy the family circle. There was no washing of feet by any woman at the supper where Martha served.

The writer said, seven devils were cast out of Mary. My book says it was Mary Magdalene and not the sister of Martha and Lazarus out of whom seven devils were cast.

He also says, that it would seem not invited. There is no cause here, for she was one of the happy came up to Jesus, who reclined between Simon and her brother La. She knelt and bathed his feet with it is said, she brake the box and an and feet. All this is misleading claims that woman to have been woman's name that bathed the feet given. (Read the 7th chapter of I

I say again, No washing of feet the supper at Bethany. At N bathed the feet of Jesus with tea with the hair of her head, and them. At Bethany Mary anointe did not bathe his feet.

*Monmouth, Kans.*

## CHILDREN AT CHURCH.

BY H. C. EARLY.

WHETHER or not children ought church, even at an early age, may a settled question. If it does not boy and girl, it forms the habit of right place and mingling with This done, the foundation of cha fulness is laid. But it ought to children that they behave with when in God's house. More, th positively demanded.

When the father and mother, dren, enter church, some pains ot to see that the children are com and that they remain seated thr fire service, except in prayer, whe to see that they, even the little o you. Let them be taught to notic is read and said. There is no oc to be changing seats during serv worse, to be trotting up and down

Turn a half dozen children loo as is too often done, and you mi mize the meeting, for, unless you the children, they'll take charge Let a preacher, no matter how w hold a congregation, especially th the children are not held,—let point upon which the entire ser when a lot of children are trampi a successful sermon will be im united protest come from every el in the Brotherhood against this vice. The children must be taug not at liberty to invade and bre worship of God's house at pleasu

Indeed, some parents seem n their children ought not to romp church during service, while oth to control them. This is beca controlled at home. Children indulgence away from home as a generally take it too. Refuse to at home, and at church the child ents, and that, before everybody, the original order. This is the r lies the trouble. If children a church they must be brought un home.

But some mothers are as unr their children. See them sit, lo children with smiles of encour trot about, till, at last, the smile them to make noise enough to a They take their handkerchiefs a game of "peep." Why not brin and set up a "play-house," or th cil, and play a game of "Jack,"



and seem that Mary was cause for conjecture happy family. She seated at the table, beneath Lazarus, weeping, set with tears. Then, and anointed his head gleading, because he have been Mary. The feet of Jesus is not ter of Luke.)

of feet is mentioned at At Nain the woman's tears, wiped them, and then anointed anointed his head but

## CHURCH.

EARLY.

ought to be taken to e, may be regarded as es no more in the little abut of attending the with the best people. of character and use- ight to be expected of with common decency ore, this ought to be

other, with their chil- ins ought to be taken re comfortably seated d throughout the en- or, when it is important little ones, kneel with o notice carefully what no occasion for them g service, or what is d down the aisles.

en loose in the aisles, ou might as well dis- se you take charge of e charge of the meeting. ow well he preaches, ally the mothers, when d,—let him make his e sermon depends,— tramping a plank floor, be impossible. Let a every elder and minister e this uncalled-for prac- e taught that they are d break up the solemn pleasure.

seem not to know that romp about over the le others seem unable because they are not dren expect the same e as at home, and they use to switch the child child switches its par- body. Better hold to e the real secret. Here dren are to behave at ight under discipline at

s unruly at church as sit, looking after their encouragement as they smile does not inspire h to attract everybody. chiefs and have a regular ot bring the toys along "or the slate and pen-ack," and let the dear

children have a general good time, for it's only "meeting," and it comes often. God pity such mothers! And God help the elder who is in charge of these mothers! Their best plan, perhaps, is to give talks on this and kindred things at church meetings.

Of course, of small children a cry now and then must be expected, and mothers that know how to take care of a baby ought not to miss public worship for this reason. The big baby, not the little one, is the troublesome one. But a little consideration is necessary in managing the little babe. Be careful to take a seat suitably located, and if the child disturbs the meeting too much, take it to the kitchen where some provision ought to be made for such emergencies. Last spring I had an experience I shall not soon forget. Night after night a young sister with her babe took the front seat, just between the preacher and congregation, and as soon as service began the child would commence to scream at almost the tip top of its voice, and continued till it hallooed itself asleep, or became exhausted. At first I waited for the child to hush or the mother to take it out, but in vain. Then what? Yes, that was the question. In such cases a few mothers would better lose the benefit of the meeting than to have the meeting destroyed to all. This is their misfortune. But bring the larger children to church, and let the parents see that they behave.

Meyerhoeffer's Store, Va.

## SON'S MEANING.

BY C. E. ARNOLD.

It has been said that one may prove almost anything by the Bible. If we take our opinions to the Bible and search for something to confirm them, we shall, no doubt, succeed in finding something to suit our case. At this age of the world very few people get their religious opinions directly from the Bible. The Bible is studied mostly by those who have preconceived opinions of what it teaches, and only too often it is studied with the hope of confirming opinions already held. This fact explains largely the great diversity of faith in the Christian world. How presumptuous we are to go to God (or his Book) and ask him to endorse our opinions!

Some have affirmed that we all have a right to our opinions. I am not sure of this. Our opinions may be wrong. To say that we have a right to a wrong thing will hardly pass muster in Christian ethics.

We should be very careful what applications we make of Scripture. The application may be mistaken for its real meaning. Dr. Talmage once preached from the text: "Other sheep I have which are not of this fold." John 10: 16. He spoke of the Baptist fold, the Methodist fold, the Presbyterian fold, the Episcopal fold, the Catholic fold, etc. We understand that Jesus had reference to the Gentiles, who were to be called into divine favor and made a part of the Lord's people, the Christian fold, together with the faithful Jews. If this be correct, there is nothing here to justify the Doctor's popular application. Those who treat Scripture in this way may not make themselves as ridiculous as the man who would prove it wrong to split rails by quoting, "Whosoever God hath joined together let not man put asunder," but both at least belong to the same class of commentators.

Many a sermon is merely play upon the words of the text, the theme being as foreign to the real meaning of the text as it can well be. Much harm results from this habit of allegorizing the Scriptures and making fanciful applications. People who are accustomed to hear so many in-

terpretations and applications of the same Scripture are likely to conclude that nobody knows, and that there is no way of knowing just what it does mean. And this either leads to a lack of confidence in the Bible, or to the belief that it makes little difference how we understand it. The real meaning of any Scripture is rich enough without man's embellishments. Besides, Peter tells us that the Scriptures are not of any private interpretation.

What needs to be encouraged just now is more critical Bible study. Along with this must go the conviction that every sentence contains a well-defined meaning as unchangeable as the One who inspired it. It means now just what it always has meant, and never will mean anything else. It can no more change than God himself who is unchangeable, for it is God's meaning. Language is the embodiment of thought. We should study the language of the Scriptures, not so much for suggestive ideas as for the thought, and that is the thought of God when he inspired it.

Could all professed Christians lay aside their prejudices and opinions, and search the Bible eagerly and honestly for God's meaning, we should all converge toward one point where all would unite in obeying the truth.

McPherson, Kans.

## HAPPINESS.

BY SARAH E. RANOK.

How often is pleasure mistaken for happiness! Men incline to shun that which would create happiness here and result in eternal bliss, to plunge into those pursuits calculated to arouse the carnal, sensual mind and excite it to pleasure, thinking to obtain happiness more easily and more abundantly, since it comes along the broad road. True, they may obtain it, but what is it worth! It is simply pleasure, not happiness. It dies as it was born, just as easily, and just as surely. Happiness is not obtained in this manner. It is a gratification of the pure, divine instinct of man, that part of man which God intends to have exercised and gratified,—the soul.

There is as great a difference between pleasure and happiness as there is between disappointment and despair. Pleasure and disappointment are emotional states of mind, produced by things of time and earth,—the former by conditions which please, the latter by that which acts in the reverse way; both are of a fleeting, uncertain nature.

Happiness is pleasure intensified and purified, applied to the divine part of man, dependent upon a fulfilment on our part of divine appointments, and is precious and lasting. Despair is simply settled down disappointment, together with loss of hope and respect.

As death approaches us, we must all plunge into this dark gulf or be enveloped in that happiness, that peace, which passeth all understanding. Which shall it be with my own soul which God has seen fit to create in his own image? Will I choose vanity and pleasure now, and eternal woe at last, or shall it be happiness now through all life and eternity? It seems strange that so many, created for lasting happiness, would rather enjoy pleasure for a season and lose their souls!

Christ tells us, "If ye know these things, happy are ye if ye do them." John 13: 13. For the things referred to, read all of God's Word, and rest assured that, upon a strict compliance with what it requires, depends all your real happiness now and forever. There is none to be found short of this; but through this it comes abundantly, sweetens your life and prepares the soul for joy unspeakable and full of glory.

Roann, Ind.

## THE SINS OF THE FATHER.

"I HAVE drunk whiskey every day for 35 years," remarked a gentleman of 60, rather proudly, "and I don't see but I have as good a constitution as the average man of my age: I never was drunk in my life." He was telling the truth, but to learn the whole truth you have to study his children. The eldest, a young lady, had perfect health; the second, a young man, was of a remarkably nervous and excitable temperament, as different from his phlegmatic father as possible; the third, a young lady of 17, was epileptic, and always had very poor health. Did the father's whiskey-drinking have anything to do with these facts? The instance may be duplicated in almost every community. Think over the families of your acquaintance in which the father has long been a moderate drinker, and observe the facts as to the health of the children. The Superintendent of a hospital for children, at Berne, Switzerland, has found by careful observation that only 45 per cent. of those whose parents used intoxicating liquors habitually, had good constitutions, while 82 per cent. of the children of temperate parents had sound bodies. Of the children of inebriates, only 6 per cent. were healthy. Can any man "drink and take the consequences," or must his children take the consequences?—Selected.

## RANDOM THOUGHTS.

(Concluded from first page.)

It is with great sorrow that we chronicle the sad and untimely death of sister Mary Bowlby Guntle, who passed away at her home near Russell, Kans., Nov. 20. In the early history of our school at Huntingdon sister Mary was a student, a helper and an active member of the church. At that time she was full of vigor and push, and no duty was too hard for her when in the line of right. Those whom she left behind have our deep sympathies in this their great bereavement. Thus one after another goes over to the other side, and our great concern should be, that when our time comes, we may be ready and prepared.

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As we look out on our surrounding hills and mountains, mantled in a snow-white garment, we are reminded that winter is here, that Christmas is coming, and that this is the last GOSPEL MESSENGER and the last Gospel message we will send out for 1893. Had we thought of it sooner in our writing we would have said more relative to the time and occasion. As it is we are limited. There is so much to say and so little space for saying it! So it is. Another year almost gone, and so little done,—so much to do. In life's work we are so much like boys in doing their allotted tasks. This means, in the beginning, time plenty and work easy, but in the end, time scarce and work big. As age comes on and the duties of life crowd in upon us, we, too, have the feeling, time scarce and work big. Good Lord, help us to do what we can with what remains to us, and we may still do well. And now, dear brethren, sisters, and kind patrons, may the sweet blessings of our Heavenly Father attend you to the end of the Old Year and through the New. And as Christmas comes, may the Christ Child be with you in your homes, and in your hearts, and may the sweet message of free salvation be to you a Christmas gift rich and great beyond all others. And as you receive, one from another, gifts reminding you of the time, don't forget, had it not been for Jesus there could have been no Christmas. May the peace of God be with thee!



## Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9:7.

### HOW MUCH SHALL WE GIVE?

"Every man according to his ability," "Every one as God hath prospered him," "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8:12.

### Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, McPherson, Kans.  
D. L. MILLER, Treasurer, Mt. Morris, Ill.  
GALVIN B. ROYER, Secretary, Mt. Morris, Ill.

### Organization of Book and Tract Work.

S. W. McOVER, Foreman, Dayton, Ohio.  
S. BOCK, Secretary and Treasurer, Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALVIN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

### LOVE ME NOW.

[Selected by Lullie M. Harshbarger.]

If you're ever going to love me,  
Love me now while I can know  
All the sweet and tender feelings,  
Which from real affection flow.

Love me now while I am living,  
Do not wait till I am gone  
And then chisel it in marble,—  
Warm love-words on ice-cold stone.

If you wait till I am sleeping  
Ne'er to waken here again,—  
There'll be walls of earth between us,  
And I couldn't hear you then.

There are tender hearts all round us  
Who are thirsting for our love,  
Why withhold from them what nature  
Makes them crave all else above?

I won't need your kind caresses  
When the grass grows o'er my face,  
I won't crave your love and kisses  
In my last, low resting-place.

So, then, if you love me any,  
If it's but a little bit,  
Let me know it now, while living  
I can own and treasure it.

### NOTES ON MISSION LETTERS.

Dear Brother:—

Enclosed please find \$25.00 for our mission work. If you think best you can appropriate ten dollars to the building fund. You know better than I do where the money is most needed at present. My idea about a church building fund is that the money ought to be loaned so that it would be coming in about as fast as it goes out. I have been told that our building fund is exhausted. Please acknowledge the money as sent by a sister.

Yours in Christian fellowship, —

The liberality of our sister commends itself to every active worker for Christ, especially when it is known that this same spirit of giving has been manifested in this person for a number of years. Reference is made in the letter to the building fund in the hands of the Committee, and a few remarks, or words explanatory, may not be out of place. The Committee never has had any separate fund for building purposes. When the present missionary and church erection plan was adopted in 1885, the Committee kept two funds,—one for foreign missions, to be appropriated in Denmark and Sweden,—and the other for home

missions, to be used in America. After a few years it was not found practicable to have them thus divided, and so all the receipts were held as one fund, and appropriations for both foreign and home fields were made from it as the case demanded. The same fund also furnished funds to apply in building meetinghouses, helping Districts in their District work, and in fact, it was used for all the needs of the Committee whatever. Up to this year, the Committee was never out of money, although sometimes running very short. At the meeting of the Committee in October, after the missionaries under the direct control of the Committee had received their appropriations for the past quarter, and a few current incidental expenses had been allowed, there were not sufficient funds in the treasury to commence making appropriations to Districts for District work, or to aid in building meetinghouses. At the July meeting the funds were so close that all calls for help from Districts were allowed just one-half of amount called for. So our readers will see that not only is the building fund without means, but the Committee is short of funds for all avenues of its work. I shall not enter into the probable causes of this shortage at this time, but wish to call attention to another point in the letter.

The sister calls attention to her idea of a building fund. While it is not the plan of the old Committee to require all help in building meetinghouses to be returned, it is to be hoped that the new Committee will make such a provision. That seems perfectly natural. If \$100 is of any value to a congregation, it certainly ought to call out their gratitude in such a way that, as fast as possible, the same amount would be paid back into the treasury for some other church to use in getting a foothold. There are a few congregations where help has been rendered to build a house, and since they have their house they have made no contributions to the General Fund. This hardly looks like doing unto others as you would have them do to you.

SOUTH ENGLISH, IOWA, Dec. 1, 1893.

Dear Brother:—

Will you please answer through the MESSENGER whether the General Missionary and Tract Funds are to be made one fund, or whether the Committee is just to do the work of both and keep separate funds? The question arose at our church council in appointing solicitors, whether we needed one for each, or if one would do for both.

Fraternally,

H. C. N. COFFMAN.

The consolidated Committee, called the General Missionary and Tract Committee, has not fully organized yet, and the old Committees still have their respective works in their care. The new Committee met in October, and took preliminary steps towards becoming properly organized and incorporated, and are working in that direction. The policy of the new Committee has not yet been outlined, but it is presumable that when once they have taken charge of the work they will still keep separate funds for the Tract Work, and the Mission Work, and appropriate from each for its particular field of operation, so that persons can give to either fund and know that their appropriations will be thus applied. That can be as easily done as the present Missionary Committee can have a fund for Home and European Missions, and a separate fund for the India Mission.

G. B. R., Sec.

### AFTER THE MEETING.

BY W. B. STOVER.

Not long ago I was passing through Chicago. It was evening and the train was just late enough so that I clearly missed connection with the train I hoped to meet. I had five hours to wait, and

so, first sought a restaurant and then along the streets, wondering how to spend the long evening.

It came to me that I should go over church. I got on a street car I took me there, but it soon turned off in direction. Then, as I walked on, I was of no use to go to that church because the probability was against there service there, as Moody's men would be out-posted in the evening.

But I went slowly on, and on inquiring door, I learned there was a service that night, and 'twas now in session. I sat down. All were engaged in singing. Presently a hymn was sung, and the service opened. It was a prayer meeting. Christian workers were there from many of the country. The meeting grew in numbers. I thanked God that he had led me there.

That prayer meeting continued till ten o'clock until after ten. Then it was over. After the meeting there was the usual shaking hands. I shook hands with many, and with expressions such as these: "You; you;" "The Lord bless you;" "The Lord bless you;" "It's good to be here;" "Praise prayers of his people;" "Let us sacrifice something for him;" "You are young in all your energy, and talents, and I thank heaven for you;" "May he bless you;" "Twas a good meeting, is a great Savior;" "No more of prayer;" "Have more faith, my brother;" "We have Holy Ghost in religion;" "We have acquaintance with the Book," etc., etc.

Presently I thought I would go to all by himself and speak a word to I took his hand, before I could or him, he said, "It's a nice evening, him, but then,—here was a human for me. How weak, how poor, how a nice evening." I can not tell sounded to me that night, and yet it reflection. How often had I, even preached as earnest and faithful as knew how, gone down from the pulpit brethren with "It's quite warm in here or "It's such nice weather here or in the identical words, "It's a nice

Ah, soul, see thyself and tremble, thy exceeding soullessness. How seemed to others? Soul answers, one seems to you." I promised there, that by his help I would try more akin to the subject, and on the occasion, after the meeting, ever

Beloved, what is it you say in the after the meeting? "It's a nice you well?" "It's awful dry w "How did your wheat turn out?" er now?" "I think it will snow s you your corn in yet?" Ah me, measures of our spiritual capacity our words when our souls are full next Sunday and see your own reflection

MT. MORRIS COLLEGE

January Bible Term.

THE Bible is the Book. It is that has God as its Author. No one take the place of the Bible. Make book you spend most time with, as are to be neglected let them be the human authors.

The nearer an author lives to, of that same element will be found



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OLLEGE.

Term.

It is the only Book  
No other Book can  
Make the Bible the  
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e found in the book.

Here is God's Book. Why not make that your text book for the home, church and Sunday school.

The reason why so many do not value the Bible as they should, is because while they read it, they never have time to study it. More system is needed to do good work in this our Book. The command is, "Study to show thyself approved unto God." This is a command. Why not obey this as well as others? How many pleasant evenings parents might have with their children, if they knew more of the Bible? Parents should be able to teach their children some lessons each day from the Book of time and eternity. If parents would be able to do this there would not exist that coldness between the child and the parent. There are parents who, because of this indifference in religious matters, are afraid to speak to their children on religious topics.

There are many who do not know what the Bible contains or they would make more sacrifices to obtain the blessings promised to the true follower of the Word. The Bible is the great fountain for spiritual strength, and why not make use of it? If this Book is to guide us in this life, and to light us to the shore of eternity, then we should study our guide book.

There are some who are not able to spend two or three years in Bible Study. Again there are many who would be further along to-day if they had, at some time in their life, set apart two years to spend with the Bible. You would not have quite as much money, but you would have something that money could not buy.

God wants us to know more about the Bible. This we know. When will we begin to prepare to do better work for the church and for that home of ours?

Those who cannot take a two years' English Bible Course, should not fail to be present at the January Bible Term. Can you not arrange to spend one month this winter in systematic "Bible Study?" If you can spend one month, you will certainly be well paid for the sacrifice you must make to take the work. You want system for your work. There are now, in our regular Bible work, about as many sisters as brethren. The sisters are preparing to do better work in the future for the Lord. While all ministers should study the Bible, there are many of the laity looking to the future, when the church will look for more laborers, and it is right that laborers should be prepared. There are now six Bible classes each day. The Bible students are doing excellent work. Come and join our workers at any time, but we especially invite you to be here during the month of January.

There are some ministers in our church who could do better work for the church if the church would be willing to bear the expenses so that they could attend the Bible Term in one of our schools. Some ministers have been sent by their churches, and we know churches will receive great reward by assisting the ministers to secure a thorough Scriptural education.

We ask all who can to arrange to be here Jan. 2, and remain until the close of the Term, Jan. 30. If you want the full benefit of the work, be here on time.

PROGRAMME.

1. The Four Gospels.
2. Bible Geography and Sunday-school Normal Lessons.
3. Homiletics. Careful Study of the Work of the Ministry.
4. Study of Mosaic Law,—Israel at Mt. Sinai; God on the Mountain.
5. Study of Prophecy,—Ezekiel; Judah in Captivity Seventy Years.
6. Romans.
7. Church History.

8. Sermons. — Church Government, Evidences of Christianity, Wanderings in Bible Lands, New Testament Doctrine, Missionary Work. Brethren D. L. Miller, J. G. Royer, J. H. Moore, L. W. Tector and G. B. Royer are preparing to give us excellent sermons on above subjects.

Further information can be had concerning Bible Study by asking for circulars and catalogues.

Some have written for rooms and board. All who expect to be with us should write soon, so that suitable arrangements can be made.

E. S. YOUNG.

Mt Morris, Ill.

→ FROM THE FIELD ←

"Go, work in my vineyard."

Visiting Churches.

By request I met with the members of the Prairie View church, Scott County Kans., on Tuesday evening, Nov. 14, continued our meetings over Sunday, and closed with an enjoyable love-feast. The meeting was held in their new church house, which the little church of twenty-seven members, by the aid of the Brotherhood, through the General Mission Board, were enabled to build, notwithstanding their financial embarrassment, because of the failure of crops last year. Could the donors to the General Missionary Work realize how much good they are doing through that channel, and how many joyful and thankful hearts it makes, they would feel amply rewarded already in this life for all the sacrifice made, and would feel to double it in the future.

The same is true, in having the Gospel preached, in that way, in places which otherwise could not be reached.

Dedication services were held on Sunday. Bro. Geo. Studabaker was present during the above meetings, and Bro Z. Henricks part of the time. This little church, though numerically and financially weak, seems strong in the faith and zealous in the work of the Lord. They have two ministers, — Homer Utom and G. W. Armentrout (the latter living about twenty miles away); they have also one deacon, Joseph Kinsey.

From here, in company with Bro. Geo. Studabaker, we went to Stanton County, where we were met by Bro. Z. Henricks, who went on before, from Scott County to make the necessary arrangement for a church council in that place. This was not as pleasant as our former meeting. Church discipline (especially in aggravated cases) is not joyous, but grievous, yet, if done in the right spirit, and with pure motives, in harmony with the Gospel, it will yield the "peaceable fruits of righteousness," to them who are exercised thereby. The church and officers will both be bettered in that way. Without it the church would be ruined.

On this trip we had an opportunity of seeing much of the unavoidable suffering endured by both man and beast, especially if we have a cold, snowy winter so as to cover the grass, which affords a scanty living for stock all winter. I am glad to see that some are responding to the Bible teaching in feeding the hungry and clothing the naked, but more will be needed. "As ye have opportunity do good unto all men, especially to them who are of the household of faith."

We returned home, feeling the Lord has greatly blessed us. Hence, on Thanksgiving Day, to a small congregation, we suggested the propriety of giving to those who have nothing, and readily \$12 was raised. We hope to obtain some more funds to-morrow at our council.

We should have several brethren out in the destitute field, preaching the Gospel. People's

hearts are tender; the soil is in good order for the Gospel plow. Who will go? Why can we not have more applicants for the fields in America than India? Echo answers, Why? E. EBY.

Booth, Kans.

Notes by the Way.

We closed the series of meetings at the Summit church, Va., on Thanksgiving Day. The interest and attendance during the entire meetings was the very best for that point, as it is not so centrally located as some of the Virginia churches. We felt that we had a good meeting, and while there were no accessions to the church, we felt many were near the church. We also had the privilege of attending the feast at this point Nov. 21, which was a very pleasant meeting. About 200 persons communed. The meeting closed at seven o'clock. We also preached three sermons at the Mill Creek church, this being my first visit to said church. The meetings were largely attended. On last Sunday we were with the Brethren at the Valley church, and in the afternoon were taken to Staunton, fourteen miles distant, and started homeward. We arrived safely and found all fairly well. I remained one day then set out for Portage church, Ohio, where we commenced a series of meetings last night. May God bless the work everywhere for good!

HENRY FRANTZ

Six Points, Ohio, Dec. 6.

From the Maple Valley Church, Iowa.

BRO. J. E. KELLER, of Tipton, Cedar Co., came to us Oct. 14th and preached fourteen stirring sermons. The weather was all that could be desired and the meetings were fairly well attended.

Though there were no accessions to the church the good seed was sown, some of which, we hope, fell upon good ground where it may bring forth fruit in due season.

Oct. 21 was the time appointed for our love feast. The feast was largely attended by brethren and sisters from a distance, as well as our home members.

Nov. 25 the church met in council. The adjustment of financial matters was the principal business. The brethren and sisters were also admonished to greater consistency in their appearance before the world.

FRANK LEHMAN.

The Gospel Messages

is the recognized organ of the German Baptist or Brethren's church and advocates the form of doctrine taught in the New Testament as the basis for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—a church militant.

It also maintains that Feet-washing, as taught in John 13, both by Jesus and his disciples, should be observed in the church.

It advocates the Lord's Supper, instituted by Christ and as universally practiced by the apostles and the early Christians, is a full meal, and, as such, should be taken in the evening or after the close of the day.

It advocates the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the believers of Christ.

It advocates the Sabbath as a day of rest, and as a day of devotion to the spirit and self-denial, and as a day of rest from the religion of Jesus Christ.

It advocates the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the members of the church.

It advocates the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, as binding upon all Christians.

It advocates the church's duty to support Missionary and Trinitarian work, and to give to the Lord for the spread of the Gospel and for the salvation of sinners.

In short, it is a vindicator of all that Christ and the apostles have taught upon us, and aims, amid the conflicting theories and discordant opinions of Christendom, to point out ground that all must concede to be Scriptural.

"The above principles of our Fraternity are set forth in our Brethren's Envelopes." Use them! Price 15 cents per package; 40 cents per hundred.



# The Gospel Messenger,

A Weekly at \$1.50 Per Annum.

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The Brethren's Publishing Co.

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L. W. Teeter, Knosh Eby, Daniel Hays.

Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

Always remit to the office from which you order your goods, no matter from where you receive them.

Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

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Mount Morris, Ill., December 19, 1893.

THE matrimonial list in the paper is unusually large.

BRO. H. C. EARLY, of Virginia, is engaged in a series of meetings at Covington, Ohio.

We expect to mail the next issue in time for it to reach our readers about New Year's Day.

BRO. JAS. A. STOUDEER has changed his address from Madison, Kans., to Post Oak, Jack Co., Tex.

THIS is the last issue of the MESSENGER for 1893. The next paper will be dated Jan. 2, 1894.

BRO. HENRY BRUBAKER, formerly of Nocona, Tex., should now be addressed at McPherson, Kans.

BRO. D. B. EBY is engaged in a series of meetings in Polo, Ill., with good congregations and splendid interest.

BRO. MOSES W. WALTER writes that Bro. William Richie, is holding an interesting series of meetings in the Clear church, Pa.

THE next meeting of the General Missionary Committee has been deferred until Jan. 9, instead of their regular time, Jan. 2.

AT religious service is the place for the Christian to show his regard for promptness. Any one can be prompt at the railroad station.

BRO. B. F. MOOMAW reports that the series of meetings at the Botetourt church, Va., is progressing encouragingly. Four confessions had been made.

THE short items that usually appear on the missionary pages are crowded out this week. They are also likely to be crowded out of the next issue.

WE learn that Bro. Jesse Stutsman came near meeting with fatal injuries in Dayton, Ohio, Nov. 24. He was struck by an electric street-car and received some injuries from which he was recovering when heard from last week.

THERE will be a lovefeast at Stuttgart, Ark., the 23d of this month. This notice was sent in by Bro. J. R. Gish two weeks ago, but was overlooked. Hence the delay.

BRO. D. B. ARNOLD writes us of a recent series of meetings in the Bean Settlement, Hardy County, W. Va., which resulted in thirty-five additions, thus more than doubling the original numbers in that congregation.

BRO. G. C. STUMP writes us that he has just closed a series of meetings in South Anderson, Ind., with two applicants for baptism. He preached sixteen sermons, and had the best of attention. He speaks very highly of the little band of members at that place.

*The School and Home*, published in the interest of Bible study and practical education, by the managers of the Mt. Morris College, has been considerably enlarged, and now goes to its readers monthly, well-filled with interesting reading. Price, 50 cents. Address, Mt. Morris College.

BRO. DANIEL ZELLERS, one of our aged deacons, and his wife started to Florida last week to spend the remainder of the winter. Uncle Dan and Aunt Mary, as they are called here, have spent several winters in that part of the South and always enjoy it. They may be addressed at Orchid, Fla.

THE church at Franklin Grove, Ill., on Thanksgiving, raised \$108.00 for charitable purposes. Thirty-eight dollars of this is for the purpose of sending the MESSENGER to the poor. This church believes in all the poor members having the MESSENGER. We would like to hear of other churches imitating the example.

SISTER IDA FRANTZ LEHMER, of Los Angeles, Cal., wishes us to state that, from various sources, she has received \$99.44 towards building a house of worship in that city, where it is much needed. Those who sent money have the thanks of the church. The sister may be addressed at 620 South Sitohel Street, by any one desiring to render further aid.

ON another page of this issue will be found an instructive article, entitled, "The Closing Days of Paul's Life," clipped from the *Sunday School Times*. The reading of this article will be quite in place after the many excellent Sunday school lessons taken from the writings of Paul, which we have been permitted to study during the season just closed.

THOSE who are sending us reports of their ministerial meetings must exercise much of patience. It is not possible for us to publish all of them without greatly cutting down the essay department, and this we do not care to do if it can possibly be avoided. We enjoy having an abundance of copy to select from, and hope to please our readers in the selection made.

JUST across the street from our publishing house is the office of the *Mt. Morris Index*. It is our next door neighbor. We appreciate the compliment it paid us in its last issue. We quote the following:

The next issue of the GOSPEL MESSENGER completes its thirty-first volume. No one can tell the amount of good that has been accomplished through this paper in its thirty-one successful years. We do not think we say too much in stating that as a church paper it is the fairest we have ever perused. . . . We have whiled away many pleasant hours in perusing its columns, and one noticeable feature is that each volume completed is an improvement over the previous one. We think we speak the sentiments of all our citizens, whether readers of the MESSENGER or not, when we wish that its future career may be crowned with rich blessings.

BRO. S. SPRANKLE has been elected of the Standing Committee from N. Ohio.

UNDER date of Dec. 12 Bro. W. R. writes that Bro. I. Bennett Trout had concluded a series of meetings in the church, Ind., with twenty additions by and baptism. There is much rejoicing the saints.

BRO. DANIEL SHIVELY, of New Paris, now be addressed at Fairmount, same is there with his wife for the purpose of the winter in the gas belt, and think enjoy the change, though they are in strangers. He does not propose, to spend his time in idleness, but is ready in such Gospel work as may suit his stances.

A BROTHER in Western Kansas has a list of fifteen families of members, who would like to have the MESSENGER year, but are too poor to pay for it. lost their crops, are very poor, and cannot good church privileges. To them would be of special interest. But who to help pay for these papers? We pleased to supply each family with the MESSENGER during the year if others will help burden. Remember that every dollar for this purpose will pay for the paper these poor families. Here is a chance for good work that will last a whole year.

It will be quite a help to us if the report church news will place the name of the church, about which they write, at the communication, and their name, address at the close. Here is a very fair mode.

Silver Creek Church, Ogle Co., Ill.—Bro. Teeter an excellent sermon in the College Chapel last evening. Bro. J. G. Royer also gave us a good talking. During the week these two brethren series of meetings in the Chapel, thinking to work later. Our Sunday school is in a flourish. The attendance at the College is quite large this year. P. Clerk, Mt. Morris, Ill., Dec. 15.

Were this rule followed by all those in church news, we would be less apt to have two or three reports about the same thing. We sometimes unintentionally do. We report their own meetings, may do well this rule, so far as the heading is concerned, then place their regular address, with name and date at the close.

WE are in receipt of many calls for the MESSENGER to be sent to the poor who are not able to pay for it. The number of calls is unusually large while we would be pleased to respond to them, we do not feel that we should be burdened alone. We are willing to bear our share of our poor members ought to have the MESSENGER, and we believe that it would be a great blessing to the congregation would make an effort to have the paper sent to all those in such circumstances that they cannot afford to pay for it. There are churches doing this and it is blessing them for it. Then there are those who can and would gladly spare money for some of the papers we send to those who only know that their donations will be used for the poor. We wish now to say that we always have many requests to send the paper to the poor and funds for that purpose will always be in order. We hope our readers will consider this matter and from them at an early date. Those who contribute money for this purpose will not only work for the poor, but they will do the poor will appreciate every week in



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s has sent us a ers, saying they eger the coming e it. They have nd cannot enjoy hem the paper t who is willing e We would be ith the MESSEN- ll help bear the dollar you send per to one of chance to do a year.

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l those who send es apt to publish same meeting, as o. Ministers who do well to follow is concerned, and , with their name

alls for the paper ot able to pay for usually large, and respond to all of ould bear the bur- ear our part. All have the MESSEN- ld be well if each ort to raise money ose in such limited afford to pay for his and the Lord on there are those are money to pay nd to the poor, if tions were needed. ways have on file er to worthy poor, will always and at ope our well-to-do er and let us hear Those who donate ot only do a good will do that which week in the year.

AFTER spending eight weeks on the mission field in Wisconsin, Bro. D. M. Miller and wife have returned to their home at Milledgeville, Ill. Speaking of his work Bro. Miller says: "The last Sunday in October we baptized five at Luddington. This is where Bro. S. H. Baker lives. It is a part of the Grove church, and about twelve miles from the main body of the church. At this point there are eight members, and others are nearly ready to unite with the number. Inside of another year I think we can organize a church at this place. During our visit we had six love-feasts, elected one speaker and four deacons, ordained one elder, held about fifty meetings and traveled over a large territory. Our meetings at several points were not continued as they should have been. My wife and I enjoyed good health."

ELD. S. S. MOHLER, mention of whose sickness was made in last issue, died at his home in Warrensburg, Mo., Dec. 4, at 4 P. M. In the death of Bro. Mohler we lose one of our strongest men. He was not an old man, but he was an earnest student and an able expounder of the Scriptures. He was also a clear writer, and took great pleasure in entertaining the reading public with his pen. As a counselor Bro. Mohler was grave, careful and reliable. In church work he could be trusted in every department. He was a man who gave no uncertain sound in either his preaching, conversation or writing. We always prized his opinion about any matter that appeared in the MESSENGER. When in health we looked for a pointed note from him every time something appeared in the paper, radical or forcible in its nature. It was in these pointed notes that he usually displayed rare tact, keen wit and good judgment. When he became too feeble to write for the press his communications were greatly missed. It was never our good fortune to hear him preach more than a few sermons. And while he will be greatly missed in our councils, we feel that he has done a work that will cause him to long be remembered. We are promised a sketch of his life, which will doubtless prove interesting reading.

#### THE NEW TESTAMENT COMMENTARY.

In answer to those who are inquiring concerning my Commentary on the New Testament, I wish to state, that the sale of the work has, by me, been turned over to the Brethren's Publishing Co., at Mt. Morris. My time is too much occupied in writing, examining proofs, etc., to permit me to give attention to any business or correspondence pertaining to the sale of the book. All inquiries concerning the work should be addressed to the Company. I find they can handle and advertise the book much cheaper and to better advantage than I can. The Commentary, and proceeds arising from the sale of it, belong to me, and I pay the Company for placing the book on the market, filling orders and collecting the money. In a short time they will be prepared to announce the size, price, etc., of the work, with conditions of advanced subscriptions. This arrangement will permit me to give my whole time and attention to preaching, reading and other writing which I have in contemplation. The many who have written or spoken to me concerning the work will by this understand that they must address the Brethren's Publishing Co., for particulars as stated above. L. W. TEETER.

WE now have a number of good compositors on Bro. Teeter's Commentary, and are pushing the work as rapidly as our excellent facilities will permit. Inside of about another month we hope to be able to announce the size and price of the work, and also the terms on which advanced subscriptions may be sent. We shall also be prepared to give terms to agents. The book will prove a valuable addition to our church literature, and the indications are that the demand for it will be very large. In order to assist Bro. Teeter in his work, and relieve him from the business part, we have consented to handle the work. It will, of course, be understood that we do not

own the book. All the profits arising from the publication belong to Bro. Teeter. He has spent years on it, and is now at a heavy expense in getting it out. We make the announcement in this way that the relation we sustain to the work may be better understood.

#### BRO. MILLER'S NEW BOOK.

A COPY of Bro. Miller's new book, "Wanderings in Bible Lands," is on our desk for examination. It is an early-printed and well-bound volume of over 600 pages, and very profusely illustrated. In fact the illustrations are a very important feature of the work, for the reason that many of them were made from photographs.

In this work Bro. Miller places before the reader a line of research new to many of our people. While in Rome he spent much time looking up and procuring information concerning ancient Christianity in that city. The account of his visit to the catacombs, or the underground city of the dead, where are to be found the ashes of those who lived in the time of Paul, together with the pictures of these tombs, render this part of the book instructive, interesting and really fascinating. No one can read the description of these things and look upon the pictures, made from actual photographs, without feeling deeply impressed. His description of Egypt, published in the MESSENGER, may have seemed entertaining as well as instructive, but the manner in which he treats and illustrates the ruins of Egypt in his book, renders the account of still greater value, especially to the unlearned. His visit to the Wells of Moses, as well as his description of Mt. Sinai and surroundings, will be read with increased interest. As the reader follows Bro. Miller up the River Nile, views the reliable illustrations he gives here and there, and then looks at an actual photograph of the Pharaoh of the Oppression, he is made to feel that he is living in the mysterious past, instead of the great present.

The author's walks about Jerusalem, is perhaps the most charming part of the book, but the chapter on "The Portrait of Our Lord" will be read and re-read with intense interest. On page 75 is given the oldest known portrait of Jesus, said to have been made by order of the Emperor Tiberius. While in Rome Bro. Miller gave this subject special attention and gives the reader the benefit of his researches.

The book is a credit to the author, as well as to the cause he has at heart. It is in large, plain type, on finely-finished paper,—so well finished as to render the work less bulky than most volumes of the same number of pages. It is sold by subscription only. Those who desire the book,—and everybody should have it,—must procure it of a regular agent. If there is no agent in your section write Bro. Galen B. Royer of this place, and he will give you all necessary information. The book is having a large sale. J. H. M.

#### A TIME TO CLOSE.

SOLOMON tells us that there is a "time to every purpose." "A time to be born and a time to die." But the time has now come for closing the present volume of the MESSENGER. It is not necessary to say much concerning our work in the past. The contents of the paper must tell their own story both in time and eternity. It can now be said: "What is written is written." There remains no opportunity for changing. When thoughts once

go into print they do their work for weal or for woe.

We know not the feelings of those who have so kindly favored us with their productions during the year, but for ourselves we wish we could have done our work better. But it is now too late to improve the past. How much good the paper has accomplished, and how many it has led to Christ, we shall never know in this world. But we trust that it has not been the means of leading one soul astray. Our constant aim has been to feed the sheep and the lambs, and point the saint as well as the sinner to the Lamb of God that taketh away the sin of the world.

As a rule our work has been pleasant. Very few unkind or even indiscreet letters came to our desk. Of course, we have received more copy than we thought proper to use, but our purpose has been to select the best. Much of the correspondence and church news had to be cut down, but not enough to affect the sense of the communications. This was done in order to get as much matter as possible into the space set apart for this class of news. The essay department, we think, has been unusually good during the entire year, and unless we are mistaken in our plans it will be still better next year. This is a very important part of the paper and we desire to make it just as good as the talent of our Brotherhood will permit.

Our subscription list has been, during the entire year, the largest in the history of the paper. This is encouraging to the publishers as well as to our readers, as it enables us to make a better paper and also gives the paper a greater influence for good in the world at large. We hope to see our list increase as the years come and go, and this may easily be done if all our patrons will renew promptly and do what they can towards getting the paper into the hands of others.

The churches throughout the Brotherhood have generally enjoyed a year of prosperity. Very few serious difficulties seemed to have disturbed any of the congregations. Thousands have been added to the church, and movements have been set on foot that will bring others into the Lord's army. Taking a general view of the conditions, as they appear to us, we have many reasons for feeling much encouraged, believing that our people are on the road to success. True, we may not have made the advancement in true vital piety as we should have done, and yet there are reasons for encouragement in this line. This is a department of instruction that is receiving more attention upon the part of our ministers and Sunday school teachers than in former years, and we know that much good will result from it. Our church literature and other means of developing a healthy intellectual and spiritual growth among us, give us reason for predicting that there is a brighter day in the future for our people. But we must give special attention to all the distinctive features that characterize or should characterize us as a people. We must bear in mind that we are not of the world even as Jesus was not of the world, but must rise above the world in all of our efforts. Keeping these things constantly in view, and profiting by the labors of the past, we may certainly have the best of reasons to thank God and take courage.

With these reflections we close the present volume of the MESSENGER, not, however, without thanking all our subscribers for the patronage in the past, and trusting that all of them will renew at once for the coming year. J. H. M.



### QUERISTS' DEPARTMENT.

In the "Querists' Department," in No. 48, page 761, I find two questions that I do not think were properly answered,—In regard to the Brethren rising to their feet when they sing and pray at the close of a meeting, and is it endorsed by the Brethren in general? Please let us hear from you again. I have been a member of the church over sixty years, and never to my knowledge knew it to be practiced at our regular meetings.

HIEL HAMILTON.

We thank our aged brother for calling our attention to this. Our answer was not as clear as it should have been. We should have said, that it is not the custom of the Brethren to close regular preaching service by rising and singing the Doxology. We have never seen or known it to be done among our people. The rule is to close all regular services by singing and prayer. Some churches sing the verse known as the Doxology just before dismissing, but do not stand while singing.

1. At what period in our history was the nickname *Tunker* or *Dunkard* given to the Brethren? How many years elapsed before this name existed?

2. Please show to the readers of the MESSENGER, the advantage of starting out with a reformation in the manner the eight did who were the founders of our movement. They went out from all others, studied the Bible with care, to see what it required of them before they acted. To me there is something grand in this. Not so with the way Luther, Wesley, Campbell and others started out. They brought with them many errors of their former church relations.

J. E. YOUNG.

1. We do not know the date when this nickname was given to our people. It probably originated in Pennsylvania during the first half of last century. The original form of the term is *Tunker*. It is of German origin, derived from *Tunken*, to dip. *Dunkard* is said to be a corruption in the pronunciation. Both terms, however, are applied to us by historians.

2. We could not well state this advantage more clearly than it is stated by Bro. Young. We might elaborate, but will not do so in this department. Suffice it to say that the accepting of the Bible, and that alone, as their rule of faith and practice, by the eight souls who were first in this grand reformatory movement with which our people are now identified, was indeed a wise conclusion. Having no man for their leader, or founder of their religious system, was another very fortunate incident. With the Bible as our creed and Jesus our only head, we certainly ought to succeed.

After a member has taken the first and second step, according to Matt. 18, have the adjoining elders a right to refuse that member the privilege of taking the third step, so as to bring his case before the church? May they in private council say, "Go off with your old stuff; we do not want to hear of it?"

A. E. BONESTEEL.

While there may be cases which, on account of their disgusting and offensive nature, would better not come before the church, even after the first and second steps have been taken, still, it will not do to close Matt. 18 against even the most unfaithful members. Here is granted a common privilege in the church that should be held sacred as long the church exists. But in all instances the case must be a *private trespass*, and if the one referred to is of that nature, we know of no authority to keep it from the church. While it is the duty of the officials to see that all matters are in the proper shape to come before the church, still they have no authority to close Matt. 18 against any member who will follow the directions therein laid down. Concerning discourteous language, it is wholly unbecoming any

official, especially an elder. Those who watch over the flock, and are ensamples to others, should at all times guard their conversation with great care. In this respect none of us are sufficiently careful.

J. H. M.

### CITY MISSIONS.

The following article, clipped from the *Christian Evangelist*, well deserves a careful reading:

Everywhere there are signs of an awakening interest in the problem of city missions. More and more clearly is it being seen that the future of Christianity in this country depends very largely on the hold it is to have in our cities. More and more the conviction is deepening in many minds and hearts that the very stability of our government and of our social order depends upon the power of Christianity to control and purify the complex forms of life which have their centers in our great cities. In a recent meeting at Chicago where this subject was being discussed, one of the pastors in his address said that, "If the Lord were here to-day and were again to give his command to preach the Gospel, he would say that his disciples should begin at Chicago. The trouble is, we have been forgetting our first duty, to begin at Jerusalem, and we have been going out to Judea and Samaria and the uttermost parts of the earth, while our own great city is famishing for the Bread of Life. We want to follow more in the footsteps of Paul, who took the great centers of population from which to operate his mission agencies. He went to Ephesus, and Corinth, and Philippi, and Rome. Like Paul, we want to begin at the centers. Right here in Chicago we are paying thousands upon thousands of dollars to evangelize the brown stone fronts of Michigan Avenue, while almost nothing is being done to evangelize Plymouth Place and South Clark Street. I could lead you in four minutes from where we stand to as dark a spot as ever defiled the face of the earth.

"It is useless for us to talk about saving the heathen abroad unless we can save the heathen at home. If you cannot save Chicago you cannot save Calcutta; unless you can save San Francisco you cannot save Shanghai; unless you can save Boston you cannot save Bombay. We plant our altars among the silks and satins and not amidst the rags of Chicago. We plant them among homes whose tables groan with every luxury, and we do not plant them in the midst of homes that are empty, where little children are pinched with want and hunger."

We would not countenance for a moment the idea that we are to do less for foreign missions in order to do more at home, nor is this, we take it, the thought of the speaker whose words we have quoted above. His aim is merely to emphasize the fact that in all our large cities there is a large per cent of the population that is practically heathen, and that the church is doing little, comparatively, to reach these neglected masses. The hour is coming and now is when the church, which has been retreating so long from the slums in its march towards the fashionable boulevards and avenues, must face about and seek to recover lost ground. It must let its light shine where the darkness is most impenetrable, and where human souls are plunging into the awful abyss of an eternal night. We cannot longer neglect this duty and claim to be churches of the Lord Jesus Christ.

In this connection we take occasion to announce that a conference on city evangelization, on the part of the churches in a number of our leading cities, is now being planned to be held in this city early in the coming year.

### Literary and Miscell

"The Crowning Sin of the Age," from Publisher, Boston, Mass., treats a very delicate manner that will command respect and prove those who should read it. The author, Bre states facts enough to make fashionable people hand. Surely, "Children are the heritage of 126: 3. Price, 50 cents.

The "Standard Eclectic Sunday-school C 1894 is on our desk. This valuable publica year to year, is proving a very desirable school workers. The comments are full, c while the historical and geographical notes of the commentaries in the market. It is well-illustrated book of 310 large pages. ard Pub. Co., Cincinnati, Ohio, publishers.

### Notes from Our Corres

"As cold water to a thirsty soul, so is good news

Lynchville Creek, Va.—Our love-feast 28 and 29. It was the beginning meetings. Bro. S. N. McCann labo zsal for four weeks. During the were fifty-four baptized. After Thanksgiving Day, four sisters w The members enjoyed the meetings

Egton, W. Va.—Thanksgiving Day ple Spring for worship. Several o gave us good talks. We took up a the General Missionary Work, wi to eleven dollars and seventy-seve 2 was our council-meeting. The c to hold a series of meetings beginn Rachel Weimer.

Bethlehem, Va.—Oct. 21 was our Before services a young sister w Christ in baptism. We had a Over two hundred members surron of the Lord. Nov. 25 was our meeting. Two more young sisters by confession and baptism. The meeting passed off pleasantly.—1 Nov. 28.

Canton, Ohio.—Bro. Edward L Philadelphia, Ohio, came to us to of meetings at the Centre meet commenced preaching Nov. 19, daily, up to the evening of Dec. 5 all, twenty-three sermons. Ther mediate accessions to our church, Bro. Loomis has not shunned to de counsel of the Lord.—Geo. S. G Ohio.

El Reno, Okla.—A number of thos cious faith," who have left their fo associations to find new homes a the west, are now calling, "Come us." We felt impressed with the ye." With private conveyance ( able to go by the cars) we filled ou We went from eighteen to fifty m Bread of Life, facing wind and times we camped out on the p because we had no shelter. For ceived this compensation, "God b er; come again." These are che we know that God will bless "when he shall come and find do not say these things by way boasting, but that our dear bre more pleasantly situated, may kn privations that must be endured There are seventeen members at they have a desire to be organi God help every dear brother and mightily for the salvation of p Marshall Ennis, Nov. 24.



## Miscellaneous.

"from H. L. Hastings, a very delicate question in a and prove a blessing to a or, Brevard D. Sinclair, able people blush on every heritage of the Lord." Ps.

"School Commentary" for publication, issued from a desirable help to Sunday-schools full, clear and forcible. Notes are equal to any. It is a neatly-printed, pages. Price, \$1. Standard Publishers.

## Correspondents.

"Good news from a far country."

"Love-feast occurred Oct. 11, 1898. Beginning of a series of meetings labored with much of the meetings there."

"After preaching on the 11th, the Brethren were reclaimed. Meetings.—C. R. Kline."

"On the 11th day we met at the Mill Creek school house for the Brethren to make up a collection for work, which amounted to \$1.75. The church decided to begin the meetings there beginning Dec. 23.—"

"As our Communion. After the service was over, a good meeting, surrounded the tables. Our regular church members united with us. The business of the meeting.—Isaac Bowman."

"Mr. Loomis, of New York, came to conduct a series of meetings here. He preached on the 19th, and continued on the 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st. There were no im- church, but we think d to declare the whole S. Grim, Louisville,"

"Of those of 'like pre- their former Christian names and brethren in Come over and help h the injunction, 'Go nance (for we are not lled our appointments. fifty miles to break the d and storm. Some- the public highways, For all this we re- God bless you, broth- cheering words, as bless those servants and so doing.' We way of complaint or ar brethren, who are y know some of the tured on the frontier. are at this place, and organized soon. May er and sister to work a of precious souls!—"

Gilman, Ind.—Bro. D. R. Richards began a series of meetings in the Killbuck church and continued until the 26th. Our love-feast was held the 24th. On account of the inclemency of the weather, all of our members were not with us. Our ministering brethren were Eld. D. R. Richards, Eld. Jacob Rarick and A. Young. Bro. Rarick officiated. Although we were but few in number, yet we had a good meeting. Bro. Richard preached, in all, seven interesting and soul-cheering sermons. —Katie Millsbaugh, Nov. 20.

Germantown, Pa.—We had our love-feast on Thursday evening, Thanksgiving. Members were present from five congregations; forty-eight communed. It was one of the largest love-feasts ever held here. There was but one verdict:—"One of the most enjoyable feasts I ever attended." The order and attention were perfect. I never saw a more impressed audience of spectators. Many were turned away for want of room. Bro. T. T. Myers officiated. Pray for us!—G. N. Falkenstein, 5411 Germantown Ave., Phila., Pa., Dec. 4.

Kidder, Mo.—Bro. Wm. C. Hipps came to this church Oct. 20 and preached in the old Union church at Winston until Nov. 15. Then he came to Kidder and preached in the Mill Creek school house until Nov. 12. Two came out on the Lord's side and were buried with Christ in baptism. As it was five miles to the water, and both sisters are afflicted, a tank was made and the rite of baptism performed in that. That makes four who have been received into this church during our love-feast and series of meetings this fall.—Lizzie Henricks, Dec. 5.

Yellow Creek, Ohio.—We, the brethren and sisters of the Hopewell church, met in council on Saturday, Nov. 25, to consider the case of dividing our church district. As a result we now have three,—namely the Hopewell church with six ministers,—brethren Henry Clapper, John S. Rush, Samuel Ritchey, George Knisley, John Bowser and David Stayer. In the Everett church there is one minister,—David S. Clapper. The Raven Run church is left without a minister at this time, but their wants are to be supplied as before, for the time being. We have had a very interesting series of meetings in the Raven Run church during the last few weeks, conducted by Bro. Brice Sell, who wielded the Sword with power. Four dear souls were baptized and one reclaimed. We also expect to hold a series of meetings in the Hopewell church in the near future, to be conducted by Bro. Brice Sell. At the Bethel house the Brethren are endeavoring to secure Bro. C. G. Lint, if possible.—A. Steele, Nov. 27.

Mission Work in Denver, Colo.—Seeing a report by Bro. H. H. Winger, concerning Bro. C. S. Holsinger's work in Denver, I wish to state that the work in Denver is being carried on by the Mission Board of Northwestern Kansas and Northern Colorado. Bro. Holsinger was sent there at the expense of the Mission Board. Brethren Fessler and Weaver who preach at that point every two weeks, alternately, give their time. The Mission Board pays their traveling expenses. We feel glad to see the interest manifested by the members in Denver, and hope we may be able to get enough funds to continue the work there, and at all points in the District. We have a large field, and are now better supplied with missionaries than in any previous year, but have run short of funds. We hope the General Mission Board will be able to supply our lack at their January meeting, that the good work may continue. I write this to encourage the members in their liberality, hoping that they may give at once.—L. W. Fitzwater, Sec., Nov. 28.

Wooster, Ohio.—Our series of meetings, which we made mention of in a former article, began Nov. 11 and closed the 26th. Twenty-seven sermons were preached. Eight precious souls were received into the church by baptism and one applicant. Those baptized were all young in years. Six girls belonged to one class. During all our meetings we had large congregations, fine weather and good roads. Bro. Noah Longanecker went to Indiana from here. Our church is in better working order now than it has been for a number of years. We were greatly built up by the earnest preaching of Bro. Longanecker while with us.—M. Runke, Dec. 3.

Falcon, Va.—I made a missionary trip of twelve days to Carroll County, Va., where I had twelve meetings. The funeral of sister Frost was preached on the second Sunday. Good order prevailed throughout all the meetings. At the last meeting two came out and confessed Christ, and others are very near the kingdom. We got the Brethren and friends to agree to build a churchhouse near Mt. Nebo in the near future, so that the people could be accommodated when they meet to worship. Sept. 30 the Brick church held their love-feast. One hundred and forty members communed. The order was commendable with few exceptions. Bro. Daniel Peters, of Franklin, Va., officiated. Oct. 14 the Pleasant Valley church held their feast. About 160 members communed. The order was good during the meeting. The writer officiated.—J. H. Slusher.

Elkhart, Ind.—Under the blessings of God we have just returned from a two weeks' series of meetings at the Gravelton house in the Turkey Creek church, Ind. Two dear ones received Christian baptism, and, we trust, will ever walk in the joys of the new life. While the immediate results of the meeting were not as great as we all had desired, yet we have much for which to be thankful. It was joyful to renew our former associations with the church and labor with her for the conversion of souls and the attainment of a higher Christian life. May God abundantly bless all the labors of his people to that happy end, and as all over our land thanksgiving will this day arise to God for his blessings, oh may we all so use them, that we will prove we possess true gratitude in our hearts. One who is truly thankful, appreciates the gift bestowed upon him, and will make such use of it as will best promote the honor of him who gives. May this be our record for the years to come!—I. D. Parker, Nov. 29.

Des Moines Valley, Iowa.—On Thursday evening, Nov. 16, we commenced a series of meetings in this church. Bro. Geo. Gibson, of the Indian Creek church, preached Thursday and Friday evening, when he had to leave for other fields. Bro. Geo. Hopwood, of Deep River, Iowa, then came to our assistance and continued the meetings until Nov. 26, when the meetings closed with a good interest. The weather was inclement part of the time during the meetings, yet we had good attendance and attention, and while there were no visible results in the way of ingatherings, yet we feel that good impressions were made, and we feel sometimes that only eternity will reveal the good we may do as the days are passing by. Some time ago we ordered two and one-half dozen Hymnals for use in our church, and we feel glad to say we are progressing nicely in our singing. We meet on Sunday evening for practice in singing. All seem to take a deep interest in the work. We expect Bro. Moses Dierdorff, of Yale, Iowa, to begin a series of meetings in this church sometime after the Holidays, the Lord willing. Let us all try to do what we can, and we will see the cause prosper.—A. W. Hawbaker, Elkhart, Iowa, Nov. 27.

Chatham Centre, Ohio.—Bro. R. Shroyer commenced to preach for us at Friedensville (in the southeastern part of the Black River church, Medina County), Nov. 15, and closed the evening of the 26th with a full house and seemingly a deep interest. On account of previous arrangements, Bro. Shroyer could not stay longer. When will we learn not to limit the time for series of meetings? It seems that our work was only begun when we closed. A number felt the drawing of the Spirit and were almost persuaded to come to Christ.—Mary Hoover, Nov. 30.

Pleasant Valley, Va.—We have just closed one of the most pleasant series of meetings that the writer has ever attended. Bro. Henry Frantz, of Ohio, came to us on the evening of the 15th, and began preaching in the Summit church. He preached, in all, eighteen soul-cheering sermons. He demonstrated the Word of God with such power that saints were much encouraged and sinners were made to tremble, though, as yet, none were made willing to give up sin and follow Christ. We hope that they may not soon forget his earnest pleadings and come to Christ. Bro. Frantz preached his last sermon on Thanksgiving Day. What a feast we had together; not a feast of earthly things, as no doubt many a poor soul had, but of heavenly things upon which our souls may be fed and nourished.—A. F. Wine, Mt. Sidney, Va.

Adrian, Mo.—Bro. Owen Peters, of Gage County, Nebr., came to the Mound church Nov. 12, and remained two weeks. He preached twelve sermons. On Saturday night, Nov. 25, the series of meetings was closed with Communion services, at which there were six ministers from adjoining churches. Sixty-two members surrounded the Lord's table and engaged in the blessed work. Bro. Peters officiated. One was baptized on the day of the feast. Bro. S. Early and family, from Independence, Kans., have located in our midst. On the night of Nov. 26, Bro. Geo. Lentz took his leave to go to the Turkey Creek church, to hold meetings. On the morning of the 27th Bro. Peters returned home. He is an able, live and faithful worker and made many friends while here. On the morning of the 28th the writer left his home for the Burr Oak church, Kansas, where he will conduct a class in vocal music. I will report success later. If other churches wish a class in vocal music they will please write to me for terms, etc. Until Christmas address me at Burr Oak, Jewell Co., Kans.; after that as below.—Albert J. Smith, Adrian, Mo., Nov. 28.

Pipe Creek Church, Md.—We have had a season of rejoicing. Bro. Joseph Long, of York, Pa., began a series of meetings Nov. 11, and continued with increasing interest until the evening of Nov. 24, preaching, in all, sixteen soul-cheering sermons. Eighteen precious souls came out on the Lord's side and were baptized. Others have made application. Many more are almost persuaded. Our Ministerial Meeting for the Eastern District of Maryland was held in the Pipe Creek church, Nov. 24 and 25. Quite a number of brethren and sisters were with us, and the meeting surely was an enjoyable one. May the time not be long, until those meetings will be held in every District in the Brotherhood. Bro. Geo. S. Harp, of Ellerton, Md., remained with us and preached three sermons, two at Pipe Creek and one at Union Bridge. His labors were much appreciated. We expect, the Lord willing, to organize a singing-class Dec. 4. Bro. S. E. Duncan, of Oak Hill, W. Va., will teach a number of classes, in this part of the Brotherhood. May there be a greater effort put forth to have vocal music taught in our Fraternity!—Rachel A. Pfoulz, Nov. 27.



**Notices.**—The Minutes of last District Meeting of the Northeastern District of Ohio have been mailed to all the churches composing said District. If any fail to receive them, please report. —*Jacob Mishler, Clerk, Mogadore, Ohio, Dec. 5.*

**Topeka, Kans.**—Nov. 19 Bro. Mohler, of Morrill, commenced a series of meetings at the Topeka church. Yesterday, Dec. 3, five were baptized, and others seem to be counting the cost. May God help them to make right decisions! —*I. D. Haldeman.*

**Atwood, Rawlins Co., Kans.**—We would like very much to have preaching at this place. Should any ministers wish to move west, here is a large field to work in. We have no minister at present. There are five church members living here. —*Henry Fry.*

**Atoka, Tenn.**—Eld. George C. Bowman, of Washington County, came to our place Nov. 24. He commenced meetings the next day and continued till Dec. 3, preaching, in all, eighteen sermons. Two precious souls were received by baptism. —*Mary Jane, Tipton, Tenn., Dec. 8.*

**Waterford, Ind.**—I would like to correspond with Brethren who can preach in the mute language. We have quite a number of mutes here. Two have united with us. There are about fourteen of them, and they are very anxious to have some of our Brethren preach for them. —*R. J. Shreve, Dec. 2.*

**Wyandot Church, Ohio.**—We met in quarterly council Nov. 25. Much business came before the meeting. Our elder, S. M. Loose, was with us and also Eld. S. A. Walker. A brother and sister were reclaimed. They were glad to return, and rejoiced that the children of God would take them in again. —*Alverty Buxton, Dec. 2.*

**Mifflin Church, Platt Co., Ill.**—Bro. Silas Hoover, of Pennsylvania, came to us Oct. 23 and began a series of meetings. He preached ten soul-cheering sermons, then left for other fields of labor. He is a very able speaker. As an immediate result of his labors, two precious souls made a confession and were baptized. —*Daniel Heckman, Dec. 6.*

**Philadelphia, Pa.**—Our protracted meetings closed with nine additions to the church by baptism. Several more will be baptized next Sunday. Others say they will come soon. Brethren G. N. Falkenstein and J. T. Myers assisted us in the meetings. Our Sunday school continues to grow. Two hundred and thirty were in attendance last Sunday. Pray for us. —*T. T. Myers, Nov. 29.*

**Westphalia, Kans.**—I expect to go to the Mineral Creek church, Johnson Co., Mo., next Friday, to assist them in a series of meetings, to last two weeks, or longer, if thought expedient. I have work laid out to keep me busy most of the winter. I expect to spend considerable time in the mission field of Southeastern Kansas, after I return from Missouri. —*Charles M. Yearout, Nov. 26.*

**Burr Oak, Kans.**—I am now with the Burr Oak church, instructing a class in vocal music. The class is doing good work, and I believe they try to heed the instruction of the apostle, and sing with the spirit and the understanding. The members here are in order and are doing a good work as far as I can learn. They have a good churchhouse, a good country, and good homes. Other churches wishing to write me about singing classes, will please address me as below until Christmas, and after that at Adrian, Mo. We are also having some good meetings here. —*Albert J. Smith, Burr Oak, Kans., Dec. 4, Box 346, in care of Joel Kinzie.*

**Pittsburg, Ohio.**—Our series of meetings, conducted by Bro. H. C. Early, of Meyerheffer's Store, Va., has just closed. One precious soul united with the church. Others are standing very near; it is to be hoped they will soon enter. Bro. Early labored very earnestly and we feel the meeting was a very successful one. From here he goes to Covington, Ohio. —*C. E. Culp, Dec. 5.*

**Bills, Pa.**—I commenced a series of meetings at Augusta, W. Va., Eld. D. B. Arnold's district, Nov. 28, and continued until Sunday evening, Dec. 3. The interest continued to increase to the close. During that time two were added to the church by baptism. There is material here for a good revival, but I was obliged to leave on account of sickness in the family. —*Silas Hoover, Dec. 8.*

**Burr Oak, Ind.**—The series of meetings, which began Nov. 16 in the Salem church, closed on the night of the 26th with three additions by baptism, (a brother of the writer and his wife, and another sister. Bro. Stafford preached, in all, twelve soul-stirring sermons to crowded houses. The interest during these meetings was good and strict attention was paid to the Word preached. —*Joseph Burns, Dec. 6.*

**Buck Creek, Ind.**—Our love-feast and a series of meetings, both of which were to take place in October, were postponed because of the small-pox at Muncie. But if there is no hindrance, we expect Bro. A. G. Crosswhite to be with us in January, to conduct a series of meetings. Nov. 28, a sad occurrence took place in this neighborhood. Little Murry, an infant son of David and Allie Dakins, choked to death on a piece of apple. —*D. E. Rhodes, Rogersville, Ind.*

**Prairie View Church, Mo.**—This church held its regular quarterly council after Thanksgiving services, Thursday, Nov. 30. This being a time of general Thanksgiving, all members were given an opportunity to give as the Lord had prospered them. A special collection was taken for missionary purposes, aside from the regular collection, taken quarterly. The regular church business was transacted as usual. One was received into the church by letter. —*Anna Bowman, Dec. 5.*

**Upper Cumberland, Pa.**—Bro. C. G. Lint, of Myersdale, came to us Nov. 11 and commenced a series of meetings, which closed on the evening of the 30th. Bro. Lint preached (including two funeral sermons) twenty-four sermons. He labored faithfully, for which, we hope, the Lord will reward him. There were no additions. There has been no funeral at the Brethren's burying ground, at Huntedale, for eight months, but recently death has visited our neighborhood again. During our meeting there were three funerals, and to-morrow there will be another one. Thus we are passing away one after the other. May God help us to improve the time allotted to us! —*J. E. Hollinger, Mooredale, Pa., Dec. 4.*

**Mountville, Pa.**—Our love-feast was held Oct. 24 and 25. On the evening of the 25th Bro. J. M. Mohler commenced meetings at the Mountville house. He preached in all eighteen sermons. As a result three came out to follow Christ. Then we went to the Salungo house in the same congregation, where Bro. Mohler labored for us, preaching also eighteen sermons. Ten souls became willing to serve the Lord. Nov. 30 eight of the above were baptized into Christ, two of them are to be baptized yet, and three to be reclaimed. Some of them have to be reclaimed in the adjoining churches. Only nine of those baptized and two of those reclaimed belong to the Mountville congregation. From here Bro. Mohler went to labor in the Conestoga church at Spring Grove. —*H. E. Light, Dec. 7.*

**Frederick City Mission, Md.**—Nov. 1 meetings was held by Bro. D. Stouffer, Md. Night after night he held as it were, spell-bound. Seven very precious sermons were delivered during the week on Sunday morning. No souls were some favorable impressions were speed the day when Bro. Stouffer was again. Our love-feast was held Nov. 10, and was enjoyed by all present. —*A. R. Brum.*

**Northern Church of Philadelphia, Pa.**—is still supplied by the District M. and we are moving along as best we can. 19 Bro. H. E. Light was here and gave a good sermon on baptism. In the afternoon Light baptized an applicant, in the River, on the New Jersey side. It was by nearly 200 persons. Last Sunday Brumbaugh preached on part of the 1st. Pray for us that we all may be faithful. —*H. Hartmann.*

**Mount Storm, Grant Co., W. Va.**—The congregation yesterday closed the most fruitful, interesting and soul-cheering meetings' duration in its history. Under the preaching of brethren T. S. Fike and J. H. Arnold, of Brookside, W. Va., seven were united with the church, and one who had wandered away. It was in the midst of rejoicing for the members, and we believe more are near the kingdom. There is a brighter future for this church. —*Raphael Baker, Dec. 4.*

**Blue River Church, Ind.**—We held our Nov. 4. About one hundred and thirty were present. Our ministerial help was Dorsey Hodgden officiated. The next day we met again at ten o'clock for a series of short addresses were given by each of the brethren from abroad. Our fourth and fifth sessions were held on Nov. 11 and 12. Our council for the year 1893 was held Dec. 2. Our elder, Leonard Hyer, presided, holding meetings, Bro. Jacob Swihart, Moderator. Much business came before the meeting, which was disposed of, we think to the satisfaction of all. —*Levi Zumbrum.*

**Conway Springs, Kans.**—The Slate at this place is moving along in the same way. Our Thanksgiving meeting was largely attended, but we had a good close of the services the elder talked in reference to the destitute of Kansas. Then a donation was made amounting in raising \$19.01. Our balance was the sum to \$20.00, and then forwarded to D. Vaniman, of McPherson, Kans. Many of our members are poor in goods, they are liberal, and willing to "loaf" with other poor persons. —

**Knobley Congregation, W. Va.**—Bro. C. of Greenland congregation, our series of meetings, preached two sermons for us, on Nov. 1 and 2, and the other on Nov. 3. His preaching is of a persuasive, encouraging, building-up nature, the very kind needed in our congregation, where the Word of the Bible, as understood and applied by Brethren, is well established. Bro. C. expects to be with us again on the 10th of this month, and may remain over. Two more have united with this congregation through the preaching of Bro. T. E. held a series of meetings at Laurel, W. Va., Greenland congregation. This morning seven were baptized and two reclaimed. Many outside the church that should be in the quarterly church council passed with a fair attendance. —*D. W. Ge.*



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ns. — John Wise.

Bro. Charley Frantz,  
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passed off pleasantly  
W. George, Dec. 4.

Union Church, Ind.—Our Thanksgiving meeting was a very enjoyable one. While we had but one minister present, we are glad to say that a number of the dear brethren and sisters took an active part in the way of exhortation and prayer, which added much to the interest of the meeting. We remembered the Western sufferers, according to Bro. Geo. Studabaker's request in GOSPEL MESSENGER No. 46. A very liberal sum was donated to that cause. Our series of meetings, which we made mention of in our last report, is postponed for the present. — *Laura Appelman, Plymouth, Ind., Dec. 5.*

St. Francis Church, Ark.—Our little flock has held her fall love-feast. It was that in reality. Nineteen members, including three ministers, communed. Three ministers at a Communion here is very rare. On account of sickness two of our members were unable to attend the feast. Bro. Chas. E. Delp, of Carlisle, was with us and administered the feast to us. He also gave us words of encouragement and life on Sunday following. Other members from Stuttgart were with us. The weather was exceptionally beautiful, and everything conspired to call out the inspiration of the occasion. — *Aaron Mow.*

Tuscarawas Church, Ohio.—On Thursday, Nov. 30, we held a very pleasant council. Considerable business was presented to the meeting and disposed of in a Christian spirit, to the satisfaction of all. In the evening we met for public services, to give praise and thanksgiving to the good Lord for the many blessings so richly bestowed upon us. Eld. Samuel Sprinkle was with us and delivered an appropriate discourse from Gal. 5: 13. We expect to begin a series of meetings Dec. 9. Bro. A. I. Heestand, of Smithville, Ohio, will assist us in the preaching. We will report the result of the meetings later on. — *Reuben Shroyer, Pierce, Ohio, Dec. 3.*

Beatrice, Nebr.—I closed meetings in the city with seven confessions. The church is apparently much strengthened. I am now in the North Beatrice church. Although the stormy weather has militated against us, there is an apparent interest awakening, which I believe portends good results. While these meetings are taxing my mental and physical energies to their utmost limit, there is no other road to success than continuous, persistent, faithful work in the Lord's vineyard. The evangelist who does not possess staying qualities, regardless of discouragements, darkness and gloom, had better keep out of the field. When Brethren send six hundred miles for a preacher, pay all his bills, etc., they have a right to say when the work is done. — *D. B. Gibson, Dec. 5.*

Berkley, W. Va.—Nov. 29 Bro. Eli Yourtee, of the Brownsville church came to us and commenced preaching in the Johnsonstown church. He preached seven plain and forcible Gospel sermons to very attentive and appreciative audiences.

While we had no accessions to the church, we believe seed was sown that will bring fruit in the future. We then moved the meetings to Morgan County, to a point called Mount Tremel, where he preached two very plain Gospel sermons to anxious listeners. One dear soul came out and desired to be baptized, which we attended to on Tuesday morning, in the presence of people who never before witnessed threefold immersion. Our desire is to hold regular appointments at this point, if the Western Maryland Brethren will help us. We are also building a new church house at Johnsonstown. It is now under roof and is to be finished by Christmas. As we are comparatively poor, we shall need some assistance. The house will cost about \$900. — *John H. Barnes.*

Prairie View, Kans.—Our love feast was held Nov. 18. We had eight soul-cheering sermons in all. Bro. Enoch Eby, of Booth, Kans., officiated at our Communion. Bro. G. E. Studabaker, of McPherson, Kans., was with us also. Thirty members communed. Two were received by letter, and others are counting the cost. In place of Sunday-school we had a children's meeting, conducted by brethren Eby and Studabaker. One dear old sister, eighty-three years old, communed with us. She had lived in the same church in Illinois with Bro. Eby. They rejoiced to meet in the far west. — *Ida M. Hudson, Dec. 9.*

Mohican Church, Ohio.—This church met in regular quarterly council Nov. 17. All business passed off pleasantly. On Sunday, Nov. 18, Bro. Aaron Heestand, of Wooster, Ohio, began a series of meetings, which closed Dec. 3. Bro. Heestand is an able and zealous worker and did some good preaching. Notwithstanding the inclement state of the weather, part of the time, the attendance was good, and the best of attention was given. As an immediate result of his work two souls were made willing to forego sin, and were added to the church by baptism. We feel sure that others were made to feel the need of Christ, but did not consent to accept him. — *L. C. Hasler, Dec. 4.*

McClintchville, Ohio.—The Fairview church, Wyandot County, Ohio, met in quarterly council Nov. 25. Elders present were S. M. Loose and S. A. Walker. Two members that had gone with the Old Order Brethren expressed a desire to return to the church. They had served in the deacon's office for over thirty years. Our council passed off with the best of feeling. We had preaching on Saturday night, Sunday, and Sunday night, at Bro. H. Keller's. Bro. Keller is very feeble. He is an elder, but unable to take charge of the church. The church has chosen Eld. S. M. Loose to look after the work. He is the right man in the right place. The members all love him. He talks to us like a father. — *Joseph Crumrine, Dec. 3.*

Solomon's Creek, Ind.—We met in quarterly council Dec. 2, at 10 A. M. Bro. Daniel Shively presided. All business was disposed of in harmony. Bro. Daniel Shively was granted a letter. He expects to locate at Fairmount, Ind. Bro. George L. Studabaker, of Shideler, Ind., is holding a successful series of meetings at the Pleasant View chapel, near Syracuse. Quite a number have come into the church by baptism, and the indications are that others are soon to follow. Dec. 9, Bro. Hiram Forney will begin a series of meetings in Noble County. Three have been added to this congregation since we last reported. Sister Lemuel Hillery is sick with hemorrhage of the lungs. Bro. Davis Younce was called to assist in anointing her to-day. — *L. A. Neff, Dec. 6.*

Pierce, Ohio.—I commenced a series of meetings at Friendsville, Medina Co., Ohio, in the bounds of the Black River church, on the evening of Nov. 15, and continued meetings until the evening of the 26th. The weather throughout was delightful, and the meetings were quite well attended. The very best attention was given to the Word preached. We had no accessions to the church, but we do know that some were almost persuaded to be Christians. We were loath to leave under such circumstances. We feel as though we should have continued, but home affairs needed attention, and we also needed rest, having labored continually for a month. Bro. Tobias Hoover gave us much help by his presence and counsel during those meetings. He resides in said church and preaches at Friendsville once a month. — *Reuben Shroyer, Nov. 28.*

Saginaw Church, Mich.—Bro. J. V. Felthouse, Indiana, came to us Nov. 18, and began a series of meetings the same evening, which he continued until last night. One was baptized. The church has been strengthened and sinners were warned flee the wrath to come. We had good congregations and good attention was given to the Word preached. Our Communion was held Oct. 1. The unpleasant weather kept many away, though many from adjoining churches were with us. Eld. Daniel Chambers officiated. Eld. Isaac Miller preached for us on Sunday and Sunday evening; also on Monday evening; that day his eighty-third birthday. He is quite well, has never used glasses. We were glad to have him preach to us again, as he was at one time our elder. — *John E. Albaugh, Olney, Mich., Dec. 7.*

Conestoga Church, Pa.—Nov. 28 Bro. J. M. Mohler of Lewistown, Pa., came to the new church house at Spring Grove, and commenced a series of meetings. He preached, in all, eight soul-cheering sermons, and in the forenoon, on Thanksgiving Day, he preached at the Blue Ball house (same congregation). Bro. Mohler is a fearless and an expounder of the Truth, a workman that needeth not to be ashamed, rightly dividing the Word of the Lord. Although there were no immediate accessions, some were almost persuaded, while the members were much strengthened and encouraged. On account of former engagements, Bro. Mohler closed his services with us Dec. 4. A love-feast was held in this same house for the first time Nov. 16 and 17. This service was new in the neighborhood and great interest was shown by many who came to hear and see. — *Lizzie Myers, Dec. 5.*

White Church, Ind.—Oct. 29 our new church house was dedicated. Bro. L. T. Holsinger preached the dedicatory sermon to a large and attentive congregation. A young lady was baptized in the afternoon. Bro. Holsinger continued the meetings for seventeen days. Two young men were baptized and two reinstated. Nov. 9 was our love feast. Several ministers were with us. Bro. Holsinger officiated. We had services on Thanksgiving Day in the morning and also in the evening. Bro. William Harshbarger, of Ladoga, preached. Our elder, D. C. Campbell, is very sick. He was anointed on Thanksgiving afternoon. We trust that the Lord will raise our dear brother from his bed of affliction, but the Lord will be done. To-day is our regular quarterly council. There was but a small amount of business to attend to. In this church the Ministerial Meeting is to be held Dec. 19. Bro. D. C. Campbell is improving a little at this writing. — *Martha E. Harmison, Bowers, Ind., Dec. 5.*

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you in writing give name of church, County and State. Be brief. Notes Travel should be as short as possible. Land Advertisements are not limited for this Department. We have an advertising page, and, if necessary, will issue supplements.

### Notice of Ministerial Meeting.

THE Ministerial Meeting of the Southern District of Indiana will be held in the White church near Colfax, Clinton Co., beginning at 9:30 A. M., Dec. 19, and continue until the evening of the 21st.

All the ministers of Southern Indiana, who can possibly do so, should attend. Ministers from other State Districts are invited to come and take part in the discussions.

L. W. TEETER, Sec.

Hagerstown, Ind.



## Western Sufferers.

Mrs. J. B. and Miss Bluebaugh, Robins, Iowa, \$5; a sister, Gridley, Kans., \$1; Arcadia church, Ind., \$3.10; Clara A. Holloway, Zanesville, Ohio, \$1; husband and wife, Lansdale Pa., \$2; Belinda Riley, Tropico, Cal., \$10; a brother and two sisters, Ashton, Ill., \$6.25; S. M. Peterson, Fort Scott, Kans., \$2; D. B. Fisher, Fort Scott, Kans., \$1; Plattsburg Sunday school, Mo., \$7.85; a brother, Greenville, Ohio, \$1; M. L. Wenger, South Bend, Ind., \$10; Keuka church, Fla., \$10; Mrs. Oakley, McPherson, Kans., 25 cents; J. O. and M. A. Hoopstittler, Millersville, Pa., \$1; Jacob Royer and wife, Essex, Iowa, \$1; A. C. Barr, Philadelphia, Pa., \$1; W. C. Gaskey, Truro, Iowa, 25 cents; Beaver Dam church, Md., \$15.50; a brother and sister, Hygiene, Colo., \$2; B. B. Brumbaugh and wife, Denton, Md., \$1; Levi Blickenstaff, Elmont, Iowa, 25 cents; a sister, Flora, Ind., \$1; a brother and sister, South English, Iowa, \$1; Eliza A. Baxter, Bourbon, Ind., 25 cents; Adam Brown, East Berlin, \$1; J. A. Traxler, Macomb, Ill., \$2; Anna Traxler, Macomb, Ill., 50 cents; Eliza Bender, McCrory, Ohio, 50 cents; Box 69, Galesburg, Kans., 35 cents; C. M. Snyder, Ridgeville Corners, Ohio, \$1; A. Flory, Friedens, Va., \$1; Geo. Marchand, St. Mary's, Kans., \$5; J. B. Chapman and others, Courtland, Kans., \$5.25; J. L. Brower, Boise City, Idaho, 50 cents; Box 104, Cuba, Kans., \$2; John Schmidt, Read, Iowa, 50 cents; Lower Twin Creek church, Ohio, \$4.35; Geo. Vaniman, Virden, Ill., \$10; two sisters, Dorrance, Kans., \$3; J. W. Fruit, Ash Ridge, Wis., \$2; Mrs. F. H. Slater and family, Compton, Ill., \$1; Martin Fishel, Batavia, Iowa, \$1; Daniel Wampler and wife, Detroit, S. Dak. \$1.50; a sister, Mogadore, Ohio, \$1; W. F. Smith, Berthoud, Colo., \$4.07; Ephrata Sunday school, Pa., \$1.75; Derby church, Pa., \$8; a sister in Kansas, \$1; Ozawie church, Kans., \$7.41; Monitor church, Kans., \$27.47; Josiah Beeghy, Engle's Mills, Md., \$1; unknown, Mainland, Pa., \$1; a brother, Rich Hill, Mo., \$1; Slate Creek church, Kans., \$20; St. Joseph church, St. Joseph, Mo., \$1.25; Minnie Rexroad, Booth, Kans., \$2; Kansas Center church, Kans., \$6.70; W. H. Hedrick, Los Angeles, Cal., \$2; A. B. Fisher and others, Fort Scott, Kans., \$7.50; Washington Creek church, Kans., \$11.25; Thanksgiving offering, McPherson church, Kans., \$20.50. DANIEL VANIMAN.

McPherson, Kans., Dec. 2, 1893.

## Chips from the Work-House.

I HAVE just returned from Topeka, the capital and chief city of Kansas, where, on Saturday night, Nov. 25, about thirty members, living in the city and immediate vicinity were, by elders J. A. Root and J. S. Mohler organized into what is now to be known as the First Brethren church of Topeka, Kans. The territory embraces the City of Topeka and immediate vicinity, with the understanding that the members, living about fifteen miles west of the city, near St. Mary's and Roseville (and who were not present at the organization) should be counted in, provided they so desire and satisfactory arrangements could be made with them.

An election was held for two deacons, resulting in the choice of John Taylor and Isaac Holderman. Eld. J. S. Mohler, of Morrill, Kans., who is at present holding a series of meetings for them, was chosen elder to take charge of the congregation. A. W. Vaniman and wife, of McPherson, Kans., are living at present in the city, where they are attending the Medical College for the purpose of becoming more fully qualified for a profitable life-work among the people of India, for which they have been designated by the General Missionary Committee. A. W. preaches for

this church at their regular appointments twice each Lord's Day.

A majority of the members live in Oakland, about three miles east of the main part of the City of Topeka, where also is their meeting-house. Electric street-cars run regularly from the main part of the city within half a block of the meeting-house. They have also a live Sunday school and prayer meeting. Two have made application for baptism during this series of meetings, and more are expected before the meetings close. Thus the good work of the Lord goes on.

DANIEL VANIMAN.

Nov. 27.

## A Season of Joy.

WHILE the mails bring letters of joyous feasts in all quarters, and the MESSENGER heralds abroad the news of coming Communion, we are pressed with the thought of God's provision for his people. He has always provided for the enjoyment of his followers, even to the making of stated occasions for this feasting. Ex. 23: 14.

Let those who look upon the old dispensation as being gloomy and monotonous, remember that God had arranged for feasting three times a year (Ex. 23: 17). And notice, too, how conveniently they are appointed—not all at one season of the year,—but at different seasons. The Passover occurred in the spring; the firstfruits, in summer at beginning of harvest; the feast of tabernacles or ingathering, in the autumn or fall. Then, too, they were not for display, empty laughter, or some baser desire, but were "unto God" and "before the Lord God" as memorials of past and present mercies.

These feasts of the past have brought before us typically and prophetically the observance of the Lord's Supper—"Christ our Passover is sacrificed for us." The old feasts celebrated the deliverance of the natural Israel from the bondage of Egypt; the new feast celebrates the deliverance of the spiritual Israel from the bondage of Satan.

The old has been absorbed and lost in the new, but the new will be kept so long as time continues to exist, and God's people grace the earth, and that means perpetually, for Christ has established his church, and "the gates of hell shall not prevail against it."

The old feast was local, but the new is, as was intended, universal. From one side of God's heritage to the other we meet "to shew forth his death and suffering till he come," and we shall pass from the eating and drinking of the symbolical bread and wine to the glorious privilege of partaking of the same in our Father's kingdom. So let us keep our feast to celebrate the goodness of him who is the "author and finisher of our faith," and by so doing raise our hearts in adoration and gratitude to "God who gives rain from heaven and fruitful seasons, and fills our hearts with food and gladness."

We are "not to forsake the assembling of ourselves together," and the proof of our faithfulness is manifested by the desire to surround God's earthly tables in the sanctuary and prepare ourselves for the enjoyment of the same in heaven. The more loyal a man is the more he will rejoice in the occasions to express that loyalty. The more spiritual a man is the more thankful he will be for opportunities to cultivate his spiritual nature.

So these occasions are seasons of joy; Christianity is a religion of joy. It was heralded to the world as "glad tidings of great joy." Its leading facts and doctrines are grounds for joy. 1 Jno. 1: 4. Its great central and fundamental principle—atonement—is an occasion of joy. Rom. 5: 11. The "fruits of the Spirit are joy;"

and it provides an eternity of joy. It is the joy of the strength, and it is only "in the Lord evermore." Philpp. 4: 4.

"Rejoice and be glad  
Now the pardon is free  
The joy for the unjust  
Has died on the tree."

Maxwell, Iowa.

## Matrimonia

"What therefore God hath joined together, let man put asunder."

LANDIS—MILHAM.—Oct. 25, 1893, signed, Bro. J. A. Landis and sister Matilda, both of Logan County, Okla. Ter.

LONG—WINEBURG.—By the undersigned, near Glen Easton, W. Va., Nov. 19, 1893, Francis Long, of Wetzel County, W. Va. and Miss Lizzie Wineburg, of Wheeling, W. Va.

GORBY—EVANS.—At the residence of the bride, near Cameron, W. Va., Nov. 19, 1893, signed, Mr. Jas. W. Gorby and Miss Lizzie Evans.

EVANS—BLAKE.—By the undersigned, Nov. 26, 1893, Mr. W. W. Evans and Miss Mary Blake, both of Marshall County, W. Va.

ZIMMERMAN—SWIHART.—At the residence of the bride's parents, Edson, Chippewa Co., Wis., Nov. 26, 1893, signed, Mr. Berten Zimmerman and Miss Swihart.

STAMBAUGH—BAKER.—At the residence of the bride's mother, in Churchtown, Pa., Nov. 26, 1893, signed, Mr. Tolbert C. Stambaugh and Miss Mary Baker, both of Cumberland County, Pa.

HUDGINS—THOMAS.—At the residence of the bride's parents, in Loraine, Nov. 30, 1893, by the undersigned, Mr. Tolbert C. Stambaugh and Miss Mary Baker, both of Cumberland County, Pa.

HULL—MYERS.—At the residence of the bride's parents, in Loraine, Nov. 30, 1893, by the undersigned, Mr. Tolbert C. Stambaugh and Miss Mary Baker, both of Cumberland County, Pa.

SCHISLER—REED.—At the residence of the bride's parents, in Loraine, Nov. 30, 1893, by the undersigned, Mr. Tolbert C. Stambaugh and Miss Mary Baker, both of Cumberland County, Pa.

WEAVER—EBY.—At the residence of the bride's parents, in Loraine, Nov. 30, 1893, by the undersigned, Mr. Tolbert C. Stambaugh and Miss Mary Baker, both of Cumberland County, Pa.

COCANOUER—EBIE.—At the residence of the bride's parents, in Loraine, Nov. 30, 1893, by the undersigned, Mr. Tolbert C. Stambaugh and Miss Mary Baker, both of Cumberland County, Pa.

HOREIN—HOSTETLER.—At the residence of the bride's parents, in Loraine, Nov. 30, 1893, by the undersigned, Mr. Tolbert C. Stambaugh and Miss Mary Baker, both of Cumberland County, Pa.

RAMER—KRING.—At the residence of the bride's parents, in Loraine, Nov. 30, 1893, by the undersigned, Mr. Tolbert C. Stambaugh and Miss Mary Baker, both of Cumberland County, Pa.

OTTEN—BOWMAN.—At the residence of the bride's parents, in Loraine, Nov. 30, 1893, by the undersigned, Mr. Tolbert C. Stambaugh and Miss Mary Baker, both of Cumberland County, Pa.

## Fallen Asleep

"Blessed are the dead which die in Christ."

MYERS.—In Chelsea, Jo Davless Co., Ind., Nov. 25, 1893, died, Mary Ellen Mumma, aged 30 years. Sister Ella was affected with lung trouble and died. Her strength rapidly decayed and she was characterized by a life of patience and resignation. She leaves a son, Wm. Mumma, one of our deacons, and a daughter, Mrs. J. S. Smith, and others.

MUMMA.—In the Lower Stillwater, Ind., Nov. 25, 1893, died, Mary Ellen Mumma, aged 30 years. Sister Ella was affected with lung trouble and died. Her strength rapidly decayed and she was characterized by a life of patience and resignation. She leaves a son, Wm. Mumma, one of our deacons, and a daughter, Mrs. J. S. Smith, and others.



## Tract Work

### List of Publications for Sale.—Sent by Mail or Express, Prepaid.

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Golden Gleams or Light of Life, per copy, -	\$
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Doctrine of the Brethren Defended, Miller, per copy, -	1
Close Communion, West, per copy, -	1
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Tracts Immersion traced to the Apostles, -	5 00	
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Salvation or Safe Ground, -	2 00	
The Sabbath and the Lord's Day, -	2 50	
Secret Societies Incompatible with Christianity, -	1 50	

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The tracts in this class at 60 cents per 100, contain eight pages.

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The Atoning Blood of Christ, -	0	
Intemperance, -	0	
Plain Dressing, -	0	
Which is the Right Church, -	0	
House We Live In (Swedish), -	0	
House We Live In (Danish), -	0	
The Light House, -	0	
Close Communion Examined, -	0	
Modern Skepticism, -	0	
House We Live In (German), -	0	
The Prayer-Covering, -	0	
The Lord's Supper, -	0	
The Bible Service of Feet-Washing, -	0	
Communion, -	0	
Are Christians Allowed to Swear? -	0	

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Christ and War, -	2
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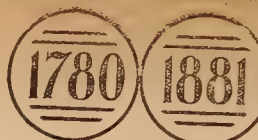
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Prof. Schermerhorn, the author of the work, is well-known among horse-men as an authority on all matters treated in this volume.

### Agents Wanted

In places where territory has not yet been assigned. Send \$2 for sample copy of the book and terms to agents. Address,

BRETHREN'S PUBLISHING CO.,  
Mount Morris, Ill.



### CHEAP MEDICINES.

While we manufacture only Fahrney's Panacea, Camerer's Herblucra, and Camerer's Medicated Soap, of which thousands of bars were given away at the last Annual Meeting and will be again next year, at Meyersdale, we supply our agents with anything in the line of medicine that can be obtained in the open market at absolutely wholesale cost. Just think, White Pine Cough Syrup at about 8c. a bottle. Bear's Oil Ointment at 8c. per box, and then note the following prices:

NAME.	Retail Price, Per Bottle or Box.	Our Special Price, Per Dozen Bottles or Boxes.
White Pine Syrup for Coughs and Colds.....	\$0.25	\$1.00
Carbolic Salve.....	.25	1.00
Bear's Oil Ointment.....	.25	1.00
Indian Root Bitters.....	.50	2.75
Redmond's Pain Cure.....	.25	1.00
Harter's Pills.....	.25	1.35
Carter's Little Liver Pills.....	.25	1.50
Salvation Oil.....	.25	1.50
Vegetable Liver Pills.....	.25	.75
Vegetable Pills, in glass bottles.....	.25	.75

A large, printed price list of other cheap medicines that sell well, mailed free on application. As we purchase these articles cheap for cash, we must kindly ask that all orders for same be accompanied by remittance.

### Pleased with Our Way of Doing Business

AUBURN, ILL., Sept. 26, 1893.

CAMERER & BRO., Chicago, Ill.

Dear Sirs:—I must tell you that I am more than pleased with the way you do business. If there is anything in this world I enjoy, it is to deal with people that do a straightforward business.

I have been selling medicine for the last twenty years. I have sold Old Mother Noble's, Dr. Hoffman's Red Drops, and several others, but never in all that time have I received letters as kind and encouraging as yours. When I received your last letter I thought it would be a complaint of the slowness of my sales, but in place of that you thanked me for what I had done.

I shall be pleased to keep the agency for your medicine as long as I can give satisfaction to you.

There are many of the Dunkard brethren here who are acquainted with Fahrney's Panacea. We have only one bottle on hand, which we are using ourselves. Will therefore send in another order.

Please send large size bottles, with bill, and I will send you money for it at once.

Yours Truly,

L. M. BERCHEL.

### Will Always Keep it on Hand.

LIBERTYVILLE, IOWA, Sept. 25, 1893.

CAMERER & BRO.

Dear Sirs:—Your Panacea is giving good satisfaction. It is not so drastic that one needs be afraid to use it. On that account I like it much better. I have no desire to give up the agency for your medicine for, although I may not be able to sell as much as some of your agents, I expect to always keep it on hand. I am soon out of the Panacea and will order another lot in the near future. Send me another premium list, as I have misplaced the one I had, and I have several certificates which entitle me to a premium.

Yours truly,

ELD. JAS. GLOTFELTY.

Note.—The writer of the above has learned to discriminate in the proper way, between safe and harmful medicine. Considering the strong and drastic properties of some medicines now on the market, one would think that it would require a cast-iron stomach in order to bear them without injury. Beware of strong medicine. A violent physic is not a blood purger. Fahrney's Panacea is famous for its mild, yet active properties. It is a blood cancer in all that the word implies.

We are sending our Fahrney's Panacea, Camerer's Herblucra and Camerer's Medicated Soap on very liberal terms; if you are interested, send for prices. Address at all times,

### CAMERER & BRO.,

1575 WEST MADISON ST.,  
CHICAGO, ILL.

## ALMANAC.

We have published an Almanac prepared by Dr. P. D. Fahrney, which should be in every family. It sets forth the treatment of Consumption, Chronic Diarrhea, the influence the liver has upon other organs, Hints in regard to the Care of the Sick and Sick Rooms, Rules for Bathing, Table of Wages by the week and day, Funds to the Bushel, Poultry Raising, and much valuable reading, in fact a plain Calendar with all its Astronomical Signs, Eclipses, &c., for 1894, and instructions how to read and understand them. This being a valuable pamphlet of 32 pages, it will be sent on receipt of 3 cents in postage stamps, or 25 cents per dozen by mail.

A sample of Victor Liver Syrup or Compound, Victor Infants' Relief will be sent free where there is no Agent.

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Men and women wanted in unoccupied territory to sell Victor Remedies, being in all eight preparations. Good wages made. No money until medicine is sold; all we ask for is an honest recommendation. Brother, if it does not suit you, look around and get the most suitable person you can, who is trying to make a living, and he can convert one of God's choicest blessings to the afflicted by restoring them to health. Thousands of testimonials stand this record.

Our VICTOR REMEDIES are a model of success. We invite a fair trial of these justly-celebrated Family Medicines. They are prepared according to the formula of Dr. P. D. Fahrney, of Frederick, Md., who is a certified graduate in medicine and has used them for thirty years in his private practice.

Write us at once, for Terms, Samples and Testimonials. VICTOR REMEDIES CO., Frederick, Md., U. S. A. Box C 583.

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D. L. Miller's last book of travels, containing intensely interesting reading matter about the Bible Lands of Italy, Greece, Asia Minor, Nubia, Ethiopia, Cush, and Palestine is

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The subject matter is entirely new, no part being found in "Europe and Bible Lands."

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SUNDAY SCHOOL WORKERS will find this a valuable book because the first half of next year's lessons are on that part of the Bible pertaining largely to scenes in Egypt.

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Write quickly, and be sure to state your first and second choice of territory. Don't apply for a County, but for from one to three townships. If you are in doubt about the sale of the book, don't ask for terms. Enclose stamp for immediate reply. Address as follows: Those living in Indiana north of line made by southern boundary of Warren, Fountain, Montgomery, Boone, Hamilton, Madison, Henry and Wayne Counties, should write to W. R. Deeter, Milford, Ind. Those living in Ohio south of line made by northern boundary of Darke, Shelby, Logan, Union, Delaware, Licking, Muskingum, Guernsey and Belmont Counties, should write to W. C. Teeter, Dayton, Ohio.

Those living elsewhere should address:

GALLEN B. ROYER, Gen'l Agent,  
Mt. Morris, Ill.

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To purchase Drain Tile Factory in good locality, or will trade real estate. Address,

S. S. PERRY,  
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## A Grand Holiday Offer!

Holman's Self-Pronouncing Sunday School Teacher's Bible as here described, given away free.

In order to get Dabbel's COUGH AND CROUP introduced in every home, together with some other preparations, I offer this valuable book as a present to interest you. If there is no agent of mine in your locality, you can accept this offer. The offer is for a short time only.

The retail price of

1 dozen bottles Cough & Croup Cure at 25 cents	\$2.50
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<b>Total</b>	<b>\$7.50</b>

on receipt of \$2.55 I will send the quantity of medicine and the Bible.

BOONE, IOWA, Sept. 24, 1893.  
E. DUNN, Dear Sir:—I can recommend your medicine as being what you represent them to be. As soon as I need a supply for my family, you can look for me. I am fully satisfied with you in our business and commend you to the public very highly.

Yours respectfully,  
(Signed) E. D. Wm. JOHNSON.

The price of the Bible is \$3.50, hence I don't make a profit on this offer, but I feel sure it will be the result of making agents and that I will have future orders for you for medicine, when I will then be repaid for my advertisement. The Cough and Croup Cure is equal. Thousands of testimonials are given in the advertisement. The Ointment is a grand remedy for old Sores, Frosted Feet, Etc. The Pills are the mildest and gentlest pill that can be used. For full description of medicines see advertisement in "Brethren's Almanac" 4, pages 1 and 2, or send me for circulars. The offer you is described in "Brethren's Almanac" 7. It is "No. C." The cut here shows the book while the cut in Almanac shows it closed. You see the same Bible, without the patent index.



Holman's Self-Pronouncing edition is the leading S. S. Bible of the world. It contains the best and most "Aids and Helps," and is therefore indispensable to the Ministers, Students, Bible Readers and Scholars. All proper names in the text are syllabified and accented. Each Bible also contains a Pronouncing Dictionary of Scripture proper names and all other words in the Bible. It is a grand feature of the Bible to have all the proper names syllabified and accented easy to pronounce. It will make a handy reference for you or your friend. This offer is made only for people who have not ordered medicine. Old agents need not apply for it. The Bible will be sent by freight on receipt of order. With the Bible for a holiday present, it will be sent to you send so cents extra to help pay postage. The medicine sent by freight alone. Will to accept this offer now.

S. E. DABBEL, Proprietor,  
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It is what the proprietor of the famous Italian **Electro** Fill remedy agrees to all readers of the GOSPEL MESSENGER write soon. This remedy seems to have magical effects of Electricity upon the **Nervous System** to such an extent as to cure **Nervous Prostration, Kidney, Liver and Stomach trouble, Sick Headache, Dizziness, Catarrh, La Grippe** and sympathetic diseases yield immediately to its wonderful influence. **One Week's treatment mailed free** to all naming GOSPEL MESSENGER, or 50 days' treatment for \$1.00. **Special Terms** to one cent in each church. Address,

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A young married man to work on a farm by the year, in Dallas County, Iowa. A preferred. Good reference. Address, Box 115, West, Iowa.

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WOMEN ought to acquaint herself with its merriest preparation, — a boon to woman. Write and get full particulars. Address: D. B. CO., Box 401, Franklin Grove, Ill. 3171











